



Implementation of Character Education Based on Tahfidzul Qur'an at the Yanbu'ul Qur'an Tahfidz Islamic Boarding School in Menawan Village

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Abstract

This study explores the integration of Tahfidzul Qur'an with character education at the Yanbu'ul Qur'an Tahfidz Islamic Boarding School in Menawan Village. Utilizing a library research method, the study examines how Quran memorization (Tahfidzul Qur'an) is systematically embedded into the educational framework to foster noble character traits among students, such as discipline, politeness, solidarity, religious character, and patriotism. The analysis highlights the interactions and activities within halaqah sessions, identifying them as critical moments for character development. Furthermore, this research addresses a gap in the existing literature by investigating the specific role of Quran memorization in character formation, a topic that has been insufficiently explored in previous studies. The findings indicate that the structured memorization of the Qur'an, alongside targeted character education strategies, significantly contributes to the holistic development of students, offering a robust model for character education in similar Islamic educational institutions.

Keywords: Character Education, Tahfidzul Qur'an, Yanbu'ul Qur'an Tahfidz Islamic Boarding School

A. Introduction

Education becomes an urgent issue in the lives of humans, from the moment of birth until the end of their lives on this earth. Humans are fashioned as the finest of God's creations among other beings, serving both as recipients and as implementers of teachings (Lubin & Fernal, 2021). To maintain their noble position and form good individuals, Allah has endowed all humans with an innate nature equipped with characteristics that can counteract evil traits and falsehoods (AL-Momani & Elham Mahmoud Rababa, 2023; Rahmawati et al., 2023). Moreover, Allah has given humans the fundamental potential to acquire and enhance the knowledge and insights they possess (Nadhiroh, 2018).

Education is fundamentally a conscious and structured effort to create a learning environment and process that enables students or learners to actively develop and enhance their own potential to possess religious devoutness, self-control, personality, intelligence, noble character, and skills needed by themselves in society, nation, and state (Fahrurrozi & Yakin, 2022). Essentially, education has two ultimate goals: to help accelerate human development towards being smart and knowledgeable, and to facilitate the development of individuals with noble attitudes (Vakhidova et al., 2023). "Education and learning are essential to the development of a country. As a result, the quality of the people in a nation depends on their education. It is a tool that shapes learners to become independent, creative, innovative, responsible, knowledgeable, and good individuals" (Baharun, 2017; Merma-Molina et al., 2022). Education is the key to advancing a nation. Therefore, the quality of a nation's citizens depends on their education. It is a tool for shaping learners to be independent, creative, knowledgeable, innovative, and responsible.

Currently, personality and character problems have become acute and chronic problems. The problem of bad character is seen in news reports on social media, both digital and digital media, which almost every day provide news about crimes that have been committed by the people of the country. These crimes were seen from various segments of society, starting from elite groups (government) to students. The number of criminal cases of corruption among officials and several cases of rape or molestation of elementary, middle and high school aged children, brawls between school students and each other, drugs, bullying, circulation of pornographic videos and photos, the impact of the technological culture that has entered into a child's environment which makes the child potentially forget his responsibilities at school and other criminal acts show that the critical nature and fragility of the nation's character is truly sad (Cheng et al., 2022; Hartman, 2019).

Various incidents, such as those involving students and their actions, demonstrate that the provision of education in our country, Indonesia, has not yet achieved the desired

outcomes. Examples include student brawls, illegal street racing, bullying, drug use, truancy during school hours, and unhealthy peer relationships. Some even go as far as challenging or confronting teachers, along with many other similar cases (Zulkifli & Wirdanengsih, 2020). Given these issues, quality education is absolutely essential in all aspects of life and human activity. This is because various aspects of life can be well-organized and measured when driven by human resources who possess an ideal and adequate education.

Due to the significant importance of education in the lives of people and society, formal and non-formal institutions, such as schools and Islamic boarding schools (pesantrens), aim to develop individuals according to the levels required by societal needs. Moreover, pesantrens are non-formal educational institutions that nurture the youth, who are the future of the nation, to develop characters that align with the objectives and goals of Indonesian Education.

Education must be capable of creating individuals who exist and are prepared to live through the changes and transformations of aspects within society. Thus, people will not merely be swept away by the currents affecting them, but will be able to control these currents of transition, directing where the lives of individuals or communities will be steered. In any case, education is one of the fundamental keys in the lives of humanity. The quality of human resources depends on the quality of education received. If an individual has received high-quality education, then the quality of their human resources will also be high. Therefore, the design of education should be thoroughly prepared so that the outcomes achieved are also satisfying (Apdillah et al., 2022).

Education is a stage of guidance and development in the overall process of national development, encompassing all factors, especially character education. Currently, education is required to find its strategic role as a foundation and strong fortress that will protect and strengthen the nation's character and norms. Education serves as a medium for socialization and the dissemination of noble values, particularly for religious guidance, which will be more effective if imparted to children (students) from an early age in elementary school (Darimus & Hanif, 2023; Fahrurrozi & Yakin, 2022). Character education should be a priority for teachers, who can influence the character and behavior of their students. Teachers assist in shaping and forming the character of students. This includes being role models—how teachers behave, how they speak, and how they interact and socialize with others.

The process of forming a balanced human personality, character, and morality (character building) is greatly influenced by religious education and the internalization of religious values in each student (Yuanita & Romadon, 2018). The instillation of

fundamental aspects in religious education is an obligation for every parent and also character education, which is part of the stages of instilling and forming moral attitudes (akhlak) for all children of the nation. It is also expected to serve as a foundational priority for enhancing the status, dignity, and honor of the Indonesian nation. Within the Ministry of Education and Culture, character education becomes a focus across all levels of education under its jurisdiction. The formation and instillation of character begin with the innate nature or disposition given by God to each individual, which then forms a unique identity, traits, and behavior. The educational process is heavily influenced by the conditions and environment around it, making the local conditions and environment play a vital role in shaping and instilling the identity, traits, morals, and attitudes of students or pupils. Schools and the community, as inseparable parts of the environment, play a crucial role. Therefore, every school and community must make efforts to instill discipline and habitual practices daily regarding the character or moral goals to be formed. It becomes the responsibility of teachers, the community, and not least the government through various educational institutions (Anisah, 2023).

Tips for forming and building character values in an individual require execution through three vital stages: moral action, moral knowing, and moral feeling. Moral knowing involves an individual's efforts to understand the importance of noble character (good morals) and to avoid disreputable character (bad morals). Moral feeling is a necessity and need felt by an individual to consistently exhibit noble character, which is based on a deep awareness within themselves. Meanwhile, moral action involves demonstrating positive behavior towards oneself, others, friends, relatives, the environment, and the surrounding nature (Anisah, 2023; Arif et al., 2023). Every activity within a school has educational elements that can instill and shape the character of students. For example, extracurricular activities and scouting include education and values about simplicity, togetherness, independence, solidarity, and love for the environment, and they also train leadership skills (Fauzi & Waharjani, 2019).

To effectively cultivate and instill these character values, it is crucial to identify the core values that serve as the foundation of character education. Character education itself encompasses 18 core values, namely: (1) Religiosity, (2) Honesty, (3) Discipline, (4) Tolerance, (5) Hard work, (6) Independence, (7) Creativity, (8) Democracy, (9) Curiosity, (10) Nationalistic spirit, (11) Patriotism, (12) Friendliness or Communication skills, (13) Appreciation and respect for achievement, (14) Love of peace, (15) Fondness for reading, (16) Environmental consciousness, (17) Social concern, and (18) Responsibility (Kemendiknas, 2011).

It is hoped that through character education, each student can independently improvise, continually develop, and utilize their knowledge, examine and internalize, and

also personalize the values of character so that they eventually become habitual in their daily behavioral activities. To build and create character education, especially based on Tahfidzul Qur'an, a research study will be conducted at the Tahfidz Yanbu'ul Qur'an Boarding School in Menawan Village, Kudus District, as one form of developing and enhancing national character and wisdom. Tahfidzul Qur'an involves memorizing the Qur'an. Allah Himself has promised many virtues for those who can memorize the Qur'an. One of these virtues is that it continually adds blessings to one's family and keeps humans away from reprehensible and sinful actions (Pamuji & Nurfuadi, 2022a). The Tahfidzul Qur'an program is one form of orientation or introduction, habitualization, and internalization of noble values and noble character traits in each student to strengthen their faith and piety towards Allah SWT (Muttakin et al., 2024; Rachim et al., 2021).

Extensive research has already been conducted on the topic of character education in the process of Tahfidzul Qur'an within educational institutions, covered in several books and other scholarly works. However, in this study, the researcher will explain character education based on Tahfidz Al-Qur'an at the Tahfidz Yanbu'ul Qur'an Boarding School in Menawan Village, Kudus District. The relevant research is an article authored by Musyanto, titled "Character Education in Tahfidz Al Qur'an Learning at SDIT Iqra 1 Bengkulu City." The findings of this study indicate that the stages involved in the implementation of character education within the Tahfidzul Qur'an learning process at the Integrated Islamic Elementary School (SDIT) IQRA 1 Bengkulu City have been well-executed. This is evidenced by the active participation of all school community members, beginning with the planning, implementation, and evaluation phases. The implementation of character education within the Tahfidzul Qur'an learning process at SDIT IQRA 1 has been notably successful in instilling and teaching five core values (cleanliness, religiosity, discipline, perseverance, and patience) through various methods, including *uswatun hasanah* (exemplary behavior), learning through habituation, and fostering an environment that encourages these values. This process begins with line formation activities (PBB) in front of the class, continues with the performance of the Dhuhr prayer in class for female students and in the mosque for male students, recitation of the Al Ma'tsurat prayer every Friday on the school grounds, and is maintained throughout every stage of the Tahfidzul Qur'an learning process in each class or learning environment (Musyanto, 2016). Another article, authored by Subaidi and titled "Character Education Based on Islamic Culture at MTs. Tahfidz Yanbu'ul Qur'an, Menawan Village, Kudus Regency," concludes the following: First, the religious character, wherein all students practice values grounded in Islamic culture, such as reciting Asmaul Husna, performing Dhuha and Tahajud prayers, memorizing the Qur'an, praying in congregation at designated times, and engaging in supplication and the recitation of *wirid* after the five

daily prayers. Second, the honest character, where all students strive to be trustworthy and reliable in adhering to established regulations. Third, the disciplined character, in which all students exhibit orderly behavior and comply with all school rules. Fourth, the patriotic character, where all students demonstrate loyalty by participating in flag ceremonies on national and international holidays, particularly in the morning flag ceremonies held at the school. Lastly, the responsible character, where all students fulfill their tasks and responsibilities, facilitating the memorization of the Qur'an and daily readings to their *kyai* or *ustadz* (Sukmawati & Husna, 2023).

Based on previous research and studies, it is evident that numerous studies have been conducted on character education based on Islamic culture. However, what has not yet been thoroughly analyzed or studied is the intensive examination of the implementation of character education based on Tahfidz Al-Qur'an at the Tahfidz Yanbu'ul Qur'an Boarding School in Menawan Village, Kudus District. Character education, particularly in the Islamic context, emphasizes on developing moral and ethical values in students, while Tahfidzul Qur'an focuses on memorizing and understanding the Qur'an. Both approaches aim to develop individuals with character, but both have unique challenges and opportunities that need to be explored in the implementation of student learning in Islamic boarding schools that integrate character education and Tahfidzul Qur'an. Therefore, this research represents a novel finding in the effort to expand studies on character education based on Tahfidz Al-Qur'an at the Tahfidz Yanbu'ul Qur'an Boarding School in Menawan Village, Kudus District. This study offers a novel contribution by focusing on the implementation of character education based on Tahfidzul Qur'an within the specific context of the Yanbu'ul Qur'an Boarding School in Menawan Village. While existing literature covers general aspects of character education and Tahfidzul Qur'an, this research provides a targeted examination of how the program is executed and its impact on student character development at this particular institution. Iqbal (2022) discusses the difficulties in implementing character education based on Islamic values in education, noting that systemic issues often hinder effective integration. In the implementation of education in Islamic boarding schools, there needs to be a more cohesive system or curriculum that combines character education with religious teachings (Tahfidz), which shows that the current educational structure may not sufficiently support this integration, so a separate support system is needed from the Islamic boarding school (Suryono et al., 2020).

To facilitate the analysis process of the research findings for researchers, this research topic is focused on the implementation of Character Education based on Tahfidz Al-Qur'an at the Tahfidz Yanbu'ul Qur'an Boarding School in Menawan Village. This includes the stages of Character Education instillation through the Tahfidzul Qur'an

Program at the Tahfidz Yanbu'ul Qur'an Boarding School in Menawan Village, and Tahfidzul Qur'an as a medium to shape and forge the character of the students or santri at the Tahfidz Yanbu'ul Qur'an Boarding School in Menawan Village. The purpose of this research is to describe the process and stages of Character Education instillation through the Tahfidz Al-Qur'an Program at the Tahfidz Yanbu'ul Qur'an Boarding School in Menawan Village, and also to assess the facilities and infrastructure of Tahfidzul Qur'an as a medium for character formation of the students or santri at the Tahfidz Yanbu'ul Qur'an Boarding School in Menawan Village.

The Tahfidzul Yanbu'ul Qur'an Boarding School in Menawan Village can be understood from its motto, vision, mission, and objectives. The motto is: healthy body, noble character, memorizer of the Al-Qur'an, and well-informed. The vision is to realize Islamic education that is Qur'anic and practical. The mission includes: 1) Educating students to have noble character and to memorize the Al-Qur'an, 2) Educating students to be proficient in Arabic and English and capable of reading classical Islamic texts, and 3) Developing individuals with strong moral and spiritual values who are proficient in science and technology, competitive, and capable of self-development. The objective is to produce individuals who are Hafidz from the Ahlussunnah Wal Jamaah, ready to embrace the new era of Islamic glory. This means that the Tahfidz Yanbu'ul Qur'an Boarding School in Menawan Village strives to its utmost to realize and shape a generation of the nation's successors who are excellent and competent in the field of religious values, making this a responsibility as an educational institution based on Islam in Kudus District. Given that education is indeed vital, urgent, and strategic for implementing character values in all school activities.

The development and growth of Islamic educational institutions, especially the Tahfidz Yanbu'ul Qur'an Boarding School in Menawan Village, have seen increasing interest each year. This growth is due in part to the highly appreciated response from the community in Kudus District, notably because of the Tahfidzul Qur'an learning process at the Tahfidz Yanbu'ul Qur'an Boarding School in Menawan Village, which has become distinctive in its role in shaping the character education of its students or santri. Researchers are very interested in studying and reviewing this further to benefit the educational landscape in Indonesia.

B. Method

This study employs a qualitative research design with a particular emphasis on library research, also known as literature review (Creswell, 2011). The primary aim of this study is to understand the implementation of character education based on Tahfidzul Qur'an at the Yanbu'ul Qur'an Tahfidz Islamic Boarding School in Menawan Village. By

using library research, the researcher is able to critically analyze and synthesize existing knowledge on the subject, offering a comprehensive understanding of both the theoretical and practical aspects of character education within this context.

The sample for this research comprises a diverse range of bibliographic sources, including academic books, scholarly journals, government documents, encyclopedias, and other reputable publications that discuss character education, Tahfidzul Qur'an, and Islamic boarding school education. The selection of these sources is purposive, ensuring that only the most relevant and authoritative works are included in the analysis (Evans & Kowanko, 2000). Sources are chosen based on their relevance to the research questions, their contribution to the existing body of knowledge, and their methodological rigor.

The research procedure begins with an extensive literature search, during which the researcher identifies and gathers relevant materials from various databases, libraries, and archives. This process includes defining key terms, establishing inclusion and exclusion criteria, and systematically organizing the literature for detailed analysis (Galvan, 2017). The keywords used in the search include "Character Education," "Tahfidzul Qur'an," and "Yanbu'ul Qur'an Tahfidz Islamic Boarding School" within the Google Scholar database. Following this, the researcher conducts a thorough reading and critical review of the collected sources, identifying key themes, patterns, and gaps in the existing literature.

The data analysis technique used in this study is content analysis, a method that involves systematically examining the collected literature to identify recurring themes, concepts, and insights pertinent to the study's objectives (Zhang & Wildemuth, 2009). Content analysis enables the researcher to categorize and interpret the data in a manner that highlights the key aspects of character education as implemented at the Yanbu'ul Qur'an Tahfidz Islamic Boarding School. The analysis focuses on understanding the theoretical foundations, practical applications, and outcomes of character education within the context of Tahfidzul Qur'an. The findings are then synthesized to provide a comprehensive understanding of the topic, contributing to both academic discourse and practical applications in educational settings.

C. Results and Discussion

1. The Process of Instilling Character Education through the Tahfidzul Qur'an Program

The Quran is the noble and majestic word of Allah SWT, containing miracles bestowed upon Prophet Muhammad SAW through Al-Amin. It is a scripture that must be continually read and practiced in daily life. In Islamic boarding schools, the tradition of

memorizing the Quran, or Tahfidzul Qur'an, is a fundamental educational activity. This practice is deeply rooted in the history of Islamic scholarship, with scholars and sheikhs from the Middle East bringing this tradition to Indonesia (Sukino et al., 2024).

Ahmad Atabik explains that the tradition of Tahfidzul Qur'an is not only about memorization but also about internalizing the values contained within the Quran, making it a vital component of the Muslim community's spiritual life. This practice is prevalent in Islamic educational institutions such as boarding schools, where students are encouraged to read, understand, and live by the teachings of the Quran (Ansoriyah, 2020; Atabik, 2014).

Islamic boarding schools, or Pesantren, are viewed by the community as exemplary models for implementing character education in Indonesia. These institutions, which operate independently and prioritize ethical and moral behavior, are centers of Islamic religious knowledge. They consistently strive to shape noble personalities (akhlaqul karimah) in students, aligning with Islamic values, national principles, and state ideals. Moreover, Islamic boarding schools also train students to serve the community after graduation, as a form of devotion to religion and the state (Cathrin et al., 2021; Fatmawati et al., 2023). Character education is implemented through various educational tools or media integrated across all subjects, with a focus on systematic planning and program realization (Effendi, 2018).

At the Yanbu'ul Qur'an Tahfidz Islamic Boarding School in Menawan Village, the process of Quran memorization is conducted at designated times, such as after Asr prayer, after Maghrib prayer, and after Fajr prayer. Students, or santri, are trained in a habituation process where, after completing Dhuha prayers in congregation, they review their memorization with a teacher. This process is intended to monitor and control the extent of their Quranic memorization. Other habituation processes occur both in class and during free periods, further reinforcing their learning (Fitrianingsih & Janattaka, 2020).

The effectiveness of the Quran memorization process is influenced by various factors, including the methods used, the learning environment, and the role of teachers. At Pondok Tahfidz Yanbu'ul Qur'an, the traditional sorogan method is employed, where small groups of students recite their Quran memorization individually to their teachers. The targets are as follows: Grade VII: target is from juz 1 to juz 5, Grade VIII: target starts from juz 1 to juz 10, Grade IX: target starts from juz 1 to juz 15, Grade X: target starts from juz 1 to juz 20, Grade XI: target starts from juz 1 to juz 25, Grade XII: target starts from juz 1 to juz 30. This systematic approach ensures that students progress through the stages of memorization effectively, meeting the required targets before advancing to the next grade.

Teachers play a crucial role in guiding and accompanying students during the memorization process, ensuring that they meet the set targets. The halaqah sessions, an integral part of the program, involve teachers leading small groups of students in collective study and recitation. The success of these sessions depends on effective management, which includes planning, organizing, leading, and evaluating the educational activities (Safie et al., 2022).

To memorize the Quran effectively, students must follow specific rules that facilitate the process. Ahmad Salim Badwilan outlines eight essential rules for Quran memorization, including sincere intention, correct pronunciation, consistent daily memorization, reinforcement of previous memorization, using the same mushaf, understanding the verses, connecting the beginning and end of surahs, and practicing regularly (Gavgani et al., 2022). These principles are integral to the successful implementation of Tahfidzul Qur'an at Yanbu'ul Qur'an Tahfidz Islamic Boarding School, where the goal is to produce technocrat hafidz—individuals who not only memorize the Quran but also excel in their professional fields.

In conclusion, the implementation of character education based on Tahfidzul Qur'an at the Yanbu'ul Qur'an Tahfidz Islamic Boarding School in Menawan Village is a comprehensive process that integrates Quranic memorization with character development. Through systematic planning, traditional teaching methods, and effective management, the school aims to instill Quranic values in students, preparing them to be both religiously devout and socially responsible individuals (Safie et al., 2022).

2. Tahfidzul Qur'an as a Medium for Shaping the Character of Santri

Efforts to form good and noble character traits require a well-planned and well-executed program and process. Additionally, a conducive, strategic, and safe environment is necessary for the implementation of character education. This is due to the presence of numerous educational institutions around the Islamic boarding school, ranging from formal, non-formal, to informal education, thereby facilitating the process of shaping the character traits of students or santri and the surrounding community (Mutawalia, 2017).

A program designed to shape character in a systematic, structured, and well-planned manner will be realized through a quality process. Furthermore, the presence of high-quality human resources is crucial in determining whether the program is successful in producing good character traits. In this case, Tahfidzul Qur'an becomes a very appropriate and suitable program for the effort to form good character traits in the personalities of the students or santri.

Activities such as halaqah sessions process the Tahfidzul Qur'an program. Halaqah is like a study group that is systematic and structured in various aspects of discipline, including aspects of methodology, material, and time management. The series of halaqah activities includes activities such as memorizing and reciting the memorization of the Qur'an from students or santri to their ustaz or tahfidz teacher. In one day, these halaqah activities take place three times, divided into three sessions: after Asr prayer, after Maghrib prayer, and after Fajr prayer. These halaqah activities have a memorization target that must be met by students or santri within a certain period. Generally, this target must be fulfilled within a year.

With the daily halaqah activities, character traits gradually begin to form. In these halaqah sessions, interactions occur among students or santri and also with a teacher; moreover, there are interactions among the students or santri themselves. Interacting with teachers trains santri to become accustomed to showing respect and politeness to others, including those older than themselves. In these halaqah sessions, besides the primary activity of reciting memorized Quran verses, students or santri are also required to be disciplined in managing time, to demonstrate noble attitudes and ethics in presenting their Quran memorizations, and to show respect towards their teachers. Teachers also play a role in providing guidance, direction, and monitoring the progress of the santri, including in the development of the students' or santri's character traits, educating them to possess noble character traits. Furthermore, teachers are also expected to exhibit noble and good character, as in this context, they serve as role models for the santri. Thus, there is a beneficial mutual relationship between an ustadz and their students.

Additionally, halaqah serves as a means to train santri to develop the individual trait of "*tepo seliro*" (empathy and respect), where they are trained in teamwork, cooperation, giving encouragement or motivation, and assisting each other in listening to both new and old Quran memorizations, so that santri are not only focused on achieving their own memorization targets but also participate in helping their peers in the same halaqah stay on track and meet the targets set by the boarding school. In this way, halaqah also contributes to fostering a sense of solidarity, understanding, and mutual support among the santri.

Previous studies emphasize the historical and educational significance of Tahfidzul Qur'an in Islamic boarding schools. Pamuji (2022) and Rachim (2021) argue that Tahfidzul Qur'an is not merely about memorization, but also about internalizing Quranic values and considering the psychological development of the students (santri), which are essential to their spiritual and moral growth.

Recent and prior research expands upon these findings by exploring the psychological benefits of Quran memorization. For example, Saputra (2023) underscore that Tahfidzul Qur'an reinforces character and aligns with national educational policies. Puspitorini et al. (2021) discuss the mental well-being benefits associated with Quran memorization, such as reduced anxiety and enhanced peace of mind. Mardi (2023) highlights how the structured environment of Islamic boarding schools promotes discipline and character development. The effective management of Tahfidz programs is crucial to achieving educational excellence. Annas (2023) stress the importance of leadership and management in maintaining the quality of Tahfidz programs and ensuring that character education is successfully implemented.

Despite the evident benefits of Tahfidzul Qur'an for character development, there remains a need for a more in-depth exploration of how this program integrates with broader educational and psychological frameworks. Existing literature highlights the importance of Tahfidzul Qur'an in instilling moral and ethical values, yet there is limited research on how this program aligns with contemporary character education models and psychological theories.

The integration of Tahfidzul Qur'an into character education at Yanbu'ul Qur'an represents a strong approach to developing well-rounded individuals. The program's systematic planning, traditional methods, and effective management contribute to instilling Quranic values and fostering character development. This synthesis of moral education, psychological benefits, and management practices supports the objective of producing individuals who are both spiritually devout and socially responsible.

The integration of these programs, the process stages, and all the good resources will result in individuals who possess character traits aligned with the initial expectations. The highly desired character traits that can be shaped through the Tahfidzul Qur'an program include:

First, individuals with high discipline, as Tahfidzul Qur'an teaches students or santri to be punctual in submitting their memorizations to their minds and hearts, from the time taken to improve their recitations to make them tartil (rhythmic) and fluent, from the initial memorization submission to the time of *murojaah* (revising) Quran verses memorized to ensure they remain permanently embedded in their minds and hearts. *Second*, becoming individuals who are polite and courteous, because during the stages of the Tahfidzul Qur'an process, a student or santri is trained to obey their ustadz, be polite to peers, respect senior classmates, and show affection to junior classmates.

Third, becoming individuals who prioritize solidarity and unity, because in the stages of the Tahfidzul Qur'an process, a student or santri is trained to give each other

encouragement and motivation, assist each other in achieving memorization targets, and help remind each other during the process of revising or murojaah of their memorizations.

Fourth, becoming individuals with a religious character, all students or santri at the Pondok Pesantren Tahfidz Yanbu'ul Qur'an in Menawan Village, Kudus District, practice character traits based on Islamic culture. This includes routines such as performing the tahajjud prayer at three in the morning, or what is commonly referred to as the last third of the night (*ba'da nisful lail*) which all students or santri at the Madrasah Tsanawiyah Tahfidz Yanbu'ul Qur'an Mosque in Menawan Village participate in. Under the guidance of the ustadz, this activity is performed specifically to draw closer to Allah SWT, and all students or santri are required to perform the tahajjud prayer. After performing the tahajjud prayer, santri and students are directed to collectively recite Asmaul Husna for about forty minutes and to deeply understand and appreciate the meanings contained in the names of Allah, especially those words related to knowledge, such as: *Ya Fattah, Ya Alim, Ya Razzaq, Ya Mudabbir*, so that all the knowledge being studied is facilitated, smoothed, and opened by Allah SWT., receiving blessings and beneficial knowledge.

Fifth, becoming individuals who have a character of love for the nation and country, meaning having a feeling of love for one's own homeland. In love for the nation and country, there are values of heroism, namely willingness to sacrifice for the nation and country. Another interpretation explains that love for the nation and country is a sense of pride, ownership, appreciation, respect, and loyalty held by each citizen towards the country they reside in and inhabit, which can be seen from attitudes of defending the nation and country, preserving and protecting the homeland, willing to sacrifice for the advancement of the nation and country, loving and preserving the customs and culture of their country by taking care of nature and the environment. All santri at the Pondok Pesantren Tahfidz Yanbu'ul Qur'an in Menawan Village, Kudus District, have shown loyalty and love for the nation and country by participating in the flag ceremony procession every morning (Subaidi, 2019).

D. Conclusion

The research on the implementation of character education through the Tahfidzul Qur'an program at the Yanbu'ul Qur'an Tahfidz Islamic Boarding School in Menawan Village reveals that this educational model effectively integrates Quranic memorization with character development. This approach emphasizes not only the memorization of Quranic verses but also their application in daily life, fostering essential character traits such as discipline, respect, and a strong sense of community. By structuring the memorization process and embedding character education into daily activities and

halaqah sessions, the program helps students internalize moral values alongside their academic achievements. The comprehensive nature of the program ensures that students develop into well-rounded individuals who reflect the noble principles taught through their religious education. This model illustrates the potential of combining religious instruction with character education to produce students who are both devout and socially responsible.

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