



Indonesian Journal of Elementary Education  
p-ISSN: 2715-5161; e-ISSN: 2716-5116  
Homepage:  
<http://syekhnurjati.ac.id/jurnal/index.php/ijee>



## Implementation of Tahsin and Tahfidz in Implementing Religious Character in Madrasah Ibtidaiyah Al Khoiriyyah 02 Semarang

Lutfiatul Fakiroh<sup>1</sup> Zulaikhah<sup>2</sup>

<sup>1,2</sup> Madrasah Ibtidaiyah Teacher Education, Faculty of Tarbiyah and Teacher Training, UIN Walisongo Semarang

\*Corresponding author: Farah Safitri. E-mail addresses: [lutfiatulfakiroh176@gmail.com](mailto:lutfiatulfakiroh176@gmail.com)

### article info

Article history:  
Received: 10 06 2025  
Accepted: 10 06 2025  
Published: 30 04 2025

Keywords:  
Tahsin  
Tahfidz  
Religious Character  
Madrasah Ibtidaiyah

### abstract

This study aims to describe the implementation of the tahsin and tahfidz program in shaping the religious character of students at Madrasah Ibtidaiyah Al Khoiriyyah 02 Semarang. The background of this study is the importance of religious character education in an Islamic-based elementary school environment, where the habit of reading and memorizing the Qur'an is believed to be able to instill religious values effectively. The research method used is qualitative with a case study approach. Data were collected through participatory observation, interviews with teachers, and analysis of documentation of tahsin and tahfidz activities. The results of the study indicate that the tahsin and tahfidz program at MI Al Khoiriyyah 02 Semarang is implemented systematically through daily habits such as dhuha prayer, tadarus, and joint prayer before lessons. Teachers act as role models in shaping students' religious character through exemplary behavior, habits, and strengthening religious values. This program has been proven to not only improve the ability to read and memorize the Qur'an, but also foster discipline, honesty, politeness, and motivation to worship in students. In conclusion, the implementation of tahsin and tahfidz consistently can form a strong religious character in madrasah students.

### How to cite this article:

Fakiroh, Lutfiatul & Zulaikhah. (2025). *Implementation of Tahsin and Tahfidz in Implementing Religious Character in Madrasah Ibtidaiyah Al Khoiriyyah 02 Semarang*. Indonesian Journal of Elementary Education (IJEE), 7 (1), 22-31. <http://dx.doi.org/10.24235/ijee.v7i1.20907>



Copyright to the author. All content in this journal is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

<b>info artikel</b>	<b>abstrak</b>
<p>Riwayat article:  Accepted for review: 10 06 2025  Accepted: 10 06 2025  Published: 30 04 2025</p> <p>Keywords:  Tahsin  Tahfidz  Karakter Religius  Madrasah Ibtidaiyah</p>	<p>Penelitian ini bertujuan untuk mendeskripsikan implementasi program tahsin dan tahfidz dalam membentuk karakter religius peserta didik di Madrasah Ibtidaiyah Al Khoiriyyah 02 Semarang. Latar belakang penelitian ini adalah pentingnya pendidikan karakter religius di lingkungan sekolah dasar berbasis Islam, di mana pembiasaan membaca dan menghafal Al-Qur'an diyakini dapat menanamkan nilai-nilai religius secara efektif. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan studi kasus. Data dikumpulkan melalui observasi partisipatif, wawancara dengan guru, serta analisis dokumentasi kegiatan tahsin dan tahfidz. Hasil penelitian menunjukkan bahwa program tahsin dan tahfidz di MI Al Khoiriyyah 02 Semarang diimplementasikan secara sistematis melalui pembiasaan harian seperti sholat dhuha, tadarus, dan doa bersama sebelum pelajaran. Guru berperan sebagai teladan dalam membentuk karakter religius siswa melalui keteladanan, pembiasaan, dan penguatan nilai-nilai keagamaan. Program ini terbukti tidak hanya meningkatkan kemampuan membaca dan menghafal Al-Qur'an, tetapi juga menumbuhkan sikap disiplin, jujur, sopan, dan motivasi beribadah pada peserta didik. Kesimpulannya, implementasi tahsin dan tahfidz secara konsisten dapat membentuk karakter religius yang kuat pada siswa madrasah.</p>

## INTRODUCTION

Character education is currently a very crucial issue in the world of education. One of the character values emphasized is religious character. Religious character reflects an attitude and behavior that is full of obedience in carrying out the teachings of the religion that is believed, as well as showing tolerance for the implementation of other religious worship, and being able to live in harmony with believers of different religions. The application of religious character is a shared responsibility between family, school, and community. According to (Sarah, Dea Monica; Sa'dijah, 2021) Cooperation between the school and the family is essential in shaping the religious character of the students, where the school acts as a guide, role model, and supervisor, while the family acts as the primary educator at home. The religious values instilled include relationships with God, fellow humans, and the environment.

Character formation is the first step of the fitrah given by Allah SWT, which then shapes a person's identity and behavior. The general purpose of the formation of generational character is to create a cultured nation by strengthening religious values, honesty, tolerance, discipline, democracy, love for the homeland, concern for the environment, social attention, and a sense of responsibility (Prihatmojo & Badawi, 2020). Realizing how important character development is, each madrasah has a unique approach in overcoming the challenges faced in shaping students' character. Madrasah institutions or teachers can be more effective in building students' character by instilling religiosity values, one of which is through tahsin and tahfidz programs of the Qur'an.

As wise parents, we should be able to educate our children to love and practice the Qur'an. One effective way to foster children's love for the Qur'an is to send them to an Islamic-based school. Schools that carry an Islamic approach generally have many advantages compared to public schools. Teaching children to read the Qur'an is a top priority, especially in Indonesia, where there are many Islamic boarding schools and schools that offer various learning support programs, such as tahfidz and tahsin Al-Qur'an (Rizky et al., 2022). The tahfidz and tahsin programs of the Qur'an are very good to be applied in madrasahs. In order for this program to run smoothly and achieve the targets that have been set, careful planning and systems are needed in its implementation.

Tahsin aims to improve the recitation of the Qur'an to be better and in accordance with the rules of tajweed. Meanwhile, Tahfidz focuses on memorizing the Qur'an, both in whole and in part (Aminah & Maulana, 2024). Both of these programs will become part of the routine in schools and foster a love for the Qur'an, both among educators and students, as long as it is done with a sincere

heart. For children, reading and memorizing the Qur'an can be challenging, especially for those who do not have a good reading base. However, all of this will feel easier if done regularly until it becomes a habit. Therefore, as parents, we have a responsibility to send our children to madrasahs that make tahsin and tahfidz of the Qur'an a daily activity, so that they are familiar and familiar with the Qur'an.

To improve the condition of character education among students today, the implementation of religious activity programs in schools is very important, especially if they want to develop their religious character. These programs must be implemented regularly and continuously, and are mutually beneficial for all parties. Thus, the culture that exists in each school will have a significant impact on the school's management system, which ultimately shapes the vision, mission, and goals of the educational institution. This will affect the quality of graduates produced, which at the same time can make a positive contribution to society and support the achievement of educational goals expected by the government (Suryanti & Widayanti, 2018).

Learners need more than just theory and methods. The real practice of a method or idea lies in how it is applied in daily life. Educators play a role not only in transferring knowledge and theory, but also in processing educational methods, especially those related to morals, where this requires special skills. In addition, educators are required to have abilities that are relevant to the development of the times, while still being able to form the religious character of students. According to (Nurbaiti et al., 2020) Religious character is not limited to the Ubudiyah aspect, but also includes relationships with fellow humans. Therefore, this process of forming religious character is a responsibility for both teachers and parents. Teachers have responsibilities in formal contexts in the school environment, while parents and the community are responsible in non-formal contexts.

An effective strategy in forming religious character is through the habit of religious activities such as tahsin, tahfidz, dhuhā prayer, and tadarrus of the Qur'an consistently. This is in line with research (Fauziyah & Suyatno, 2024) which emphasizes the importance of planning, implementation, and evaluation in religious character education in elementary schools. The success of character formation is greatly influenced by the continuous cultivation of religious values and efforts to maintain a conducive environment so that students avoid negative influences.

The tahsin and tahfidz programs at MI Al Khoiriyyah 02 Semarang are expected to shape the religious character of students through the habituation of memorization, mastery of the Qur'an, and the application of these values in daily life. This religious character cannot be inherited, but must be formed through consistent habits. Success in the formation of students' character is highly dependent on the cultivation of religious values, habituation that is carried out continuously, and efforts to protect from negative influences in the surrounding environment. In addition, it is also important to create an environment conducive to supporting the process.

## **METHOD**

The research method used in this study is qualitative research with a case study approach at MI Al Khoiriyyah 02 Semarang for the 2025-2026 school year. Qualitative research was chosen because it was able to provide an in-depth picture of the implementation process of tahsin and tahfidz programs and their contribution in shaping students' religious character. Researchers collect data through several complementary techniques, so that the results of the research become more comprehensive and objective (Dr. SUGIONO, 2019). The focus of this research is how the tahsin and tahfidz programs are carried out, as well as their impact on the habituation of students' religious character in the madrasah environment.

The data collection techniques used include participatory observation, in-depth interviews, and documentation. Participatory observation is carried out by means of the researcher being directly involved in tahsin and tahfidz activities, so that they can observe students' behavior, attitudes, and responses to the habituation of these activities. In-depth

interviews were conducted with students, tahsin-tahfidz teachers, and homeroom teachers to explore their views, experiences, and challenges faced during the implementation of the program. In addition, documentation is used to analyze various documents such as activity notes, program schedules, photos, and student memorization progress reports (J. Cresswell, 2007). This technique provides additional data that strengthens the results of observations and interviews, as well as provides a historical and formal picture of the implementation of tahsin and tahfidz at MI Al Khoiriyyah 02 Semarang.

The data obtained was then analyzed using the Miles and Huberman model, which consisted of three main stages: data reduction, data presentation, and conclusion drawn. In the data reduction stage, the researcher sorts and simplifies data that is relevant to the focus of the research, while in the data presentation stage, the reduced information is arranged in the form of a systematic narrative so that it is easy to understand and analyze further. The final step is the drawing of conclusions, in which the researcher interprets the data to find patterns, themes, and meanings related to the implementation of tahsin and tahfidz programs in shaping students' religious character (Miles, M., Huberman, M, Saldana, 1994).

## **RESULTS AND DISCUSSION**

### **1. Implementation of the Tahsin and Tahfidz Program in Shaping the Religious Character of Students**

The implementation of the tahsin and tahfidz Al-Qur'an program at MI Al Khoiriyyah 02 Semarang not only aims to improve the ability to read and memorize the Qur'an, but also as an effective means in shaping the religious character of students. This program is systematically designed to familiarize students with routine religious activities, such as dhuha prayers, tadarus, and joint prayers before starting lessons. The routine, which is carried out every morning, creates an environment conducive to the internalization of religious values.

The tahsin and tahfidz programs must emphasize habituation and example as the main keys to success. Teachers act as role models in showing religious behavior, such as perseverance in memorization, honesty, discipline, and patience. This process of religious character formation occurs not only cognitively, but also affectively and psychomotorically, as students directly imitate the positive behavior exemplified by their teachers (Mukmin et al., 2023).

The tahsin and tahfidz programs at Madrasah Ibtidaiyah Al Khoiriyyah 02 Semarang are implemented in systematic stages, starting from tahsin (improving reading), tartil (reading slowly and correctly), to tahfidz (memorizing). Every student is required to go through the tahsin process before entering the tahfidz stage, ensuring that the memorization done correctly is makhraj and tajweed. The tahsin and tahfidz programs of the Qur'an aim to introduce, habituate and cultivate noble character in students so that they become human beings who believe and are devoted to Allah SWT, and the character of these students is one of the main focuses, especially through religious programs that are always implemented. The Head of Madrasah Ibtidaiyah emphasized the importance of habituation in changing student behavior. This process involves imitation and presentation of positive behaviors by teachers. One example is the tahsin and tahfidz of the Qur'an program that teachers do every day. By setting a good example, teachers encourage students to follow and imitate the religious behaviors that are taught.

The routine is carried out every morning at Madrasah Ibtidaiyah Al Khoiriyyah 02 Semarang, from 07.00 to 07.20, students are accustomed to carrying out dhuha prayers followed by tadarus Al-Qur'an and prayers before starting lessons. This activity is carried out together in the madrasah mosque, creating an environment conducive to the formation of religious character. There are several keys to success in implementing the tahsin and tahfidz programs of the Qur'an such as: honesty, discipline, diligence, hard work, patience, istiqomah, applying the memorization of the Qur'an in prayer, and if we pay attention to this is a good that has many benefits. The implementation process of this program is not only limited to the technical aspects of learning to read and memorize the Qur'an, but also instills religious values through habituation, example, and character strengthening.

Research (Wahyuningsih et al., 2020) It shows that a structured tahsin and tahfidz program is able to improve the cognitive development and religious character of children. Students who are active in the tahfidz program tend to be more disciplined, honest, and highly motivated in worship

and behave politely to teachers and friends. This was also agreed by the tahfidz teacher of Madrasah Ibtidaiyah Al Khoiriyah 02 in the following interview:

*"Every morning, I always remind the children not only to memorize, but also to improve their reading. I see that children who are diligent in participating in the tahfidz program, they are easier to direct, more polite, and help each other with their friends. Even in their daily lives, they are used to praying before doing anything, and this is a good habit that continues to grow." (Interview with Ustadzah Siti, Teacher of Tahfidz MI Al Khoiriyah 02, 2025)*

The tahsin and tahfidz programs instill the main character values such as honesty, discipline, diligence, hard work, patience, and istiqomah. These values are not only taught in theory, but also practiced in daily life through worship and memorization routines. The teacher also emphasized the importance of practicing memorization in prayer, so that students not only memorize mechanically, but also understand and apply it in their worship. One of the tahsin and tahfidz teachers said:

*"We always emphasize to children, good memorization is not only a lot, but must also be read correctly and practiced in prayer. Children who are istiqomah in tahfidz, are usually also more diligent in praying in congregation and more enthusiastic in learning other lessons" (Interview with Ustadz Ahmad, Tahsin and Tahfidz Teacher, 2025)*

Character education can be done through habituation, example, discipline coaching, giving rewards and punishments, contextual learning, and participatory. In the context of tahsin and tahfidz, the habit of reading and memorizing the Qur'an every day, accompanied by teachers who provide examples in behavior and worship, is the main key in instilling religious character in students (Kaira Junita, Abdullah Idi, 2022). The success of the tahsin and tahfidz programs at MI Al Khoiriyah 02 Semarang shows that consistent habituation and example, supported by structured methods and periodic evaluations, are able to shape the religious character of students as a whole.

## **2. The Effectiveness of the Tahsin and Tahfidz Programs in Shaping the Religious Character of Students**

The tahsin and tahfidz Al-Qur'an program at MI Al Khoiriyah 02 Semarang has been proven to be effective in shaping the religious character, discipline, and responsibility of students. This is in line with the results of the research (Kaira Junita, Abdullah Idi, 2022) which emphasizes that the implementation of the tahsin and tahfidz programs is able to make a significant contribution to the formation of religious character, discipline, and responsibility for students. The religious character is reflected in the habit of praying, performing ablution before studying, and performing dhuha and dzuhur prayers in congregation. Discipline can be seen from punctual attendance and consistency in memorizing and depositing memorization, while responsibility can be seen from the seriousness of students in memorizing, depositing, and repeating memorization even though there are still some who forget to do it.

In the implementation of the tahsin and tahfidz program at MI Al Khoiriyah 02, there are several methods used, such as talqin (the teacher recites the verse, the student imitates repeatedly), talaqqi (the student deposits the memorization to the teacher), and tasmi' (the memorization deposit in front of the teacher or group). This process not only emphasizes memorization, but also the understanding of the meaning of the verse to be applied in daily life. Routine evaluations are carried out to assess the memorization ability, learning methods, and achievement of students' memorization targets, so that the program can run effectively and sustainably (Kaira Junita, Abdullah Idi, 2022). The implementation of the tahsin and tahfidz Qur'an programs can contribute to the formation of religious character, discipline, and attitude of responsibility of students. Religious is creating a sense of love for the Qur'an in students, accustoming students to memorize the Qur'an independently, and increasing students' motivation to memorize. Discipline is to develop a culture of reading the Qur'an in schools, requiring students to muroja'ah every day, and example from teachers. The responsibility is to provide targets for the achievement of memorizing the Qur'an and assigning tasks. One of the tahsin teachers said:

*"We always start learning with prayer together, then muroja'ah memorization beforehand. The children were very enthusiastic during talqin, they competed to imitate the readings correctly. Every week, they deposit memorization using the tasmi' method. We also made them accustomed to praying dhuha before starting the lesson. From here, I see a big change in their discipline and responsibility. In fact, some children who initially had difficulty focusing are now more diligent and responsible for completing their memorization tasks." (Interview with Ustadzah Umi, Tahsin and Tahfidz Teacher MI Al Khoiriyah 02, 2025)*

*"This tahfidz program is not only about memorizing verses, but also instilling love for the Qur'an. We often discuss the meaning of memorized verses, so that children not only memorize them orally, but also understand and try to practice them in their daily lives. I feel that their religious character is growing, as seen from the habit of praying, maintaining ablution, and reminding each other to pray in congregation." (Interview with Ustadzah Hidayah, Tahfidz MI Al Khoiriyah 02, 2025).*

The effectiveness of tahsin and tahfidz programs lies not only in the cognitive aspect (memorization), but also in the formation of integral character: religious, disciplined, and responsible. Teachers act as role models and motivators who build a religious learning atmosphere, are full of discipline, and instill a sense of responsibility through memorization targets and structured assignments. The good habits instilled through this program, such as daily muroja'ah, congregational prayers, and routine evaluations, are important foundations in shaping the Islamic character of students (Kaira Junita, Abdullah Idi, 2022).

In madrasah institutions, the Islamic character education of students can be formed through the tahsin and tahfidz Qur'an programs at Madrasah Ibtidaiyah Al Khoiriyah 02 Semarang. Through the tahsin and tahfidz Qur'an program, a teacher will more easily instill the Islamic values that have been contained in the Qur'an. In the process of memorizing the Qur'an, students not only memorize but also know the meaning or content contained so that it can be applied in real life.

### **3. The Role of Teachers and Parents in Shaping the Religious Character of Students Through the Tahsin and Tahfidz Programs**

The formation of students' religious character through the tahsin and tahfidz programs at MI al Khoiriyah 02 Semarang is a complex process and involves various parties, especially teachers and parents. This program is not only oriented towards improving the ability to read and memorize the Qur'an, but also instills religious character values that can shape students' daily behavior. Teachers also act as motivators who arouse students' enthusiasm to continue learning and memorizing the Qur'an. Motivation is given through giving awards, praise, and creating a fun learning atmosphere. Teachers also provide individual guidance to students who are experiencing difficulties, so that they feel cared for and supported in the memorization process (Iqbal, 2022).

The tahsin and tahfidz al-Qur'an programs are not only the responsibility of tahsin and tahfidz al-Qur'an teachers, but also require the support of the entire community, especially the role of parents at home. Because the role of parents at home in terms of time is more, so in its implementation, the madrasah must be able to cooperate with parents to control their children's activities while at home.

*Every morning before the lesson starts, we get the children used to praying together, then muroja'ah memorize. I always emphasize that memorizing the Qur'an is not only about the number of verses memorized, but also how the manners and honesty of children in the process. If you are not ready to deposit, the child must honestly tell me, and I give you the opportunity to improve his memorization. In this way, children learn to be responsible and not be ashamed to admit shortcomings." (Interview with Ustadzah Hidayah, Tahfidz MI Al Khoiriyah 02, 2025).*

Parents have an equally important role in supporting the success of the tahsin and tahfidz programs. At home, parents are the main supervisors and motivators for children in maintaining memorization and habituating religious behavior. More time spent by children at home makes the role of parents very crucial in shaping children's character in a sustainable manner. Parents are expected to actively monitor the development of their children's memorization, remind the muroja'ah schedule, and provide examples of Islamic behavior in daily life. Research also shows that parental involvement is one of the main supporting factors for the success of tahfidz programs. Parents who actively support, for example by signing children's memorization achievement books, providing motivation, and creating a religious atmosphere at home, have been proven to be able to increase children's enthusiasm and discipline in memorizing the Qur'an.

*"We always communicate with parents, especially through memorization achievement books that must be signed every time children deposit memorization. I also often remind parents to help muroja'ah children at home. If parents are active, usually children are more enthusiastic and their memorization increases quickly. "If parents don't care, their children will be less disciplined." (Interview with Ustadzah Hidayah, Tahfidz MI Al Khoiriyah 02, 2025).*

However, there are still several obstacles such as the lack of attention of some parents, limited teachers' time in monitoring individual student development, and differences in students' ability to memorize. To overcome this, madrasahs need to conduct periodic evaluations, improve

communication with parents, and reward students who show significant progress in memorization and behavior.

*"The biggest challenge is when there are parents who are not supportive, for example not helping muroja'ah children at home. Children often forget to memorize. We usually have regular meetings with parents to remind them of the importance of their roles. In addition, we also provide rewards for children who consistently deposit memorization so that they are motivated."* (Interview of Tahfidz Teacher MI al Khoiriyyah 02 Semarang, 2025).

Attentive parenting means always paying attention and observing the development of students in their daily behavior. It can also be used to evaluate the success of teacher learning. The most important reason in the process of tahsin and tahfidz al-Quran programs is a change in good behavior in daily life, which is realized through the application of the knowledge obtained. Thus, it is true to say that the cultivation of students' religious character values through the tahsin and tahfidz al-Qur'an programs in madrasas is the main pillar of character education.

Tahsin and Tahfidz al-Qur'an teach the importance of moral development, starting from children's religious awareness. Therefore, at the Ibtidaiyah Al Khoiriyyah 02 Semarang madrasah. In addition to conducting evaluations, teachers also supervise their students' daily behavior, and here the support of all parties is very important. Because in the habituation method, students are trained to behave well anywhere, anytime and with anyone.

#### **4. Obstacles in the Implementation of Tahsin and Tahfidz in Shaping the Religious Character of Students**

At the same time, there are many obstacles in the learning process. The factors that inhibit learning are: a) internal factors, which are factors that come from within the student, including biological causes such as health, physical disabilities. Psychological reasons such as intelligence, attention, interests and talents. b) external factors, namely external factors such as family, society and other factors such as poor children's learning methods, too many tasks.

Research (Pokhrel, 2024) also found similar things. Internal barriers that often arise are students' lack of awareness of the importance of tahsin and tahfidz, as well as differences in students' backgrounds that affect their motivation and learning readiness. Meanwhile, the external obstacles found are the lack of support from parents, limited facilities and infrastructure, and the surrounding environment that is not conducive to supporting religious activities (Aminah & Maulana, 2024)

*"Some students are still lacking in motivation, especially if there is no one to remind or accompany them at home. Sometimes they are more interested in playing gadgets than muroja'ah."* (Interview with Ustadzah Hidayah, Tahfidz MI Al Khoiriyyah 02, 2025).

The memorization of the Quran should be tested to distinguish the achievement or ability to remember memorization and determine the final result achieved by each student. The obstacles encountered in the process of tahsin and tahfidz al-Quran programs are from internal and external factors. The obstacles that arise in the process of learning tahfidz al-Qur'an are described as follows:

- a. Students who don't know how to manage time. Sufficient time is one of the factors for the success of teaching and learning, teaching and learning will be successful if enough time is available.
- b. Lack of Muroja'ah. To strengthen its form so that it remains attached to the memory is to always do muroja'ah.
- c. Lazy student character.
- d. Environmental Factors.
- e. Lack of parental encouragement
- f. Noisy and sleepy while studying

Student characteristics, such as laziness and lack of discipline, are quite significant obstacles. Tahsin and tahfidz teachers revealed that some students need extra encouragement to be willing to practice and memorize consistently. A less supportive environment, both at home and at school, also exacerbates this situation.

In Maulana's research, it was found that the formation of religious character is greatly influenced by school culture, such as the application of the 5S (Smile, Greeting, Greeting, Politeness, Manners), praying together, and teacher examples. However, if the family environment is not supportive, then the school's efforts are often not optimal (Aminah & Maulana, 2024).

*"There are students who are diligent in school, but once they return home, the environment is not supportive. Parents are busy, no one reminds them of prayer or muroja'ah. This has a huge impact on children's learning outcomes." (Interview of Tahfidz Teacher MI al Khoiriyyah 02 Semarang, 2025).*

It can be said that the activity process is successful if the students' goals to compete and the proficiency of the students are fulfilled and the teacher is able to actively involve most of the students. On the contrary, according to the results, it can be said to be successful if learning is able to change students' learning behavior towards better competency mastery. The learning outcomes themselves are behavioral changes that students achieve after learning. The achievement of this aspect of behavior change depends on what the student learns. The behavioral changes that students must achieve after completing learning activities are articulated in learning objectives. Therefore, learning outcomes can be used as a benchmark or reference for skill development in the learning process.

## DISCUSSION

Based on the results of the research, the implementation of the tahsin and tahfidz programs at Madrasah Ibtidaiyah (MI) Al Khoiriyyah 02 Semarang has a significant impact on shaping the religious character of students. This program not only focuses on the technical aspects of improving the ability to read and memorize the Qur'an, but also instills religious values that are the foundation of students' daily behavior. The tahsin and tahfidz programs at MI Al Khoiriyyah 02 are carried out systematically and integrated into the school's daily routine. Every morning, students participate in dhuha prayers, Qur'anic tadarus, and joint prayers before the lesson begins. This activity not only strengthens the skills of reading and memorizing the Qur'an, but also accustomed students to start the day with activities that are worth worship and full of spiritual meaning. A conducive school environment, supported by the active role of teachers as role models, greatly helps the process of internalizing religious values in students.

Research (Wahyuningsih et al., 2020) emphasized that the success of the program depends heavily on the active involvement of teachers, consistency of implementation, and support of the school and family environment. Teachers at MI Al Khoiriyyah 02 play a central role in shaping the religious character of students. They not only teach theory, but also provide real examples through daily behavior such as honesty, discipline, patience, and perseverance in worship. Teacher role models are a key factor in the program's success, as students tend to emulate the positive behaviors they see directly from their educators. In addition, the stages of implementing the tahsin and tahfidz programs are also designed in stages, starting from tahsin (improving reading), tartil (reading slowly and correctly), to tahfidz (memorizing). Every student is required to complete the tahsin stages before proceeding to tahfidz, so that the quality of reading and memorization can be maintained in accordance with the correct rules of tajweed and makhraj.

The positive impact of this program is not only seen in the aspect of religiosity, but also in strengthening other characters such as discipline, honesty, good manners, and motivation to worship. Students who are active in tahfidz programs tend to show better behavior, both in relationships with teachers, friends, and in daily life. This is in line with the findings of previous research which stated that structured tahsin and tahfidz programs are able to improve children's cognitive development and religious character. This is in line with the opinion (Suryanti & Widayanti, 2018) Religious activities that are integrated into school routines form a religious culture that has a positive impact on student behavior

Overall, the success of the implementation of tahsin and tahfidz at MI Al Khoiriyyah 02 Semarang is greatly influenced by the consistency of implementation, the active role of teachers, a supportive school environment, and the involvement of parents and the community. Habituation that is carried out continuously is the main key in forming a strong



religious character in students, so that they are not only capable in reading and memorizing the Qur'an, but also able to practice religious values in daily life.

## CONCLUSION

Based on the results of the research, it can be concluded that the implementation of the tahsin and tahfidz programs at Madrasah Ibtidaiyah Al Khoiriyyah 02 Semarang has proven to be effective in shaping the religious character of students. This program not only improves the ability to read and memorize the Qur'an, but also instills religious values through regular habituation of religious activities, such as dhuha prayers, tadarus, and joint prayers before the lesson begins. The success of this program is greatly influenced by the role of teachers as role models, habituation that is carried out consistently, and a conducive madrasah environment. Students who actively participate in tahsin and tahfidz programs show the development of good religious character, such as discipline, honesty, politeness, diligence in worship, and helping others. Thus, tahsin and tahfidz not only function as a means of learning the Qur'an, but also as an effective medium in forming a strong religious character in students. The sustainability and consistency of the implementation of this program is the main key in creating a generation that has faith, piety, and noble character.

## REFERENCE

- Aminah, N., & Maulana, M. R. (2024). Development of the Application of the Tahsin, Tahfidz, and Religious Amaliyah Program at SDN Pajukungan Hulu. *INTEGRATION : Scientific Journal of Religion and Society*, 2(01). <https://doi.org/10.61590/int.v2i01.111>
- Dr. SUGIONO. (2019). Quantitative, Qualitative, and R&D Research Methods in Sustainability (Switzerland) (Vol. 11, Issue 1). [http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484\\_SISTEM\\_PEMBE\\_TUNGAN\\_TERPUSAT\\_STRATEGI\\_MELESTARI](http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBE_TUNGAN_TERPUSAT_STRATEGI_MELESTARI)
- Fauzieyah, L. U., & Suyatno, S. (2024). Religious Character Education in Integrated Islamic Elementary Schools. *Journal of Basicedu*, 8(1), 306–318. <https://doi.org/10.31004/basicedu.v8i1.7092>
- Iqbal, M. I. S. (2022). Character Education in the Millennial Era. *Al-Ikhtibar: Journal of Education*, 9(2), 68–81. <https://doi.org/10.32505/ikhtibar.v9i2.638>
- J. Cresswell. (2007). *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*.
- Kaira Junita, Abdullah Idi, A. R. (2022). Implementation of the Tahsin and Tahfidz Al-Qur'an Program in Character Formation of Students. *Muaddib : Islamic Education Journal*, 5(2), 107–115.
- Miles, M., Huberman, M, Saldana, J. (1994). *Qualitative Data Analysis: A Methods Sourcebook*. 341.
- Mukmin, A. A., Amaluddin, M. R., & Ismail, N. (2023). Forming the Religious Character of Students through the Tahfidz Al-Qur'an Program at MI Al-Hijriyah Karya Mulya, Prabumuli, Kota. *Treatise, Journal of Islamic Education and Studies*, 9(3), 1387–1396.
- Nurbaiti, R., Alwy, S., & Taulabi, I. (2020). Formation of students' religious character through habituation of religious activities. *EL Bidayah: Journal of Islamic Elementary Education*, 2(1), 55–66. <https://doi.org/10.33367/jiee.v2i1.995>
- Pokhrel, S. (2024). No TitleELENI. *Agae*, 15(1), 37–48.
- Prihatmojo, A., & Badawi, B. (2020). Character Education in Elementary Schools Prevents Moral Degradation in the 4.0 Era. *DWIJA CENDEKIA: Journal of Pedagogical Research*, 4(1), 142. <https://doi.org/10.20961/jdc.v4i1.41129>
- Rizky, I., Lubis, K., & Harahap, H. S. (2022). Implementation of the Tahsin Program in Improving the Ability to Learn to Read Tajweed at MTs Islamiyah. *Tajribiyah: Journal of*

- Islamic Religious Education*, 1(1), 53–62.
- Photo, Dea Monica; Sa'dijah, C. (2021). The Role of Schools and Families in Shaping the Religious Character of Students at Al-Qodiri Superior MTs 1 Jember. *VICRATINA: Journal of Islamic Education*, 6(7), 28–36.
- Suryanti, E. W., & Widayanti, F. D. (2018). Strengthening Religious-Based Character Education. *Conference On Innovation And Application Of Science And Technology (CIASTECH 2018)*, 254–262. <https://publishing-widyagama.ac.id/ejournal-v2/index.php/ciastech/article/view/630/582>
- Wahyuningsih, P., Hasanah, H., & Hasibuan, A. T. (2020). Analysis of Children's Cognitive Development Through Tahfidz Al-Quran in the 21st Century. *Al-Aulad: Journal of Islamic Primary Education*, 3(1), 10–18. <https://doi.org/10.15575/al-aulad.v3i1.4659>