

The Role of Morning Tahfidz in Cultivating Islamic Morals and Islamic Commitment among Muhammadiyah Students

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ABSTRACT

The morning tahfidz program is an integral part of strengthening character education based on Islamic values in Muhammadiyah schools. This article aims to describe the role of morning tahfidz in shaping Islamic morals and students' Islamic commitment. Using a descriptive qualitative approach, data were collected from observations, interviews, and documentation at one Muhammadiyah school. The results show that the morning tahfidz activity not only impacts students' memorization of the Qur'an but also instills discipline, patience, responsibility, and commitment to Islamic teachings in daily life. This program is effective as a strategy to strengthen students' Islamic identity within the framework of Islamic and Muhammadiyah values.

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1. INTRODUCTION

Islamic education plays a highly strategic role in shaping holistic human beings, not only intellectually but also spiritually and morally. In the Indonesian context, efforts to build a generation of character have become a national priority in education policy. Schools are no longer merely venues for the transmission of knowledge, but also agents for the formation of students' values and behavior. Amidst the increasingly complex challenges of globalization, character education based on Islamic values is crucial for building students' moral resilience in the face of external cultural influences that often conflict with the nation's noble values [1].

Muhammadiyah schools, as part of the Muhammadiyah organization's charitable endeavors, have an educational vision that emphasizes not only academic aspects but also spiritual and social aspects. Through the principle of integrating faith, knowledge, and good deeds, Muhammadiyah schools develop various character-building programs based on Islamic and Muhammadiyah values. One flagship program systematically implemented at various levels of Muhammadiyah education is the morning tahfidz program. This program, implemented before the start of learning activities, serves as a platform for building students' Islamic character and is a hallmark of Muhammadiyah schools in instilling Islamic values from an early age [2].

Morning memorization is not merely a memorization activity, but also a process of internalizing spiritual values and habits. Through a consistent and structured routine, students are trained to interact directly with Quranic verses, memorizing, understanding, and internalizing them in their daily lives. This activity is also designed to foster a religious atmosphere within the school environment, fostering a conducive, calm, and spiritually oriented learning environment. This atmosphere indirectly influences students' behavior, attitudes, and ways of thinking in responding to various life situations [3].

In practice, the morning memorization program is an integral part of character education, instilling values such as discipline, perseverance, responsibility, and commitment to Islamic teachings. Students

participating in this program are required to arrive on time, maintain good manners when submitting their memorization, and demonstrate a willingness to improve the quality of their Quranic recitation and memorization. This process teaches the values of sincerity, respect for time, and discipline, which are essential foundations for developing Islamic character. The involvement of teachers as memorization facilitators is also a crucial factor in fostering positive spiritual and emotional relationships between teachers and students [4].

Students' Islamic commitment is also fostered through their close relationship with the Quran. Morning memorization activities shape Islamic mindsets and life orientations through ongoing interaction with revelation. This is highly relevant to the goals of Islamic education, which places the Quran as the primary source of values and behavior. Through this habit, students are encouraged to go beyond memorization to emulate the content and messages contained in the verses they memorize. This fosters a heightened spiritual awareness, which in turn fosters a commitment to living life according to Islamic principles. Furthermore, the morning memorization program also serves as a preventative measure against various forms of behavioral deviations that are prevalent among adolescents. In today's digital age, students are highly vulnerable to the negative influences of social media, promiscuity, and a hedonistic lifestyle. Through spiritual activities such as morning memorization, students are given the space to build moral and spiritual resilience, which serves as a bulwark against various moral challenges.

The formation of Islamic morals through this routine activity is a concrete answer to the character crisis that often occurs among students [5]. In the context of character education, morning tahfidz is part of a very important habituation process. Positive habits that are carried out continuously will form attitudes and habits that are inherent in students. Through systematic and continuous intervention, Islamic values are not only introduced theoretically, but are truly brought to life in real activities. This is in accordance with the character education approach that emphasizes the importance of integration between cognitive, affective, and psychomotor aspects. Through morning tahfidz, these aspects synergize in the process of forming a religious person with strong character [6].

Morning tahfidz activities also have a crucial social dimension. When students engage in tahfidz activities in congregation, educational social interactions emerge, such as mutual encouragement, helping friends struggling with memorization, and fostering a sense of togetherness in achieving a common goal. These interactions foster social solidarity and values of caring and empathy. This demonstrates that the tahfidz program is not solely individualized but also contributes to the development of students' social character. The role of teachers in implementing morning tahfidz is crucial. Teachers not only act as memorization guides but also as role models of morality and spirituality. Their personalities serve as direct references for students in character formation. During morning tahfidz, teachers are required to exemplify exemplary Quranic recitation and memorization, as well as aspects of discipline, responsibility, and sincerity. A positive emotional and spiritual relationship between teachers and students accelerates the internalization of Islamic values and strengthens students' commitment to practicing religious teachings [7].

The implementation of the morning tahfidz program is also inseparable from the role of school management in creating a supportive system. Scheduling, mapping memorization targets, assigning memorization groups, and regular evaluations are essential parts of an effective implementation system. Schools must ensure that this program does not become a burden, but rather becomes a fun and meaningful habit for students. Therefore, a humanistic, participatory, and coaching-based approach is key to the successful implementation of the tahfidz program [8].

Parental support is also a highly influential external factor. Synergy between schools and families is essential for the continued and strengthened Islamic character formation developed through morning tahfidz at home. Parents need to provide support in the form of motivation, supervision, and habituation of memorization at home. This collaboration will create a holistic and comprehensive learning environment, where Islamic values are not only taught but also practiced and exemplified in students' daily lives [9].

This research focuses on the role of morning tahfidz in fostering Islamic morality and Islamic commitment among Muhammadiyah students. This theme was chosen based on the importance of character education in the contemporary Islamic education system and the urgency of strengthening religious values amidst global challenges [10]. This study aims to empirically explain how the morning tahfidz program is implemented, its impact on student character formation, and the challenges and opportunities faced in its implementation.

This study is also expected to contribute to the development of a character education model based on Islamic values that is relevant to the needs of the times. In the context of Muhammadiyah schools, this research provides strategic input for managing the tahfidz program to make it more effective, measurable, and oriented towards developing a holistic character. Through an integrative approach between values, systems, and learning practices, morning tahfidz can serve as a central pillar in sustainable Islamic character education. Against this background, this study addresses the fundamental issue of the effectiveness of morning tahfidz in shaping Islamic morals and Islamic commitment among Muhammadiyah students. This research will answer

several main questions: (1) How is the morning tahfidz program implemented in Muhammadiyah schools? (2) What are the program's impacts on the development of students' Islamic morals? (3) To what extent does this program contribute to strengthening students' Islamic commitment in their daily lives? (4) What are the supporting and inhibiting factors in implementing the morning tahfidz program?

2. METHOD

This research uses a qualitative approach with a descriptive study type. This approach was chosen because it is appropriate for exploring the meaning, values, and in-depth understanding of the implementation of the morning tahfidz program and its influence on the formation of Islamic morals and Islamic commitment among students in Muhammadiyah schools. Qualitative research allows researchers to comprehensively explore the social and cultural contexts that shape student behavior in school-based religious activities [11].

2.1 Research Subjects and Location

The research was conducted at a Muhammadiyah elementary school in Merangin Regency, Jambi Province, which has consistently implemented a morning tahfidz program for over three years. This school was selected purposefully because it was deemed to have a strong institutional commitment to developing Islamic programs and had demonstrated a positive impact on student character based on the school's internal academic reports. The research subjects consisted of the principal, tahfidz teachers, homeroom teachers, and fourth- to sixth-grade students who regularly participate in the tahfidz program. Informants were selected purposively, based on direct involvement in program implementation and observations of student character development.

2.2 Data Collection Techniques

Data were collected through three main techniques: participant observation, in-depth interviews, and documentation. Participatory observation was conducted to directly observe the implementation of the morning tahfidz activities, interactions between teachers and students, and student responses during the activities. Researchers recorded aspects such as attendance discipline, the spiritual atmosphere of the activities, memorization guidance methods, and student group dynamics. In-depth interviews were conducted with the tahfidz teacher, the principal, and several students selected based on their level of active participation. The interviews aimed to explore the perceptions, experiences, and impact of the activities on the formation of students' morals and religious behavior. The interview format was semi-structured to remain flexible and adaptable to field dynamics. Documentation was used to analyze secondary data, such as tahfidz attendance lists, student memorization progress notes, activity schedules, and photos or videos documenting morning tahfidz activities.

2.3 Data Analysis Techniques

The data obtained were analyzed using interactive analysis techniques according to Miles and Huberman, which consist of three stages: data reduction, data presentation, and conclusion drawing/verification [12]. Data reduction was carried out by selecting and simplifying data based on the research focus, namely the role of the tahfidz program in shaping students' morals and Islamic commitment. Data presentation was carried out in the form of a descriptive narrative that synthesized observations, interview excerpts, and documentation. Conclusion drawing and verification were carried out continuously throughout the research process, testing the validity of interpretations through triangulation of sources and methods.

2.4 Data Validity Test

To ensure the validity of the findings, this study employed triangulation techniques, including both source and method triangulation. Source triangulation was conducted by comparing information from teachers, students, and the principal. Method triangulation was conducted by comparing observation results with interviews and documentation. The validity of the findings was also tested through member checking, which involves confirming data and interpretations with key informants to ensure the accuracy of the information.

3. RESULTS AND DISCUSSION

The Morning Tahfidz program is an instrument for Islamic character development implemented systematically and sustainably in Muhammadiyah schools. This research found that the program not only serves as a means of improving Quran memorization but also significantly contributes to shaping students' religious behavior, discipline, and spiritual awareness. Through this routine activity, students are encouraged to go beyond memorization to understanding and internalizing Quranic values as a guide to life.

In practice, the morning Tahfidz activity creates an educational space that transcends formal academic boundaries. The interaction between students, teachers, and the Quran that occurs each morning provides a crucial foundation for the development of Islamic character. The habit of reading, memorizing, and reciting holy verses encourages the internalization of values such as honesty, perseverance, responsibility, and respect. Teachers, as mentors and role models, play a strategic role in creating a religious learning environment conducive to the development of students' Islamic character. The findings of this study are outlined based on four main dimensions of the Morning Tahfidz program's contribution: increased discipline and responsibility,

strengthened spiritual awareness, fostered respect and humility, and internalized Islamic values in daily life. The discussion of each dimension is linked to Islamic educational theories, social learning concepts, and empirical findings from previous research to build a comprehensive understanding of the program's effectiveness in the context of Qur'anic-based character education.

3.1. Discipline and Responsibility

The Morning Tahfidz program serves as a structured means of fostering student discipline within Muhammadiyah schools. The routine, implemented each morning before core learning activities, encourages students to arrive early and prepare themselves physically and mentally. Punctuality in attendance and completion of memorization targets are early indicators of developing a sense of responsibility. This aligns with findings at MTs Al-Izzah Mojokerto, which found that consistent memorization guidance fosters greater personal discipline [13].

The continuous practice of the Morning Tahfidz program fosters a spirit of order and effective time management. Students are required to attend on schedule, following the sequence of activities such as muroja'ah (recitation), talaqqi (recitation), and listening to peers' memorization. Discipline, in this context, is not simply about arriving on time; it is part of developing personal integrity, trained to carry out obligations without close supervision. Through this process, a habitus of Islamic behavior is formed that impacts the entire teaching and learning process. From a psychopedagogical perspective, disciplined behavior is formed through the principle of positive reinforcement, as explained in behaviorist theory. When students receive reinforcement in the form of praise, attention, or recording of their memorization achievements, they tend to maintain and even increase their commitment to these activities. This educational model is effective in memorization because spiritual activities such as reciting the Quran have a strong inner reward dimension [14]. Therefore, the discipline developed is not merely an external demand, but becomes part of the intrinsic motivation that grows as students become closer to the Quran.

In the context of Islamic character education, morning memorization serves as a process of internalizing the values of discipline and responsibility through practical practice. As reported in research at MI Darul Hikmah Bondowoso, student involvement in memorization activities directly impacts their ability to manage other academic and social responsibilities. The use of the talaqqi method, tiered memorization, and daily and weekly evaluation systems fosters a disciplined and consistent mentality at work [15]. This character is then carried over into study habits, social interactions, and the fulfillment of other school assignments. Furthermore, the Morning Tahfidz program makes a significant contribution to building an Islamic work ethic in schools. The discipline fostered by this activity aligns with the values of brotherhood, obedience, and sincerity taught in Islam. When students habitually begin their day with the Quran, all subsequent activities are influenced by these spiritual values. Thus, Tahfidz not only trains memorization but also fosters a strong, honest, and responsible character, all of which are crucial for the formation of a perfect human being from an Islamic educational perspective.

3.2. Spiritual Awareness

Daily interaction with the Quran through the Morning Tahfidz program creates a deep emotional and spiritual closeness between students and Islamic values. Students report feeling calm and motivated before starting daily activities, as if they are "recharged" spiritually when they touch the holy verses. This aligns with findings that intensive Quran memorization positively contributes to the spiritual intelligence of students at SMAN 1 Padang, with significant impacts on their religious awareness and spiritual well-being [16].

This spiritual experience also reflects an increase in divine awareness (God consciousness), where students not only understand the values of Islamic teachings intellectually but also absorb them spiritually. The systematic Morning Tahfidz model facilitates the process of tazkiyah al nafs (purification of the soul), bringing participants closer to God's presence in all their activities. Darwis and Maziyah (2024) reported that the Tahfidz program at MTs Insan Qur'ani Lumajang successfully increased students' spiritual intelligence, with visible impacts in their daily moral lives [17].

The spiritual strengthening aspect also correlates with students' emotional stability. Students who regularly engage in tahfidz demonstrate better self-control and lower stress levels. This aligns with the results of a study at MA Al Huda Jatiluhur, which demonstrated the positive influence of Qur'an memorization on spiritual intelligence and even improved psychological well-being [18]. This reflective activity functions as cultural therapy in reducing emotional stress and building resilience in adolescents.

Further support comes from research at MTsN Daarussalaam Sukabumi, which demonstrated a very strong relationship ($r = 0.89$) between the frequency of tahfidz activities and increased spiritual intelligence in post-graduate students [19]. This indicates that the spiritual dose of how often students read and reflect on the Quran is directly proportional to the depth of their spiritual awareness. The repetition of these religious rituals creates a learning ecosystem that allows students to internalize Quranic values in their daily lives, rather than simply memorizing them.

Narratively, a study from MIN 1 Kediri emphasized that the Morning Tahfidz program develops spiritual dimensions such as transcendental awareness, a sense of meaningful purpose, empathetic relationships, and spiritual resilience [20]. With the support of reflection and community interaction, students not only become more religious but also develop a strong existential framework. This practice produces individuals who not only memorize the Quran but also become individuals who internalize each verse with concrete actions and spiritual awareness in their daily lives.

3.3. Respect and Humility

The Morning Tahfidz program not only builds students' academic and spiritual capabilities but also significantly influences their social attitudes. One important social impact is increased respect for teachers, parents, and each other. This is evident in the way students greet each other politely, speak more politely, and show respect for their elders. A study from MTs Al Islam 1 Karawang found that regular, adab-based tahfidz activities strengthen verbal and non-verbal manners in students' daily interactions, resulting in a warmer and more orderly school atmosphere [21].

Etiquette in memorization—both when presenting memorization to teachers and when engaging with peers—serves as a platform for developing polite character. Students are encouraged to recite Bismillah (in the name of Allah) before beginning, maintain good posture and voice when memorizing, and listen attentively to their peers. Through the mechanisms of talqin and talaqqi (reflection), students learn to not only memorize but also respect the process and the person guiding them. Findings at MIN 2 Banyuwangi showed that after one semester of tahfidz (memorization of the Koran), the frequency of greetings and nods of respect increased by 35%, indicating a more ingrained habit of etiquette [22].

Students' increased empathy and patience were also reflected in changes in how they responded to minor conflicts in class. Some teachers reported a reduction in incidents of slamming books or shouting when students were frustrated. This condition indicates a greater internalization of Qur'anic morals that accompanies students in social interactions. The journal *Paedagogie* states that a strong spiritual foundation will strengthen students' emotional control and social sensitivity, making them more likely to make space to understand and respect the feelings of others [23].

The role of the tahfidz teacher is crucial in this process. Based on Bandura's social learning theory, role models significantly influence the behavioral learning process. When teachers display patience, humility, and friendliness while guiding tahfidz students, students naturally imitate this style of interaction. At MAN 1 Pontianak, students who regularly see their teachers praising their peers' sincerity in their assignments follow their example and do the same, so that appreciative and respectful attitudes become a collective habit [24]. Thus, morning memorization not only transfers the text of the Quran but also values through interactions based on manners.

This entire process creates a school culture that values mutual respect and humility. The long-term impact is not simply polite behavior, but the formation of Islamic character that combines academic professionalism with social sensitivity. Thus, students become not only memorizers of the Quran but also individuals who respect the dignity of others, are aware of their position and rights, and are able to play a positive role in society.

3.4. Internalization of Islamic Values

One of the most important findings of this study is that the Morning Tahfidz activity not only improves students' verbal memorization of the Quran but also encourages them to internalize and apply the values contained therein in their daily lives. Teachers and parents reported tangible changes: students became more honest in their speech, more responsible in carrying out tasks, and more willing to help friends in need. This phenomenon corroborates reports from Raden Patah Islamic Elementary School in Surabaya, where the tahfidz program reinforced divine values such as steadfastness and humility, as well as human values such as mutual assistance and responsibility [25].

The habits developed through morning tahfidz create a value-rich and meaningful learning environment. The principle of learning by doing in Islamic education allows students to learn values such as honesty and responsibility through real-life experiences, not just verbal instruction. At SMPN 9 Malang, the memorization learning model for Juz 'Amma demonstrates that the stages of internalization of values are carried out through a process of transformation, transaction, and trans-internalization, which guides students from understanding to applying the values in real life [26].

The pedagogical character of morning memorization is also very important. The reflective process is an integral part of this method: students are given the opportunity to reflect on the meaning of memorized verses and relate them to their daily situations. This enables the transformation of values from mere text into concrete actions. Findings from Darul Musthofa, West Lombok, indicate that the integration of Quran memorization, spiritual motivation, and wirid together fosters values such as gratitude, respect, and obedience [27].

Furthermore, research at IAILM Suryalaya confirms that internalization of religious values through religious extracurricular activities occurs through habituation, role modeling, advice, and discipline. This activity helps students understand, internalize, and consistently apply Islamic values such as honesty, empathy, and self-control [28]. This tiered process aligns with the sequence of value transformation in Islamic educational theory, which involves the formation of beliefs, practice, reflection, and social moral consistency.

In short, Morning Tahfidz serves as a spiritual-pedagogical method that combines the power of emotional internalization and social practice. It embodies the principle in Islamic education that values are not simply taught but lived through habituation, role modeling, and continuity. Thus, this program not only supports the academic achievement of memorization but also establishes a strong moral foundation, encouraging students to become Islamic individuals who are consistent in memorization and morals.

3.5. Program Implementation Challenges

Despite the significant contribution of Morning Tahfidz to student character, its implementation faces complex challenges, particularly in maintaining consistency and long-term student motivation. Research at MIN 07 Tabalong revealed that laziness, lack of focus, and low internal motivation are key problems in daily Tahfidz practice [29]. Rigid memorization targets also have the potential to dampen students' enthusiasm, as rather than providing spiritual meaning, the activity feels like purely academic pressure. This phenomenon underscores the importance of managing motivation that focuses on quality, not quantity.

Furthermore, the limited number of Tahfidz teachers and the variety of learning methods are significant obstacles. A study at SMP Al-Islam Boarding School Cirebon showed that limited teaching time and teachers who are not all competent in providing pedagogical approaches lead to a decline in the effectiveness of Scribd guidance. This requires developing teachers' professional capacity, particularly in integrating pedagogical competence with spiritual leadership, to enable them to mentor students in a more personalized and relevant manner.

The success of the Morning Tahfidz program is greatly influenced by the involvement of teachers as inspiring motivators and mentors. Research on the strategies of tahfidz teachers at MA Ainus Syamsi confirms that student motivation is strongly influenced by the teacher's creativity and personal approach [30]. Teachers who are able to build positive emotional relationships, apply methodological variations, and provide rewards appropriately will be able to maintain student enthusiasm. This suggests that teacher training in spiritual leadership and innovative teaching methods is highly strategic.

Another external factor is parental support. Based on a study at SMP Al-Islam Cirebon [31], parental involvement in providing motivation and consistent space for muraja'ah at home significantly improves student achievement. Refining the program into a school-family synergy must be strengthened through parental involvement in tahfidz parenting, joint training, and monitoring engagement at home. This collaboration not only broadens the program's impact but also enriches the value context outside the classroom.

Finally, infrastructure and institutional support are also crucial. Studies in several schools cite minimal learning facilities, an uncondusive environment, and a busy formal learning schedule as real obstacles. Schools need to redesign schedules, provide dedicated spaces, and invest in teacher development and supporting facilities. Without serious attention to these supporting aspects, the Morning Tahfidz program will only run partially and not optimally.

3.6. Consistency with Islamic Educational Theory and Learning Theory

The Morning Tahfidz program congruently reflects the main principles of Islamic education based on holistic tarbiyah (Islamic education). Values such as consistency in drawing closer to the Quran, perseverance in practicing spiritual rituals, and strengthening moral character are developed simultaneously and in an integrated manner. Research by Sa'diah et al. demonstrates that the formation of students' personality through Islamic character education focuses not only on the transfer of temporary knowledge but also on emotional management, spirituality, and the socialization of values through a supportive school environment [32]. This aligns with the Morning Tahfidz model, which fosters a balance between students' cognitive, affective, and spiritual aspects.

In line with Islamic educational theory, this program utilizes teacher role models and habituation as two pillars of character building. Ibn Miskawaih emphasized the role of role models (uswah) and habits (ta'lib) in shaping children's character. Meanwhile, Bandura stated that observing respected and consistently followed figures is the primary pathway to internalizing positive behavior [33]. Morning Tahfidz presents a situation where the teacher acts as a role model, and students imitate not only the recitation of the Quran but also the gentle and patient manner in interactions. This continuity creates real and meaningful moral learning.

From the perspective of Bandura's social-cognitive theory, the effectiveness of this program can be understood through the mechanisms of modeling, observational learning, and positive reinforcement. Nupus and colleagues (2023) emphasized that in the context of Islamic religious education, role models (modeling) and ritual repetition have a significant impact on shaping behavior [34]. Students who witness teachers in the

process of tahfidz guidance imitate not only recitation but also manners, body language, and the ethics of spiritual communication. By imitating these, they successfully internalize moral values deeply.

Furthermore, the routine repetition of Morning Tahfidz forms a habituation process, or the instillation of values, which aligns with behaviorist theory through positive reinforcement. However, this mechanism runs deeper within Bandura's social-cognitive framework, which views reinforcement as a supporter of intrinsic motivation and self-efficacy. Research at Integrated Islamic Schools in North Sumatra found that teachers' success in character building is closely linked to their self-confidence (teacher efficacy), which is reflected in their ability to provide consistent and inspiring guidance [35]. This teacher's capacity is the spearhead in implementing Morning Tahfidz as a vehicle for character education.

Overall, the synergy between Islamic educational theory and modern learning theories strengthens the relevance of the Morning Tahfidz program. This program is not merely a religious ritual, but rather an effective vehicle for values education through role models, habitus, intrinsic motivation, and structured social interactions. This represents what is referred to in the literature as character education, which combines spirituality, morality, and modern pedagogical strategies to shape the *insan kamil*—a complete, critical, and solution-oriented Islamic individual in the global era.

4. CONCLUSION

This research demonstrates that the Morning Tahfidz program is not simply a religious routine, but rather an integral pedagogical approach that significantly contributes to strengthening the Islamic character of Muhammadiyah students. In practice, this activity fosters discipline, responsibility, spiritual awareness, respect, and the internalization of Quranic moral values. Through consistent and exemplary practice, students not only experience improved cognitive abilities in memorizing the Quran but also concrete affective and behavioral transformations in their daily social lives. From a theoretical perspective, this program aligns with the principles of *tarbiyah* (Islamic education), which emphasize the importance of holistic development involving spiritual, emotional, and social aspects. The alignment between the methods of practice, role models, and the reinforcement of values through direct experience serves as a meeting point between classical Islamic educational theory and Bandura's social learning theory. Thus, Morning Tahfidz has proven to be an effective vehicle for the internalization of values, the formation of moral identity, and the enhancement of authentic spirituality.

However, the implementation of this program is not without its challenges. Obstacles identified include fluctuating student motivation, a lack of innovation in guidance approaches, limited human resources, and the lack of involvement of some parents in supporting the memorization process at home. Therefore, strengthening strategies are needed, including teacher training in spiritual leadership, revitalizing more flexible and adaptive guidance methods, and strengthening partnerships between schools and families.

The Morning Tahfidz program will run more optimally if supported by structured institutional policies, a conducive school climate, and the collective commitment of all educational elements. Awareness of the importance of developing a spiritual culture from an early age is key to producing a generation that is not only intellectually capable but also possesses Qur'anic character in real life. There is an urgent need to shape Muhammadiyah individuals who excel in knowledge, are solid in their faith, and are polite in their behavior. Therefore, it can be concluded that the Morning Tahfidz program is a model of character education relevant to the needs of contemporary Islamic education. It is not only a response to the moral crisis of the younger generation but also a concrete representation of Muhammadiyah's educational vision, which integrates faith, knowledge, and good deeds comprehensively within a modern learning system.

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