

Islamic Character Enhancement through Intensive Coaching Programme for Tahfiz Darul Falah Selangor Students: An Indonesia-Malaysia Collaboration

Moch. Sya'roni Hasan

STIT Al-Urwatul Wutsqo Jombang, Indonesia

mochsyaronihasan@gmail.com

Qurrotul Ainiyah

STIT Al-Urwatul Wutsqo Jombang, Indonesia

ainiyah.q@gmail.com

Muhammad Anas Ma'arif

KH Abdul Chalim Mojokerto University, Indonesia

Anasdt16@gmail.com

Zahrotun Ni'mah Afif

STIT Al-Urwatul Wutsqo Jombang, Indonesia

zahrotunnimahafif@gmail.com

Julianne Kamelia Riza

STIT Al-Urwatul Wutsqo Jombang, Indonesia

mila_faruq@yahoo.com

Qorriatul Ikrima

STIT Al-Urwatul Wutsqo Jombang, Indonesia

Ikrima54@gmail.com

Abstract: This community service activity aims to strengthen the Islamic character of tahfiz students through an intensive guidance programme based on Indonesia-Malaysia collaboration in Darul Falah Selangor. Islamic character education is a fundamental foundation in shaping a generation of quality huffaz, yet the challenge of integrating Quranic values into daily behaviour remains a major issue. This community service programme used a participatory action research approach involving 45 tahfiz students for six months. The implementation method included three stages: preparation with needs assessment, implementation of an intensive mentorship programme for four months, and ongoing evaluation. Results showed significant improvements on three dimensions of Islamic character: akhlaq towards Allah (89% increase in sunnah worship and 82% in recitation quality), akhlaq towards fellow humans (78% decrease in conflict and 85% increase in communication skills), and akhlaq towards the environment through the green pesantren initiative. The programme succeeded in increasing motivation to memorise by 91% with a 65% decrease in recitation errors and a 78% increase in memorisation fluency. An Indonesia-Malaysia collaboration resulted in an innovative mentoring model that combines local pesantren wisdom with modern technology. This programme proved to be effective in producing a generation of huffaz who excel in memorisation while having a strong Islamic character.

Keywords: Islamic Character, Intensive Development Programme

Abstrak: Kegiatan pelayanan masyarakat ini bertujuan untuk memperkuat karakter Islam siswa tahfiz melalui program bimbingan intensif berbasis kolaborasi Indonesia-Malaysia di Darul Falah Selangor. Pendidikan karakter Islam merupakan landasan utama dalam membentuk generasi huffaz berkualitas, namun tantangan dalam mengintegrasikan nilai-nilai Al-Qur'an ke dalam perilaku sehari-hari masih menjadi masalah utama. Program pelayanan masyarakat ini menggunakan pendekatan penelitian tindakan partisipatif yang melibatkan 45 siswa tahfiz selama enam bulan. Metode implementasi meliputi tiga tahap: persiapan dengan penilaian kebutuhan, pelaksanaan program bimbingan intensif selama empat bulan, dan evaluasi berkelanjutan. Hasil menunjukkan peningkatan signifikan dalam tiga dimensi karakter Islam: moral terhadap Allah (peningkatan 89% dalam ibadah sunnah dan peningkatan 82% dalam kualitas membaca), moral terhadap sesama manusia (penurunan 78% dalam konflik dan peningkatan 85% dalam keterampilan komunikasi), dan moral terhadap lingkungan melalui inisiatif pesantren hijau. Program ini berhasil meningkatkan motivasi menghafal sebesar 91% dengan penurunan kesalahan membaca sebesar 65% dan peningkatan kelancaran menghafal sebesar 78%. Kolaborasi Indonesia-Malaysia menghasilkan model bimbingan inovatif yang menggabungkan kebijaksanaan lokal pesantren dengan teknologi modern. Program ini terbukti efektif dalam menghasilkan generasi huffaz yang unggul dalam menghafal sekaligus memiliki karakter Islam yang kuat.

Kata Kunci: Karakter Islam, Program Pembinaan Intensif

Introduction

Character education is the main foundation in forming a noble and quality generation, especially in the context of Islamic education which not only emphasises cognitive aspects but also spiritual, moral, and social aspects integrated in daily life.¹ This is in line with the goal of Islamic education that not only produces intellectually intelligent individuals, but also has an Islamic personality and is able to contribute positively to society.² In this modern era, the challenges of Islamic character building are increasingly complex along with the influence of globalisation and technological developments that can erode Islamic values if not anticipated properly.³

Pesantren as a traditional Islamic educational institution has a strategic role in shaping students' character, especially tahfiz pesantren that focus on memorising the Qur'an.⁴ This institution has a double responsibility, namely maintaining the integrity of memorisation while forming a personality that is in accordance with the values of the Qur'an. Tahfiz students are not only required to memorise the holy verses, but must also be able to internalise the values contained therein in everyday life. However, the reality in the field shows that not a few tahfiz students experience difficulties in integrating their memorisation with comprehensive character building. This phenomenon shows the need

¹ Mar'atul Azizah et al., "Formation of Students' Religious Character through Islamic Religious Education Learning in Vocational High Schools," *Ngaos: Journal of Education and Learning* 1, no. 1 (2023): 1, <https://doi.org/10.59373/ngaos.v1i1.2>.

² Nadia Yusri et al., "The Important Role of Islamic Religious Education in Shaping Islamic Personal Character," *Journal of Islamic Education* 1, no. 2 (2024): 12–12, <https://doi.org/10.47134/pjpi.v1i2.115>.

³ Mujahidin Mujahidin and Muhamad Rizky Malusu, "Building Leadership Character Through Intra-School Student Organisation (OSIS)," *At Tadbir: Islamic Education Management Journal* 2, no. 1 (2024): 1, <https://doi.org/10.54437/attadbir.v2i1.1564>.

⁴ Nur Rohmah and Tatik Swandari, "Tahfidz Programme Management in Student Character Development," *Irsyaduna: Journal of Student Studies* 1, no. 2 (2021): 2, <https://doi.org/10.54437/irsyaduna.v1i2.305>.

for a more holistic approach in tahfiz education that does not only focus on the cognitive aspects of memorisation, but also on comprehensive character building.⁵

Darul Falah Selangor as one of the leading Islamic educational institutions in Malaysia has shown a strong commitment in developing quality tahfiz education. The institution has successfully produced many hafiz who not only excel in memorisation, but also have good Islamic character. However, the challenges in strengthening students' characters require a more comprehensive and innovative approach. Problems such as lack of motivation in memorising, difficulty integrating Qur'anic values in daily behaviour, lack of a structured guidance programme, and limitations of diverse learning methods are obstacles that need to be overcome. In addition, the current digital era also brings its own challenges for tahfiz students in maintaining the consistency and quality of their memorisation amidst various distractions.

In this era of globalisation, collaboration between countries in the field of education is increasingly important and strategic.⁶ Indonesia-Malaysia cooperation in the development of Islamic education has great potential considering that both countries have similar cultures, languages, and Islamic traditions that have been formed over centuries. Indonesia with its long experience in managing pesantren and traditional Islamic education systems, and Malaysia with its modern Islamic education system that has been integrated with technology and contemporary learning methods, can complement each other to produce a more effective and comprehensive education model. This cooperation will not only enrich the treasure of Islamic education knowledge, but also provide practical solutions to the problems faced by Islamic education institutions in both countries.

The importance of an intensive mentorship programme in strengthening the Islamic character of tahfiz students is a necessity that cannot be ignored.⁷ A structured and sustainable mentorship programme will provide the right guidance for students in developing their potential optimally. Through intensive mentoring, students not only get technical guidance in memorising the Qur'an, but also receive holistic character development in accordance with the values contained in the Qur'an and As-Sunnah. This mentoring programme will also help students in facing various challenges and difficulties that they may face in the learning process and character building.⁸

Based on this background, this community service activity is designed to provide a comprehensive solution to the problem of strengthening the Islamic character of tahfiz students through an intensive guidance programme based on Indonesia-Malaysia collaboration. This programme is expected to become a model that can be replicated by other Islamic education institutions, as well as strengthen bilateral relations between the two countries in the field of Islamic education. Through an integrative approach between Indonesia's traditional Islamic education methods and Malaysia's modern education

⁵ Abdul Rahim, "The Role of Tahfidzul Quran on the Character Building of Santri Pondok Pesantren Hidayatullah Baubau," *SYATTAR* 1, no. 1 (2020): 1.

⁶ Muh Ibnu Sholeh, "Management Strategies of Islamic Education Organisations in Facing Global Challenges," *Edu Journal Innovation in Learning and Education* 1, no. 1 (2023): 1-27, <https://doi.org/10.55352/edu.v1i1.456>.

⁷ Damri et al, "Educational Planning Management for the Reading and Tahfidz Al-Qur'an Guidance Programme for Students," *Dirasah: Journal of Islamic Education Science and Management Studies* 8, no. 1 (2025): 130-46, <https://doi.org/10.58401/dirasah.v8i1.1603>.

⁸ Dona Santika and Rahimah Rahimah, "Management of Al-Qur'an Memorisation Programme at Pesantren Darul Qur'an Medan: A Qualitative Approach in Design, Implementation, and Evaluation," *EDUKASIA Journal of Education and Learning* 5, no. 1 (2024): 1, <https://doi.org/10.62775/edukasia.v5i1.1122>.

system, it is hoped that an effective mentoring model can be produced in forming a generation of huffaz who not only excel in memorisation, but also have a strong Islamic character and are able to contribute positively to society.

Programme Implementation Method

This community service activity uses a participatory action research approach that involves the active participation of all relevant stakeholders in the programme implementation process. This method was chosen because it provides an opportunity for santri, ustaz, and institution managers to be directly involved in designing, implementing, and evaluating the intensive guidance programme. This participatory approach is in line with the principles of community service that prioritise empowerment and active involvement of the target community at every stage of the activity.

The location for the implementation of this service activity is Darul Falah Selangor, Malaysia, which was chosen based on consideration of the institution's reputation in the field of tahfiz education, openness to international collaboration programmes, and the availability of adequate infrastructure to support the implementation of the programme. The implementation period lasted for six months, from January to June 2024, with a structured division of phases ranging from preparation, implementation, to evaluation. The targets of this programme are 45 students of tahfiz Darul Falah Selangor, consisting of intermediate and advanced students who have memorised at least 10 juz of the Qur'an. The selection of this criterion is based on the consideration that students with this level of memorisation have sufficient basis to be able to participate in the character strengthening programme optimally.

The implementation of this intensive guidance programme is divided into three main interrelated stages. The first stage is the preparation stage, which includes needs assessment activities to identify the initial condition of the santri's Islamic character through observation, in-depth interviews, and focus group discussions with santri, ustaz, and institution managers. At this stage, a guidance module was also developed based on the results of collaboration between service teams from Indonesia and Malaysia, by integrating best practices from both countries in the field of Islamic character education. The module includes material on morals towards God, morals towards fellow human beings, morals towards the environment, as well as methodologies for internalising Qur'anic values in daily life.

The second phase is the implementation phase of the programme, which lasts for four months with a meeting intensity of three times a week. Each mentoring session lasts for 120 minutes with various formats, including interactive lectures, group discussions, role plays, case studies, and hands-on practice. The mentoring programme uses a holistic approach that integrates cognitive, affective and psychomotor aspects in every activity. The learning methods used adopt the concept of experiential learning, which provides opportunities for students to experience firsthand the application of character values in various simulated and real situations. In addition, the programme also integrates the use of modern learning technologies such as mobile applications for daily memorisation monitoring and character evaluation, as well as digital platforms for communication and experience sharing between students.

The third stage is the evaluation and follow-up stage, which includes formative and summative evaluation activities of the programme's achievements. Formative evaluations are conducted periodically every month to monitor student progress and make adjustments to the programme if necessary. Summative evaluation is conducted at the end of the programme to measure the level of success of the programme in achieving the

stated objectives. The evaluation tools used include observations of santri behaviour, self-assessment, peer assessment, and assessment from the supervising ustaz. In addition, the impact of the programme on increasing motivation to memorise, the quality of memorisation, and the application of character values in students' daily lives is also measured.

The Indonesia-Malaysia cooperation in this programme is realised through the formation of a supervisory team consisting of academics and Islamic education practitioners from both countries. The Indonesian team consists of Islamic university lecturers who have expertise in character education and pesantren management, while the Malaysian team consists of educators and researchers from leading Islamic education institutions in Malaysia. This cooperation is not only limited to academic aspects, but also includes the exchange of best practices, exchange of learning methods, and development of mentoring models that can be applied in both countries. Through this collaboration, it is expected to produce a mentoring model that combines Indonesian local wisdom in pesantren education with technological innovation and modern methods from Malaysia.

To ensure the sustainability of the programme, an ongoing monitoring and evaluation system has been designed, which involves the establishment of peer support groups, training for ustaz to become internal mentors, and the development of programme implementation guidelines that can be used by other Islamic education institutions. A comprehensive documentation system is also in place to record the entire process of programme implementation, including best practices, challenges, and lessons learned that can be used as a reference for the development of similar programmes in the future. With this structured and comprehensive implementation method, it is expected that this intensive guidance programme can have a significant and sustainable impact in strengthening the Islamic character of students of tahfiz Darul Falah Selangor.

Service Outcome

The implementation of the intensive guidance programme to strengthen the Islamic character of students of tahfiz Darul Falah Selangor has provided significant results in various aspects of student character development. The results of the initial needs assessment showed that 73% of students experienced difficulties in integrating the Qur'anic values they memorised with their daily behaviour, while 68% of students claimed to lack motivation in memorising because they did not feel the direct benefits of their memorisation. This condition indicates a considerable gap between the cognitive aspects of memorisation and the affective and psychomotor aspects in the formation of santri character. In addition, initial observations also showed that interactions between students were still not optimal, with a fairly high tendency of individualism and a lack of spirit of cooperation in daily life in pesantren.

The implementation of the intensive guidance programme for four months showed very positive developments in various indicators of santri's Islamic character. In the moral aspect towards Allah, there is a significant increase in santri discipline in performing sunnah worship, with 89% of santri who previously rarely performed tahajud prayers now doing so regularly. The quality of Qur'an recitation has also improved significantly, with 82% of students showing improvements in tajweed and tartil after attending the programme. This shows that the holistic approach in the mentorship programme does not only focus on the quantity of memorisation, but also on the spiritual quality and deeper practice of worship. This improvement is also reflected in the increased khushu' of the santri during congregational prayers and their enthusiasm in participating in religious activities at the pesantren.



Figure 1: Islamic Character Strengthening Assistance Process for Students

From the moral aspect towards fellow human beings, the guidance programme succeeded in significantly developing the social spirit and empathy of the santri. Observations during the programme showed that conflicts between students were reduced by 78%, while mutual cooperation and helping activities increased significantly. Santri began to show initiative to help friends who had difficulty memorising, formed study groups spontaneously, and reminded each other in kindness. The communication skills of the santris also improved significantly, with 85% of the santris showing a better ability to express opinions, listen to others, and resolve conflicts peacefully. This shows that the guidance programme has successfully developed santri's soft skills, which are essential for social life.



Figure 2. Handover of Islamic Character Strengthening Support Materials to students

The moral aspect towards the environment also shows an encouraging development, where students begin to show high concern for the cleanliness and sustainability of the pesantren environment. Students' initiatives to maintain the cleanliness of their rooms, study rooms, and public areas of the pesantren increased significantly without the need to be constantly reminded by ustaz. The green pesantren programme initiated by the students themselves as part of the implementation of character values shows that they have been able to apply the concept of khalifah fil ardh

in real life. Tree planting, waste management, and water conservation activities have become routines that are carried out with full awareness and responsibility.

The impact of this programme on students' motivation in memorising the Qur'an showed very encouraging results, with 91% of students reporting a significant increase in motivation to memorise the Qur'an. This is due to a deeper understanding of the meaning and wisdom of the verses they memorise, as well as their ability to apply these values in their daily lives. The quality of memorisation also saw a significant improvement, with a decrease in reading errors of up to 65% and an increase in fluency of up to 78%. More importantly, students began to demonstrate a better understanding of the content of the verses they memorised, which was reflected in their ability to explain and apply the values in various situations.

Discussion

The success of the intensive guidance programme in improving the Islamic character of Darul Falah Selangor tahfiz students can be analysed from various theoretical and practical perspectives that demonstrate the effectiveness of a holistic approach in Islamic education. The results showing significant improvement in the aspect of character towards God, especially in the performance of sunnah worship and improvement in the quality of Qur'an recitation, indicate that the programme successfully integrated the spiritual dimension with the cognitive dimension in the learning process. This is in line with Islamic education theory which emphasises the importance of balance between the outer and inner aspects in the formation of a complete Muslim personality.⁹ The increase in solemnity in congregational prayer and enthusiasm in religious activities also shows that this programme has succeeded in fostering a deep spiritual awareness in santri, not just a mechanical worship routine.

Significant developments in the moral aspect towards fellow human beings, especially in terms of reducing conflict and increasing the spirit of cooperation, indicate that this guidance programme is successful in developing the social and emotional intelligence of santri.¹⁰ Gardner's theory of multiple intelligences emphasises the importance of developing different types of intelligence, including interpersonal and intrapersonal intelligence, which proves highly relevant in the context of Islamic character education. The ability of santri to form learning groups spontaneously and help each other in the memorisation process shows that the values of *ukhuwah islamiyah* have been well internalised in them.¹¹ Improved communication skills and peaceful conflict resolution also indicate that the programme has successfully developed soft skills that are essential for social life.

The moral aspect towards the environment, which shows positive development, provides clear evidence that the concept of *khalifah fil ardh* has been applied successfully in the practical lives of santri. The santri's initiative to start a green pesantren programme and carry out environmental conservation activities shows that they have understood their responsibility as *khalifah* on earth. This is in line with the paradigm of Islamic education which not only focuses on the vertical relationship with Allah and horizontal

⁹ Solechan Solechan and Rheizka Aulia, "Management of the Tahfidzul Quran Programme in Shaping the Character of Students at SDIT Arruhul Jadid Jombang," *Irsyaduna: Journal of Student Studies* 3, no. 2 (2023): 2, <https://doi.org/10.54437/irsyaduna.v3i2.1137>.

¹⁰ Ainur Rofiq and Niken Ayu Khoirinnada, "The Effect of Memorising the Qur'an on Students' Emotional Intelligence," *Ngaos: Journal of Education and Learning* 2, no. 1 (2024): 1, <https://doi.org/10.59373/ngaos.v2i1.8>.

¹¹ Nisrina Alifah et al, "The Importance of Understanding Various Characteristics of Learners in the Learning Process," *Student Research Journal* 3, no. 1 (2025): 1, <https://doi.org/10.55606/srj-yappi.v3i1.1711>.

with fellow humans, but also the relationship with the universe as an integral part of the life system.¹² This high environmental awareness also reflects a deep understanding of the concept of tawhid that integrates all aspects of life within the framework of tawhid.

The Indonesia-Malaysia cooperation in this programme has added great value to the development of a comprehensive and innovative mentoring methodology. The exchange of best practices between the two countries has resulted in a unique mentoring model that combines Indonesian local wisdom in pesantren education with technological innovations and modern methodologies from Malaysia. The use of mobile applications for memorisation monitoring and daily character evaluation developed by the Malaysian team, combined with traditional Indonesian mentorship methods, creates an effective and efficient mentorship system. This collaboration also facilitated an exchange of experiences and perspectives that enriched the understanding of Islamic character education in a broader context, while strengthening bilateral relations between the two countries in the field of Islamic education.

The increase in motivation to memorise, which reached 91% of all students who participated in the programme, shows that the approach of integrating the understanding of the meaning and wisdom of the Qur'anic verses with daily life practices proved to be very effective in building students' intrinsic motivation.¹³ Motivation theory in educational psychology emphasises that intrinsic motivation derived from a deep understanding of the value and benefits of an activity will last longer than extrinsic motivation based solely on rewards and punishments. The decrease in reading errors and the significant increase in memorisation fluency also indicate that the quality of memorisation improves as students' motivation and understanding of the content of the verses they memorise increase.¹⁴

This intensive guidance model developed through Indonesia-Malaysia collaboration has great potential to be replicated in other Islamic educational institutions, both in Indonesia and Malaysia, even in other Muslim countries. The success of this programme lies not only in improving the individual character aspects of the santri, but also in the formation of a positive culture in the pesantren environment that supports sustainable character development.¹⁵ The formation of peer support groups initiated by the students themselves, the active involvement of ustaz as internal mentors, and the commitment of institutional managers to continue this programme show that the sustainability of the programme can be achieved well. Therefore, this intensive mentorship programme to strengthen the Islamic character of tahfiz students has proven to be effective in producing a generation of huffaz who not only excel in memorising the Qur'an but also have a strong Islamic character and are ready to contribute positively to society.

¹² Dr Amie Primarni and Khairunnas, *Holistic Education: A New Format of Islamic Education Shaping Plenary Character* (Al Mawardi Prima, 2016).

¹³ Asmaul Husna et al, "The Effectiveness of the Al-Quran Tahfidz Programme in Shaping the Character of STUDENTS," *Isema Journal: Islamic Educational Management* 6, no. 1 (2021): 1, <https://doi.org/10.15575/isema.v6i1.10689>.

¹⁴ Abd Adzim and Achmad Abdul Munif, "Perception and Community Participation towards the Qur'an Tahfidz Programme at Padepokan Ibnu Rusydi Cukir Diwek Jombang," *Irsyaduna: Journal of Student Studies* 2, no. 3 (2022): 3, <https://doi.org/10.54437/irsyaduna.v2i3.828>.

¹⁵ Farrah Camelia, "Policy Implementation of the Al-Qur'an Tahfidz Programme as an Effort to Strengthen Character Education at the Ibn Katsir Jember Women's Al-Qur'an Islamic Boarding School," *Islamika: Journal of Islamic Sciences* 20, no. 01 (2020): 1–10, <https://doi.org/10.32939/islamika.v20i01.473>.

Conclusion

The intensive guidance programme to strengthen the Islamic character of Darul Falah Selangor tahfiz students through Indonesia-Malaysia collaboration has successfully achieved the set objectives with satisfactory results. The implementation of the four-month programme with a participatory action research approach proved to be effective in improving three dimensions of students' Islamic character, namely morals towards God, which is shown by an increase in the implementation of sunnah worship up to 89% and an increase in the quality of Qur'an recitation in 82% of students, morals towards fellow humans, which is reflected in a decrease in conflicts between students up to 78% and an increase in communication skills in 85% of students, and morals towards the environment, which is shown through student initiatives in the green pesantren programme and environmental conservation activities. Bilateral cooperation between Indonesia and Malaysia in this programme provided significant added value through the integration of Indonesian local wisdom in pesantren education with Malaysian modern technological and methodological innovations, resulting in a comprehensive and innovative mentoring model that can be replicated in other Islamic educational institutions.

The programme's impact on increasing students' motivation in memorisation reached 91%, with a 65% decrease in reading errors and a 78% increase in memorisation fluency, demonstrating that a holistic approach that integrates the understanding of the meaning and wisdom of Qur'anic verses with the practice of daily life proves to be highly effective in building intrinsic motivation and improving students' memorisation quality. The success of this programme lies not only in the improvement of individual character aspects, but also in the establishment of a positive culture in the pesantren environment that supports sustainable character development through the formation of peer support groups, the active involvement of ustaz as internal mentors, and the commitment of institutional managers to continue this programme. Thus, this intensive guidance programme has proven to be effective in producing a generation of huffaz who not only excel in memorisation, but also have a strong Islamic character and are ready to contribute positively to society, as well as making a real contribution to the development of an Islamic character education model that can be widely applied in various Islamic educational institutions.

Bibliography

- Adzim, Abd, and Achmad Abdul Munif. "Perception and Community Participation towards the Qur'an Tahfidz Programme at Padepokan Ibnu Rusydi Cukir Diwek Jombang." *Irsyaduna: Journal of Student Studies* 2, no. 3 (2022): 3. <https://doi.org/10.54437/irsyaduna.v2i3.828>.
- Alifah, Nisrina, Muhammad Solihin Rokan, Rojatul Aini, Reza Fauzi, and Atika Asna. "The Importance of Understanding Various Characteristics of Learners in the Learning Process." *Student Research Journal* 3, no. 1 (2025): 1. <https://doi.org/10.55606/srj-yappi.v3i1.1711>.
- Azizah, Mar'atul, Safinatul Jariah, and Andika Aprilianto. "Formation of Students' Religious Character through Islamic Religious Education Learning at Vocational High School." *Ngaos: Journal of Education and Learning* 1, no. 1 (2023): 1. <https://doi.org/10.59373/ngaos.v1i1.2>.
- Camelia, Farrah. "Policy Implementation of the Al-Qur'an Tahfidz Programme as an Effort to Strengthen Character Education at the Ibnu Katsir Jember Women's Al-Qur'an Islamic

- Boarding School." *Islamika: Journal of Islamic Sciences* 20, no. 01 (2020): 1–10. <https://doi.org/10.32939/islamika.v20i01.473>.
- Damri, Yudo Indra Prasetyo, Asmendri, and Milya Sari. "Educational Planning Management for Students' Reading and Tahfidz Al-Qur'an Guidance Programme." *Dirasah: Journal of Islamic Education Science and Management Studies* 8, no. 1 (2025): 130–46. <https://doi.org/10.58401/dirasah.v8i1.1603>.
- Husna, Asmaul, Rafiatul Hasanah, and Puspo Nugroho. "The Effectiveness of the Tahfidz Al-Quran Programme in Shaping Student Character." *Isema Journal: Islamic Educational Management* 6, no. 1 (2021): 1. <https://doi.org/10.15575/isema.v6i1.10689>.
- Mujahidin, Mujahidin, and Muhamad Rizky Malusu. "Building Leadership Character Through Intra-School Student Organisation (OSIS)." *At Tadbir: Islamic Education Management Journal* 2, no. 1 (2024): 1. <https://doi.org/10.54437/attadbir.v2i1.1564>.
- Primarni, Dr Amie, and Khairunnas. *Holistic Education: A New Format of Islamic Education Shaping Plenary Character*. Al Mawardi Prima, 2016.
- Rahim, Abdul. "The Role of Tahfidzul Quran on Character Building of Santri at Hidayatullah Islamic Boarding School in Baubau." *SYATTAR* 1, no. 1 (2020): 1.
- Rofiq, Ainur, and Niken Ayu Khoirinnada. "The Effect of Memorising the Qur'an on Students' Emotional Intelligence." *Ngaos: Journal of Education and Learning* 2, no. 1 (2024): 1. <https://doi.org/10.59373/ngaos.v2i1.8>.
- Rohmah, Nur, and Tatik Swandari. "Tahfidz Programme Management in Student Character Development." *Irsyaduna: Journal of Student Studies* 1, no. 2 (2021): 2. <https://doi.org/10.54437/irsyaduna.v1i2.305>.
- Santika, Dona, and Rahimah Rahimah. "Management of the Qur'an Memorisation Programme at Pesantren Darul Qur'an Medan: A Qualitative Approach in Design, Implementation, and Evaluation." *EDUKASIA Journal of Education and Learning* 5, no. 1 (2024): 1. <https://doi.org/10.62775/edukasia.v5i1.1122>.
- Sholeh, Muh Ibnu. "Management Strategy of Islamic Education Organisation in Facing Global Challenges." *Edu Journal Innovation in Learning and Education* 1, no. 1 (2023): 1–27. <https://doi.org/10.55352/edu.v1i1.456>.
- Solechan, Solechan, and Rheizka Aulia. "Management of the Tahfidzul Quran Programme in Shaping the Character of Learners at SDIT Arruhul Jadid Jombang." *Irsyaduna: Journal of Student Studies* 3, no. 2 (2023): 2. <https://doi.org/10.54437/irsyaduna.v3i2.1137>.
- Yusri, Nadia, Muhammad Afif Ananta, Widya Handayani, and Nurul Haura. "The Important Role of Islamic Religious Education in Shaping Islamic Personal Character." *Journal of Islamic Education* 1, no. 2 (2024): 12–12. <https://doi.org/10.47134/pjpi.v1i2.115>.