Integrating Spiritual and Moral Development Through the *Tahfidz* Program: A Holistic Educational Model

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Abstract: This study aims to examine the implementation of the tahfidz program at Al Amri Islamic Boarding School, Probolinggo, as a holistic educational model that integrates spiritual formation, moral cultivation, emotional resilience, and disciplined memorization practices. The research addresses the gap in existing studies that often treat Quran memorization as a cognitive activity without systematically analyzing its multidimensional character-building functions. Employing a qualitative field research design, data were collected through participatory observations, in-depth semi-structured interviews with students, teachers, and administrators, and institutional document analysis. The data were analyzed using reflexive thematic analysis supported by methodological and source triangulation. The findings reveal that structured daily routines, meaning-based memorization, intensive mentoring (*riāyah ṭ-ṭullāb*), and quality-oriented evaluation significantly enhance memorization stability, emotional regulation, moral awareness, and spiritual depth. Discipline and responsibility gradually shift from external enforcement to internal self-regulation, strengthened by peer mentoring and communal culture. However, academic workload, mental fatigue, and fluctuating motivation remain challenges affecting memorization consistency. The novelty of this study lies in conceptualizing tahfidz as a holistic pedagogical framework that integrates cognitive mastery with spiritual–moral transformation and psychosocial support. This study contributes theoretically by expanding Islamic educational discourse on holistic character formation and practically by offering a structured model for designing sustainable, spiritually grounded tahfidz programs.

Abstrak: Penelitian ini bertujuan untuk menganalisis implementasi program tahfidz di Pondok Pesantren Al Amri Probolinggo sebagai model pendidikan holistik yang mengintegrasikan pembinaan spiritual, penguatan moral, ketahanan emosional, dan praktik hafalan yang disiplin. Penelitian ini merespons kesenjangan kajian sebelumnya yang cenderung memosisikan tahfidz sebagai aktivitas kognitif semata tanpa mengkaji secara sistematis dimensi multidimensional pembentukan karakter. Menggunakan desain penelitian lapangan kualitatif, data dikumpulkan melalui observasi partisipatif, wawancara mendalam semi-terstruktur dengan santri, guru, dan pengelola, serta analisis dokumen kelembagaan. Data dianalisis menggunakan pendekatan reflexive thematic analysis yang didukung triangulasi sumber dan metode. Hasil penelitian menunjukkan bahwa rutinitas harian yang terstruktur, hafalan berbasis pemahaman makna, pendampingan intensif (riāyah ṭ-ṭullāb), serta evaluasi berbasis kualitas secara signifikan memperkuat stabilitas hafalan, pengendalian emosi, kesadaran moral, dan

kedalaman spiritual santri. Disiplin dan tanggung jawab berkembang dari kontrol eksternal menuju regulasi diri internal yang diperkuat oleh budaya mentoring sebaya. Namun demikian, beban akademik, kelelahan mental, dan motivasi yang fluktuatif masih menjadi tantangan dalam menjaga konsistensi hafalan. Kebaruan penelitian ini terletak pada konseptualisasi tahfidz sebagai kerangka pedagogis holistik yang mengintegrasikan penguasaan kognitif dengan transformasi spiritual-moral dan dukungan psikososial. Penelitian ini berkontribusi secara teoretis dalam pengembangan wacana pendidikan Islam berbasis karakter holistik serta secara praktis menawarkan model tahfidz yang berkelanjutan dan berorientasi pada kedalaman spiritual.

INTRODUCTION

The Quran memorization education (*tahfidz*) in Islamic boarding schools has long been recognized as a central component in strengthening students' spirituality and moral character. In the modern era, however, students face increasing social and psychological pressures, including academic burdens, digital distractions, and declining moral resilience, which challenge the traditional functioning of *tahfidz* programs. These conditions highlight the urgency of positioning *tahfidz* not merely as a cognitive activity but as an integrated educational model that nurtures students spiritually, morally, and emotionally (Siregar & Tumiran, 2025; Qi & Yang, 2024). Despite its centrality, many Islamic educational institutions still emphasize rote memorization, while the holistic dimension of character building (discipline, emotional control, and internalization of Quranic values) has not been fully optimized (Hidayati, 2023; Ayyad, 2022).

While the benefits of *tahfidz* in fostering students' spiritual growth have been widely acknowledged, existing literature largely focuses on general cognitive and spiritual aspects. For example, *tahfidz* has been shown to enhance discipline and spiritual awareness (Asrori et al., 2022; Muchtar et al., 2022). However, maintaining memorization consistency remains a major issue due to pressures to meet memorization targets, environmental influences, and heavy academic workloads (Gozali, 2023; Jannah et al., 2022). Recent studies also emphasize that *tahfidz* increases emotional intelligence and students' resilience, yet they report significant variation in outcomes depending on mentoring quality, scheduling discipline, and students' motivation (Afkarina & Khadavi, 2024). Other studies highlight the role of management in supporting *tahfidz* implementation, but many still discuss technical aspects such as target-setting, tikrar methods, or evaluation frequency without addressing deeper character formation (Khoiriyah et al., 2023; Ishomuddin et al., 2023).

A clearer research gap emerges from the limited number of studies examining how holistic management practices in *tahfidz*, integrating disciplined routines, intensive mentoring, *riāyah ṭ-ṭullāb* (pastoral care), and quality-based evaluation,

support long-term memorization stability and moral-spiritual development. Although Mughni et al., (2022) and Zakaria et al., (2025) emphasize the importance of management in *tahfidz* programs, few studies explore how pesantren leaders respond to internal challenges such as fluctuating motivation, student burnout, and environmental pressures through systematic and holistic approaches. Moreover, while character formation through *tahfidz* is often mentioned, earlier studies rarely integrate spiritual, emotional, and moral development into a unified educational framework (Wijayanti & Kurniawan, 2023; Zaenuri & Abdullah, 2023).

This study therefore offers novelty by positioning *tahfidz* as a holistic educational model, one that does not merely train students to memorize Quranic texts but deliberately integrates spiritual cultivation, moral strengthening, emotional resilience, and disciplined learning habits. This integrative framework is supported by a structured routine of new memorization, muroja'ah, mentoring, and value-based reflection intended to transform memorization from a technical process into a character-building mechanism. The second novelty lies in exploring the practical challenges that students face during *tahfidz* (such as consistency issues, stress from target pressures, and limited rest time) and analyzing how pesantren management provides responses through structured pedagogical and pastoral approaches.

The objective of this study is to explore the implementation of the *tahfidz* program at Al Amri Islamic Boarding School in Probolinggo, specifically examining the challenges students encounter in maintaining memorization consistency and how pesantren leaders address these barriers through holistic management strategies combining disciplined routines, mentoring, and memorization quality assessments.

The argument advanced in this study is that when *tahfidz* is managed holistically with structured scheduling, intensive supervision, and moral-spiritual reinforcement, it can significantly strengthen not only memorization outcomes but also character formation and spiritual depth. Such an approach allows the *tahfidz* program to function as a transformative educational model rather than merely a memorization scheme.

This research is important because it provides practical insights and conceptual contributions for pesantren and Islamic educational institutions seeking to optimize *tahfidz*-based character education. By identifying effective holistic management practices, this study contributes to the development of a generation that is spiritually grounded, morally upright, disciplined, and capable of responding to contemporary challenges.

METHOD

This study employs a qualitative field research design to capture the complex meanings, practices, and dynamics of the *tahfidz* (Quran memorization) program within the learning environment of Al Amri Islamic Boarding School in Probolinggo. A qualitative approach was selected due to its ability to explore subjective experiences, spiritual learning processes, and institutional interactions that cannot be adequately measured through quantitative techniques (Ayre, 2022; Byrne, 2022). This approach also enables methodological and theoretical triangulation,

ensuring that the findings are contextual, deeply interpretive, and aligned with contemporary qualitative research standards in education and religious studies.

Participants were selected using purposive sampling based on clearly defined inclusion criteria: (1) students actively participating in the *tahfidz* program for at least six months, (2) *tahfidz* teachers responsible for supervising recitation and *murāja'ah*, and (3) administrators involved in the formulation of *tahfidz* policies and schedules. Purposive sampling was chosen to ensure that the sample was information-rich and directly relevant to the research objectives. Determination of sample size was guided by the principle of data saturation, the point at which no new themes emerge from the data (Palinkas et al., 2015; Hennink et al., 2022). Accordingly, the projected sample included 12-20 in-depth interviews and 6–10 observations, with the flexibility to expand if additional data were needed to achieve saturation.

Data collection was conducted using three complementary techniques. First, participatory observation was undertaken by immersing the researcher in daily *tahfidz* routines, including new memorization (*setoran*), group *murāja'ah*, and one-on-one mentoring, to observe pedagogical practices, teacher–student interactions, and motivational or fatigue-related dynamics. Field notes were recorded systematically to capture both verbal and nonverbal experiences. Second, semi-structured interviews were conducted using an interview guide developed through a systematic five-phase process (needs identification, literature review, preliminary design, pilot testing, finalization), ensuring rigor and consistency across participants (Kallio et al., 2016). Interviews were audio-recorded with participants' consent and transcribed verbatim. Third, document analysis was applied to institutional materials such as the *tahfidz* curriculum, activity schedules, memorization assessment records, mentoring journals (*riāyah ṭ-ṭullāb*), and program-related policies, all of which were used to support data triangulation and verify field findings.

Data analysis followed thematic analysis, applying Braun and Clarke's updated conceptualization of reflexive thematic analysis: repeated data familiarization, generation of initial codes, development of candidate themes, review and refinement of themes, and construction of final thematic narratives. This framework aligns with recent developments in thematic analysis, emphasizing reflexivity, transparency, and coherent linkage between data and interpretation (Ayre, 2022; Byrne, 2022; Braun, 2024). To strengthen the transferability of findings, a thematic matrix was created to connect observational data, interview extracts, and institutional documents, ensuring that each theme was supported by multi-source evidence. An audit trail documenting coding decisions and analytic memos was maintained throughout the process.

To ensure trustworthiness and credibility, the study employed several validation strategies. Source triangulation (comparing data from students, teachers, and administrators), methodological triangulation (observation, interview, documentation), and peer debriefing with two methodological experts were used to minimize interpretive bias. Member checking followed updated best practices, involving structured verification of thematic summaries rather than simple transcript confirmation, allowing participants to meaningfully validate the interpretations (Birt et al., 2016; McKim, 2023; Vella, 2024). Additional validity

strategies included maintaining an audit trail, reflective memos, and transparent reporting of sampling decisions and analytic procedures (Riazi et al., 2023).

Ethical considerations were strictly observed. All participants received written information sheets explaining the study's objectives, confidentiality terms, voluntary participation, and their right to withdraw at any time. Pseudonyms were used in reporting. Special attention was given to the emotional well-being of student participants, particularly when discussions involved academic pressure and memorization fatigue, and a referral mechanism was prepared should any participant require psychosocial support. These ethical steps align with contemporary qualitative research standards emphasizing participant protection and researcher reflexivity.

The research was conducted in four operational phases: (1) Preparation; instrument development, pilot testing of interview protocols, institutional permissions; (2) Data Collection (eight weeks); multiple observations, in-depth interviews, and document gathering; (3) Analysis; transcription, coding, theme refinement, and validation through member checking and peer debriefing; and (4) Reporting; synthesizing findings, refining thematic models, and formulating a conceptual model of *tahfidz* as a holistic spiritual–moral educational framework. All interview guides, field note templates, and audit trail documents were archived as part of methodological transparency and reproducibility.

RESULT AND DISCUSSION
RESULT
Consistency and Quality of Students' Memorization

The findings of this study indicate that the consistency and quality of Quran memorization constitute the core indicators of the spiritual strengthening experienced by students through the *tahfidz* program at Al Amri Islamic Boarding School. Observational, interview, and documentary data consistently show that the structured routine, beginning with early morning recitation submission (*setoran*), followed by afternoon and evening *murāja'ah* sessions, creates learning habits that support memorization stability and promote a deeper spiritual bond with the Quranic text. The program does not merely aim for quantitative achievement but prioritizes quality through the accuracy of recitation, *tajwīd* mastery, and long-term retention. Field notes from the second week recorded that many students were already present before dawn, quietly rehearsing verses while waiting for their teacher (Obs/02/Field), illustrating the internalization of disciplined routines.

Despite these strengths, the findings also reveal significant challenges in maintaining memorization consistency. Several students reported decreasing recall during midday due to academic fatigue, and that missing a single *murāja'ah* session often generated a negative impact on the next day's *setoran*. Informant S4 stated, "*I usually memorize well in the morning, but by midday some parts fade because of school lessons,*" while S9 added, "*If I skip one evening murāja'ah, the next day's recitation is definitely weaker.*" Interviews with teachers reinforced the emphasis on quality; teacher T2 stressed, "*We cannot accept fast memorization if the makhraj is incorrect. Quality must come first.*" Administrators (A1) further stressed meaning-

based memorization, explaining, "*Understanding meanings strengthens retention and prevents mechanical memorizing.*"

Observations during the fifth week confirmed meaning-based practice, where small learning groups were seen discussing the meaning of verses before recitation. Students who reviewed meanings first were observed to recite more smoothly with fewer pauses. Document analysis of weekly evaluation sheets shows that retention, *tajwīd* accuracy, and consistency are prioritized over the number of verses memorized. These findings collectively demonstrate that memorization stability is shaped by structured routines, pedagogical emphasis on quality, meaning comprehension, and students' emotional resilience.

A deeper analysis highlights that consistency and memorization quality are multidimensional constructs encompassing cognitive discipline, affective regulation, and spiritual motivation. Consequently, any *tahfidz* model that prioritizes numbers over comprehension, emotional well-being, and structured routines will likely produce fragile memorization. A holistic model must integrate daily discipline, quality assessment, meaning reinforcement, and psychosocial support to ensure that memorization becomes a durable spiritual foundation rather than a mechanical achievement.

Enhancement of Students' Discipline and Responsibility

The findings also reveal that the *tahfidz* program significantly enhances students' discipline and sense of responsibility through structured routines, intensive mentoring, and a strong communal ethos. The original description of how routines form the basis of discipline is strengthened by empirical evidence. Observations in the third week showed that students not only followed teacher instructions but independently planned their personal memorization targets after evening *murāja'ah*, demonstrating a shift from externally imposed discipline to self-regulation (Obs/03/Field). This shift was echoed in interviews: S3 explained that before entering *tahfidz* he lacked time discipline, but now "*every hour must be structured,*" while S7 stated firmly, "*Maintaining my memorization is my responsibility; no one can do it for me.*"

The role of *riāyah ṭ-ṭullāb* (intensive mentoring) is central in shaping emotional and behavioral responsibility. Teacher T1 noted, "*We monitor not only memorization but their emotional state; discipline means being able to control focus and feelings.*" This indicates that discipline in *tahfidz* extends beyond adherence to schedules and includes emotional regulation and cognitive focus. Peer mentoring also plays a significant role. Observation in the sixth week recorded that senior students voluntarily assisted juniors with *murāja'ah*, providing technical corrections framed within moral and spiritual messages related to the verses being memorized (Obs/06/Field). This indicates that responsibility is cultivated both individually and communally.

The integration of formal routines, personal accountability, and collective mentoring produces behavioral changes that endure beyond the memorization context. Discipline becomes an expression of self-regulation enriched by spiritual meaning, and responsibility becomes a moral value internalized through daily practice. Thus, the formation of discipline within the *tahfidz* program is a socio-

cultural process facilitated by educators, peers, and institutional structures that transform individual habits into stable moral dispositions.

A deeper analysis shows that discipline and responsibility in the *tahfidz* context are rooted in practices that balance performance expectations with emotional support. When the pesantren provides consistent routines, mentoring relationships, and opportunities for students to assume communal roles, it cultivates self-regulatory abilities essential for sustainable memorization and character formation. Practical implications include strengthening mentoring systems, involving senior students as facilitators, and managing academic loads to maintain structured discipline without causing burnout.

Enhancement of Moral and Spiritual Character

The findings regarding moral and spiritual development reveal that the *tahfidz* program functions not merely as a mechanism for mastering sacred texts but as a character-building process that transforms students' attitudes, emotions, and social interactions. The earlier explanation that *tahfidz* fosters values such as patience, sincerity, and responsibility remains valid, but is now reinforced through empirical evidence demonstrating behavioral changes grounded in meaning-based memorization and reflective practice. Interviews with S2 and S10 illustrate this process: S2 stated, "*Memorizing the Quran makes me more cautious with my behavior because I carry God's words in my heart,*" while S10 described, "*When I feel angry, I recall verses about patience and it calms me.*" These accounts demonstrate that memorization becomes a moral regulator in emotionally charged situations.

Field observations provide further evidence. During the seventh week, a senior student was observed comforting a junior overwhelmed by memorization targets. Instead of merely offering encouragement, he recited a verse about perseverance and explained its meaning, calming the younger student (Obs/07/Field). This event demonstrates how internalized verses become moral resources for interpersonal care. Teachers (T5) and administrators (A2) also observed increased gentleness, emotional stability, and measured behavior among students who had memorized several juz.

From a spiritual perspective, students reported profound experiences of closeness to God. S8 described, "*Reciting at night feels as if the verses speak to me,*" while S6 shared that repeating memorized verses helps reduce anxiety. These testimonies indicate that *tahfidz* strengthens spiritual coping mechanisms and deepens religious emotionality. Documentation of nightly reflection practices and dhikr activities suggests that the school intentionally embeds reflective spirituality into the *tahfidz* curriculum.

A deeper analysis indicates that moral and spiritual development through *tahfidz* is not incidental but the result of a structured and intentional pedagogical design. Character transformation depends on the integration of repetitive engagement with sacred texts, meaning comprehension, emotional mentoring, and opportunities for applying Quranic values in social interactions. Accordingly, *tahfidz* as a holistic educational model requires simultaneous attention to curricular structure, pastoral care, and community building to ensure comprehensive and sustainable character formation.

Table 1. Summary of Key Research Findings on the Holistic *Tahfidz* Program

Main Theme	Interpretation of Findings	Uniqueness of Findings	Implications
Consistency and Quality of Memorization	Consistency and quality of Quran memorization are shaped by structured routines, meaning-based memorization, emotional regulation, and long-term retention strategies. Memorization is not merely cognitive but integrated with spiritual engagement and disciplined habits.	Reveals that meaning-based memorization significantly improves fluency and stability compared to routine mechanical memorization. Demonstrates that consistency is affected more by emotional stamina and academic balance than by memorization volume alone.	*Tahfidz* programs must integrate quality-based evaluation, structured daily routines, reflective meaning comprehension, and emotional support systems to ensure durable memorization and spiritual depth.
Development of Discipline and Responsibility	Discipline emerges from ritual routines, self-regulated target setting, time management, and responsibility over personal memorization. Communal mentoring fosters accountability and strengthens moral responsibility.	Shows that discipline transforms from external enforcement into internal self-regulation. Peer mentoring naturally develops without formal instruction, creating a self-sustaining culture of mutual responsibility.	Programs should embed mentoring systems, senior–junior collaboration, balanced academic schedules, and reflective practices to reinforce long-term discipline and self-accountability.
Strengthening of Moral and Spiritual Character	Students internalize Quranic values, leading to improved emotional control, gentler interactions, and deeper spiritual awareness. Memorized verses become moral regulators and emotional coping tools.	Highlights how students apply memorized verses directly to social interactions, such as consoling peers, showing practical moral embodiment. Identifies *tahfidz* as a source of spiritual coping for anxiety and emotional turbulence.	*Tahfidz* curricula must integrate spiritual reflection, emotional mentoring, value application in real-life contexts, and opportunities for character modeling to produce holistic moral-spiritual transformation.

DISCUSSION

Consistency and Quality of Students' Memorization

The findings of this study demonstrate that the consistency and quality of students' memorization at Al Amri Islamic Boarding School are largely shaped by disciplined routines, repeated recitation, and meaning-based learning. The structured daily schedule from morning *setoran* to evening *murāja'ah*, proves effective in stabilizing long-term retention, confirming earlier findings that repetition and routine are crucial for maintaining Quran memorization quality (Sabrina et al., 2022). This study further reinforces that memorization strengthened by understanding the meaning of verses is significantly more stable and spiritually impactful compared to mechanical recitation alone, aligning with research emphasizing the role of semantic engagement in Quranic learning (Wahyuningsih et

al., 2024). These results are also consistent with contemporary studies showing that memorization quality increases when pedagogical methods integrate both spiritual awareness and cognitive strategies (Akmansyah et al., 2024).

However, the study also identifies important constraints affecting consistency. Students frequently cited academic workload, fatigue, and strict memorization targets as sources of fluctuation in their retention, which resonates with research noting that psychological pressure and emotional instability hinder *tahfidz* performance (Muttaqin et al., 2024). This suggests that memorization cannot be seen solely as an intellectual endeavor; it is also dependent on emotional endurance and mental well-being. Thus, a more holistic approach (balancing cognitive, spiritual, and psychological demands) is necessary for sustaining high-quality memorization. These findings emphasize that a holistic *tahfidz* program must integrate structured routines, quality-oriented evaluation, and attention to students' emotional and mental health, consistent with models of comprehensive Islamic educational practice (Hidayat & Hidayat, 2023).

Enhancement of Discipline and Responsibility

This study reveals that the *tahfidz* program contributes significantly to the development of discipline and responsibility, not only through structured routines but also through the internalization of self-regulation. Students learn to manage time effectively and set personal targets, which supports earlier findings that *tahfidz* environments cultivate disciplined behavior through daily religious activities and structured commitments (Gozali, 2023). Evidence from this research also echoes broader literature showing that pesantren-based religious practices shape discipline as a moral habit rather than as enforced compliance (Anirah et al., 2024). The personalized mentoring system known as *riāyah ṭ-ṭullāb* enhances this internalization; students receive direct emotional, academic, and spiritual guidance, enabling them to become more responsible for their memorization as well as their conduct. This is consistent with the findings of Karimah (2023), who argued that intensive nurturing in *tahfidz* programs helps students overcome emotional, academic, and social challenges.

The study also identifies a unique pattern in which senior students naturally take on mentoring roles without formal instruction, cultivating communal responsibility. Such peer-based mentoring has been observed to reinforce internal discipline and moral accountability, in line with research demonstrating that communal learning environments strengthen students' social character and sense of duty (Salim et al., 2025). Although discipline and responsibility generally improve, some students express emotional exhaustion and signs of burnout due to heavy routines, indicating that high expectations must be balanced with restorative activities and adequate rest. This aligns with holistic educational research emphasizing the need for mental health support in intensive memorization programs (Muttaqin et al., 2024). Therefore, the findings suggest that discipline and responsibility flourish most effectively when structured routines are paired with emotional support, peer collaboration, and balanced workloads.

Enhancement of Moral and Spiritual Character

The enhancement of moral and spiritual character emerges as the most profound impact of the *tahfidz* program. Students report increased patience, empathy, emotional control, and inner tranquility, changes that align with previous studies highlighting the role of Quran memorization in shaping ethical behavior and emotional maturity (Yanti et al., 2023). The internalization of Quranic values becomes evident when students apply these teachings in real-life interactions, such as using memorized verses to comfort peers or regulate personal emotions. This supports broader findings that engagement with sacred texts contributes to improved subjective well-being and spiritual peace (Villani et al., 2019). The present study further parallels research showing that Quran-based character education in pesantren environments effectively fosters moral transformation and spiritual resilience (Akmansyah et al., 2024).

What distinguishes the findings of this study is its evidence that *tahfidz* does not solely transform personal spirituality but also shapes students' social behavior. Students use memorized verses as tools for moral action, demonstrating that *tahfidz* serves as both an intrapersonal and interpersonal ethical framework. This aligns with research indicating that Quranic memorization contributes to the development of compassionate social behavior within Islamic boarding schools (Salim et al., 2025). Despite these positive outcomes, some students report difficulty in sustaining patience and sincerity, especially under pressure. This reinforces the argument that spiritual and moral formation must be accompanied by continuous mentoring, reflective activities, and opportunities to practice values in diverse life contexts. Therefore, *tahfidz* must be understood not simply as a process of memorization but as a transformative spiritual pedagogy that integrates meaning, reflection, emotional cultivation, and social ethics.

The findings of this study have important implications for the development of holistic *tahfidz* education in Islamic boarding schools. The integration of structured memorization routines, meaning-based learning, personal mentoring, and emotional support demonstrates that *tahfidz* programs must balance discipline with students' cognitive, spiritual, and psychological needs. Institutions implementing *tahfidz* programs are therefore encouraged to redesign their curricula to incorporate restorative scheduling, individualized guidance, reflective practices, and strategies that strengthen emotional resilience. Such adjustments ensure that the quality of memorization, spiritual depth, and student well-being grow in harmony, ultimately enhancing the long-term sustainability of *tahfidz* learning.

This research contributes significantly to the discourse on Islamic education by presenting a holistic model of *tahfidz* that integrates spiritual development, character formation, and psychological support within a single framework. The study expands existing theories by showing how peer culture, *riāyah ṭ-ṭullāb*, and meaning-based memorization collectively foster moral and spiritual transformation. It also identifies unique pedagogical mechanisms that differentiate effective *tahfidz* programs from traditional memorization-focused approaches. Methodologically, the study provides a qualitative framework that future researchers can use to examine spiritual and moral formation in pesantren or other Islamic educational institutions, thereby enriching the broader field of Islamic pedagogy and character education.

CONCLUSION

This study concludes that the *tahfidz* program at Al Amri Islamic Boarding School functions as a holistic educational model that integrates spiritual formation, moral cultivation, and disciplined memorization practices. The structured daily routine, consisting of morning memorization, afternoon and evening *muroja'ah*, and continuous quality-based evaluation, significantly enhances the stability and long-term retention of students' Quranic memorization. Equally important, the program's emphasis on meaning-based learning fosters a deeper spiritual connection with the Quran, enabling students to internalize its values and apply them in their attitudes, emotional regulation, and interpersonal interactions. The findings also highlight that the development of discipline, responsibility, and time management becomes an organic outcome of the program, shaped through the synergy of strict routines, personal mentoring (*riāyah ṭ-ṭullāb*), and a supportive peer culture. Despite these strengths, challenges such as academic pressure, fatigue, and fluctuating motivation indicate the need for more balanced and student-centered approaches within *tahfidz* education.

Overall, this study contributes to the field of Islamic education by presenting a comprehensive model of *tahfidz* that integrates cognitive, spiritual, emotional, and moral dimensions. The results underscore the importance of designing *tahfidz* programs that prioritize not only memorization achievement but also the emotional well-being and spiritual resilience of students. Policy makers, school leaders, and *tahfidz* educators are encouraged to enrich their programs with flexible scheduling, reflective spiritual practices, and strategies to prevent burnout. Future research should explore comparative models of *tahfidz* across different pesantren contexts, examine long-term developmental outcomes, and investigate how digital tools or innovative pedagogies might further enhance holistic Quranic education. Through these efforts, *tahfidz* institutions can better cultivate a generation of memorizes who are spiritually grounded, morally upright, and capable of contributing positively to their communities.

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