

## INTERNALIZATION OF WORSHIP DISCIPLINE THROUGH THE TAHFIZ PROGRAM AT SD MUHAMMADIYAH 2 SORONG

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### ABSTRACT

This study aims to analyze the role of the tahfiz program at SD Muhammadiyah 2 Sorong in fostering students' worship discipline from the perspective of Imam Al-Ghazali. Specifically, it examines the processes of habituation and supervision, identifies the impact on students' behavioral transformation, and explores challenges in sustaining discipline between school and home environments. This research employs a qualitative approach with a descriptive design. Data were collected through observation, in-depth interviews with teachers, the principal, and Grade V students, as well as documentation of learning and worship activities. The data were analyzed using thematic analysis, including data reduction, coding, categorization, and interpretation to identify key patterns. The findings reveal that the tahfiz program functions as an integrated system combining structured memorization, habituation of religious practices, and continuous supervision. Habituation is implemented through routine worship activities, while supervision is reinforced through monitoring tools such as memorization cards and prayer control books. These processes significantly contribute to students' behavioral transformation, as reflected in improved punctuality, consistency, motivation, and self-awareness in performing daily prayers. However, the study also identifies challenges in sustaining worship discipline, particularly due to the discontinuity between school and home environments, limited parental involvement, and inconsistent supervision outside school. In conclusion, the tahfiz program effectively supports the internalization of worship discipline when it integrates knowledge, practice, and supervision. However, its sustainability depends on the alignment between school and family environments. Strengthening collaboration between teachers and parents is essential to ensure consistent character development beyond the school context.

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## INTRODUCTION

Character education in Indonesia has increasingly become a central concern in the national education system, particularly in response to various moral and behavioral challenges among students. Empirical studies indicate that issues such as declining discipline, lack of responsibility, and weak internalization of religious values remain prevalent at the primary education level (Albet et al., 2024; Putra et al., 2026; Rino & Setiawan, 2025). These conditions highlight a critical gap between students' cognitive understanding of religious teachings and their actual behavior in daily life (Demirel Ucan & Wright, 2019). From the perspective of Imam Al-Ghazali, this gap reflects the failure of education to transform knowledge (*'ilm*) into practice (*'amal*), as true knowledge in Islam must lead to moral action and character formation (Jalaldeen & Al-Hidabi, 2025; Syaiful & Anam, 2024).

In this context, religious discipline becomes a fundamental dimension of character education, particularly in Islamic educational settings. However, previous studies show that educational practices often emphasize cognitive mastery rather than the habituation of values in everyday behavior (Lisnawati, 2016; Maarif et al., 2024; Putra et al., 2024). According to Al-Ghazali, character (*akhlaq*) is formed through continuous habituation and spiritual training (*riyadhah*), where repeated actions gradually shape stable moral dispositions (Harahap et al., 2025; Nazarudin & Mukarom, 2026). Therefore, educational models that integrate knowledge, practice, and habituation are essential to foster consistent religious discipline among students.

A number of studies have examined the implementation of *tahfiz* programs in Islamic education. Research by Anam et al. (2025) and Awang et al. (2025) demonstrates that *tahfiz* programs contribute to improving students' discipline and learning commitment, although memorization outcomes vary among learners. Similarly, Effendi et al. (2025) found that participation in *tahfiz* programs positively influences students' academic achievement in Quran and Hadith subjects. In addition, studies on character education by Hidayati et al. (2020) and Firmansyah et al. (2025) emphasize that effective character formation requires the integration of moral knowledge, moral feeling, and moral action through continuous practice. These findings suggest that structured educational programs, including *tahfiz*, have the potential to support both cognitive and affective development.

However, despite these contributions, several critical gaps remain. *First*, most existing studies tend to emphasize measurable outcomes such as memorization achievement and academic performance, while paying limited attention to the process of internalizing values into daily behavior, particularly in the context of worship discipline. *Second*, the majority of research employs quantitative approaches, which are less capable of capturing the dynamic and experiential processes through which students develop disciplined religious habits. *Third*, previous studies rarely examine how educational practices align with classical Islamic educational philosophy, particularly the perspective of Imam Al-Ghazali, who emphasizes the integration of knowledge, habituation, and moral action as the core of character formation. As a result, there remains a theoretical

and empirical gap between modern educational practices and the foundational principles of Islamic pedagogy.

Furthermore, existing research has not sufficiently explored the sustainability of character formation beyond the school environment. Several studies indicate that the success of school-based programs is often constrained by external factors such as family background and limited parental involvement (Dewi & Alam, 2020; Firdaus & Suwendi, 2025; Minan et al., 2025; Putra et al., 2026). This suggests that character education, particularly in fostering worship discipline, requires not only structured school programs but also continuity between school and home environments. From an Al-Ghazalian perspective, this continuity is essential, as character (*akhlaq*) is formed through consistent and repeated practice across different contexts (Jalaldeen & Al-Hidabi, 2025).

The *tahfiz* program implemented at SD Muhammadiyah 2 Sorong represents a strategic effort to address these gaps. The program does not only aim to develop students' ability to memorize the Quran but also to cultivate discipline in worship practices, such as performing prayers on time and maintaining proper religious conduct. Preliminary findings indicate that students show improvements in discipline and religious awareness, although challenges remain in sustaining these behaviors outside the school environment (Khairudin, Interview, April 24, 2025). In the perspective of Al-Ghazali, such a program reflects the integration of knowledge and action, where memorization serves as a medium for internalizing values that must be manifested in daily behavior.

Based on these considerations, this study aims to analyze comprehensively the role of the *tahfiz* program at SD Muhammadiyah 2 Sorong in fostering students' worship discipline from an Al-Ghazalian perspective. Specifically, this research seeks to: (1) analyze the processes of habituation and supervision in cultivating worship discipline within the *tahfiz* program; (2) identify the impact of the program on students' behavioral transformation, particularly in terms of discipline in performing daily prayers; and (3) explore the challenges in sustaining worship discipline, especially in relation to the discontinuity between school and home environments. By adopting a qualitative approach, this research focuses on understanding the processes through which Quranic values are transformed into consistent religious behavior. Ultimately, this study seeks to contribute to the development of a more holistic model of character education grounded in Al-Ghazali's perspective, where knowledge, practice, and moral formation are integrated into a unified educational framework.

## LITERATURE REVIEW

### Character Education in the Perspective of Al-Ghazali

According to Al-Ghazali's thought, education is fundamentally oriented toward the formation of noble character (*akhlaq al-karimah*) through the integration of knowledge (*'ilm*), action (*'amal*), and spiritual purification (*tazkiyat al-nafs*) (Uri & Harahap, 2025; Wartini, 2015). In his seminal works, Al-Ghazali emphasizes that knowledge without practice is meaningless, as the ultimate aim of education is to

transform inner awareness into ethical behavior. This perspective positions character formation not as a by-product of education but as its central objective. Contemporary studies in Islamic education support this view, indicating that effective character education must integrate cognitive, affective, and behavioral dimensions in a holistic manner (Qomariyah et al., 2025; Risal et al., 2025). In this regard, the Al-Ghazalian framework remains highly relevant in addressing the modern educational challenge of bridging the gap between knowledge and practice.

Al-Ghazali further explains that character is not formed instantly but through continuous habituation (*ta`wid*) and disciplined spiritual training (*riyadhah*) (Karima et al., 2025). Repeated actions gradually become internalized dispositions, shaping stable moral behavior. This concept aligns with contemporary educational psychology, which highlights the importance of habit formation and repeated practice in developing self-regulation and moral behavior (Muhlison, 2025). However, Al-Ghazali goes beyond behavioral repetition by emphasizing the role of intention (*niyyah*) and spiritual awareness as the foundation of meaningful action (Jalaldeen & Al-Hidabi, 2025; Zuki et al., 2024). Thus, character education requires not only structured activities but also the cultivation of inner consciousness, ensuring that behavior is driven by internal conviction rather than external compulsion.

In the context of formal education, Al-Ghazali underscores the crucial role of teachers as moral guides (*murabbi*) who provide not only instruction but also exemplary behavior (*uswah*) (Diyanah et al., 2025; Jalaldeen & Al-Hidabi, 2025). This is supported by recent empirical studies demonstrating that teacher modeling significantly influences students' moral development and behavioral consistency (Aminudin S et al., 2025; Ruswandi, 2025; Zulmi et al., 2026). Therefore, the educational environment must function as a moral ecosystem where values are consistently practiced and reinforced. Without such an environment, character education risks remaining superficial and disconnected from students' lived experiences.

Applied to elementary education, this perspective implies that instructional programs must integrate knowledge acquisition with habitual practice and moral guidance. The *tahfiz* program, when designed beyond memorization targets, can serve as an effective medium for this integration. Through repeated engagement with Quranic verses and their application in daily life, students are expected to internalize values such as discipline, responsibility, and piety. Recent studies in Quran-based education confirm that memorization activities, when combined with reflective and behavioral components, significantly contribute to students' moral development (Koesoemawati & Hakim, 2026; Saparuddin et al., 2025). Thus, the *tahfiz* program can be positioned as a practical embodiment of Al-Ghazali's educational philosophy.

### **Discipline in Worship from an Al-Ghazalian Perspective**

From Al-Ghazali's perspective, discipline in worship (*ibadah*) represents the manifestation of internalized faith and moral awareness. Worship practices such as salat

are not merely ritual obligations but serve as transformative processes that shape the soul and regulate behavior. Consistency (*istiqamah*) in worship reflects the successful integration of knowledge, belief, and action (Ibrahim et al., 2025; Jalaldeen & Al-Hidabi, 2025; Samsuddin et al., 2026). This view is supported by contemporary research indicating that regular religious practices contribute to the development of self-discipline, emotional regulation, and prosocial behavior among students (Abdugafurova, 2018; Hidayah, 2025; Mushlih, 2025).

Al-Ghazali emphasizes that disciplined worship is achieved through a gradual process involving habituation, self-control (*mujahadah*), and continuous reflection (*muhasabah*) (Jalaldeen & Al-Hidabi, 2025). This process transforms externally imposed practices into internally motivated behaviors. In modern educational terms, this corresponds to the development of intrinsic motivation and self-regulation, which are critical components of sustainable character formation (Li & Zheng, 2026; Nijma & Machali, 2025; Pushkina, 2025). Therefore, discipline in worship cannot be achieved through instruction alone but requires structured routines, consistent reinforcement, and opportunities for reflection.

In educational settings, this implies the necessity of integrating worship practices into students' daily routines in a systematic and sustainable manner. Schools must create environments where religious practices are not occasional activities but embedded within the institutional culture. Empirical studies have shown that routine-based religious programs significantly enhance students' consistency in worship and moral behavior (Nursobah et al., 2025; Said et al., 2025). However, these studies also highlight that the effectiveness of such programs depends on continuous supervision and reinforcement, particularly in bridging the gap between school and home environments.

In the context of the *tahfiz* program, discipline in worship is cultivated through the integration of memorization activities with structured religious practices (Sulong & Taridi, 2025). Students are not only required to memorize Quranic verses but also to apply their meanings through consistent worship behavior, such as performing prayers on time and maintaining proper etiquette. This reflects Al-Ghazali's principle that true knowledge must lead to action (Jalaldeen & Al-Hidabi, 2025). Nevertheless, sustaining this discipline outside the school environment remains a significant challenge, as noted in several studies emphasizing the importance of parental involvement in reinforcing religious habits (Sumar et al., 2025). Thus, the development of worship discipline requires a collaborative approach that extends beyond the classroom.

### **Tahfiz Program and Character Formation**

The *tahfiz* program can be conceptualized as a practical implementation of Imam Al-Ghazali's educational philosophy, where memorization functions as a medium for value internalization rather than an end in itself. Empirical studies have consistently shown that *tahfiz* programs contribute positively to students' cognitive development, particularly in Quranic literacy and memorization achievement (Effendi et al., 2025).

However, these studies largely emphasize measurable outcomes and often overlook the deeper processes of character formation.

Recent research has begun to highlight the potential of *tahfiz* programs in fostering affective and behavioral development. For instance, studies by Awang et al. (2025) and Setiawan et al. (2025), indicate that students involved in structured *tahfiz* programs demonstrate improved discipline, responsibility, and moral awareness. Nevertheless, these studies also acknowledge that the mechanisms through which these values are internalized remain insufficiently explored. This suggests that while the outcomes of *tahfiz* education are increasingly recognized, the processes underlying character formation require further investigation.

From an Al-Ghazalian perspective, the effectiveness of the *tahfiz* program depends on the integration of three key elements: knowledge, habituation, and moral practice (Jalaldeen & Al-Hidabi, 2025). Memorization must be accompanied by consistent behavioral application, allowing students to experience the practical relevance of Quranic teachings. This aligns with contemporary theories of experiential learning, which emphasize that meaningful learning occurs when knowledge is applied in real-life contexts (Achadah et al., 2025; Rochyati, 2025). Therefore, *tahfiz* programs should be designed not only as instructional activities but as transformative learning experiences.

However, several challenges hinder the optimal implementation of *tahfiz*-based character education. Studies have identified factors such as limited parental support, inconsistent supervision, and students' fluctuating motivation as significant barriers (Calderon-Villarreal et al., 2025). These challenges highlight the importance of considering the broader ecological context of education, where family and school environments must work synergistically. Without such alignment, the internalization of values remains fragmented and unsustainable.

Based on this review, it can be concluded that a significant research gap exists in understanding how *tahfiz* programs facilitate the internalization of worship discipline through structured practice and continuous habituation. Most previous studies focus on outcomes rather than processes, leaving the dynamics of value transformation underexplored. Therefore, this study seeks to address this gap by examining how the *tahfiz* program at SD Muhammadiyah 2 Sorong operates as an integrated system that transforms Quranic knowledge into disciplined worship behavior. By focusing on the process of internalization, this research aims to provide a more comprehensive understanding of Quran-based character education in line with Al-Ghazali's theoretical framework.

## METHOD

This study uses a qualitative approach with a descriptive research design, aiming to deeply explore the contribution of the *tahfiz* program in instilling worship discipline among Grade V students at SD Muhammadiyah 2 Sorong. A qualitative approach was chosen because this research not only focuses on Quran memorization achievements but

also on how the process of internalizing worship discipline values is integrated into students' daily lives through the *tahfiz* program. This approach allows the researcher to explore the social dynamics, perceptions, and experiences of students related to the worship discipline taught through the *tahfiz* program.

This research will be conducted at SD Muhammadiyah 2 Sorong, selected based on initial observations that indicate, although the *tahfiz* program has been implemented, there are still challenges in its execution, such as low student participation and limited supporting facilities. The choice of this location aims to explore in greater depth how the *tahfiz* program can contribute to shaping students' worship discipline in the elementary school environment. The participants in this study consist of Grade V students at SD Muhammadiyah 2 Sorong, who have participated in the *tahfiz* program for at least one semester, as well as *tahfiz* teachers and homeroom teachers who are directly involved in the implementation of the *tahfiz* program. Grade V students were selected as the main subjects because they are at a developmental stage mature enough to internalize worship discipline values, while *tahfiz* teachers and homeroom teachers play an important role in guiding and monitoring the application of these values.

In data collection, this study will use observation, interviews, and documentation. Observation will be conducted to directly observe the implementation of the *tahfiz* program and how students apply worship discipline in their daily lives. Interviews will be conducted with *tahfiz* teachers, homeroom teachers, and students to explore their perceptions and experiences regarding the contribution of the *tahfiz* program in instilling worship discipline. Additionally, documentation will be used to complement the data obtained from observations and interviews, as well as to serve as supporting data sources, such as memorization progress records and student involvement in worship activities.

Data analysis in this study will use thematic analysis, which allows the researcher to identify key themes through data coding. The data analysis process begins with data collection, followed by data reduction, where irrelevant data will be filtered out, and then data presentation in a clear and easily analyzable form, such as diagrams or tables. Finally, conclusions will be drawn based on patterns found in the analyzed data, to understand the contribution of the *tahfiz* program in instilling worship discipline in students. Thus, this study is expected to provide deeper insights into the implementation of the *tahfiz* program at SD Muhammadiyah 2 Sorong and its contribution to shaping worship discipline among students, as well as identifying factors that support and hinder the program's implementation.

## RESULTS

Based on the results of interviews with *tahfiz* teachers, the principal, homeroom teachers, and students, several key themes were identified: memorization methods and the use of digital applications, worship discipline, changes in students' behavior, as well as challenges in implementing worship discipline both at school and at home.

## 1. The Process of Teaching Quran Memorization and Worship Discipline

### a. The Process of Teaching Memorization

Data obtained from field interviews with the *tahfiz* teacher, Khairudin (Interview, January 27, 2026), indicate that the process of teaching Quran memorization at SD Muhammadiyah 2 Sorong is implemented through a structured and gradual approach. The memorization begins with Juz 30, which consists of short surahs that are more familiar and frequently used in daily prayers. This approach is intended to build students' confidence and create an initial sense of achievement in memorization.

In addition, the teacher integrates digital media through the use of smart TV-based applications to support the explanation of *tajwid*. This not only enhances students' understanding of correct pronunciation but also increases engagement in the learning process. The following statement illustrates this practice: "*We start with memorizing Juz 30, beginning with short surahs, and use a smart TV application to facilitate the explanation of tajwid.*"

From the coding process, two primary codes were identified: "Memorization Method" and "Digital Application." These codes were then grouped into the category of "Instructional Strategy in Tahfiz Learning." The analysis reveals that the memorization process is not merely a cognitive activity but is designed as a structured pedagogical process that combines traditional and modern approaches. At the thematic level, this category contributes to the broader theme of "Adaptive and Structured Tahfiz Learning." This theme indicates that the effectiveness of memorization is supported by systematic stages and the integration of technology, which together facilitate both understanding and retention. Thus, the *tahfiz* learning process reflects an adaptive instructional model that aligns with contemporary educational demands.

### b. Worship Discipline

The interview with Khairudin on January 27, 2026, revealed that the *tahfiz* program at SD Muhammadiyah 2 Sorong not only focuses on Quran memorization but also integrates worship discipline. According to Khairudin, "*Besides memorization, we also emphasize time discipline, especially in performing congregational prayers.*" He explained that the *tahfiz* program teaches students to perform prayers on time, recite prayers before and after lessons, and practice proper etiquette in worship. All of these aim to shape good worship discipline character among the students. Additionally, to monitor students' worship discipline outside the school environment, the school provides memorization cards and a prayer monitoring book to the students. With these cards, the school can track the students' progress in Quran memorization and the implementation of their prayers in a more controlled manner, even when the students are outside of school.

Field data also show that the *tahfiz* program systematically integrates worship discipline into students' daily routines. Based on the interview with Khairudin (January 27, 2026), the program emphasizes time discipline, particularly in performing congregational prayers, as an essential component of character formation. This is reflected in the

following statement: *“Besides memorization, we also emphasize time discipline, especially in performing congregational prayers.”* Further analysis of the data indicates that students are habituated to engage in various forms of worship practices, including reciting prayers before and after lessons and maintaining proper etiquette during religious activities. These practices are consistently implemented as part of the school culture, ensuring that students experience continuous exposure to disciplined worship behavior.

From the coding process, two main codes emerged: “Prayer Discipline” and “Worship Etiquette.” These codes were categorized into “Habituation of Religious Practices.” In addition, the use of memorization cards and prayer monitoring books generated another category, namely “Supervision and Control Mechanism.” These instruments function as tools to monitor students’ consistency in worship practices both at school and at home. At the thematic level, these categories form the broader theme of “Internalization of Worship Discipline through Habituation and Supervision.” This theme highlights that the formation of worship discipline is not incidental but is the result of a deliberate and systematic process involving routine practices and continuous monitoring. Overall, the findings indicate that the *tahfiz* program at SD Muhammadiyah 2 Sorong operates as an integrated system that combines instructional strategies, habituation processes, and supervision mechanisms. This integration plays a significant role in transforming students’ religious knowledge into consistent worship behavior, thereby contributing to the formation of disciplined character in everyday life.

## **2. The Impact of the Tahfiz Program on Students' Worship Discipline**

### **a. Teachers' Perspective (Principal)**

Field data obtained from an interview with the principal, Mrs. Endang Suprianti, indicate that the *tahfiz* program has contributed significantly to improving students’ worship discipline. According to the principal, prior to the implementation of the program, some students tended to delay or neglect their prayer obligations. However, after participating in the *tahfiz* program, students demonstrated greater awareness and consistency in managing their prayer times. This is reflected in the following statement: *“We have seen a significant improvement in students' worship discipline; they have started performing prayers on time, even outside school hours.”*

From the open coding process, two key codes were identified: “Improvement in Discipline” and “Worship Discipline.” These codes were grouped into the category of “Behavioral Change in Religious Practice.” This category highlights that the *tahfiz* program has a measurable impact on students’ behavioral transformation, particularly in developing time awareness and responsibility in performing prayers. At the thematic level, this category contributes to the broader theme of “Transformation of Worship Behavior through Institutional Programs.” This theme indicates that structured school programs, such as *tahfiz*, can function as an effective institutional mechanism for shaping students’ religious discipline. The principal’s perspective confirms that the program does not only

influence students' activities within the school but also extends to their behavior outside the school environment.

#### b. Students' Perspectives and Experiences

Data from interviews with five students reveal that the *tahfiz* program has a direct and meaningful impact on their worship discipline, particularly in performing the five daily prayers (*salat*). Students consistently reported improvements in their ability to manage prayer times and maintain regular worship practices. For example, Nur Aisyah stated: *"Since joining the tahfiz program, I feel more organized in performing the five daily prayers. I used to often wake up late for the Fajr prayer, but now I am more motivated and find it easier to wake up on time."*

Similarly, Maulana emphasized the role of monitoring tools in strengthening discipline: *"With this monitoring book, I have become more aware and consistent in performing my prayers."* These findings were supported by Qiran, who highlighted the practical benefits of the prayer guidebook: *"In the prayer monitoring book, there is a guide for the prayer movements, which is very helpful."*

From the coding process, several key codes emerged, including "Improved Prayer Discipline," "Increased Motivation," "Self-Awareness," and "Use of Monitoring Tools." These codes were grouped into two main categories: "Improvement of Worship Discipline" and "Supportive Learning Instruments." The first category reflects students' behavioral changes in performing prayers, while the second highlights the role of tools such as monitoring books in facilitating understanding and consistency.

At the thematic level, these categories form the broader theme of "Internalization of Worship Discipline through Experience and Support Systems." This theme suggests that students' discipline in worship is developed through a combination of personal experience, repeated practice, and the use of structured support instruments. The *tahfiz* program, therefore, not only enhances students' memorization abilities but also fosters intrinsic motivation and self-regulation in performing religious practices.

### 3. Challenges Faced in Teaching Worship Discipline

Field data obtained from an interview with the homeroom teacher, Aprilianti Wael, reveal that despite the positive impact of the *tahfiz* program on students' worship discipline, significant challenges remain in maintaining the consistency of these practices. One of the primary issues identified is the variation in students' family backgrounds, which directly influences their ability to sustain disciplined worship outside the school environment. As stated by the informant:

*"At school, we instill the importance of worship discipline and try to form good habits. However, at home, the challenges are different. Some students do not receive sufficient support from their parents, so the values we instill at school are often not consistently applied."*

This finding indicates that the internalization of worship discipline is highly dependent on the continuity between school and home environments. While the school provides structured habituation and supervision, the absence of reinforcement at home creates a gap that affects students' behavioral consistency. Aprilianti, further explained that although some students are able to maintain discipline independently, many still rely on external guidance, highlighting differences in students' levels of self-regulation.

From the open coding process, two primary codes were identified: "Family Background Differences" and "Home Discipline Challenges." When analyzed alongside previous findings, additional relevant codes emerge, such as "Limited Parental Support," "Inconsistent Supervision," and "Variation in Student Self-Regulation." These codes were grouped into two main categories: "External Environmental Constraints" and "Individual Consistency Challenges." The first category refers to factors outside the school, particularly family involvement and home environment, while the second relates to students' internal capacity to maintain disciplined behavior independently.

At the thematic level, these categories form a broader theme, namely "Discontinuity of Worship Discipline between School and Home Environments." This theme highlights a critical gap in the implementation of character education, where structured school-based programs are not always supported by equally conducive environments at home. The findings from students' perspectives further reinforce this theme, as several students reported difficulties in maintaining prayer discipline outside school due to reduced supervision. Although monitoring tools such as prayer control books have been introduced, their effectiveness largely depends on parental involvement and consistency in usage.

Moreover, the challenges identified in this study suggest that the success of the *tahfiz* program is not solely determined by instructional design within the school but also by the broader ecological system surrounding the students. The lack of alignment between school initiatives and home practices limits the sustainability of worship discipline as a long-term character trait. Therefore, strengthening collaboration between teachers and parents becomes a crucial strategy to ensure continuity in value internalization. This includes enhancing communication, increasing parental awareness, and encouraging active participation in monitoring students' worship practices at home. Overall, these findings indicate that while the *tahfiz* program has been effective in initiating the formation of worship discipline, its long-term success requires a more integrated approach that bridges the gap between school and home environments.

## DISCUSSION

The findings of this study indicate that the *tahfiz* program at SD Muhammadiyah 2 Sorong functions as an integrated model of character education that aligns closely with the educational philosophy of Imam Al-Ghazali. *First*, regarding the processes of habituation and supervision, the findings confirm that worship discipline is cultivated through a structured system of repeated practice embedded in daily school routines. Activities such as congregational prayer, recitation of supplications, and adherence to

religious etiquette represent a systematic process of habituation (*ta`wid*), which is central in Al-Ghazali's theory of character formation. This finding is strongly supported by multiple empirical studies indicating that *tahfiz* programs are most effective when they integrate memorization with structured daily practices and religious environments (*bi'ah Qur'aniyah*) (Awang et al., 2025; Effendi et al., 2025; Novitasari, 2025).

Research by Setiawan et al. (2025) and Munif (2025) further demonstrates that the success of *tahfiz* programs in shaping discipline is closely linked to systematic program management, including planning, implementation, and evaluation stages that reinforce students' routines and responsibilities. Similarly, studies in pesantren contexts highlight that habituation must be supported by institutional culture and consistent daily practices to produce stable character traits (Asrin & Musa, 2025; Minan et al., 2025). These findings align with Al-Ghazali's assertion that repeated actions gradually transform into internalized dispositions (*malakah*), suggesting that the *tahfiz* program operates as a structured moral training system rather than a purely cognitive activity.

In addition to habituation, supervision plays a decisive role in strengthening the internalization process. The use of monitoring tools, such as memorization cards and prayer control books, reflects a systematic mechanism of external control. This finding resonates with previous studies emphasizing that effective character education requires continuous monitoring, evaluation, and reinforcement to ensure behavioral consistency (Pahlevi & Hafidz, 2025; Wawan & Wasliman, 2026). Research on *tahfiz*-based education also highlights that supervision through teachers (*murabbi*) and structured evaluation systems significantly enhances students' discipline and accountability (Muzaki et al., 2025; Osman et al., 2025).

From an Al-Ghazalian perspective, this process represents the transition from externally regulated behavior to internally regulated discipline. This is further supported by studies in Islamic education which show that supervision, when combined with habituation, fosters self-regulation and intrinsic motivation among students (Lestari et al., 2025; Mauludin et al., 2025; Rouzi et al., 2025). Therefore, the findings of this study extend existing literature by demonstrating how supervision mechanisms—through both human interaction and structured tools—serve as bridges between knowledge and practice.

*Second*, in terms of the impact on students' behavioral transformation, the findings clearly indicate that the *tahfiz* program significantly improves students' discipline in performing daily prayers. This transformation is evident in increased punctuality, consistency, and awareness of worship obligations. These findings are consistent with a wide range of empirical studies showing that *tahfiz* programs contribute to the development of religious character, discipline, responsibility, and self-control among students (Afkarina & Khadavi, 2025; Anam & Mendez, 2025; Fauzannur, 2025).

For instance, research conducted in elementary and boarding school contexts reveals that students involved in *tahfiz* programs demonstrate improved time management, adherence to routines, and stronger spiritual commitment (Awang et al., 2025; Setiawan et al., 2025). Similarly, studies on early childhood and primary education indicate that *tahfiz* activities function as an initial foundation for instilling disciplined behavior and religious habits (Putra et al., 2026). These findings are reinforced by broader research in Islamic character education, which confirms that discipline emerges not only from external enforcement but from the internalization of moral values (Said et al., 2025).

From the perspective of Imam Al-Ghazali, this behavioral transformation reflects the successful integration of knowledge (*'ilm*) and action (*'amal*) (Jalaldeen & Al-Hidabi, 2025; Syaiful & Anam, 2024). Memorization of the Quran becomes a medium for embedding values that guide behavior (Lestari et al., 2025; Munif, 2025). Importantly, the students' increased motivation and self-awareness indicate that the transformation is not merely behavioral compliance but a deeper process of internalization. This finding addresses a critical gap in previous research, which has predominantly focused on cognitive outcomes such as memorization achievement, while neglecting the behavioral dimension of character formation (Ninoersy & Isnayanti, 2025).

Moreover, this study contributes to the literature by showing that behavioral transformation occurs through the interaction of three elements: structured learning, repeated practice, and reflective awareness. This aligns with contemporary educational theories that emphasize experiential and practice-based learning as essential for meaningful character development (Parina et al., 2026; Piriyaachagul & Nanthawong, 2025).

*Third*, regarding the challenges in sustaining worship discipline, the findings reveal a significant issue related to the discontinuity between school and home environments. While the *tahfiz* program provides a structured system within the school, this system is not consistently supported at home due to variations in family background, limited parental involvement, and inconsistent supervision. This finding is strongly supported by previous studies, which identify parental support as a critical factor in sustaining the effectiveness of *tahfiz* programs (Awang et al., 2025; Yusup & Hanif, 2025).

Research also shows that the lack of alignment between school and home environments often leads to inconsistencies in students' behavior, particularly in maintaining discipline outside institutional settings (Rino & Setiawan, 2025). In addition, studies on *tahfiz* program implementation highlight that challenges such as limited facilities, student motivation, and environmental differences significantly affect the sustainability of character formation (Setiawan et al., 2025; Yusuf et al., 2025).

From an Al-Ghazalian perspective, this discontinuity represents a fundamental obstacle, as character formation requires continuous and holistic practice across all aspects of life. The absence of reinforcement at home disrupts the habituation process, preventing the stabilization of disciplined behavior. This finding reinforces the argument that character education must be understood as an ecological process involving multiple interconnected environments, rather than a school-based intervention alone.

Furthermore, the findings indicate that not all students have reached the stage of full self-regulation, as many still depend on external supervision. This suggests that the internalization process is still ongoing and requires sustained reinforcement. Therefore, strengthening collaboration between schools and parents becomes a crucial strategy. Previous studies emphasize that parental involvement, communication, and shared responsibility significantly enhance the effectiveness of character education programs (Sumar et al., 2025).

Overall, this study demonstrates that the *tahfiz* program can serve as an effective model of character education when it integrates memorization, habituation, and supervision into a continuous system. By grounding the analysis in the perspective of Imam Al-Ghazali, this research provides a coherent explanation of how Quranic values are transformed into disciplined behavior through structured practice and gradual

internalization. At the same time, it highlights that the sustainability of this process depends on the alignment between school and home environments, emphasizing the need for a more holistic and collaborative approach.

Despite these contributions, this study has several limitations. It is limited to a single institutional context and a relatively small number of participants, and it does not examine the long-term sustainability of students' worship discipline. Future research is therefore recommended to involve broader samples, multi-site studies, and longitudinal designs to provide a more comprehensive understanding of *tahfiz*-based character education.

## CONCLUSION

This study highlights three main findings in relation to the research questions. *First*, the processes of habituation and supervision within the *tahfiz* program play a crucial role in cultivating students' worship discipline. Daily religious practices are systematically integrated into structured routines and reinforced through continuous supervision using monitoring tools, indicating that discipline is formed through a deliberate and sustained process. *Second*, the *tahfiz* program significantly contributes to students' behavioral transformation, particularly in improving discipline in performing daily prayers. Students show increased punctuality, consistency, motivation, and self-awareness, reflecting the successful integration of knowledge and practice. This confirms that the program supports not only cognitive development but also the formation of disciplined religious character. *Third*, sustaining worship discipline remains challenging due to the discontinuity between school and home environments. Limited parental involvement and inconsistent supervision outside school hinder the continuity of habituation, showing that character education is influenced by both institutional and social contexts.

Theoretically, this study reinforces the framework of Imam Al-Ghazali, emphasizing that character formation emerges from the integration of knowledge, practice, and habituation, leading to self-regulation. Practically, the findings suggest that *tahfiz* programs should be designed as integrated systems combining memorization, habituation, and supervision, while strengthening collaboration between schools and parents. Therefore, schools need to develop more comprehensive programs that emphasize the sustainability of worship discipline, teachers should enhance mentoring and role modeling, and parents should be more actively involved in reinforcing religious practices at home. Future research is recommended to involve broader contexts and longitudinal approaches to better understand the long-term impact of *tahfiz*-based character education.

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