

Vol. 06, No. 01, March 2026, pp. 112-134
<https://jurnal.iimsurakarta.ac.id/index.php/alulum>

School Branding Strategy for The Tahfidzul Qur'an Program in Moral Education in West Sumatra

Rafiqa Noviyani

Institut Agama Islam Sumatera Barat Pariaman, Indonesia
rafiqaelfathh314@gmail.com

Received: 03-01-2026

Revised: 20-02-2026

Accepted: 05-03-2026

ABSTRACT

The purpose of this research is to explore the implementation of the *tahfidz* program branding in moral guidance. Qualitative research involved case study designs at six secondary schools in West Sumatra, namely SMPIT Cahaya Makkah, SMPIT Al-Kahfi, SMPIT Madinah Al-Kahfi, TQIT Sahabat Cendikia Pariaman, SMPIT Ar-Risalah, and SMPIT Adzkia. These schools were selected through purposive sampling using non-random techniques based on specific characteristics relevant to the research. Data were collected through participatory observation, documentation, and interviews, enabling an in-depth exploration of school branding based on the Tahfidz program implemented in the target schools. The results of the study show that branding tahfidz program in schools contributes significantly to fostering students' morals and creates a positive image in the community. The school branding strategy begins with strengthening the paradigm of tahfidz and morals, reinforced by the concepts of intention and responsibility, and utilizing the media for branding marketing. The methods and models of moral-based tahfidz learning are derived from the school's objectives, vision, mission, and curriculum, as well as from a means of internalizing and evaluating moral values.

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Keywords:

School Branding;
Moral Guidance;
Islamic Education.

INTRODUCTION

The new face of Islamic education should ideally integrate cognitive, moral, and spiritual development simultaneously. The fundamental values emphasized in Islamic education are the instilling of morals, ethics, and spirituality (Eva Latipah & Hasan, 2023). One of the rapidly developing trends in Islamic education is the use of the tahfidz Program as a school branding strategy. (Kosim, 2023). This can be seen from the spread of tahfidz Programs, which have become more than just a school image (Muttaqin et al., 2025). *Pesantren*-based education, which has now been openly adopted, has given rise to a new paradigm of Islamic education and created diverse methodologies in Islamic-based schools, boarding schools (Safrianti et al., 2024), and non-boarding schools (Subki, 2025).

The role of school branding (Irdiyanti et al., 2023; Mahmud et al., 2026), based on the Qur'an memorization Program (Tanzeh et al., 2020) which is theoretically trending, functions as a systematic mechanism for communicating the ethical values of the institution to the public, while also creating a holistic educational ecosystem for the development of moral education (Carr, 2024) timeless. In detail, effective branding in an educational environment can foster a strong sense of identity and belonging among students, improving psychological well-being and satisfaction. (Alnajashi et al., 2025; Supriadi et al., 2025), and ultimately encourages advocacy behavior that realizes the hope of school inclusion. (Arbain Nurdin et al., 2024), without regard to gender, race, student demographics, and other factors that are broadly beneficial to institutions and memorizers in the wider community (Jadwiszczak et al., 2025; Yee et al., 2025).

The Al-Qur'an memorization Program is a form of moral education transformation. Moral transformation, according to Caprioglio Panizza & Vaccarezza (2025), is a character education model that tracks the development of character traits to define new identities, expressions, and priority structures, through changes that are visible or not immediately apparent to moral agents. Thus, moral transformation in memorizing the Qur'an (Awang et al., 2025) is based on the integration of understanding and practical application of the values of the Qur'an. From a

psychodidactic perspective, the applied integration of religious and moral education is considered highly effective because it involves cognition, emotions, and real-life practices simultaneously, thereby promoting personal moral and spiritual growth as well as positive mental health. (Rekan et al., 2025; Steć & Kulik, 2021; Syarnubi et al., 2021).

It is known that the phenomenon of moral transformation, although important, has not received sufficient attention in virtue ethics. Therefore, a specific concept of integrating moral education and memorization of the Qur'an simultaneously with full spiritual awareness is still needed (Aderibigbe et al., 2023) in theory and practice, to realize the character development process that emerges in every individual who memorizes the Qur'an (Caprioglio Panizza & Vaccarezza, 2025).

Based on longitudinal studies, it has been shown that school branding can shape how branding messages become stable habits over time (Aslan & Aslan, 2025). The same thing can also apply to branding schools based on the tahfidz Programs. However, this concept has not been empirically observed in the internalization of schools branded with tahfidz Programs.

Specific research on how the branding strategy of the tahfidz Program is integrated and internalized in students' daily behavior, beyond ceremonial or formal aspects, remains limited. The specific concept of how branding strategies become part of actions, attitudes, and motivations (Awang et al., 2025) and the identity of students as daily memorizers of the Qur'an is still unclear and weak, has been under-explored, and has not yet shown a significant impact (Syarnubi et al., 2021).

This is because existing studies on educational Programs often focus on broader themes such as personal learning, motivation, and support systems, rather than the internalization of branding strategies in student behavior. This gap indicates the need for focused qualitative and longitudinal studies to understand how branding influences students' experiences and behaviour in educational environments, particularly tahfidz Programs. Thus, the integration and internalization of the tahfidz

Program branding in students' daily behaviour remain open questions in the literature (Chaudhry et al., 2024; du Plooy et al., 2024; Singh et al., 2022).

Another urgency that needs to be highlighted in seeking and finding the role of branding for schools based on tahfidz Programs is the importance of emphasizing school support, involving positive communication between parents and children, as well as relationships between schools, students, and peers (Chaudhry et al., 2024), at the same time, without separation. Thus, the weak integration between branding research on the tahfidz Program and moral guidance is not hidden but open to revealing daily practices. More broadly, it can highlight how the societal paradigm or positive word-of-mouth reviews (WOM) towards the tahfidz Program foster moral education (Aslan & Aslan, 2025; Liu et al., 2025; Rather et al., 2022).

In addition, research shows that the tahfidzul Qur'an Program is still oriented towards the implementation of various methods, such as *talaqqi*, *halaqoh*, *qiroati*, and the achievement of numerous memorisation targets. Meanwhile, an understanding of the values of the Qur'an is evident but not yet directly and conceptually detailed in the curriculum and its implementation, which has a direct impact on the long-term development of moral values (Muhammad et al., 2022; Stimpson & Calvert, 2021). Understanding the impact of limited implementation of the tahfidz Program empirically and filling the gap in the moral development of Al-Qur'an memorisers requires a longitudinal study that tracks the moral development of students memorising the Al-Qur'an in the Tahfidz Program compared to their peers who do not participate in the Program. And an effective evaluation Program (Muttaqin et al., 2025). What can be offered from this gap is to showcase Programs that are integrated with the surrounding culture, moral education values, and the values of the tahfidz Program itself (Jadwiszczak et al., 2025; Morley et al., 2021) (Umar et al., 2021).

Filling the gap in moral education in the tahfidz Program curriculum is important not only to produce a large number of Al-Qur'an memorisers but also to foster important human values such as independence, empathy, discipline, honesty, and responsibility through strict student management and Programs. (Tanzeh et al., 2020). This can be achieved by integrating specific guidance that connects the values

in the Qur'an's verses with their practical application in everyday life, thereby encouraging holistic character development and reflecting a dynamic response. (Wasehudin et al., 2023) towards the demands of the times.

Taking into account diverse perspectives and perceptions of moral guidance methods helps tailor the curriculum (Sholeh et al., 2023) to be more effective and culturally relevant to the needs of those memorising the Qur'an. Although direct research on moral education in tahfidz is limited, evidence from medical and nursing education shows that structured, student-centred, and context-specific teaching methods enhance professionalism and ethical behaviour, which can be analogised with moral education in a religious context. Therefore, tahfidz education should become the new grand design of modern Islamic education for the era of Society 5.0 (Sahba et al., 2025).

In addition, integrating role models, feedback, and comprehensive educational activities enhances moral and professional development and addresses challenges such as cultural resistance and inconsistent evaluation (Zhang et al., 2022). Filling this gap requires a standardised and adaptable framework that emphasises both knowledge and the practice of moral and spiritual values. (Khimmatiev et al., 2025), supported by institutional commitment (Marzuki et al., 2025; Meinhof & Zhang, 2024; Sijamhodžić-Nadarević, 2023) and the improvement of holistic-strategic curriculum (Ma'arif et al., 2024), which is sustainable in effective moral transformation.

Based on the above views, strengthening moral guidance in the Al-Qur'an memorisation Program can be reinforced with the concepts of multi-disciplinary integration theory, social integration, and parenting integration (Syarnubi et al., 2021), among others. The integration of multiple values of Al-Qur'an memorisation and moral guidance is expected to be a breakthrough in the landscape of modern Islamic education, as part of the movement to instill significant morals (Andri Nirwana et al., 2025) based on a deep understanding and application of values in society. Therefore, the purpose of this study is to discover a comprehensive concept for implementing tahfidz learning as a school's flagship Program for moral education so that it can serve

as a new model for schools in developing tahfidz Programs grounded in moral education. The focus of this research is how to formulate the concept of moral guidance in the tahfidz curriculum and how to develop methods or strategies for tahfidz Programs to foster moral values.

METHOD

Qualitative research involved case study designs at six secondary schools in West Sumatra, namely SMPIT Cahaya Makkah, SMPIT Al-Kahfi, SMPIT Madinah Al-Kahfi, TQIT Sahabat Cendikia Pariaman, SMPIT Ar-Risalah, and SMPIT Adzkia, to explore the implementation of school branding in moral guidance. The research locations were selected using purposive sampling with non-random techniques determined by specific characteristics relevant to the research.

Data were collected through participatory observation, documentation, and interviews, enabling an in-depth exploration of the tahfidz-based school branding implemented at the target school. Research informants included the school principal, Quran tahfidz teachers, and several students who were gathered through focus group discussions with targeted questions to explore views on the tahfidz Program in moral education. Exploration through a combination of interviews and structured observation is emphasised as an effective effort in seeking ways to develop the professionalism of tahfidz teachers, the use of learning materials, and even comprehensive real concepts related to tahfidz learning for moral guidance. The documented data will then enrich the data presented (Mohd Basar et al., 2021). Thus, exploring the branding of tahfidz Programs in schools within the context of moral education addresses the processes and challenges of education in this theme (Abdala, 2024; Wolde, 2021).

RESULTS

The results of interviews, observations, and documentation show that the tahfidz Program in West Sumatra is mentioned as a flagship Program of the school. Through six schools in the research location, it is known that the tahfidz Program is present as a strategic and effective school branding. The tahfidz Program as school branding was born from the paradigm of the Qur'an as an Islamic educational value that should be present as an integral

part of school values, such as in pesantren-based schools or boarding schools. The paradigm of Qur'anic values is believed to be successful in education and moral teaching in schools. In other words, Qur'anic values form the foundation of learning that takes place at school.

This study reveals several models of branding tahfidz Programs as school Programs through school objectives, school vision and mission, school curriculum, and tahfidz learning activity curriculum. Regarding the tahfidz curriculum, not all schools have a specific concept of moral guidance in the tahfidz Program that is implemented. Of the six schools studied, no written concept related to moral guidance in the implementation of tahfidz was found. However, in the future, tahfidz curriculum developers will continue to be committed to developing moral values in the tahfidz curriculum. What needs to be emphasised is that schools agree that the tahfidz Program, which has become the school's branding, is an effort at moral transformation education that will serve as a bridge for students in the digital age.

The moral guidance efforts of the ongoing tahfidz Program can be seen in the efforts of teachers in implementing the tahfidz learning process both at school and in the dormitory. Thus, the implementation of moral guidance can vary according to the teaching methods used by each tahfidz teacher in each learning group. These include verbal advice, encouraging reflection on the memorised verses so that students can gain wisdom and motivation, and developing discipline and patience through reinforcement of muraja'ah (revision) and so on. The forms of moral guidance in the tahfidz Program can be seen in detail in the chart below.

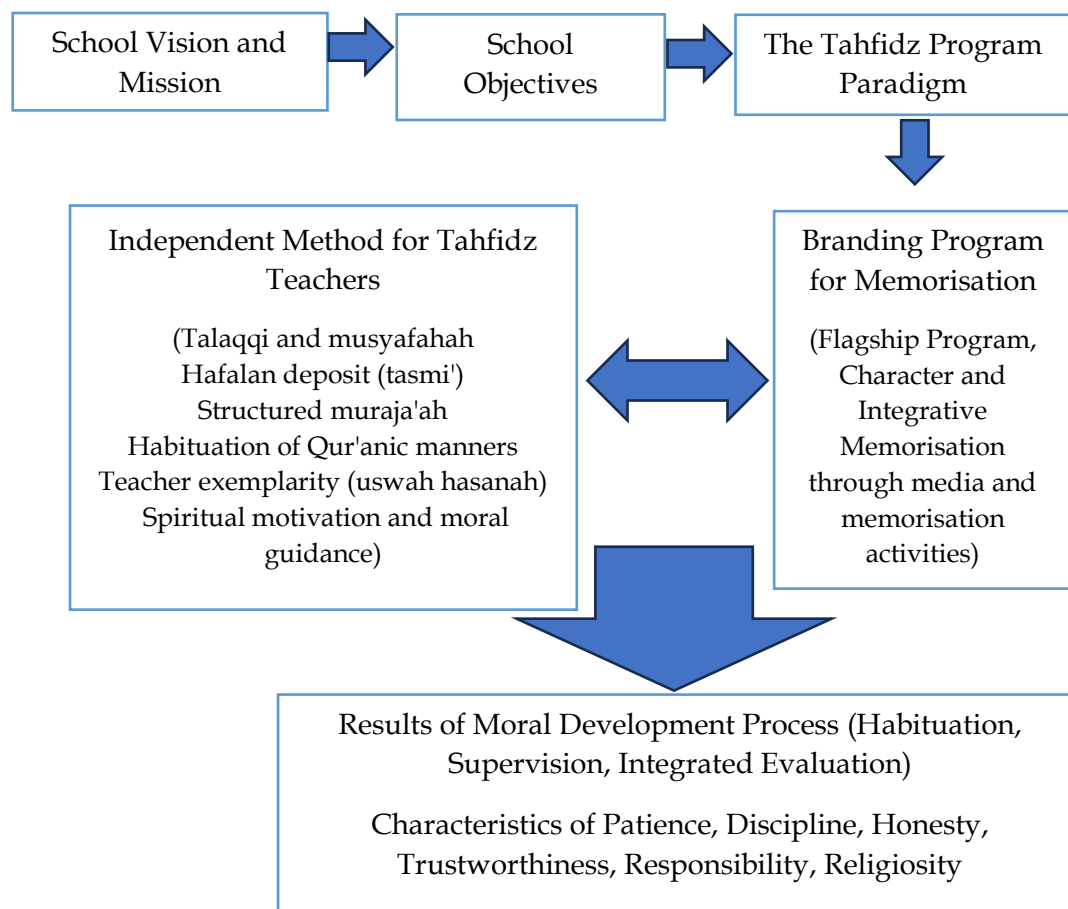


Figure 1. Process Chart for Branding the Tahfidz Program in Moral Guidance

Based on the chart above, it can be understood that the implementation of the tahfidz Program can become a school's branding through the efforts of tahfidz guidance teachers in accompanying tahfidz activities. However, for comprehensive and continuous implementation, it is necessary to develop a tahfidz Program curriculum that is designed through a systematic integrated curriculum based on applicable moral values.

DISCUSSION

The Paradigm of Al-Qur'an Memorisation Branding

The tahfidz Program has emerged as a new trend in Islamic education today, successfully becoming a new feature in the field of specialised education, particularly in pesantren-based educational institutions, integrated Islamic schools, boarding schools, and non-boarding schools. This includes SMPIT Cahaya Makkah, SMPIT Al-Kahfi, SMPIT Madinah Al-Kahfi, TQIT Sahabat Cendikia Pariaman, SMPIT Adzkia, and SMP Ar-Risalah. This leads us to conclude that the branding paradigm of tahfidz *Noviyani (School Branding Strategy...)*

schools in moral education shows how these Programs integrate memorisation of the Qur'an with character and moral development.

According to the tahfidz Program coordination team at SMPIT Cahaya Makkah, the tahfidz Program is a flagship Program based on the observation that parents are increasingly interested in having their children memorise the Qur'an. However, the main reason is based on the school's objectives, vision, and mission, which aim to produce the nation's future leaders who are outstanding in terms of their knowledge of the Qur'an and science.

A similar sentiment was expressed by a tahfidz teacher at SMPIT Al-Kahfi, who said that the tahfidz Program provides an educational platform for the community, whose enthusiasm for tahfidz-based schools continues to grow. Another touching statement came from the Principal of TQIT Sahabat Cendikia Pariaman, who said that the tahfidz Program, which is the school's flagship Program, was introduced to facilitate students from underprivileged backgrounds to still enjoy the facilities for memorising the Qur'an in accordance with school standards. For this reason, it is not surprising that there are schools competing to make this Program their flagship Program and even branding their schools through the tahfidz Program as an educational product that is developed and marketed through the paradigm of Al-Qur'an tahfidz, which is integrated through the school's vision, mission, and objectives.

From the perspective of parents, schools with strong branding based on tahfidz Programs have succeeded in creating a positive, highly influential perception among the community regarding the choice to enrol students in these schools, with the hope that tahfidz Programs can emphasise moral education through comprehensive tahfidz Programs.

The basis for the presence of the paradigm of Al-Qur'an memorisation as a school brand or flagship Program at the research location is stated in Surah Al-Hijr verse 9, which reveals:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Indeed, it is We who have sent down the Adz-Zikr (the Qur'an), and it is We who will guard it."

The second fundamental concept of the tahfidz Program paradigm is that the Qur'an is very easy to memorise. Memorising the Qur'an is not dependent on age, gender, caste, or other factors. In addition, memorising the Qur'an means following the example of the prophets, companions, and righteous predecessors who have preserved it until the Day of Judgement. The ease of memorising the Qur'an is in line with Surah Al-Qamar verse 7, which reveals:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

"Indeed, we have made the Qur'an easy to remember, so is there anyone who will take heed?"

This fact shows that memorising the Qur'an is expected to be an act of intercession and also a noble goal for every Muslim so that they can eventually become close friends with the Qur'an, as popularised by Ustaz Riyadhus Sholihin and Ustaz Abdul Aziz Abdul Ro'uf with the term Shoohibul Qur'an. The analogy of being a shoohibul Qur'an is expected to become a movement in instilling morals that uphold the values of sincerity, honesty, fairness, competence, responsibility, compassion, and other noble character traits in society. Broadly speaking, this will produce future leaders like the Khulafau Rosyidin.

The tahfidz Program paradigm forms an integral part of creating a school Program that is grounded in morality and civility. In fact, the development of the Al-Qur'an memorisation Program plays an important role in shaping individuals with Islamic character, good morals, and a deep understanding of Islamic teachings. The paradigm of the tahfidz Program does not only focus on the technical aspects of memorisation, but also on strengthening intentions, shaping manners, appreciating the values of the Qur'an, and maintaining consistency in memorisation as the foundation for success. Thus, moral guidance in the tahfidz Program is not only aimed at producing many memorisers of the Qur'an in terms of quantity and strong memorisation in terms of quality, but also at upholding moral values in accordance

with Islamic teachings, adapting to Allah's creatures, and maintaining the balance of nature.

Moral guidance in the tahfidz Program focuses primarily on intention, etiquette awareness, and memorisation skills, fostering synergy between the spiritual and technical aspects. Optimal guidance requires a holistic approach that includes spiritual strengthening, good moral habits, and effective memorisation techniques. Providing special guidance on the importance of intention, integrating manners education into the tahfidz curriculum, and developing innovative, varied, and relevant memorisation methods is a holistic part of the success of the tahfidz Program.

The importance of the concept of intention, which is one of the foundations of branding the tahfidz Program integrated with moral guidance, is as motivation in memorising the Qur'an, preserving it, and practising it. As explained by the tahfidz coordinator teacher at SMIT Madinah Al-Kahfi and SMPIT Adzkiya, the concept of intention is the internalisation of tazkiyatun nafs. Intention is the foundation of every act of worship. In the context of tahfidz, sincere intention for the sake of Allah SWT is the basis for maintaining the continuity and blessings of the process of memorising the Qur'an.

The results of the study indicate that the greatest motivation for good memorizers of the Qur'an depends on self-regulation, placing intention as the motivation for achieving good goals in the values of the Qur'an, both in time management, practising the values of the Qur'an, and so on (Latipah, 2022). In addition to strengthening tahfidz branding with the concept of intention, tahfidz branding efforts based on moral guidance also involve public strategies or the role of the media to build trust and highlight the Program's strengths, connecting the positive perceptions of the community directly to the school's reputation in creating trust between parents and the school.

Examples found in the field include several major tahfidz studies in schools that are featured in the media, annual tahfidz graduations, memorisation processes in classrooms and dormitories, open houses for school Islamic activities, and daily

activities that demonstrate the implementation of manners, and so on. This clearly attracts parents and gives them the option to see the potential of schools with tahfidz Programs in fostering moral values. The next effort identified is to develop a branding paradigm for the tahfidz Program in fostering morals through analysis of material themed around discipline, dedication, and community service, which influences parents' choices and students' alignment with school values.

Based on the tahfidz branding paradigm for fostering morality, a holistic approach is certainly needed in restructuring the tahfidz curriculum in order to achieve a balance between memorisation, appreciation, and practice of moral education, thereby producing Qur'an memorisers who are broad-minded and bring about social change grounded in Qur'anic values and morality. Based on this paradigm, it can be seen that the tahfidz Program has successfully carried out its function of moral transformation as a new face of Islamic education that is effective in instilling morals and has an impact on increasing public trust and the sustainability of the Program.

Moral Guidance in the Al-Qur'an Memorisation Program

Responding to the success of holistic learning in terms of the high level of interest in the tahfidz Program and the importance of moral guidance requires teachers to play a very active, communicative, and motivational role, building positive relationships between teachers and students, commitment from parents and teachers, and setting an example for students within the school environment and the community. Teachers' commitment to training and competence serves as a role model for moral behaviour, which significantly influences moral development.

Moral guidance in the tahfidz Program cannot be separated from the tahfidz implementation process itself. Interviews and documentation show that not all research schools have a special tahfidz curriculum integrated with the concept of moral guidance during tahfidz implementation. Currently, moral guidance in the tahfidz Program aligns with the applicable school curriculum and the provision of moral guidance material in the form of verbal advice.

The coaching model found at the research site is a shared perception of the concept of learning that begins with coaching intentions and prayers. Building awareness of the intention to learn from the consciousness of each Qur'an memoriser is an integral part and even the foundation of the moral coaching process. As stated by the tahfidz coordinator teacher at SMPIT Adzkia, the importance of having a clear intention will affect the quality of memorisation. A sincere intention keeps one away from *riya'* (showing off) and *sum'ah* (desire to be known). A true intention brings the memoriser of the Qur'an closer to spiritual goals, not just worldly achievements. Continuously paying attention to and maintaining the purity of intention in carrying out the tahfidz Program activities means always striving to perform the process of *tazkiyatun nafs*. *Tazkiyatun nafs* is likened to a control and compass in every activity of individuals who memorise the Qur'an.

This explanation was emphasised by the tahfidz coordinator teacher at SMPIT Madinah Al-Kahfi, who stated that one of the important needs of adolescents in junior high school is to cultivate the intention to memorise the Qur'an. It is not about memorising the Qur'an because it is currently trendy or because of pressure from parents, which can sometimes cause stress and dangerous imbalances. With self-awareness, the purpose or intention of memorising the Qur'an is expected to shape students' identities, especially those who memorise the Qur'an. The process of internalising *tazkiyatun nafs*, which lasts throughout life, becomes the gateway to excellent and civilised education.

Field studies explain that religious concepts derived from the concepts of intention and internalisation of *tazkiyatun nafs* in students can prevent and manage depression and stress in adolescents (Aggarwal et al., 2023). Thus, teachers should be motivators in every activity related to the process of memorising and internalising moral values in students. Motivating students to always have sincere and pure intentions in every act of worship and religious activity, in seeking knowledge, teaching, and other social values, hoping for Allah's blessing alone.

The results of interviews at Ar-Risalah Junior High School show that the tahfidz Program is planned and implemented systematically, aligned with the school's vision, mission, and objectives to foster discipline, responsibility, honesty, and Islamic values through structured activities such as memorisation, repetition, and reinforcement of memorisation, and intensive guidance. It is during this process that the internalisation of moral values is introduced and emphasised through the example set by teachers and an environment that supports and reinforces students' religious commitment and moral behaviour.

Unique to Ar-Risalah Junior High School, the tahfidz teacher team provides stimulus to students in the tahfidz halaqoh process by giving tahfidz students the obligation and responsibility to complete their memorisation targets before completing other targets, and imposing punishment if they violate the school or boarding school rules. In addition, as a form of responsibility and positioning the Qur'an based on manners and knowledge, all Qur'an memorisers are required to complete their targets before participating in extracurricular activities or competitions outside of school, which is referred to as the clearing system. Thus, a sense of responsibility in individuals who memorise the Qur'an has been indirectly instilled from an early age.

The concept of responsibility, which stimulates the moral development process at Ar-Risalah Junior High School, was also approved as the basis for character and manners development by the entire tahfidz coordinator team at the research site. Responsibility is instilled in the tahfidz Program to foster a personality with good morals in terms of intellect, physical, mental, and social aspects. Based on this, the concept of responsibility is first imposed on oneself, responsibility to Allah, responsibility to parents, to society, and to the surrounding environment. The expected outcome is that the responsible character developed through the tahfiz Program will become a living culture in every student's daily life, with students memorising the Qur'an and embodying a character that is grounded in the culture of future community life.

Another moral development pattern can be seen in the model offered by SMPIT Cahaya Makkah, which demonstrates strong synergy in developing and managing the tahfidz Program as a flagship Program. The headmaster emphasised the importance of collaboration and division of tasks between tahfiz teachers at the school and boarding school supervisors. The school is responsible for developing the curriculum, timetable, and academic and tahfidz assessment. Meanwhile, the boarding school focuses on memorisation guidance, Islamic guidance, and intensive supervision of students' character and moral development.

The tahfidz coordinator teacher also added that special attention was given to adjusting the Program requirements and the number of teachers competent in their field, particularly in conducting tahfidz examinations. This demonstrates the school's commitment to ensuring that every activity runs effectively and efficiently with the resources provided. Through this collaboration, it is hoped that teaching quality can be maintained and continuously improved. In addition, the characteristics and uniqueness of the Qur'an memorisers are also communicated to their parents, so that they maintain the habits in the dormitory, such as praying on time, dressing according to school rules, and so on.

The formation of positive communication can also be seen from the moral guidance pattern in the tahfidz Program at SMPIT Madinah Al-Kahfi. The headmaster explained that positive communication between parents and students, and teachers and parents, encourages empathy and mutual trust, thereby enhancing the effectiveness of character education and moral guidance in tahfidz Programs. In addition, structured memorisation routines (Putri & Efferi, 2025) combined with active teacher involvement strengthen cognitive understanding and ethical development among students.

An example of a stimulus for the concept of responsibility that has been implemented is providing special provisions for students in the tahfidz Program by committing to and taking responsibility to arrive at school earlier, at 6:30 a.m., than students who are not in the tahfidz Program. This certainly cannot be realised without

positive communication between teachers and parents, and parents and students. The unique impact of this positive communication collaboration has produced individuals who memorise the Qur'an and are conscious of performing the dhuha prayer without being reminded, and promptly asking permission from their tahfiz teacher.

A responsible character in daily life will become the personal identity of Muslims, including during the phase of moral development in adolescence. (Malti et al., 2021). Responsibility means a person's readiness to bear the consequences of an action or decision taken. In the context of Islam, responsibility is a trust that must be accounted for, not only in this world, but also in the hereafter. Allah SWT says in QS. Al-Ahzab verse 72:

“Indeed, we offered the trust to the heavens, the earth, and the mountains, but they refused to bear it and were afraid of it. But man bore it. Truly, man is ever unjust and ignorant.”

This verse describes how heavy the mandate and responsibility borne by humans are. Responsibility is not only a worldly matter, but also has a spiritual dimension. Every Muslim individual will be held accountable for their actions, as stated by the Prophet Muhammad SAW:

"Each of you is a leader, and each of you will be held accountable for those under your leadership..." (HR. Bukhari dan Muslim).

The tahfidz coordinator teacher at SMPIT Cahaya Makkah said that tahfidz learning is part of shaping students' personalities, which is reflected in their behaviour and mindset in everyday life. Therefore, teaching the Quran is not the responsibility of the tahfidz teacher alone; it requires support from the entire school community, society, and, more importantly, parents. Schools must be able to coordinate and communicate the Tahfidz Al-Quran learning pattern to several parties mentioned above, as a series of communities that support and protect each other, to develop students with good character and noble morals as a form of commitment to instilling moral values.

The responsibilities of teachers include administrative order, punctuality in starting tahfiz lessons, patience and responsibility in correcting students' reading and memorisation, responsibility for organising students' memorisation reviews, and so

on. Thus, the concept of responsibility will give rise to patience, high commitment, and consistency or discipline as a result of repeated practice without interruption, always accompanied by time and place.

Based on this description, it can be understood that character education stems from the introduction, habit formation, and instilling of good character values with a high level of religious and moral awareness, which is reinforced through tahfidzul Qur'an. As a final quote from the Principal of TQIT Sahabat Cendikia Junior High School, the concept of responsibility will be formed in students if they are guided and directed to know what is good (knowing the good), then love what is good (loving the good), and subsequently do what is good (acting the good). The same applies to the tahfidz Program. The concept of tahfidz has become part of a good practice for stimulating moral guidance and development. Thus, the need for synergy between teacher commitment, Program branding, and school culture is very important in shaping students' moral development in the context of the tahfidz Program, which shapes individuals with excellent morals and manners.

Evaluation of Moral Guidance in the Al-Qur'an Memorisation Program

There is no denying that the paradigm of tahfidz Programs in moral education has brought a new dimension to Islamic education. Research on tahfidz Programs in moral education fills a void by demonstrating a series of activities in the process of memorising the Qur'an that contribute significantly to students' character and moral development in schools and society. The results of the tahfidz Program foster values such as honesty, sincerity, discipline, responsibility, patience, and commitment to moral values through structured branding management, ongoing guidance, and integration with everyday life values.

The series of processes for implementing the tahfidz Program in coaching shows that the tahfidz Program evaluation method still needs to be developed to achieve sustainable coaching objectives. As stated by the tahfidz teacher at Ar-Risalah Junior High School, for now, the evaluation of the tahfidz Program is based on the implementation of tahfidz methods in both classrooms and dormitories, including the

talaqqi method, mukhayyam tahfidz, and so on. Meanwhile, at SMPIT Cahaya Makkah, the method of implementing the tahfidz Program also serves as a process of moral internalisation and evaluation. For example, tahfidz learning begins with tasmi', talaqqi, and taqrir.

In general, evaluation still focuses on the process of tahfidz learning methods and models, which ends with a kompe or tasmi' as the achievement of the tahfidz Program targets for each period. The variety of methods and models of tahfidz learning in moral guidance is a distinctive feature of each school institution. Thus, the methods and models for learning and evaluating moral guidance can vary and be tailored to students' needs at the school.

These findings indicate that the tahfidz Program serves as a highly effective model of moral transformation for integrated moral guidance in spiritual growth, academic achievement, tahfidz achievement, and social responsibility. The important role of educators in facilitating moral development cannot be underestimated. Research findings indicate that teacher training Programs should not only equip educators with pedagogical skills, but also with an understanding of how to exemplify, instil, and evaluate moral values. Continuous professional development can help teachers effectively integrate moral education within the framework of Tahfidzul Qur'an.

The long-term benefits observed from the tahfidz Program show that moral development is a dynamic, continuous process. This underlines the importance of tracking students' moral progress beyond their formal education years. Understanding the graduates of these schools can provide valuable insights into how early moral education influences the behaviour of adolescents and adults, and shapes the leaders of tomorrow's society.

As the tahfidz teacher at Ar-Risalah Junior High School stated, one way of maintaining moral values is for graduates to uphold the school's identity within the community. Furthermore, follow-up studies with graduates can demonstrate the long-term impact of the Tahfidzul Qur'an Program on the development of moral

values among school graduates who continue to adhere to the principles of ethics, morals, manners, and knowledge learned during their school years.

The transformation of moral development through the branding of the Al-Qur'an memorisation Program reflects a holistic approach to education that values character as much as academic excellence. Future studies should continue to explore innovative strategies, methods, and models in moral education, taking into account the evolving social landscape and diverse needs of students. These efforts not only improve educational outcomes but also contribute positively to developing future citizens who are ethical, moral, civilised, and responsible in accordance with the concepts of the Qur'an and science.

CONCLUSION

The Tahfidzul Qur'an Program has demonstrated a transformation in moral guidance through an effective, holistic branding strategy. It has also strengthened the school's commitment to instilling manners and knowledge based on the Qur'an and science. The integration of the tahfidz Program's values with moral teachings can instil values that are important to personal and community welfare, fostering a strong sense of togetherness and belonging. The emphasis on character development aligns with global education trends that advocate value-based education, preparing students not only to be academically competent but also morally and ethically equipped to face the challenges of society.

The concrete form of the paradigm of Al-Qur'an memorisation in moral development can be shaped from a curriculum based on moral values that will be achieved through various models, methods and strategies of memorisation activities carried out by memorisation teachers. Meanwhile, a comprehensive, integrated and systematic form of evaluation is not limited to the quantitative achievement of memorisation targets, but also to the achievement of quality targets in the personalities of those who memorise the Qur'an.

Recognising the importance of the concept of curriculum and evaluation of tahfidz in moral development requires a paradigm shift and a commitment to responsibility as a continuous journey that emphasises the need for ongoing support and assessment outside of school. Longitudinal tracking of school alumni can provide valuable insights into the lasting impact of moral education. This research not only provides a clearer picture of how tahfidz Programs can foster moral education, but also offers useful recommendations for education

policy. In addition, this study's results contribute to the educational literature by highlighting the importance of integrating tahfidz Programs into holistic, practical moral education.

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