



INTEGRATION OF QURAN MEMORIZATION AND ISLAMIC CHARACTER EDUCATION FOR CHILDREN IN THE DIGITAL ERA: A CASE STUDY OF THE AL-HIDAYAH MEMORIZATION HOUSE IN PALEMBANG

Patimah¹, Miftakhussurur², Mega Satria Nurul Falah³

^{1, 2} International Open University (IOU) Gambia, ³ Muhammadiyah University of Banten

¹ imahfatimah475@gmail.com, ² miftakhussurur@bahasa.iou.edu.gm,

³ mega.satria@umbanten.ac.id

Author Correspondence: mega.satria@umbanten.ac.id

Abstract

The rapid development of information and communication technology in the digital era has generated serious implications for the character formation of children aged 5–17 years, particularly in terms of moral conduct, manners, and self-control. This condition highlights the strategic role of non-formal Islamic educational institutions, such as Rumah Tahfidz, in fostering Islamic character in an adaptive manner. This study aims to analyze the role of Rumah Tahfidz Qur'an Al-Hidayah Palembang in shaping the Islamic character of children in the digital era, examine the character-building methods implemented, and identify the challenges encountered along with the efforts undertaken to address them. This research employed a qualitative approach with a case study design. The research subjects included administrators, teachers (ustadz and ustadzah), students aged 5–17 years, and parents. Data were collected through observation, in-depth interviews, and documentation, and analyzed using the interactive model of Miles and Huberman, with data validity ensured through source and technique triangulation. The findings indicate that Islamic character formation is achieved through the integration of Qur'anic memorization with moral education, educators' role modeling, habituation of religious practices, and educational supervision of digital media use. This study offers a conceptual novelty by demonstrating that Rumah Tahfidz functions not only as a center for Qur'anic memorization but also as an adaptive moral ecosystem capable of responding to the challenges of the digital era.

Keywords: Rumah Tahfidz, Islamic character, children aged 5–17 years, digital era, Islamic education.

Abstrak

Perkembangan teknologi informasi dan komunikasi pada era digital membawa implikasi serius terhadap pembentukan karakter anak usia 5–17 tahun, khususnya dalam aspek adab, akhlak, dan kontrol diri. Kondisi ini menuntut peran strategis lembaga pendidikan Islam nonformal, salah satunya rumah tahfidz, dalam membina karakter Islami anak secara adaptif. Penelitian ini bertujuan menganalisis peran Rumah Tahfidz Qur'an Al-Hidayah Palembang dalam pembentukan karakter Islami anak di era digital, mengkaji metode pembinaan yang diterapkan, serta mengidentifikasi tantangan dan upaya yang dilakukan dalam merespons pengaruh negatif digitalisasi. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Subjek penelitian meliputi pengelola, ustadz dan ustadzah, santri usia 5–17 tahun, serta orang tua santri. Teknik pengumpulan data dilakukan melalui observasi, wawancara mendalam, dan studi dokumentasi, dengan analisis data model interaktif Miles dan Huberman serta uji keabsahan melalui triangulasi. Hasil penelitian menunjukkan bahwa pembentukan karakter Islami dilakukan melalui integrasi tahfidz Al-Qur'an dengan pembinaan adab, keteladanan pendidik, pembiasaan ibadah, serta pengawasan penggunaan media digital secara edukatif. Studi ini memberikan kebaruan konseptual bahwa rumah tahfidz tidak hanya berfungsi sebagai pusat hafalan Al-Qur'an, tetapi juga sebagai ekosistem moral adaptif yang mampu membentuk karakter Islami anak secara kontekstual di tengah tantangan era digital.

Kata kunci: Rumah Tahfidz, karakter Islami, anak usia 5–17 tahun, era digital, pendidikan Islam.



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INTRODUCTION

The rapid development of information and communication technology since the early 1990s marked the birth of the digital era, bringing fundamental changes to various aspects of life, including education and character development in children. The digital era is characterized by the massive use of digital devices, the internet, and social media, which significantly influence people's mindsets, behaviors, and social interactions.¹ Children aged 5–17 years are the group that interacts most intensely with digital technology because they are in a phase of cognitive, emotional, and social development that is still vulnerable to environmental influences.²

A number of studies show that although digital technology provides easy access to information and supports the learning process, uncontrolled exposure also presents serious challenges to the moral and character formation of children and adolescents.³ Children who grow up in a digital environment tend to be exposed to content that is not in line with educational values, which has the potential to influence their attitudes, social behavior, and character development.⁴

This phenomenon is reinforced by various national reports indicating a decline in moral values among students. A 2021 survey by the National Narcotics Agency of the Republic of Indonesia noted that approximately two million students were exposed to drug and cigarette abuse.⁵ In addition, data from the Ministry of Education, Culture, Research, and Technology shows an increase in cases of bullying and violence in educational institutions, reflecting the weak internalization of moral values and character among children and adolescents.⁶

In this context, non-formal Islamic educational institutions such as the Qur'an Memorization House (Rumah Tahfidz Qur'an) offer a strategic alternative in fostering children's

¹ Manuel Castells and Manuel Castells, *The Rise of the Network Society*, 2nd ed., with a new pref, The Information Age : Economy, Society, and Culture, v. 1 (Wiley-Blackwell, 2010), 68–71.

² Diana Baumrind, "Effects of Authoritative Parental Control on Child Behavior," *Child Development* 37, no. 4 (1966): 887–907, <https://doi.org/10.2307/1126611>.

³ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed (SAGE Publications, 2014), 28–31.

⁴ Sonia Livingstone and Ellen Helsper, "Balancing Opportunities and Risks in Teenagers' Use of the Internet: The Role of Online Skills and Internet Self-Efficacy," *New Media & Society* 12, no. 2 (2010): 309–329, <https://doi.org/10.1177/1461444809342697>.

⁵ Badan Narkotika Nasional Republik Indonesia, *Survei Nasional Penyalahgunaan Narkotika Tahun 2021* (Badan Narkotika Nasional Republik Indonesia, 2021), 15–18.

⁶ Diana Baumrind, "Effects of Authoritative Parental Control on Child Behavior," *Child Development* 37, no. 4 (1966): 887–907, <https://doi.org/10.2307/1126611>.

Islamic character. They focus not only on memorizing the Qur'an but also on instilling Islamic moral values, etiquette, and ethics derived from the Qur'an and Sunnah through the practice of worship and the exemplary behavior of educators.⁷ One institution that implements this approach is the Al-Hidayah Qur'an Memorization House in Palembang, which integrates the memorization program with ongoing Islamic character development.⁸

One such institution is the Al-Hidayah Qur'an Memorization House in Palembang, which implements a holistic educational model that integrates Quran memorization with ongoing character development. Its educational program emphasizes discipline, ethical behavior, good manners, and the practical application of Islamic values in everyday life. Previous studies have highlighted the importance of Islamic educational institutions in shaping children's moral character.

Previous studies that examined Al-Qur'an educational institutions, such as TPQ, Islamic madrasas, and tahfidz houses, generally focused on the effectiveness of Al-Qur'an memorization methods or improving the ability to read and write Al-Qur'an.⁹

From the perspective of Islamic education, the formation of Islamic character is not only oriented towards cognitive aspects and formal religiosity, but also includes the internalization of faith, the habituation of worship, and the development of morals that are sourced from the Qur'an and Sunnah.¹⁰ Therefore, a study is needed that can integrate Islamic character development practices in tahfidz institutions with the socio-cultural realities of the digital era.¹¹

Based on this description, this research is relevant to several previous studies that have discussed character education, Islamic education, and the role of religious educational institutions in fostering children's morals. Several previous studies have confirmed that Islamic character education is effective in shaping religious attitudes and positive behavior in students. Other research also shows that Quran-based educational institutions play a significant role in instilling moral and spiritual values in children.

However, most previous research still views character development in a general context and has not explicitly linked it to the challenges of the digital era as a primary contextual variable. Furthermore, the focus on children's ages in previous research tends to be limited to specific

⁷ Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia, *Laporan Kasus Perundungan Di Satuan Pendidikan* (Kemendikbudristek, 2022), 22–25.

⁸ Nata, Abuddin, *Manajemen Pendidikan Islam* (Kencana, 2016), 143–145.

⁹ Shihab Quraish M., *Membumikan Al-Qur'an* (Mizan, 2013), 277–280.

¹⁰ Nurhayati, "Pendidikan Karakter Islami Di Era Digital," *Jurnal Tarbiyah* 27, no. 1 (2020): 45–48.

¹¹ Zainal Arifin, "Peran Rumah Tahfidz Dalam Pembinaan Akhlak Anak," *Jurnal Pendidikan Islam* 8, no. 2 (2019): 198–205.

educational levels, such as elementary school or adolescence, without comprehensively examining a broader age range.¹²

Therefore, this research occupies a strategic position in the treasury of Islamic education research, namely as research that integrates Islamic character studies, tahfidz house institutions, and the challenges of the digital era in one complete analytical framework.

Problem Formulation and Research Contribution

Based on the description, the main problem of this research is how the role of Rumah Tahfidz Qur'an Al-Hidayah Palembang in shaping the Islamic character of children aged 5–17 years in the digital era, the coaching strategies implemented, as well as the challenges and adaptive efforts made in responding to the negative influence of digitalization. This research provides a conceptual contribution by positioning the tahfidz house not only as an institution for memorizing the Qur'an, but as an Islamic moral education ecosystem that is adaptive to the challenges of the digital era, thus enriching the treasury of Islamic education studies and contemporary Islamic character education.

RESEARCH METHODS

Research Paradigms and Approaches

This research uses a qualitative method based on field research with a descriptive-analytical and normative-educational approach.¹³ A qualitative approach was chosen because this study does not aim to measure behavior quantitatively, but rather to deeply understand the process, meaning, and strategy of Islamic character formation in children aged 5–17 years in the digital era in the institutional context of the tahfidz house.

Epistemologically, this research is based on an interpretive paradigm, namely viewing social reality as something shaped by the values, meanings, and educational practices that exist within the Al-Hidayah Qur'an Memorization House in Palembang. With this paradigm, the strategy for developing Islamic character is understood as a normative, contextual, and dynamic educational process, not merely an empirical behavioral phenomenon detached from Islamic values.¹⁴

¹² Ahmad Tafsir, *Ilmu Pendidikan Islam* (Remaja Rosdakarya, 2016), 109–113.

¹³ John W. Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Approaches*, third edition (SAGE, 2013), 47–50.

¹⁴ Norman K. Denzin and Yvonna S. Lincoln, *The Sage Handbook of Qualitative Research*, 4th ed (Sage, 2011), 102–105.

Research Design and Type

This research is a qualitative case study. The case study was used to examine in depth a specific social unit, namely the Al-Hidayah Qur'an Tahfidz House in Palembang, as a representative of a non-formal Qur'an educational institution that strives to shape children's Islamic character amidst the challenges of the digital era.

This research design aims to:¹⁵

1. Examining the role of tahfidz houses as Islamic character education institutions.
2. Analyze the methods and programs of Islamic character development that are implemented.
3. Identifying the challenges of the digital era and adaptive strategies implemented by tahfidz houses.

This research is not oriented towards statistical generalization, but rather towards deepening the meaning and contextual understanding that can serve as a conceptual and practical reference for similar institutions.

Conceptual and Normative Framework of the Research

This research is examined within the framework of Islamic education and Islamic character education, with Islamic character understood as the integration of faith, worship, and moral values derived from the Qur'an and Sunnah. The morals of the Prophet Muhammad ﷺ serve as the primary normative reference in assessing the process of developing children's Islamic character.

The digital era in this study is understood as a socio-cultural context that has developed since the early 1990s, marked by the penetration of digital technology, the internet, and social media which significantly influence learning patterns, interactions, and character formation of children aged 5–17 years.¹⁶ Therefore, this research analysis is not only descriptive but also normative-critical, namely assessing the extent to which the strategy of the tahfidz house aligns with Islamic educational values in responding to digital challenges.

Research Subjects and Informants

The subjects of this study included all parties involved in the process of developing Islamic character at the Al-Hidayah Qur'an Tahfidz House in Palembang. The research informants were determined using a purposive sampling technique, based on their direct involvement and relevance to the research focus, including (Nata, 2016: 36–40):

1. Managers or leaders of tahfidz houses as policy and program formulators.
2. Ustadz and ustadzah as implementers of Islamic character development.

¹⁵ Robert K. Yin, *Case Study Research: Design and Methods*, Fifth edition (SAGE, 2014), 15–18.

¹⁶ Robert E. Stake, *The Art of Case Study Research*, Nachdr. (Sage Publ, 2010), 8–12.

3. Students aged 5–17 years as the subject of guidance.
4. Parents or guardians of students as educational partners in the family environment.

This study involved 12 primary informants and 6 supporting informants, with the following details: 1 head of a tahfidz house, 4 ustadz and ustadzah, 7 students aged 5–17 years, and 6 parents or guardians of students. The determination of the number of informants was carried out until data saturation was reached, namely the condition when the data obtained has been repeated and no new substantive information was found that is relevant to the research focus.

Data Collection Stages

The methodological stages of this research include:¹⁷

1. Participatory-Conceptual Observation

Researchers directly observed the process of learning the Qur'an, habituating worship, interactions between educators and students, and the implementation of rules related to the use of digital media, with a focus on internalizing Islamic character values.

2. Semi-Structured In-Depth Interview

Interviews were conducted to explore the views, experiences, and strategies of informants regarding the development of Islamic character in children in the digital era.

3. Normative-Institutional Documentation Study

Documentation is used to review the vision and mission, curriculum, development programs, student regulations, and institutional policies related to character development and the use of digital media.

Data Analysis Techniques

Data analysis was conducted thematically and normatively using the Miles and Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing. Data were analyzed by linking empirical field findings to the normative framework of Islamic education, resulting in an integrative understanding of educational practices and Islamic values.¹⁸

Validity and Validity of Data

Data validity is maintained through triangulation techniques of sources, techniques, and time, as well as member checks with key informants.¹⁹ Validity in this research is understood as the

¹⁷ Draz, Muhammad Abdullah, *Dustūr al-Akhlāq fī al-Qur'ān* (Mu'assasah al-Risālah, 1997), 73–77.

¹⁸ Manuel Castells and Manuel Castells, *The Rise of the Network Society*, 2. ed. with a new preface, [reprint], *The Information Age* / Manuel Castells 1 (Wiley-Blackwell, 2011), 68–72.

¹⁹ Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, Dan R&D* (Alfabeta, 2017), 218–219.

conformity between empirical findings and the normative and conceptual framework of Islamic education.

1. Tahfidz-Character Integration as a Core Mechanism for Development

Research findings indicate that Islamic character formation at the Al-Hidayah Qur'an Memorization House is not implemented through a separate character program, but rather through structural integration between the Qur'an memorization process and moral development. Memorization serves as a pedagogical medium for character internalization, not merely a memorization target. The process of talqin wa musyafahah, repeated muroja'ah, and disciplined memorization systematically fosters the character of patience, steadfastness, responsibility, and respect for scholarly authority (teachers).²⁰

A cleric stated:

*"We're not aiming for quick memorization, but rather for children to learn manners, be patient when paying attention, and respect their teachers. If these manners aren't yet established, memorization will have a hard time shaping character."*²¹

2. Talqin wa Musyafahah as a Character Method, Not Just a Memorization Method

This study found that talqin wa musyafahah has a strong character-building dimension, particularly in developing learning etiquette, patience, perseverance, and humility in children aged 5–17. This method creates an intense educational relationship between ustadz and students, so that moral values are transmitted directly through personal interaction, not merely through verbal instruction.²²

A 12-year-old student said:

*"If I read something wrong, the ustadz slowly corrected it. From there I learned to be patient and not give up easily."*²³

3. Habituation as a Strategy to Deal with the Instability of Children's Character in the Digital Era

Findings indicate that children's character in the digital age is volatile and easily influenced by external stimuli. Al-Hidayah Qur'an Memorization House responds to this situation with a consistent and repeated strategy of habituating Islamic worship and etiquette. This habituation serves as a character stabilization mechanism, able to offset the distractions and instantaneousness that are the main characteristics of digital culture.²⁴

²⁰ Langgulong, Hasan, *Manusia Dan Pendidikan: Suatu Analisis Psikologis Dan Pendidikan* (Pustaka Al-Husna, 1986), 267–270.

²¹ "Wawancara Dengan Ustadz Pajri," January 30, 2026.

²² Zaidan, Abdul Karim, *Uṣūl al-Da'wah* (Mu'assasah al-Risālah, 2002), 201–203.

²³ "Wawancara Dengan Abdurrahim," 2026.

²⁴ Moleong, Lexy J., *Metodologi Penelitian Kualitatif*, Revised edition (Remaja Rosdakarya, 2018), 157–163.

4. Repositioning the Digital Era from Threat to Object of Development

This study found that tahfidz houses do not position the digital era solely as a threat, but as an object of Islamic character development. Device monitoring, time restrictions, and guidance on media ethics are implemented not as repressive prohibitions, but as an educational process that instills moral awareness and personal responsibility in children.²⁵

The head of the tahfidz house said:

*"We don't ban cell phones outright, but we teach them when they're allowed and when they're not. Children need to understand responsibility, not just be afraid of rules."*²⁶

5. Institutional Limitations in Controlling Children's Digital Space

Another important finding demonstrates the structural limitations of the role of tahfidz houses in shaping children's Islamic character in the digital age. Institutional control over children's digital behavior is severely limited when the child is outside the tahfidz house environment. This confirms that Islamic character formation in the digital age is cross-spatial and cannot be accomplished by a single educational institution.²⁷

One of the parents of the students stated:

*"When we're relaxed about cell phones at home, the children's memorization and attitudes change. After we agreed with the tahfidz school, we started seeing results."*²⁸

6. Parental Synergy as a Determining Factor for Successful Guidance

This study confirms that the success of developing Islamic character in children aged 5–17 is largely determined by the quality of the synergy between the tahfidz home and parents. A lack of synchronization between family parenting patterns and the values and discipline of the tahfidz home has been shown to weaken the internalization of Islamic character. Thus, institutional-familial synergy is not a supporting factor, but rather a primary prerequisite for successful character development in the digital era.²⁹

²⁵ Denzin, Norman K., *The Research Act* (McGraw-Hill, 1978), 291–295.

²⁶ "Wawancara Dengan Bapak Djunaidi (Pimpinan Rumah Tahfidz)," January 30, 2026.

²⁷ Tafsir, Ahmad, *Ilmu Pendidikan Islam* (Remaja Rosdakarya, 2016), 112–115.

²⁸ "Wawancara Dengan Orang Tua Santri," 2026.

²⁹ Matthew B. Miles et al., *Qualitative Data Analysis: A Methods Sourcebook*, Third edition (SAGE Publications, Inc, 2014), 31–33.

RESULTS AND DISCUSSION

Profile of Al-Hidayah Qur'an Memorization House, Palembang

This institution was founded in response to the increasing moral challenges facing children in the digital age, such as excessive use of gadgets and declining child discipline.³⁰

This is as conveyed by the head of the tahfidz house:

*"Children these days find it difficult to stay away from their phones. If they aren't guided, they quickly become bored and lose their manners. We intend this tahfidz house to be a fortress for their morals."*³¹

Operating as a non-boarding institution, Rumah Tahfidz complements formal and family education by providing structured religious instruction while allowing children to remain within their social environment. This model allows for the ongoing reinforcement of Islamic values beyond the classroom.³²

Observations show that learning activities are conducted regularly through tahfidz (religious recitation), Arabic language instruction, and hadith study. Although most students demonstrated enthusiasm, some experienced decreased concentration due to prior exposure to digital media, demonstrating the relevance of the Tahfidz House as a space for moral intervention. This aligns with research by Munir and Rahman, which confirms that tahfidz educational institutions play a significant role in fostering children's religious character.³³

The Strategy and Role of Tahfidz Houses in Forming Islamic Character

1. Internalization of Al-Quranic Values

Findings show that Quran memorization at the Al-Hidayah Tahfidz House is designed not only as a cognitive activity but also as a character-building process. Daily practices such as muroja'ah, ziyādah, and punctual attendance foster discipline, responsibility, patience, and honesty.³⁴ This approach is in line with the Qur'anic command to reflect on and apply divine revelation (Qur'an 38:29).³⁵ Ibn Kathir emphasized that the

³⁰ Castells and Castells, *The Rise of the Network Society*, 2nd ed., with a new pref, 68–72.

³¹ "Wawancara Dengan Bapak Djunaidi (Pimpinan Rumah Tahfidz)," 2026.

³² Kementerian Agama Republik Indonesia, *Pedoman Penyelenggaraan Rumah Tahfidz Al-Qur'an* (Direktorat Pendidikan Diniyah dan Pondok Pesantren, 2019), 3–6.

³³ Rahman, F. and Munir, M., "Peran Rumah Tahfidz Dalam Pembentukan Karakter Religius Anak Di Era Digital," *At-Tarbiyah: Jurnal Pendidikan Islam* 12, no. 2 (2021): 201–18.

³⁴ Rashid, A. and Yusoff, M. A., "Qur'anic Memorization and Moral Development among Muslim Children," *International Journal of Islamic and Middle Eastern Finance and Management* 13, no. 4 (2020): 645–60.

³⁵ *Al-Qur'an al-Karim* (n.d.), QS. Šād [38]: 29.

true blessing of the Qur'an lies in the understanding and practice of its teachings, which directly influence moral behavior.³⁶

The practice of muroja'ah and ziyādah not only serves to maintain memorization, but also trains the patience and responsibility of students.³⁷ A female teacher explained:

*"If children are lazy about muroja'ah, they lose their memorization. From there, they learn discipline and honesty with themselves."*³⁸

2. Example (Uswah Hasanah) by Educators

Another important finding is the central role of religious teachers (ustadz and ustadzah) as moral role models. Educators demonstrate exemplary behavior in speech, discipline, worship, and interpersonal relationships. These moral examples significantly influence students' attitudes and behavior.

Al-Ghazali emphasized that students' character is largely shaped by the moral qualities of their teachers. In a digital age where social media influencers often replace traditional role models, the presence of consistent Islamic role models is increasingly important.³⁹

The exemplary behavior of educators is a dominant factor in the formation of the character of students.⁴⁰ A student said:

*"If the female teacher comes on time and is polite, we are embarrassed if she is late or makes jokes to herself."*⁴¹

3. Moral Protection Amidst Digital Challenges

The Tahfidz House also serves as a moral refuge for children exposed to excessive digital media. The main challenges faced by students are excessive device use and lack of supervision at home. One parent stated:

*"At home, it's difficult to limit cell phone use because school is also online. The tahfidz house has been very helpful in redirecting children to more positive activities."*⁴²

³⁶ Nata, Abuddin, *Pendidikan Islam Di Era Digital* (Kencana, 2020), 91–94.

³⁷ Nugraheni, Dwi and Firmansyah, Firmansyah, "Peran Lembaga Pendidikan Tahfidz Dalam Pembentukan Karakter Religius Anak," *Jurnal Pendidikan Islam* 10, no. 2 (2021): 145–58.

³⁸ "Wawancara Dengan Ustadzah Nuzul," 2026.

³⁹ al-Ghazālī, Abū Hāmid, *Ihyā' 'Ulūm al-Dīn* (Dār al-Fikr, n.d.), 1:72–75.

⁴⁰ Rashid, A. and Yusoff, M. A, "Qur'anic Memorization and Moral Development among Muslim Children Publication Title: International Journal of Islamic and Middle Eastern Finance and Management," *International Journal of Islamic and Middle Eastern Finance and Management* 13, no. 4 (2020): 645–60, <https://doi.org/10.1108/IJIMEFM-08-2019-0268>.

⁴¹ "Wawancara Dengan Santriwati," 2026.

⁴² "Wawancara Dengan Orang Tua Santri," 2026.

Many students initially exhibit gadget dependency, inattention, and behavioral decline. Through structured routines and values-based teaching, Rumah Tahfidz provides preventative and corrective moral reinforcement.

The teachings of the Qur'an emphasize the importance of time management and warn against negligence (Qur'an 103:1–2).⁴³ Therefore, students are trained to use their time productively and engage with digital technology responsibly.

4. Islamic Character Values Developed

This study identifies several core Islamic character values developed through Rumah Tahfidz education:⁴⁴

- a. Honesty (ṣidq) – Memorization requires sincerity and integrity.
- b. Discipline and Responsibility – A regular schedule fosters accountability (Qur'an 61:4).
- c. Patience (ṣabr) – Long-term memorization fosters perseverance (Qur'an 2:153).
- d. Humility (tawāḍu') – Students are trained to accept correction regardless of achievement.

Character Development Methods and Programs at Al-Hidayah Tahfidz House

1. Learning Methods

The Method of Talqin wa Musyafahah

The talqin wa musyafahah method requires patience, perseverance, and good manners in the learning process. Through this method, children are trained to listen attentively, correct their mistakes, and accept guidance and correction humbly. Imam An-Nawawi, in *At-Tibyan*, emphasized that good manners in studying the Qur'an are more important than the quantity of memorization itself.⁴⁵

This method not only serves as an effective way to maintain the quality of Quran memorization, but also plays a crucial role in fostering humility and discipline, character traits that are much needed by children in an era characterized by instant gratification. The learning methods implemented include:

- a. Talqin wa Musyafahah: Students imitate the teacher's reading directly
- b. Talaqqi: Students individually present their memorization to the teacher
- c. Daily–Weekly Muroja'ah: Memorization targets are determined for each student.

⁴³ *Al-Qur'an al-Karim* (n.d.), QS. al-'Aṣr [103]: 1–2.

⁴⁴ Majid, Abdul and Andayani, Dian, *Pendidikan Karakter Perspektif Islam* (Remaja Rosdakarya, 2013), 54–59.

⁴⁵ al-Nawawī, Yahyā ibn Sharaf, *At-Tibyan fī Ādāb Ḥamalāt al-Qur'ān* (Dār Ibn Ḥazm, 1996), 23–26.

- d. Internal Musabaqah: Internal Al-Qur'an memorization competition conducted per juz.

2. Learning Program

- a. Monday – Tahsin and Tahfidz
Focus: Tajweed, makharij al-huruf, new memorization, and evaluation.
- b. Wednesday – Arabic
Focus: Vocabulary (mufradat), basic nahwu and sharf, and understanding the meaning of the verses of the Qur'an.
- c. Saturday – Selected Hadith Study
Focus: Morals, manners and religious motivation.

Table: Learning Program Details

Day	Program Type	Daily Main Activities	Duration
Monday	Tahsin– Tahfidz	Reading, memorizing, collecting, reviewing, correcting, new memorization	90 minutes
Wednesday	Arabic	Vocabulary, basic sentence structure, meaning of verses, understanding the contents of the Qur'an	90 minutes
Saturday	Selected Hadiths	Reading hadith, explanation of meaning, moral values, character building	90 minutes

Structured learning programs—including memorization of the Qur'an, Arabic language, and hadith study—demonstrate systematic planning for character development. This regularity instills the values of istiqamah (consistency) and responsibility in students. Ibn Qayyim al-Jawziyyah stated that the human soul is shaped by repeated habits, emphasizing the importance of routine in moral and character formation.⁴⁶

Challenges in the Digital Era

The main challenges identified include excessive gadget use, limited parental supervision, decreasing attention span,⁴⁷ negative peer influence, and the dominance of digital culture over

⁴⁶ al-Jawziyyah, Ibn Qayyim, *Miftāḥ Dār al-Sa‘ādah* (Dār al-Kutub al-‘Ilmiyyah, 2002), 1:299–302.
⁴⁷ Rahman, A. and Kurniawan, D., “Digital Challenges in Islamic Character Education for Children,” *Journal of Islamic Education Studies* 6, no. 1 (2023): 1–15.

traditional moral education.⁴⁸ Without proper guidance, digital media can act as a competing moral authority.⁴⁹

Institutional Strategy

To overcome these challenges, Al-Hidayah Tahfidz House implements:

1. Islamic digital literacy education
2. Strengthening character building based on the Qur'an
3. Parental involvement program
4. Interactive and student-centered learning methods

These strategies reflect a moderate Islamic approach that does not reject technology but regulates its use according to ethical values (Quran 7:31).⁵⁰

Discussion

Overall, the findings indicate that the Al-Hidayah Qur'an Memorization House in Palembang plays a significant role in shaping children's Islamic character in the digital era. Thus, the integration of Qur'an memorization and Islamic character education is a relevant and contextual approach to fostering children's personalities. This aligns with the concept of character education in Islam as explained by Huda⁵¹ and Huda⁵², Jasmi, and Sari.⁵³

CONCLUSION

This study confirms that the Al-Hidayah Quranic Learning and Memorization Center is not merely a non-formal educational institution based on Quranic memorization, but rather a model for Islamic character development that is responsive to the challenges of the digital era. Amidst the rapid flow of digitalization that tends to erode children's manners, concentration, and depth of moral values, Al-Hidayah demonstrates that Quranic memorization can function as a strategic instrument for character formation, not merely a ritualistic religious activity.

⁴⁸ Hashim, Rosnani and Langgulung, Hasan, "Islamic Education, Character Formation, and the Challenges of Modernity," *Journal of Moral Education* 46, no. 3 (2017): 287–301.

⁴⁹ Sherry Turkle, *Alone Together: Why We Expect More from Technology and Less from Each Other* (Basic Books, 2011), 115–118.

⁵⁰ *Al-Qur'an al-Karim* (n.d.), QS. al-A'rāf [7]: 31.

⁵¹ Huda, M et al., "Character Education and Ethical Values in Islamic Teaching and Learning," *Educational Philosophy and Theory* 49, no. 9 (2017): 923–36.

⁵² Huda, M., *Pendidikan Karakter Dalam Perspektif Al-Qur'an Dan Hadis* (UIN Maliki Press, 2018), 45–47.

⁵³ Sari, D. P. and Hidayat, T., "Penguatan Karakter Islami Anak Melalui Pembelajaran Al-Qur'an Berbasis Komunitas," *Jurnal Pendidikan Agama Islam* 19, no. 1 (2022): 67–82.

Research findings demonstrate that Al-Hidayah's primary strength lies in its pedagogical awareness, placing character as a systematically designed educational goal. The talqin wa musyafahah method, the instilling of good manners, the role models of educators, and adaptive supervision of technology use create an educational ecosystem that is not reactive to the digital era, but proactive and solution-oriented. This distinguishes Al-Hidayah from other tahfidz (memorization) institutions, which tend to prioritize memorization as a quantitative target without an explicit character-building framework.

Furthermore, this study found that an integrative approach between learning houses and tahfidz houses can bridge a frequently overlooked gap in children's character education: the disconnect between academic development, religiosity, and daily life. Islamic character is not built through mere verbal doctrine, but through a process of internalizing values that occurs consistently in students' learning activities, worship, and social interactions.

Thus, this study not only confirms the findings of previous studies on the role of memorization in moral formation, but also presents a conceptual novelty, namely that memorization houses that are adaptive to the digital era and integrated with the function of learning houses have a stronger transformative power in shaping children's Islamic character. This conclusion positions the Al-Hidayah Qur'an Learning and Memorization House as an alternative model of Islamic character education that is relevant, contextual, and sustainable amidst the complexity of children's moral challenges in the digital era.

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