

Analysis of The Formation of Islamic Character in Islamic Boarding School Students Through Qur'anic Learning: A Systematic Literature Review

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Abstract: This study aims to systematically examine the implementation of Qur'anic learning in shaping the Islamic character of santri (students in Islamic boarding schools), to identify the pedagogical approaches employed, to analyse the character traits developed, to explore the enabling and constraining factors, and to construct a conceptual model of Qur'an-based character formation. A Systematic Literature Review (SLR) was conducted using the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework. A total of 23 peer-reviewed articles, published in nationally indexed (Sinta) and internationally reputable journals, were analysed using thematic analysis to address the research questions. The findings reveal that Qur'anic learning is primarily implemented through tahfidz (memorisation programmes), Qur'anic literacy initiatives, and amal yaumiyah (daily religious practices). Dominant pedagogical approaches include talaqqi-musyafahah, tikrar (repetition), muraja'ah (revision), and wahdah. The resulting character formation encompasses five core attributes: religiosity, discipline, responsibility, patience, and perseverance (istiqamah). Internal enabling factors include learners' intrinsic motivation and cognitive capacity, while external factors comprise teacher exemplarity, institutional environment, and parental support. Conversely, internal constraints involve fatigue and low motivation, whereas external barriers include peer influence and infrastructural limitations. This study proposes a Qur'anic Character Ecosystem Model, integrating four interrelated components: Qur'anic values, pedagogical practices, learning environments, and institutional governance. The findings contribute both theoretically to Islamic character education discourse and practically to the design of effective Qur'anic learning programmes

Keyword : Qur'anic Learning; Tahfidz; Islamic Character; Santri; Pesantren

Abstrak: Penelitian ini bertujuan untuk mengkaji secara sistematis penerapan pembelajaran Al-Qur'an dalam pembentukan karakter Islami para santri (siswa di pesantren), mengidentifikasi pendekatan pedagogis yang digunakan, menganalisis sifat-sifat karakter yang dikembangkan, mengeksplorasi faktor-faktor pendukung dan penghambat, serta menyusun model konseptual pembentukan karakter berbasis Al-Qur'an. Tinjauan Pustaka Sistematis (SLR) dilakukan dengan menggunakan kerangka kerja PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses). Sebanyak 23 artikel yang telah ditelaah sejawat, yang diterbitkan dalam jurnal-jurnal yang terindeks secara nasional (Sinta) dan bereputasi internasional, dianalisis menggunakan analisis

tematik untuk menjawab pertanyaan-pertanyaan penelitian. Temuan menunjukkan bahwa pembelajaran Al-Qur'an terutama dilaksanakan melalui tahfidz (program hafalan), inisiatif literasi Al-Qur'an, dan amal yaumiyah (praktik keagamaan harian). Pendekatan pedagogis yang dominan meliputi talaqqi-musyafahah, tikkar (pengulangan), muraja'ah (revisi), dan wahdah. Pembentukan karakter yang dihasilkan mencakup lima atribut inti: keagamaan, disiplin, tanggung jawab, kesabaran, dan ketekunan (istiqamah). Faktor pendukung internal meliputi motivasi intrinsik dan kapasitas kognitif peserta didik, sedangkan faktor eksternal mencakup teladan guru, lingkungan institusional, dan dukungan orang tua. Sebaliknya, kendala internal melibatkan kelelahan dan motivasi yang rendah, sedangkan hambatan eksternal meliputi pengaruh teman sebaya dan infrastruktur.

Kata kunci : Pembelajaran Al-Qur'an; Hafalan Al-Qur'an; Karakter Islami; Santri; Pesantren.

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Introduction

Character education has emerged as a central concern within Indonesia's national education agenda. Law Number 20 of 2003 on the National Education System explicitly asserts that education functions to develop learners' capabilities while shaping their character and civilisation in a dignified manner (Shobirin, 2018). This mandate underscores that character formation is not peripheral but constitutive of educational objectives. However, contemporary social realities indicate a growing moral decline among Indonesian youth. Increasing incidences of student violence, substance abuse, and diminishing respect for authority figures suggest a disconnect between educational goals and outcomes (Krisnowibowo et al., 2025; Lutfiani et al., 2026; Santika & Halimah, 2022). These patterns point to the limited effectiveness of existing educational approaches in cultivating holistic character development.

From a theoretical perspective, character is understood as a stable disposition to act morally across contexts (Lickona, 2022). Within the Islamic framework, this aligns with the concept of akhlaq, grounded in the Qur'an and the Sunnah (Santika & Halimah, 2022). The prophetic mission itself is fundamentally characterised as the perfection of moral conduct (Shobirin, 2018). Islamic boarding schools (*pesantren*) occupy a strategic position in this regard. Their integrated educational system – combining formal instruction with immersive daily practices – facilitates sustained internalisation of values through habituation and role modelling (Faiqoh & Mahfudh, 2015; Mujahid & Astutik, 2024). The residential nature of *pesantren* further enables a continuous learning ecology, extending beyond classroom boundaries.

Central to this ecosystem is Qur'anic learning, encompassing memorisation, literacy, and value-based daily practices. Unlike conventional instruction, Qur'anic learning simultaneously engages cognitive, affective, and behavioural domains, thereby serving as a powerful medium for character internalisation (Alwi et al., 2023;

Sitorus & Siregar, 2025). The repetitive and disciplined nature of memorisation practices fosters key virtues such as perseverance, responsibility, and self-regulation (Nurchayani et al., 2023; Rahmad & Kibtiyah, 2022).

Despite a growing body of empirical research, existing studies remain fragmented, predominantly case-specific, and lack integrative synthesis. This study addresses these limitations by providing a systematic synthesis and proposing a comprehensive conceptual model.

Methods

This study employs a Systematic Literature Review (SLR) method using a qualitative approach. SLR is a research method that systematically identifies, evaluates, and synthesises relevant research findings to answer the research questions that have been formulated (Budgen et al., 2007). The qualitative approach in SLR enables researchers to understand the meaning, context, and processes of the phenomena under investigation based on an interpretation of previous research findings.

This study adopted the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) procedure developed by Page et al. (2021), which consists of four main stages: identification, screening, eligibility, and inclusion.

Identification Stage

During the identification stage, the researcher conducted a literature search in relevant electronic databases, including: a) Portal Garuda (Garba Rujukan Digital), b) Google Scholar, c) DOAJ (Directory of Open Access Journals), d) Scopus, and e) ScienceDirect.

The keywords used in the search included combinations of: "Qur'anic learning", "tahfidz", "tahfidzul Qur'an", "Qur'anic literacy", "daily devotions", "Islamic character", "religious character", "student", "pesantren", "Islamic boarding school", "Quranic learning", "Quran memorisation", "Islamic character", "religious character", "student character", "Islamic boarding school", and "pesantren".

The inclusion criteria established are as follows: (1) research articles published in Sinta-indexed national journals or reputable international journals; (2) articles discussing Qur'anic learning (tahfidz, Qur'anic literacy, or daily devotions) in relation to the formation of Islamic character; (3) the research subjects are santri or students at Islamic educational institutions; (4) the articles were published between 2015 and 2026; (5) the articles are available in full-text format.

Screening Stage

During the screening stage, the researcher selects articles based on their titles and abstracts. Articles that are not relevant to the research topic or do not meet the inclusion criteria are excluded from the review process.

Eligibility Stage

During the eligibility stage, the researcher reads the full text of the articles to assess their suitability in relation to the research questions and inclusion criteria. Articles that do not meet the eligibility criteria are excluded from the analysis.

Inclusion Stage

In the inclusion stage, the researcher identifies the articles suitable for further analysis. A total of 23 research articles were found to meet the criteria and were included in the systematic review.

Data Analysis

Data analysis in this study employed the thematic analysis technique developed by Braun & Clarke (2006), which consists of six stages:

- a. Familiarisation with the data. In the initial stage, the researcher read all the included articles repeatedly to understand the context and content of each study.
- b. Generating initial codes. In this stage, the researcher identifies units of meaning from each article and assigns codes to them that represent key findings relevant to the research questions.
- c. Theme identification. The researcher then groups codes with similar meanings into potential themes.
- d. Theme review. A crucial stage in which the researcher reviews the identified themes to ensure internal and external coherence.
- e. Definition and naming of themes. In this stage, the researcher defines and names each theme clearly and operationally.
- f. Report production. Finally, the researcher compiles a report on the results of the thematic analysis, integrating findings from various sources.

To ensure the validity of the data, the researcher performs source triangulation by comparing findings from various articles and theoretical triangulation by relating the findings to various theoretical perspectives.

Article Corpus

This study analysed 23 research articles. A complete list of the articles analysed is presented in Table 1.

Table 1.
Corpus of Articles Analysed

No	Authors (Years)	Article's Title	Sources/Journal	Research Focus
1	Shobirin (2018).	Qur'an Memorisation in the Cultivation of Islamic Character	QUALITY, Vol. 6 No. 1	Quran Memorisation Lessons at Primary School
2	Santika & Halimah (2022)	A Study on the Development of Islamic Character Among Students at the Daarul Muttaqien II Modern	Jurnal Kajian Agama Hukum dan Pendidikan Islam (KAHPI), Vol. 3 No. 2	Character Building in Islamic Boarding Schools

Islamic Boarding School in Tangerang				
3	Syahfitri & Nst (2021)	Programme Analysis – Programme for the Development of Students' Character	Manhaji Jurnal Manajemen Pendidikan Islam, Vol.8 No.1	Character- Building Programme for Islamic Boarding School Students
4	Faiqoh & Mahfudh (2015)	A Model for the Development of Religious Character among Qur'an Memorisation Students at the Mathali'ul Huda Central Islamic Boarding School in Kajen, Pati	EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan, Vol. 13 No. 3	A Model for Religious Character Development
5	Mujahid & Astutik (2024)	The Development of Islamic Character in Santri Through the Cultivation of Righteous Deeds	MODELING: Jurnal Program Studi PGMI, Vol. 11 No. 1	The Habit of Good Deeds
6	Sitorus & Siregar (2025)	The Effectiveness of the Qur'an Literacy Programme in Shaping Pupils' Religious Character	Jurnal Intelektualita: Keislaman, Sosial dan Sains, Vol. 14 No. 2	Qur'an Literacy
7	Krisnowibowo & Hakim (Krisnowibowo et al., 2025)	Strategies for Character Building Among Students Through Daily Charitable Activities at Islamic Boarding Schools	Educate: Journal of Education and Learning, Vol. 3 No. 2	Daily Charitable Deeds
8	Habibah & Amirudin (2023)	The Impact of Memorising the Qur'an on the Character Development of Students at Islamic Boarding Schools	Jurnal Pendidikan Islam Al-Ilmi, Vol. 6 No. 2	The Impact of Tahfidz
9	Fathi (2025)	The Development of Religious Character in Male Students through the Qur'an Recitation	Jurnal Manajemen dan Pendidikan Agama Islam	Reading the Qur'an and Performing the Dhuha Prayer

		and Dhuha Prayer Programme at PPTQ Al-Mustaqimiyah	(JMPAI), Vol. 3 No. 3	
10	Rahmah (2025)	A Study of Educational Psychology Based on the Values of the Qur'an in the Character Development of Students at the Darul Falah Qur'an Memorisation Centre in Selangor	AT-TAKLIM : Jurnal Pendidikan Multidisiplin, Vol. 2 No. 9	Qur'an-Based Educational Psychology
11	Alwi dkk (2023)	The Implementation of Qur'an Memorisation in Shaping Students' Islamic Character	Munaddhomah: Jurnal Manajemen Pendidikan Islam, Vol. 4 No. 3	Implementation of the Tahfidz Programme
12	Badiana dkk (2025)	The Implementation of Qur'anic Education in the Character Development of Santri	Al-MUBARAK, Vol. 10 No. 2	Qur'anic Education
13	Huliyah (2020)	Character Building Through the Optimisation of Qur'an Memorisation at Al-Azka Qur'an Memorisation Primary School (SDTQ) in Cisauk Sub-district, Tangerang Regency	el-Buhuth: Borneo Journal of Islamic Studies, Vol. 2 No. 2	Optimising the Memorisation of the Qur'an in Primary Schools
14	Lutfiani dkk (2026)	Shaping the Character of Students Through the Tahfidz Programme at the Darul Qur'an Bidayatul Hidayah Boarding School in Mojokerto	Al-Furqan: Jurnal Agama, Sosial, dan Budaya, Vol. 5 No. 2	The Tahfidz Programme at the Boarding School
15	Rahmad & Kibtiyah (2022)	Fostering Religious Character, Discipline and Responsibility Through Qur'an Memorisation Activities at Roushon Fikr Islamic	Attaqwa: Jurnal Ilmu Pendidikan Islam, Vol. 18 No. 2	Religious Character, Discipline, Responsibility

		Primary School, Jombang		
16	Samad dkk (2023)	The Implementation of the Qur'an Memorisation Programme in the Development of Religious Character at MTs At-Tahzib and MTs Al-Ishlahuddiny, West Lombok	PALAPA, Vol. 11 No. 2	Tahfidz Programme (Multi-site)
17	Koesoemawati & Hakim. (2026)	Quranic-Based Character Education in Digital Madrasah	Jurnal Manajemen Pendidikan	Qur'an-Based Character Education in the Digital Age
18	Najiburrahman dkk (2022)	Implementation of the Tahfidz Quran Program in Developing Islamic Character	Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini, Vol. 6 No. 4	Quran Memorisation in Kindergarden
19	Nurjannah dkk (2024)	Integrating the Values of the Quran in Education to Form a Generation of Character	Sunan Kalijaga International Journal on Islamic Educational Research (SKIJIER), Vol. 8 No. 1	Integration of Qur'anic Values
20	Nurchayani dkk (2023)	The Role of Memorizing the Qur'an in Developing the Character of Students	INTERNATIONAL JOURNAL OF CONTEMPORARY ISLAMIC EDUCATION, Vol. 4 No. 2	The Role of Memorising the Qur'an
21	Chew dkk (2023)	Tahfidz Al-Quran Learning Methods With Superior Class Programs	Journal Neosantara Hybrid Learning (JNHL), Vol. 1, No. 1	Tahfidz Learning Methods
22	Demina dkk(2022)	The Use of Quranic Learning Strategies Through the Wafa Method	Journal International Inspire Education Technology (JIET), Vol. 1 No. 2	The Wafa Method

23	Haryono (2023)	dkk	Quran Memorization Technologies and Methods: Literature Review	IJID (International Journal on Informatics for Development), Vol. 11 No. 1	Tahfidz Technology and Methods
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Results And Discussion

Results

Implementation of Qur'anic Learning in Islamic Character Development

Analysis of 23 studies identified three dominant forms of Qur'anic learning used to develop Islamic character among santri: (1) Qur'an memorisation (*tahfidz*), (2) Qur'anic literacy, and (3) daily worship and righteous-deeds programmes. Tahfidz was the most frequently reported approach, appearing in 18 studies.

Table 1.

Forms of Qur'anic Learning Implementation

Programme Type	Main Activities		Educational Function		Frequency
<i>Tahfidz</i> Programme	Memorisation, <i>tasmi'</i> , recitation	<i>muroja'ah</i> , <i>tadabbur</i>	Develops discipline, responsibility, istiqamah		18 studies
Qur'anic Literacy Programme	<i>Tadarus</i> , <i>tahsin</i> , literacy journals	<i>tadabbur</i>	Strengthens understanding and religious awareness		3 studies
Daily Worship Programme	Congregational dhikr, righteous Qur'anic routines	prayers, deeds,	Internalises values through habituation		4 studies

The findings indicate that Qur'anic learning is not limited to classroom instruction but is implemented through integrated academic, spiritual, and behavioural activities. These programmes collectively function as mechanisms for value internalisation through repetition, habituation, and daily practice.

Methods of Qur'anic Learning

The reviewed studies revealed four major categories of learning methods.

Table 2.

Synthesis of Qur'anic Learning Methods

Category	Methods Identified		Main Purpose
Memorisation Methods	<i>Talaqqi</i> , <i>Musyafahah</i> , <i>Wahdah</i> , One Day One Verse	One	Acquisition of memorisation
Repetition Methods	<i>Tikrar/Takrir</i> , <i>Muraja'ah</i>		Retention and reinforcement
Instructional Methods	<i>Sima'i</i> , Classical Method, <i>Wafa</i> Method		Facilitation of learning
Assessment Methods	<i>Tasmi'</i> , <i>Imtihan</i> , Digital Assessment		Monitoring achievement

Across studies, repetition-based approaches (*tikrar* and *muraja'ah*) emerged as the core pedagogical mechanisms supporting both memorisation quality and character formation.

Islamic Character Traits Developed Through Qur'anic Learning

The findings identified four clusters of Islamic character traits.

Table 3.

Character Outcomes of Qur'anic Learning	
Character Dimension	Character Traits
Religious Character	Faith, piety, sincerity, honesty
Personal Character	Discipline, responsibility, patience, istiqamah, independence
Social Character	Social concern, respect, manners, cooperation
Performance Character	Hard work, creativity, innovation

Among these, religious character and personal character were the most consistently reported outcomes across the reviewed studies.

Supporting and Hindering Factors

The implementation of Qur'anic learning is influenced by both internal and external factors.

Table 4.

Supporting and Hindering Factors		
Dimension	Supporting Factors	Hindering Factors
Internal	Motivation, sincere intention, intelligence, memory, health	Laziness, boredom, weak motivation, poor time management
External	Teacher role models, supportive environment, parental support, peers, facilities	Negative peers, limited parental support, inadequate facilities, financial constraints

Teacher role modelling and a conducive boarding-school environment emerged as the most influential supporting factors, while laziness and weak self-regulation were the most frequently reported barriers.

Synthesis of the Qur'anic Character Ecosystem Model

The synthesis of the 23 studies resulted in a conceptual model consisting of four interconnected components.

Table 5.

Components of the Qur'anic Character Ecosystem Model	
Component	Key Elements
Qur'anic Values	Faith, sincerity, honesty, discipline, responsibility
Qur'anic Pedagogy	Memorisation, repetition, habituation, role modelling, evaluation
Learning Environment	Physical, social, spiritual, and digital environment
Institutional Governance	Leadership, policy, curriculum, monitoring, partnerships

The model suggests that Islamic character formation is not produced by a single instructional activity but emerges from the interaction among values, pedagogy, environment, and institutional governance. Character development occurs through a gradual process of value acquisition, awareness, practice, habituation, and long-term maintenance.

Discussion

Qur'anic Learning as a Mechanism for Character Internalisation

The findings demonstrate that Qur'anic learning is implemented through three complementary formats, namely tahfidz programmes, Qur'anic literacy programmes, and daily worship practices. Rather than functioning as separate educational activities, these programmes form an integrated system through which Qur'anic values are continuously transmitted, practised, and internalised.

The dominance of tahfidz programmes across the reviewed studies indicates that memorisation is not merely a cognitive activity aimed at retaining Qur'anic texts, but also a pedagogical process that cultivates discipline, responsibility, patience, and istiqamah. This finding supports the Islamic educational perspective that character is formed through habituation and continuous practice rather than through knowledge transmission alone (Mujahid & Astutik, 2024). Al-Ghazali (2020) argued that moral excellence emerges through riyadhah al-nafs (spiritual training), whereby repeated virtuous actions gradually become part of an individual's character.

From a sociological perspective, this finding may also be interpreted through Bourdieu's concept of habitus. According to Bourdieu (2020), repeated social practices gradually produce durable dispositions that guide behaviour. In the context of Qur'anic memorisation, repetitive activities such as muroja'ah, tasmi', and daily recitation function as mechanisms for developing a habitus of discipline, perseverance, and self-regulation. Thus, character formation occurs not only through explicit instruction but also through sustained participation in structured religious practices.

The findings further reveal that Qur'anic literacy programmes implemented in schools broaden the scope of Qur'anic education beyond traditional pesantren settings. Activities such as tadarus, tahsin, tadabbur, and Qur'anic reflection enable students to connect scriptural knowledge with everyday experiences. As reported by Sitorus and Siregar (2025), these programmes strengthen students' understanding of Qur'anic meanings and encourage their practical application in daily life. This suggests that Qur'anic learning can be effectively integrated into formal educational systems without losing its character-building function.

Similarly, the prominence of daily worship and righteous-deeds programmes confirms that character formation extends beyond classroom learning. The concept

of “living education” proposed by Badiana et al. (2025) reflects an educational environment in which every aspect of daily life becomes a medium for value transmission. This finding aligns with Bandura’s Social Learning Theory, which posits that individuals acquire behaviour through observation, imitation, and modelling (Bandura, 2009). Through continuous exposure to religious practices and exemplary behaviour, students gradually internalise Qur’anic values as part of their personal identity.

Qur’anic Pedagogy: Between Tradition, Habituation, and Innovation

This study identifies a diverse range of Qur’anic learning methods, spanning traditional approaches such as talaqqi-musyafahah and contemporary innovations including the Wafa method and digital learning applications. The coexistence of these methods demonstrates the adaptability of Qur’anic pedagogy across changing educational contexts.

The persistence of talaqqi-musyafahah across different institutional settings indicates that direct interaction between teacher and learner remains a central element of Qur’anic education. Beyond ensuring accuracy of recitation, this method facilitates the transmission of adab, respect, and ethical conduct. Faiqoh and Mahfudh (2015) as well as Lutfiani et al. (2026) found that face-to-face learning strengthens emotional bonds between teachers and students, thereby enhancing the effectiveness of character education. This finding corresponds with Bandura’s Social Learning Theory, which emphasises that learners acquire values and behaviours through observing significant role models.

Another important finding concerns the widespread use of repetition-based methods such as tikrar and muraja’ah. These methods emerged as the pedagogical core of Qur’anic learning across the reviewed studies. From a cognitive perspective, repetition strengthens memory retention by facilitating the transfer of information into long-term memory through repeated neural activation (Haryono et al., 2023). From a character education perspective, repetition also serves as a mechanism of habituation. Lickona (2022) argues that moral action becomes stable when positive behaviours are repeatedly practised until they become habitual dispositions. Consequently, repetition contributes simultaneously to memorisation achievement and character development.

The emergence of innovative approaches such as the Wafa method illustrates how contemporary pedagogical strategies can enrich Qur’anic learning. By integrating visual, auditory, and kinesthetic elements, the Wafa method accommodates diverse learning styles and increases learner engagement. Demina et al. (2022) demonstrated that multisensory learning improves comprehension and retention by activating multiple channels of information processing. This finding resonates with constructivist learning theory, which views learners as active

participants in constructing meaning through interaction with their environment (Piaget, 1954; Vygotsky & Cole, 1978).

The increasing integration of digital technologies also reflects a broader transformation in Islamic education. Digital applications, voice-recognition systems, gamification features, and progress-monitoring dashboards provide new opportunities to support Qur'anic learning. Nevertheless, the findings suggest that technology should function as a pedagogical tool rather than an educational objective. As emphasised by Koesoemawati and Hakim (2026), technological innovation becomes meaningful only when aligned with the ethical and spiritual objectives of Qur'anic education.

Islamic Character Formation: From Moral Knowledge to Moral Action

The findings reveal that Qur'anic learning contributes to the development of four major character domains: religious, personal, social, and performance-related character. This broad spectrum indicates that Qur'anic education influences not only the vertical relationship between individuals and God but also horizontal relationships with oneself and society.

The process of character formation identified in this review closely corresponds with Lickona's framework of moral knowing, moral feeling, and moral action (Lickona, 1991). Students first acquire knowledge of Qur'anic values through study and recitation. Through repeated engagement with the Qur'an, they develop emotional attachment, spiritual awareness, and moral sensitivity. These internal dispositions are subsequently translated into observable behaviours such as discipline, responsibility, honesty, cooperation, and perseverance.

The findings further support the view that character development is a gradual and developmental process. Faiqoh and Mahfudh (2015) describe five stages of character formation in pesantren settings: knowledge of values, awareness of values, practice of values, habituation of values, and lifelong maintenance of values. These stages indicate that character is not formed instantly but develops through continuous interaction between cognitive understanding, emotional commitment, and behavioural practice.

From the perspective of moral development theory, the findings suggest that Qur'anic learning facilitates movement from externally regulated behaviour toward internally regulated moral commitment. Kohlberg (1984) argues that moral development progresses from obedience based on external authority toward adherence to internalised ethical principles. The repetitive and reflective nature of Qur'anic learning appears to support this developmental progression by gradually transforming religious teachings into personal convictions.

The prominence of patience (*sabr*) and steadfastness (*istiqamah*) among the identified character traits is particularly noteworthy. These qualities are repeatedly reported across studies of Qur'anic memorisation programmes (Faiqoh & Mahfudh,

2015; Samad et al., 2023; Shobirin, 2018). Within the Islamic tradition, these virtues are closely associated with the concept of *tazkiyatun nafs* (purification of the soul). Al-Ghazali explains that spiritual development requires continuous self-discipline, perseverance, and resistance to negative impulses (Arief et al., 2022). Consequently, the lengthy process of memorising and revising Qur'anic passages functions as a form of spiritual training that strengthens both personal resilience and moral commitment.

Character Formation as an Educational Ecosystem

The findings indicate that the effectiveness of Qur'anic learning depends not only on instructional activities but also on a broader ecosystem of supporting and inhibiting factors. Internal factors such as motivation, intelligence, health, and self-regulation interact with external factors including teachers, peers, families, institutional culture, and learning facilities.

Among these factors, teacher role modelling emerged as the most influential contributor to character formation. This finding reinforces the Islamic educational concept of *uswah hasanah*, which regards exemplary conduct as the most effective educational method. Faiqoh and Mahfudh (2015) explain that teachers and *kyai* function not merely as transmitters of knowledge but as moral guides who shape students' values through daily interaction. Similarly, Lutfiani et al. (2026) emphasise that students often mirror the behaviour and attitudes of their educators.

The importance of the *pesantren* environment further highlights the ecological nature of character development. The 24-hour residential system creates continuous opportunities for observation, supervision, habituation, and social reinforcement. This finding aligns with Bronfenbrenner's Ecological Systems Theory, which explains that human development results from dynamic interactions between individuals and multiple environmental systems (Bronfenbrenner, 1979). Within *pesantren* contexts, character development is reinforced simultaneously by religious routines, peer relationships, institutional norms, and community expectations.

At the same time, the presence of inhibiting factors such as laziness, boredom, negative peer influence, and limited facilities demonstrates that character formation remains a complex process. These obstacles highlight the need for systemic interventions that address both personal and environmental dimensions. Character education cannot rely solely on curriculum design; it also requires supportive social structures capable of sustaining positive behaviour over time.

The Qur'anic Character Ecosystem Model: A Theoretical Contribution

The principal contribution of this study is the development of the Qur'anic Character Ecosystem Model, which synthesises fragmented empirical findings into an integrated conceptual framework. The model proposes that Islamic character formation emerges from the dynamic interaction of four interconnected

components: Qur'anic values, Qur'anic pedagogy, learning environment, and institutional governance.

Within this framework, Qur'anic values function as the normative foundation of character education. Values such as faith, sincerity, honesty, discipline, and responsibility provide the ethical orientation that guides educational practice. Without a clear value foundation, pedagogical activities risk becoming procedural rather than transformative.

Qur'anic pedagogy functions as the mechanism through which values are transmitted and internalised. Learning methods such as talaqqi, memorisation, repetition, habituation, and evaluation translate abstract values into lived experiences. Through these pedagogical processes, students repeatedly encounter, practise, and reinforce desired behaviours. The learning environment serves as the context in which values and pedagogical practices are enacted. Physical settings, social relationships, spiritual culture, and digital environments collectively influence how values are experienced and sustained. This finding confirms that character formation is not solely an individual cognitive process but a socially situated phenomenon.

Institutional governance represents the enabling system that ensures consistency between educational vision and educational practice. Leadership, curriculum design, policy implementation, monitoring systems, and community partnerships provide structural support for character formation. Governance therefore functions as the organisational mechanism that sustains the interaction among values, pedagogy, and environment. The theoretical significance of this model lies in its integration of multiple perspectives that have often been studied separately. The model incorporates value internalisation theory through the central role of Qur'anic values, Social Learning Theory through modelling and observation, Ecological Systems Theory through environmental influences, and Systems Theory through institutional governance. By integrating these perspectives, the model offers a comprehensive explanation of how Islamic character is formed through Qur'anic learning across diverse educational contexts.

Furthermore, the model extends previous studies by demonstrating that character formation cannot be attributed to a single programme or instructional method. Instead, it emerges from the interaction of multiple educational components operating within a coherent ecosystem. This integrative perspective constitutes the primary novelty of the present study and provides a theoretical framework for future research on character education in Islamic educational institutions.

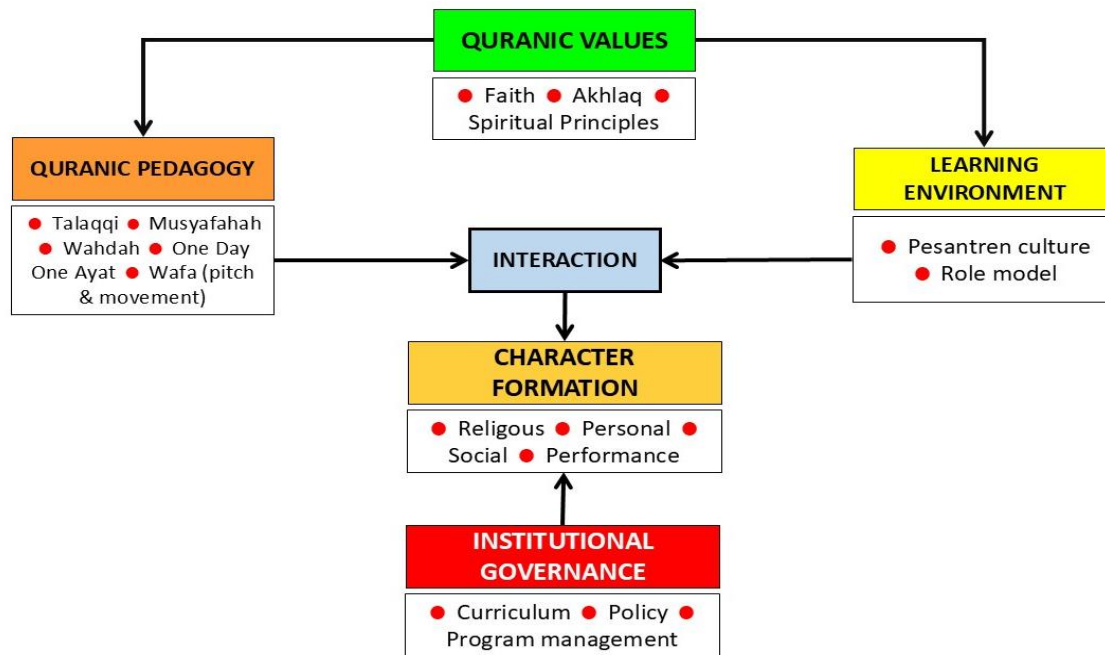


Figure 4: The Qur'anic Character Ecosystem Model

Figure 1 presents the Qur'anic Character Ecosystem Model, which was developed through the synthesis of 23 empirical studies. The model demonstrates that Islamic character formation results from the interaction of four interconnected components: Qur'anic Values, Qur'anic Pedagogy, Learning Environment, and Institutional Governance. Qur'anic values provide the normative foundation, while pedagogy and learning environment function as mechanisms for value transmission and internalisation. These processes occur through continuous interaction among learners, teachers, and educational contexts, ultimately producing religious, personal, social, and performance-related character outcomes. Institutional governance supports the entire process through curriculum, policy, and programme management, ensuring the sustainability of character education within Islamic educational institutions.

CONCLUSION

This systematic literature review concludes that Qur'anic learning plays a significant role in the formation of Islamic character through a combination of memorisation programmes, Qur'anic literacy activities, and daily religious practices. Various pedagogical approaches, including talaqqi, musyafahah, *wahdah*, *tikrar*, *muraja'ah*, and contemporary methods such as Wafa, function not only as

learning strategies but also as mechanisms for habituating positive behaviours and internalising Qur'anic values.

The synthesis further reveals that Qur'anic learning contributes to the development of four major character domains, namely religious, personal, social, and performance-related character. The effectiveness of this process is influenced by both internal factors, such as motivation and self-regulation, and external factors, including teacher role models, pesantren culture, family support, peer interaction, and institutional facilities. These findings indicate that character formation is not solely the result of instructional activities but emerges from the interaction between learners and their educational environment.

The main contribution of this study is the formulation of the Qur'anic Character Ecosystem Model, which explains that Islamic character formation is shaped by the dynamic interaction of four interconnected components: Qur'anic values, Qur'anic pedagogy, learning environment, and institutional governance. This model extends previous studies that tended to examine these elements separately by providing an integrated framework for understanding how Qur'anic learning fosters character development. Therefore, effective character education requires not only appropriate learning methods but also a supportive educational ecosystem that consistently reinforces Qur'anic values in everyday practice

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