

MODEL INTERNALISASI NILAI-NILAI MODERASI BERAGAMA DI PONDOK TAHFIDZ HAROMAIN PEKANBARU A MODEL OF INTERNALIZING RELIGIOUS MODERATION VALUES IN HAROMAIN TAHFIDZ BOARDING SCHOOL PEKANBARU

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Abstrak

Penelitian bertujuan untuk mengkaji implementasi model internalisasi nilai-nilai moderasi beragama dalam sistem pendidikan tahfiz di Pondok Tahfiz Haromain. Penelitian menggunakan desain studi kasus kualitatif. Data dikumpulkan melalui observasi di kelas dan asrama, catatan reflektif, wawancara semi-terstruktur dengan guru, pembina asrama, dan para santri. Analisis penelitian berfokus pada tiga komponen utama model, yaitu pembelajaran tahfiz berbasis talaqqi, pendidikan bilingual menggunakan bahasa Arab dan bahasa Inggris, serta praktik pembiasaan yang terintegrasi dalam kehidupan sehari-hari. Hasil penelitian menunjukkan bahwa nilai moderasi beragama seperti keseimbangan, toleransi, tanggung jawab, dan empati dapat diinternalisasikan secara efektif melalui interaksi intensif antara guru dan santri dalam sesi talaqqi, praktik pembelajaran bilingual, serta berbagai kegiatan rutin seperti ibadah berjamaah, diskusi reflektif, dan pelayanan sosial bersama. Praktik yang terintegrasi memperkuat kemampuan hafalan Al-Qur'an para santri, mendukung pembentukan karakter keagamaan yang moderat dan inklusif. Penelitian ini memberikan kontribusi dengan menawarkan model integratif yang menghubungkan pendidikan tahfiz dengan pengembangan karakter dan moderasi beragama di lingkungan pesantren.

Kata Kunci: Moderasi Beragama, Pendidikan Tahfiz, Metode Talaqqi, Pondok Pesantren.



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Abstract

This study aims to examine the implementation of a model for internalizing the values of religious moderation within the tahfiz education system at Pondok Tahfiz Haromain. The study employs a qualitative case study design. Data were collected through classroom and dormitory observations, reflective notes, and semi-structured interviews with teachers, dormitory supervisors, and students. The analysis focused on three main components of the model: talaqqi-based tahfiz learning, bilingual education using Arabic and English, and habit-forming practices integrated into daily life. The results indicate that values of religious moderation such as balance, tolerance, responsibility, and empathy can be effectively internalized through intensive interactions between teachers and students during talaqqi sessions, bilingual learning practices, and various routine activities such as congregational worship, reflective discussions, and joint social service. These integrated practices strengthen the students' ability to memorize the Qur'an and support the formation of a moderate and inclusive religious character. This study contributes by offering an integrative model that links tahfiz education with character development and religious moderation within the pesantren environment.

Keywords: Religious Moderation, Tahfiz Education, Talaqqi Method, Pesantren.

A. Introduction

Religious moderation has become a central discourse in contemporary Islamic education, particularly in plural societies where religious understanding is expected to promote peace, tolerance, and social harmony. In Indonesia, Islamic boarding schools play a strategic role in shaping students' religious identity, moral character, and worldview. Among these institutions, Tahfidz boarding schools hold a distinctive position as centers for Qur'anic memorization and character formation, where the Qur'an is not only memorized but also lived as a moral guide.

However, the rapid expansion of religious education in the digital era has brought new challenges. The exposure of students to fragmented religious narratives, rigid interpretations, and transnational ideological influences risks weakening balanced religious understanding. In this context, strengthening religious moderation values such as *tawassuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice) within Islamic educational institutions becomes increasingly important.

Haromain Tahfidz Boarding Schools respond to this challenge by integrating Qur'anic memorization with a value-based educational approach. Through a *talaqqi*-based learning process, bilingual instruction (Arabic and English), and an integrated

Islamic curriculum, these schools seek to internalize religious moderation values alongside strengthening students' mastery of the Qur'an. This educational model reflects an effort to harmonize strong religious commitment with openness, critical awareness, and global engagement.

Islamic boarding schools occupy a central position in promoting the vision of Islam as *rahmatan lil 'alamin*, commonly conceptualized as *Islam Wasathiyah* (Thomas & Brausch, 2022). Islamic boarding schools (*pesantren*) play a strategic role in disseminating the values of Islam as *rahmatan lil 'alamin*, a concept closely related to *Islam Wasathiyah* that promotes moderation, tolerance, and harmonious social relations in pluralistic communities (Armansyah et al., 2024¹; Rahmawati, 2025)². Their strategic role derives from their function as long-standing educational institutions that shape moral consciousness and ethical behavior, not only among students but also within the broader social environment (Kamali & Ramadan, 2015).³ Over time, Islamic boarding schools have demonstrated a strong capacity for adaptation, enabling them to endure social change and continuously transform in response to evolving contexts (Alam, et al, 2023).⁴

The development of Islamic boarding schools cannot be separated from the historical and cultural dynamics surrounding their establishment. These institutions have evolved in close interaction with local traditions, values, and communal practices, which have shaped their educational orientation and social relevance (Albariki, 2024)⁵. Islamic boarding school-based education represents one of Indonesia's earliest indigenous educational systems, distinguished by its deep cultural roots and sustained

¹ Armansyah, A. D., Aziz, A. N., & Tago, M. Z. (2024). The role of Muhammadiyah in promoting Islam as *rahmatan lil 'alamin* to counter religious radicalism among university students. *Jurnal Studi Agama dan Masyarakat*, 20(2), 67–78. <https://doi.org/10.23971/jsam.v20i2.8154>

² Rahmawati, A. F. (2025). Digitalization of pesantren tradition as *da'wah rahmatan lil alamin* in the era of society 5.0. *TASAMUH: Jurnal Komunikasi dan Pengembangan Masyarakat Islam*, 23(2), 217–234. <https://doi.org/10.20414/tasamuh.v23i2.13873>

³ Kamali, M. H. (2015). *The middle path of moderation in Islam: The Qur'ānic principle of wasatiyyah*. Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780190226831.001.0001>

⁴ Alam, L., Setiawan, B., Harimurti, S. M., Miftahulhaq, M., & Alam, M. (2023). The Changing Piety and Spirituality: A New Trend of Islamic Urbanism in Yogyakarta and Surakarta. *Indonesian Journal of Islam and Muslim Societies*, 13(2), 227–252. <https://doi.org/10.18326/ijims.v13i2.227-252>.

⁵ Albariki, Fahim, M. Ali Misbakhul Anwar, dan Maskuri Abdul Rohman. "The Contribution of Pesantren Culture to the Development of Islamic Education Management System in the Modern Era." *Transformation of Islamic Management and Education* 1, no. 1 (2024): 34–42. <https://doi.org/10.65663/timejournal.v1i1.16>

continuity across generations. This historical foundation has allowed Islamic boarding schools to maintain their significance in religious and social education.

In the national context, Islamic boarding schools have contributed meaningfully to the formation of Indonesian society and the strengthening of national identity. Beyond transmitting religious knowledge, they have actively participated in the process of nation-building by nurturing inclusive attitudes and promoting balanced interpretations of religious teachings (Assa'idi, 2021)⁶. Consequently, Islamic boarding schools are widely recognized as educational institutions that emphasize humanistic values and ethical social engagement (Achfandhy, 2020)⁷.

Moreover, Islamic boarding schools play an important role in encouraging multicultural awareness among Muslim communities. Through daily educational and social practices, these institutions foster respect for diversity and coexistence within plural social settings identify Islamic boarding schools as a form of strategic social capital that supports the development of religious moderation (Sutomo et al., 2024).⁸

In addition to their instructional role, Islamic boarding schools function as agents of cultural transmission and transformation. Through structured learning environments and communal life, they facilitate the internalization of inclusivity, tolerance, and openness among students from diverse social and cultural backgrounds (Ahmadi & Ibda, 2018).⁹

Haromain Tahfidz School is an Islamic boarding school founded by Asrul Sani, S.Th.I., S.Pd.I., M.Pd., located on Jalan Parit Karya Indah Paus, Pekanbaru, Riau. The institution is dedicated to the development of Qur'anic memorization through a structured tahfidz program while simultaneously emphasizing character education and Islamic values. As an educational institution, Haromain Tahfidz School seeks to integrate religious learning with broader educational objectives, positioning the Qur'an

⁶ Assa'idi, S. (2021). The growth of pesantren in Indonesia as the Islamic *venue* and social class status of santri. *Edukasi Islami: Jurnal Pendidikan Islam*, 10(01), 425-440. <https://doi.org/10.30868/ei.v10i01.1340>

⁷ Achfandhy, I. (2020). Pesantren and the cultivation of humanistic Islamic values in Indonesian education. *Jurnal Pendidikan Islam*, 9(2), 189-204. <https://doi.org/10.14421/jpi.2020.92.189-204>

⁸ Sutomo, S., Musnandar, A., Alzitawi, D. U., & Sutrisno, S. "Religious-Sociocultural Networks and Social Capital Enhancement in Pesantren." *Jurnal Pendidikan Islam* 10, no. 1 (2024): 137-148. <https://doi.org/10.15575/jpi.v10i1.19997>

⁹ Ahmadi, F., & Ibda, H. (2018). *The concept of multicultural education in Islamic boarding schools (pesantren)*. *Jurnal Pendidikan Islam*, 7(2), 221-234. <https://doi.org/10.14421/jpi.2018.72.221-234>

as the foundation for both intellectual and moral development. Through its boarding school system, Haromain Tahfidz School provides a learning environment that supports continuous religious practice, disciplined learning, and the internalization of Islamic values within students' daily lives.

Therefore, this study aims to develop and analyze a model of internalizing religious moderation values in Haromain Tahfidz Boarding Schools. The proposed model emphasizes the integration of tahfidz, character education, and bilingual learning as a systematic approach to forming moderate, Qur'an-centered Muslim students who are able to engage constructively in diverse social contexts.

This study employs a qualitative research design using a case study approach to explore the internalization of religious moderation values at Haromain Tahfiz Boarding School in Pekanbaru. The qualitative case study approach is selected to provide an in-depth and contextual understanding of how religious moderation values are embedded within the educational practices, learning processes, and institutional culture of the boarding school. The main objective of this research is to examine the processes, strategies, and challenges involved in internalizing religious moderation values within the specific context of Tahfiz-based Islamic education.

B. Research Method

A qualitative approach enables researchers to gain a comprehensive understanding of complex educational and social phenomena as they naturally occur within institutional settings (Creswell & Poth, 2017).¹⁰ In this study, such an approach facilitates a detailed examination of how religious moderation values are cultivated through daily learning activities and interactions among members of the boarding school community. The research subjects include students and educational personnel at Haromain Tahfiz Boarding School, while the object of the study focuses on the institutional process of internalizing religious moderation values. The research site was intentionally selected due to its relevance to the study's focus on Tahfiz education and its role in strengthening balanced and moderate religious understanding.

¹⁰ Creswell, J. W., & Poth, C. N. (2017). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Thousand Oaks, CA: SAGE Publications.

Data collection was conducted using multiple qualitative methods. First, in-depth interviews were carried out with key stakeholders, including the head of the boarding school, teachers or instructors, students, alumni, parents, and members of the surrounding community. These interviews aimed to capture participants' perceptions, experiences, and reflections regarding the internalization of religious moderation values, as well as to identify the effectiveness of existing practices and the challenges encountered during their implementation.

Second, observational techniques were employed to examine specific activities related to Qur'anic learning, religious instruction, and student interactions within the boarding school environment. Observation provided direct insight into how religious moderation values are practiced in everyday school life, allowing the researcher to understand the practical enactment of these values beyond formal instructional settings.

Third, documentation analysis was conducted by reviewing relevant institutional documents, including curricula, teaching materials, program guidelines, and policy documents. This method helped to identify formal strategies and educational frameworks used to promote religious moderation and to analyze how these strategies are systematically integrated into the overall educational structure of Haromain Tahfiz Boarding School.

To ensure the credibility and trustworthiness of the research findings, triangulation and member checking techniques were applied. Triangulation involved the use of multiple data sources and data collection methods to validate findings and enhance research rigor (Denzin, 2016). In accordance with Sugiyono (2015), this study employed source triangulation, methodological triangulation, and time triangulation.

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña (2014),¹¹ which consists of interconnected stages: data collection, data reduction through the selection and simplification of relevant information, data display using organized formats such as narratives or tables, and conclusion drawing accompanied by verification to ensure the validity and consistency of the findings.

¹¹ Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Thousand Oaks, CA: SAGE Publications.

Through this systematic analytical process, key patterns and themes related to the internalization of religious moderation values were identified and interpreted.

C. Discussion

1.1 Internalization of Religious Moderation Values through a Talaqqi-Based Tahfiz Program

The 30-juz Tahfiz Program constitutes the core of the implementation of the religious moderation internalization model. The tahfiz learning process is carried out through the talaqqi method, which involves direct interaction between teachers and students and emphasizes accuracy in Qur'anic recitation, continuity of scholarly transmission (*sanad*), and proper ethics (*adab*) in the pursuit of knowledge. Through this method, students do not merely receive technical corrections of their memorization but also observe and emulate the teacher's attitudes in understanding and practicing Qur'anic teachings in a moderate and balanced manner. The close and continuous interaction inherent in talaqqi enables values to be transmitted not only cognitively but also affectively through example and daily practice.

The internalization of religious moderation values namely *tawassuth* (the middle path), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice) is achieved through explanations of the meanings of Qur'anic verses, contextual advice, and the exemplary conduct of teachers when addressing differences of opinion. For instance, during a talaqqi session on *Surah Al-Hujurat* (49:13), a teacher may correct students' memorization while simultaneously explaining the ethical message of diversity and mutual respect embedded in the verse. When differences in religious practice or interpretation arise in discussion, the teacher responds calmly and fairly, demonstrating tolerance and balance while grounding explanations in authoritative Qur'anic interpretations. In this way, students learn that diversity is a natural reality acknowledged by the Qur'an and that moderation is a fundamental Islamic principle.

To strengthen this model, several strategic solutions can be implemented. Teachers should consistently integrate brief interpretations and moral reflections into talaqqi sessions so that memorization is accompanied by ethical understanding. In addition, teachers must function as role models who consciously demonstrate

moderation values in speech, attitude, and decision-making, as students tend to internalize values through observation. Reflective memorization sessions can also be conducted periodically to encourage students to connect Qur'anic verses with contemporary social and religious issues. Furthermore, professional development programs for tahfiz teachers should include training on religious moderation and character education to ensure that the learning process addresses not only cognitive achievement but also moral and spiritual development.

The internalization of religious moderation values through a talaqqi-based tahfiz program is grounded in the classical Islamic tradition of Qur'anic learning, which emphasizes not only memorization accuracy but also moral formation and proper conduct. Al-Nawawi (2003)¹² highlights that the etiquette of Qur'an learners (*adab hamalat al-Qur'an*) is inseparable from the process of memorization, as ethical behavior reflects the true embodiment of Qur'anic teachings. Similarly, Suwaid (2015)¹³ emphasizes that effective Qur'anic education must integrate exemplary modeling and direct guidance from teachers to students. Through the talaqqi method, values such as discipline, humility, and respect are naturally transmitted alongside memorization, forming a strong foundation for internalizing moderation values.

The talaqqi model originates from the classical Islamic educational tradition and is rooted in the method of Qur'anic transmission practiced since the time of the Prophet Muhammad صلى الله عليه وسلم. Historically, the Qur'an was revealed to the Prophet through direct oral transmission from the Angel Jibril, and the Prophet subsequently taught it to his companions through face-to-face recitation, repetition, and correction. This process, known as *al-akhzu 'an al-afwāh* (learning directly from oral transmission), emphasizes accuracy of recitation, continuity of knowledge transmission (*sanad*), and ethical formation. This tradition was continued by the companions, the tabi'in, and subsequent generations, forming a well-established system of Qur'anic learning that preserves both textual authenticity and moral values (Ibn al-Jazari, 1999¹⁴; Al-Suyuti, 2003).¹⁵

¹² Al-Nawawi, Y. (2003). *Al-Tibyān fī ādāb ḥamalat al-Qur'ān* [The Etiquette of the Bearers of the Qur'an]. Beirut: Dār Ibn Kathīr.

¹³ Suwaid, A. I. (2015). *The art of teaching the Qur'an*. Jeddah: Dar Al-Nour Al-Mubeen.

¹⁴ Al-Suyuti, J. (2003). *Al-Itqan fi 'Ulum al-Qur'an*. Beirut, Lebanon: Dar al-Fikr.

¹⁵ Al-Jazari, I. (1999). *An-Nashr fi al-Qira'at al-'Ashr*. Beirut, Lebanon: Dar al-Kutub al-'Ilmiyyah.

In contemporary practice, this classical *talaqqi* model is implemented at Haromain Tahfiz Boarding School, where Qur'anic memorization is conducted through direct and continuous interaction between teachers and students. In this setting, students recite their memorization directly to qualified teachers who provide immediate correction and guidance, ensuring precision in pronunciation and adherence to established chains of transmission. Beyond technical mastery, teachers at Haromain Tahfiz Boarding School also serve as moral exemplars, embedding values such as discipline, humility, balance, and respect within the memorization process. Through this integrated approach, *talaqqi* functions not only as a method for preserving the authenticity of Qur'anic recitation but also as a pedagogical model for character formation and the internalization of religious moderation values in a structured boarding school environment.

2. The implementation of the model a bilingual education approach

Arabic is employed to strengthen students' understanding of Qur'anic texts and Islamic literature, enabling them to comprehend Islamic teachings in a deeper and more contextual manner. Through Arabic-based instruction, students are guided to engage directly with the original sources of Islam, fostering accuracy in interpretation and a more nuanced appreciation of religious concepts. In contrast, the use of English is intended to broaden students' global perspectives, enhance their communication skills, and cultivate openness toward cultural and intellectual diversity in the contemporary world.

At Haromain Tahfiz Boarding School, this bilingual approach is implemented in an integrated and practical manner. For example, Qur'anic memorization and interpretation sessions are conducted primarily in Arabic, where teachers explain key vocabulary, grammatical structures, and thematic meanings of verses to support deeper comprehension. In parallel, selected subjects, discussions, and presentations are delivered in English, such as thematic reflections on Qur'anic values, leadership training, or intercultural communication activities. Through this practice, students are encouraged to express Islamic values in English while engaging with global issues, thereby developing confidence and cross-cultural awareness. This bilingual

environment helps students internalize religious moderation values by fostering openness, critical thinking, and adaptability without diminishing their Islamic identity.

Overall, the bilingual education approach contributes significantly to strengthening religious moderation by preparing students to navigate global developments while remaining firmly grounded in Islamic principles. By mastering Arabic and English, students at Haromain Tahfiz Boarding School are shaped into Qur'an memorizers who are not only spiritually rooted but also intellectually open and socially competent, enabling them to interact constructively within pluralistic societies. This approach aligns with perspectives on bilingual education and religious moderation that emphasize the integration of linguistic competence, cultural awareness, and ethical formation in holistic Islamic education.

3. Habituation and Boarding School Life Culture

The implementation of the religious moderation values internalization model is also carried out through social learning, where values of religious moderation are not merely taught conceptually but are practiced and experienced in real-life situations.

This character formation process is supported through the exemplary conduct of dormitory supervisors, the application of educative regulations, and religious reflection activities that encourage students to understand and internalize the meaning of moderation in their daily lives. Through consistent and continuous habituation, values of religious moderation are expected to be deeply and sustainably embedded within students, shaping their attitudes and behavior both within and beyond the boarding school context.

At Haromain Tahfiz Boarding School, the internalization of religious moderation values through habituation in boarding school life is implemented in a structured and sustainable manner. Daily routines such as congregational prayers, collective Qur'anic recitation, and shared meals are organized to foster discipline, mutual respect, and a sense of togetherness among students from diverse backgrounds. In addition, activities such as musyawarah (deliberative discussion) and communal service serve as concrete means of cultivating responsibility and empathy. Students regularly participate in group discussions to address dormitory-related issues, where they are encouraged to express

their opinions politely, listen to differing perspectives, and reach collective agreements. Communal service activities such as maintaining the cleanliness of the dormitory environment and shared facilities are carried out collaboratively, thereby strengthening social awareness and collective responsibility.

All of these habitual practices are reinforced through the exemplary conduct of dormitory supervisors and educators, as well as through periodic religious reflection activities that invite students to connect their everyday experiences with Qur'anic teachings on balance, justice, and compassion. Through this integrated boarding school system, religious moderation values are not merely taught at a conceptual level but are lived in students' daily lives, enabling them to become deeply embedded as enduring personal and social character traits. This approach is consistent with perspectives on character education and religious moderation that emphasize habituation, role modeling, and reflective practice as essential components of value internalization.

The evaluation of the model's implementation does not focus solely on students' Qur'anic memorization achievements but also on the development of their attitudes and behaviors. Assessment is conducted through systematic observation, daily reflective practices, and continuous feedback from teachers and dormitory supervisors. This evaluative approach is designed to ensure that the internalization of religious moderation values is carried out effectively and sustainably, addressing cognitive, affective, and behavioral dimensions of students' development.

At Haromain Tahfiz Boarding School, the internalization of religious moderation values through habituation in boarding life is implemented in a structured and sustainable way. Daily routines such as congregational prayers, collective Qur'anic recitation, and shared meals are organized to foster discipline, mutual respect, and a sense of togetherness among students from diverse backgrounds. In addition, activities such as musyawarah (deliberative discussions) and communal service become practical platforms for cultivating responsibility and empathy, where students actively learn to express opinions politely, listen to others' views, and collaborate for the common good.

All of these habitual practices are reinforced through the exemplary conduct of dormitory supervisors and educators, as well as through periodic religious reflection activities that invite students to connect daily experiences with Qur'anic teachings on

balance, justice, and compassion. Moreover, the evaluation of this model at Haromain Tahfiz Boarding School does not focus solely on Qur'anic memorization achievements but also assesses students' attitude and behavioral development. Assessment is conducted through systematic observation, daily reflections, and ongoing feedback from teachers and dormitory caregivers to ensure that value internalization is both effective and sustainable. Through value-based evaluation and reflection, the boarding school strives to develop graduates who excel not only in Qur'anic memorization but also in possessing a moderate, inclusive, and constructive religious character capable of contributing positively to society, a perspective supported by studies on character education and religious moderation in educational settings (Ahadi & Sugeng, 2024¹⁶).

Through value-based evaluation and reflection, Haromain Tahfiz Boarding School seeks to produce graduates who excel not only in Qur'anic memorization but also in possessing a moderate, inclusive, and balanced religious character that enables them to contribute positively to society. This approach aligns with recent perspectives in character education and religious moderation, which emphasize holistic assessment, reflective practice, and continuous feedback as key mechanisms for sustaining value internalization in educational institutions.

D. Conclusion

This study concludes that the internalization of religious moderation values can be effectively achieved through an integrative Tahfiz education model implemented within a boarding school system. At Haromain Tahfiz Boarding School, the combination of talaqqi-based Qur'anic memorization, bilingual education using Arabic and English, and structured habituation in daily boarding life has proven to be a coherent and mutually reinforcing approach to character formation. Qur'anic memorization is not treated merely as an academic target but as a transformative educational process that shapes students' attitudes, behaviors, and social awareness. The findings indicate that close teacher-student interaction, consistent role modeling, and value-based evaluation are key factors in ensuring the sustainability of moderation values such as balance,

¹⁶Ahadi, M., dan Sugeng, A. "Evaluasi Pembelajaran PAI Berbasis Moderasi Beragama: Analisis Teoritis dan Implementasinya." *Edu Society: Jurnal Pendidikan, Ilmu Sosial, dan Pengabdian Kepada Masyarakat* 5, no. 3 (2025): 428-437. <https://jurnal.permapendis-sumut.org/index.php/edusociet>.

tolerance, responsibility, and empathy. Through daily practices and reflective evaluation, students gradually internalize these values and demonstrate them in both religious and social contexts. This model contributes to the development of Qur'an memorizers who are not only strong in religious knowledge but also moderate, inclusive, and capable of engaging constructively within pluralistic societies. Overall, this study offers practical and theoretical contributions to Islamic education by presenting a holistic model that integrates Tahfiz learning with religious moderation and character education. Future research is recommended to test this model in diverse institutional settings and to employ mixed-method or longitudinal designs to further examine its long-term impact on students' religious attitudes and social behavior.

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