EXPLORING THE ROLE OF ISLAMIC EDUCATION IN SOCIAL CHANGE: THE IMPACT OF THE TAHFIDZ PROGRAM IN BAHRUL ULUM QUR'ANI ISLAMIC BOARDING SCHOOL

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Kata Kunci:	ABSTRAK
Agen Perubahan Sosial, Pendidikan Islam, Program Tahfidz	**Latar Belakang:** Pendidikan Islam di Pondok Pesantren Bahrul Ulum Qur'ani menerapkan program tahfidz sebagai pendekatan yang memadukan hafalan Al-Qur'an dengan pemahaman nilai-nilai moral dan etika. **Tujuan:** Penelitian ini bertujuan untuk menganalisis dampak program tahfidz terhadap pembentukan karakter dan keterlibatan sosial siswa. **Metode:** Penelitian ini menggunakan pendekatan kualitatif deskriptif untuk memahami fenomena sosial yang terjadi di Pondok Pesantren Bahrul Ulum Qur'ani di Pemalang terkait program tahfidz. Penelitian ini akan berfokus pada satu spesifik yaitu santri yang mengikuti program tahfidz. Populasinya adalah santri yang terdaftar di Pondok Pesantren Bahrul Ulum Qur'ani di Pemalang yang mengikuti program tahfidz. Jumlah sampel yang diambil berkisar antara 15-25 siswa. Instrumen Penelitian meliputi Wawancara Semi Terstruktur. Dan observasi dengan mengamati proses pembelajaran serta kegiatan di luar pondok, untuk mendapatkan konteks yang lebih luas. Dan dokumentasi meliputi: Bahan ajar, catatan kegiatan, dan laporan kegiatan pesantren yang relevan. Sementara itu, Analisis Data terdiri dari Transkripsi Data, yaitu mengubah rekaman wawancara menjadi teks tertulis untuk memudahkan analisis. Pengkodean dengan mengidentifikasi tema atau kategori dari data yang diperoleh. **Hasil:** Penelitian ini menunjukkan bagaimana program Tahfidz di Bahrul Ulum Qur'ani Pesantren tidak hanya meningkatkan hafalan Al-Qur'an siswa tetapi juga meningkatkan perkembangan etika mereka, menghasilkan tanggung jawab sosial yang lebih besar. **Kesimpulan:** Penelitian ini memberikan wawasan tentang integrasi ajaran Al-Qur'an dengan keterlibatan masyarakat. Kesimpulannya, data menunjukkan bahwa siswa yang menghafal Al-Qur'an cenderung memiliki nilai-nilai etika yang lebih kuat dan berperilaku lebih baik di lingkungan sosialnya, yang menandakan integrasi nilai-nilai agama ke dalam kehidupan sehari-hari mereka.

Keywords:	ABSTRACTS
Social Change Agents, Islamic Education, Tahfidz Programs	**Background:** Islamic education at the Bahrul Ulum Qur'ani Islamic Boarding School implements the tahfidz program as an approach that combines memorisation of the Qur'an with an understanding of moral and ethical values. **Purpose:** This study aims to analyse the impact of the tahfidz program on the formation of character and social involvement of students. This study uses a descriptive qualitative approach to understand the social phenomena that occur at the Bahrul Ulum Qur'ani Islamic Boarding School in Pemalang related to the tahfidz program. **Method:** This research will focus on one specific aspect, namely, students who participate in the tahfidz program. The population is students registered at the Bahrul Ulum Qur'ani Islamic Boarding School in Pemalang who participate in the tahfidz program. The number of samples taken ranged from 15-25 students. The research instrument includes Semi-Structured Interviews. And observation by observing the learning process and activities outside the cottage, to get a broader context. And documentation includes: Teaching materials, activity notes, and reports on relevant pesantren activities. Meanwhile, Data Analysis consists of Data Transcription, which is converting interview recordings into written text to facilitate analysis. Coding by identifying themes or categories from the data obtained. **Result:** The results of this study show that the tahfidz program at the Bahrul Ulum Qur'ani Islamic Boarding School in Pemalang has a positive impact on the development of students' character and their involvement in social activities. **Conclusion:** the data showed that students who memorised the Qur'an tended to have stronger ethical values and behaved better in their social environment, which signified the integration of religious values into their daily lives.

A. INTRODUCTION

Islamic Education in The Bahrul Ulum Qur'ani Islamic Boarding School implements the tahfidz program as the main approach in Islamic education, combining the memorisation of the Qur'an with an understanding of moral and ethical values. The integration of Qur'anic Teachings in Qur'an Education is considered to be the leading sacred text in Islam, offering a holistic educational paradigm based on divine principles. This paradigm of inculcating moral and ethical values through the educational process, essential to achieve individual and collective progress (Pallathadka et al., 2023). The role of Ethical and Moral Education, as well as ethics and moral reasoning, is very important for the tahfidz program, because the active involvement of students with full effort can improve ethics (Meyer, 2024). Understanding emotional and spiritual literacy in the tahfidz program also helps students in fostering a life perspective that empowers students to face challenges (Andrei, 2022). Challenges and Opportunities in Islamic Education, such as identity formation and student participation, become a new experience (Essabane et al., 2022). As evidenced by other countries, education among Muslims, such as in China (X. Liu & Yang, 2022).

The tahfidz program serves as an agent of social change by shaping students' character, raising religious awareness, and encouraging their involvement in social activities in the community. Islamic dorm environments, or madrasas, where tahfidz programs are often embodied, are carefully crafted to facilitate the psychological and emotional maturation of students. By forming a calm and supportive environment in the development of positive character (Fitriani et al., 2023). Where religious

principles play an important role in empowering students to make social changes (Ozzano & Fenoglio, 2022). Involvement in religious and social issues, such as congregational prayer and community service, needs to be actively developed, thereby fostering a sense of unity and collective identity among students (Nasution et al., 2023; Yar, 2022).

The impact on Students who participate in this program shows increased confidence, communication skills, and leadership abilities, which contribute to their role in society, which can increase the confidence of students (Blaich et al., 2023; Vamos et al., 2023). With the hope of increasing confidence in the capacity of students as leaders and educators, it shows that the Santri program can foster increased self-confidence (J. Liu et al., 2022). These programs illustrate that methodical training is substantially able to improve students' communication skills, which is an integral aspect of the Santri program (Dopelt et al. 2023; Avivar-Cáceres, Prado-Gascó, and Parra-Camacho 2022). The Interprofessional Training Program for students in developing interprofessional communication skills is indispensable in leadership and community involvement later (van Diggele et al., 2022). This is in line with the goal of the Santri program to equip participants for a role in the student community and leadership characteristics to be effective, and tend to be fostered in the Santri program (Chak & Carminati, 2022).

The success rate of students in memorising the Qur'an and how it relates to changes in their social behaviour still needs to be further researched. Such involvement can foster a strong sense of belonging among students, as they unite Islamic teachings and values through the process of memorisation (Gonzalez, 2023). To increase religious literacy and moderation (Hanafi et al., 2022). This correlation suggests that religious involvement can have a protective effect on adverse social behaviours (Mohammad & Banse, 2023).

There has been no in-depth analysis of the factors that can hinder the effectiveness of the tahfidz program in shaping students' character and social skills. Tahfidz programs often show deficiencies in systematic methodologies to embed a social dimension into their educational framework (Andrei, 2022), which are often underrepresented in the religious education curriculum (Wigelsworth et al., 2023). The Psychological Environment of Islamic Boarding Schools, where students are involved in learning, can greatly affect their development. Islamic boarding schools, where tahfidz programs are traditionally held, may not always offer an environment conducive to character education. The need to build a calm and supportive atmosphere in the pesantren is very necessary (Fitriani et al., 2023).

The use of technology in supporting the tahfidz program and its influence on teaching methods and student learning outcomes has not been widely explored. So that it contributes to the lack of improvement in student outcomes through the application of a better pedagogical approach (Dahri et al. 2023). Therefore, the need for the integration of technology in curriculum design and educator training needs to be extended to the tahfidz program (Hassan et al. 2021). Digital Learning platforms such as 'I Read Arabic' exemplify the capacity of digital tools to improve literacy and language mastery as well as offer interactive and interesting content for students (Al-Abdullatif and Alsubaie 2022). Improving learning through technology has been empirically shown to increase student motivation and engagement, where the integration of technology can make the educational experience more enjoyable

and relevant to the daily reality of students (Ginzburg and Barak, 2023). Modern Learning Spaces also support that equipping tahfidz instructors with the necessary technological skills can lead to improved academic outcomes for students (Ghalia and Karra 2023). The use of innovative technologies such as Artificial Intelligence (AI), Internet of Things (IoT), these technologies are needed to improve the memorization and reading process in the tahfidz curriculum (Almufarreh and Arshad 2023).

The Theory of Social Change in Islamic Education, according to experts, is as follows;

1. Social Evolution Theory, Education as a transformative process that gradually transforms Society, as well as exploring the potential of individuals through education to achieve social progress (Singer-Brodowski 2023).

2. Conflict Theory, Education as a Tool to Overcome Social Injustice, as well as Encouraging Responses to Injustice in Social Structures through Critical Education (Batra 2021).

3. Functionalism Theory, Education is an integral part of a social system that functions to maintain stability. The Need for Changes in the educational curriculum to reflect the needs of a dynamic society (Zhan and Fan 2022).

4. Modernisation Theory Describing the transition from traditional education to modern education, Education is the key to acquiring relevant knowledge and skills in the modern era (González-Pérez and Ramírez-Montoya 2022).

5. Social Network Theory, emphasising the importance of relationships between individuals and groups in improving Education, Collaboration between Islamic educational institutions and society to strengthen social change (Benham-Clarke et al. 2022).

The use of technology in supporting tahfidz programs and its influence on teaching methods and student learning outcomes has not been widely explored. The application of technology provides significant flexibility and cost efficiency, making it an indispensable instrument for educators' professional development. To contribute to improving student outcomes through the application of a better pedagogical approach (Dahri et al., 2023). So the a need for technology integration in curriculum design and educator training. This implementation can also be extended to tahfidz programs, facilitating the modernisation of instructional techniques and adding to their appeal (Hassan et al., 2021). Digital Learning platforms such as 'I Read Arabic' exemplify the capacity of digital tools to improve literacy and language mastery. Analogue platforms can be designed to learn the Qur'an, offering interactive and engaging content for students (Al-Abdullatif & Alsubaie, 2022). Improving learning through technology has been empirically proven to increase student motivation and engagement, especially in the field of science education. This implementation can be transferred to the tahfidz program, where the integration of technology can make the educational experience more enjoyable and relevant to the daily reality of students (Ginzburg & Barak, 2023). Modern Learning Spaces also support that equipping tahfidz instructors with the necessary technological skills can lead to improved academic outcomes for students (Ghalia & Karra, 2023). The use of innovative technologies such as Artificial Intelligence (AI), Internet of Things (IoT), This technology can be adapted to

improve the memorisation and reading process in the tahfidz curriculum (Almufarreh & Arshad, 2023).

B. METHOD

This study uses a descriptive qualitative approach to understand social phenomena (Prosen, 2022), which occurred at the Bahrul Ulum Qur'ani Islamic Boarding School in Pemalang, related to the tahfidz program. This research will focus on one or more specific cases, namely students who participate in the tahfidz program, to gain a deep understanding of their experiences and views (Moleong, 2007). The population is students or students registered at the Bahrul Ulum Qur'ani Islamic Boarding School in Pemalang who participate in the tahfidz program. And use purposive sampling techniques to select students who have experience relevant to the tahfidz program (Sugiyono, 2019). Then the number of samples taken ranged from 15-25 students, taking into account the diversity of the year of the batch, educational background, and level of involvement in pesantren activities. Then the Research Instrument includes Semi-Structured Interviews, which use interview guides consisting of open-ended questions to explore students' understanding of the tahfidz program. And the questions can include: What is the motivation of students to participate in the tahfidz program? What is the experience of students in memorising the Qur'an? What is the impact of the tahfidz program on students' daily lives? Also, observation by observing the learning process and interactions in the classroom, as well as activities outside the classroom, to get a richer context. As well as documentation by collecting related documents, such as teaching materials, activity notes, and reports on relevant pesantren activities. Data Analysis consists of Data Transcription, which is converting interview recordings into written text to facilitate analysis (Emzir, 2011). Coding by identifying themes or categories from the data obtained using the Excel app. The coding process was carried out by re-reading interview transcripts and observation notes and grouping information into emerging themes. And finally, the presentation of results by compiling the results of the analysis in the form of a descriptive narrative, including direct excerpts from the interview to reinforce the findings and give a voice to the participants.

C. RESULT AND DISCUSSION

1. Interview Results

The caretakers of the pesantren emphasise that tahfidz is not only memorising, but the process of forming the character of the Qur'an, which has a direct impact on the social behaviour of students.

Table 1. Interview Results at Bahrul Ulum Qur'ani Islamic Boarding School, Pemalang

No.	Name	Question	Interview Results
1.	Ustadzah Is. Za.	Since when has the Tahfidz Program been at BUQ?	Actually, it has existed since 2008, but the construction of Pondok Bahrul Ulum Qur'ani in 2021. So thank God it has been running for 3 years.
		How is the memorisation system	Here, murojaah is applied; in the morning, it is used for memorisation, and in the evening, it is used for memorisation of

		implemented at BUQ?	murojaah. And when they have finished depositing up to 1 juz, later the students are required to memorise 1 juz in one sitting. If finished, then it is allowed to continue memorisation in the next juz. And at the end of the semester, the Tahfidz test is carried out. There are 3 juz, 5 juz, 7 juz, and 10 juz.
		Great hope for this lodge, especially the Tahfidz Program?	It is hoped that the Bahrul Ulum Qur'ani Islamic Boarding School can be more advanced and can produce a generation of the Qur'an by improving the quality both in memorisation and in the morals of its students, who are expected to be able to practice what is in the Qur'an in daily life.
2.	N. B (Head of the Lodge)	How long has it been since you served as the Chairman of the Lodge?	Approximately 1 year and 3 months, the problem is that the inauguration of my period management is mid-January 2024.
		What types of cottage activities can shape the character and morals of BUQ students?	When it comes to activities at the Bahrul Ulum Qur'ani Islamic Boarding School, we hold activities every Friday night. Usually, there is a recitation of iklil and tahlil, then followed by the recitation of maulid berzanji and also closed with musofahah (mutual forgiveness). Then there are ceremonial activities. Which ceremony is usually like the drama of life? For example, the themes of weddings, circumcision or circumcision, hajj, umrah, and many more. Then we also hold activities every Sunday, which is during school holidays. Because at the Bahrul Ulum Qurani Islamic Boarding School, it is not only for young students, but some students are in school, namely schools in MTS, MAN, JUNIOR HIGH and elementary schools. Usually, every Sunday, which is the first Sunday, we hold a

			neighbourhood cleanup. While the second Sunday is the Pilgrimage of the Pondok Elders. Which, after the Pilgrimage of the Pondok Elders, is usually followed by the activities of the Qur'an Musabaqoh Tilawatil. The third week is usually filled with self-practice.
3.	S.F. NU (Lajnah Nadhofah)	What is the cleanliness management system at this Islamic Boarding School?	If you picket every day, then each child will have his or her own share. Some picket in the upper hall, and some in the lower hall. At the picket, there are daily pickets and weekly pickets. Weekly picketing on Fridays or in huts is usually called Ro'an. We also have a monthly program, which is an environmental clean-up picket. Not only in the cottage, but we also clean it in the cottage environment. Yes, that's right.
4	Er. W. (Lajnah Tho'am)	In this Pond, how many students are total?	There are 52 students here. There are Salafi students, and there are also school students. There are also small students here, still in elementary school.
		How are cooking pickets divided alternately?	In one week, there are seven days. I shared it one day, a group. And each group consists of two people. And that means cooking in the morning and evening.
		How is the system of eating in a day in this hut?	Here he eats 2 meals a day, morning and evening. And here they always provide rice, because there are schoolchildren who come home during the day. I'm worried that if I'm hungry, I can't eat. If there is rice, you just need to eat.
5.	Hu. Sal. (Candidate Khotimat)	How many students do you think will become khatam next year?	Next year, God willing, there will be seven people who want to khataman
		How to memorise the Qur'an?	Usually, everyone is different if you keep memorising. If I do, it's usually murojaah every day. Usually, one

			day, sometimes two juz or one juz. And it was read by binadhor; otherwise, it was listened to by his friends. If the murojaah schedule is certain, it is every night because the ziyadah deposit is in the morning, and if the murojaah deposit is made, it is immediately listened to by umi.
6.	1. Ps. Iliyyin 2. Na. Hil. 3. N. Sya	How long have you been here?	*Iliyyin*: It's been more than 1 year *Naili*: will be 1 year *Syakila*: I have been living for 1 year
		What time do you usually wake up in the Room?	*Iliyyin*: usually wakes up at dawn. *Naili*: It is the same as building in the morning, but if it is Monday or Thursday, wake up earlier because of Sunnah fasting. *And* yes, I woke up in the early hours of the morning.
		What is your favourite activity at the Lodge?	*Naili*: If I like to go for a walk with friends, I usually go shopping if I don't buy cakes at Alfamart. *Iliyyin*: I like to exercise on Sundays. *Syakila*: If I like to play on my phone.
		What letters have been achieved in memorization?	*Naili*: Surat al Fajar *Iliyyin* : Surah al Bayyinah *Syakila* : Surat and Tin
		Do you want to stay here alone, or were you told by your parents?	*Naili*: My own desire *Iliyyin*: I was told by my parents *Syakila*: Myself

Data Source: Interview of students of the Tahfidz Program at the Bahrul Ulum Qur'ani Islamic Boarding School.

The tahfidz program at the Bahrul Ulum Qur'ani Islamic Boarding School in Pemalang shows that Islamic education can be an effective agent of social change. Through a holistic approach, internalisation of Qur'anic values, and social involvement, students not only become hafidz but also agents of change who bring spiritual values to the public space.

2. **Organisational Structure at Bahrul Ulum Qur'ani Islamic Boarding School, Pemalang**

Struktur pengelolaan Pondok Pesantren Bahrul Ulum Qur'ani terdiri dari struktur yang terorganisir secara hierarkis dan fungsional, mulai dari pengasuh utama sebagai tokoh sentral dalam bimbingan rohani dan arah kebijakan

pesantren. Table 2. Organizational Structure of Bahrul Ulum Qur'ani Islamic Boarding School Pemalang

No.	Position	Name
1.	Head of Cottage	N. Bar.
2.	Cottage Security Section	Fi. Mouse.
3.	Secretary of the Lodge	Sid. In.
4.	Treasurer of the Lodge	Sil. Kar. Ap.
5.	Sexy Hygiene	Sif. Well. Um.
6.	Chairman of the Chamber Jannatul Firdaus	Hum. Sal.
7.	Chairman of the Chamber Jannatun Naim	Kh. Kh.
8.	Chairman of the Chamber Jannatul Ma'wa	Sal. Al.
9.	Chamber Chair El Zamzami	Azk. Put.
10.	Chairman of the Chamber Ar Raudoh	Religion. Legitimate.

Data Source: Bahrul Ulum Qur'ani Islamic Boarding School, Pemalang.

In addition to the formal structure, the pesantren also involves senior students in management through internal organisations such as Pondok Bahrul Ulum Qur'ani Santri Organisation. They play a role in maintaining discipline, organising religious activities, and being role models for other students. The active involvement of students in management reflects a participatory approach to Islamic education, as well as forming a spirit of leadership and social responsibility from an early age.

3. **Number of Students of Bahrul Ulum Qur'ani Islamic Boarding School, Pemalang**

Jumlah siswa Pesantren Bahrul Ulum Qur'ani di Pemalang saat ini mencapai total 52 orang, yang terbagi menjadi beberapa kategori pendidikan. Table 3. Number of Students of Bahrul Ulum Qur'ani Islamic Boarding School, Pemalang

No.	Classification of Students	Sum
1	Salafi Students (tahfidz only)	27
2	High School + Tahfidz Students	10
3	Junior High School + Tahfidz Students	12
4	Elementary + Tahfidz Students	3
	Total Amount	52

Data Source: Number of Students at Bahrul Ulum Qur'ani Islamic Boarding School, Pemalang

The diverse composition of the number of students at the Bahrul Ulum Qur'ani Islamic Boarding School in Pemalang shows the flexibility of the education system that can accommodate various age levels and educational backgrounds. With a dominance of salaf students as many as 27 people, this pesantren affirms its commitment to strengthening the tahfidz tradition as the

core of classical Islamic education. Meanwhile, the existence of students who combine formal education in elementary, junior high, and high school with tahfidz reflects the integration between worldly knowledge and the hereafter, as well as the readiness of Islamic boarding schools to answer the challenges of the times through a comprehensive educational approach.

4. **Documentation**

The documentation of research activities at the Bahrul Ulum Qur'ani Islamic Boarding School in Pemalang reflects the dynamics of Islamic education that is integrated between spiritual, social, and academic aspects. Figure 1. Santri activities in memorising the Qur'an at the Bahrul Ulum Islamic Boarding School

Source of Documentation: Daily Activities of Bahrul Ulum Qur'ani Islamic Boarding School Students

The results of this documentation provide a comprehensive overview of how the Bahrul Ulum Qur'ani Islamic Boarding School manages Qur'an-based education contextually and sustainably. The researcher compiled the report by including photos of the activity, interview transcripts, and thematic analysis that reinforced the field findings. This documentation is an important resource for the development of an Islamic education model that is responsive to the needs of the times, while strengthening the role of pesantren as an institution that forms a generation of Qur'anic people who have social and spiritual strength.

5. **Discussion (1000-1500 words)**

a) **Relationship with Technology,** The use of technology in supporting tahfidz programs and its influence on teaching methods has not been widely explored. Therefore, research on the integration of technology in tahfidz learning can provide insight into innovative ways to support the process of memorising and understanding the Qur'an. This methodology has proven to be very beneficial in tahfidz programs by giving students greater autonomy during their learning journey and increasing their engagement through multimedia resources (Cavanagh & Kiersch, 2023), which is critical to the success of technology integration (Kaya and Adiguzel 2021). To improve the memorisation and understanding of the Qur'an (Ngoc et al., 2020; Rangel-de

Lázaro & Duart, 2023). In the realm of tahfidz, Multimedia can be used to create digital resources and tools that facilitate the memorisation process. This methodology has the potential to bridge the gap between traditional pedagogical practice and the demands of contemporary education (Hassan et al., 2021). Multifaceted application programs become e-learning tools to increase student engagement and optimise learning outcomes (Wang, 2023).

b) **Inhibiting Factors,** Factors that can hinder the effectiveness of tahfidz programs in shaping students' character have not been studied in depth. Understanding these barriers is critical to improving the program. Therefore, qualitative research that identifies the obstacles faced by students in memorising and applying the values taught must be carried out. Apply the values gained through the tahfidz program in a practical context and the real world (Dwyer, 2023). This dichotomy can result in an overemphasis on memorisation at the expense of a deeper understanding and application of the values given (Çelik & Razı, 2023). Also affects their involvement with the tahfidz program (Ahmed & Elton-Chalcraft, 2022). The active participation of parents and community leaders is also very important in facilitating the personal development of students in strengthening the values instilled in the tahfidz program beyond the boundaries of educational institutions (Widjaja et al., 2022).

c) **The success rate of** students in memorising the Qur'an and its impact on their social behaviour has not been widely researched. This raises questions about how effective this program is in shaping student character. In this study, which focuses on the relationship between tahfidz mastery levels and changes in students' social behaviour, it is necessary to provide clearer insights, thus showing the capacity of religious education to have a positive effect on social character and behaviour (Zengin & Hendek, 2023). Religion-oriented programs have been shown to provide identity transformation as well as reduce negative emotions and encourage affirmative social interaction (Jang & Johnson, 2024). Although memorising the Qur'an and religious education can have a profound impact on students' social behaviour, it is important for education and society at large. The combination of emotional and spiritual intelligence, a nurturing psychological environment, and community involvement is are important determinants that increase the goodness of tahfidz programs in character building. In addition, the contribution of religious education in encouraging moral reasoning and competence suggests that these programs can foster cooperative and socially beneficial behaviours (Miranda-Rodríguez et al., 2023).

In the context of education, character development is a crucial aspect that shapes the attitude and behaviour of students as agents of social change. Leadership is one of the most important characteristics, where students are encouraged to not only take the initiative, but also inspire and motivate their friends. Through various activities, such as student organisations and social projects, students can hone leadership skills that allow them to contribute positively to society, as well as create desired change. In addition to leadership, empathy is also a character trait that needs to be instilled in students to strengthen their role as agents of social change. The ability to understand and

feel what others are going through allows students to establish better relationships and respond to the needs of society. Furthermore, moral decision-making is very important in helping students make the right and responsible choices, so that they are able to be role models in facing social challenges. By equipping students with these skills, they are expected to not only be able to make positive changes in their personal lives but also be a driver of significant change in the wider community.

CONCLUSION

This study shows that the tahfidz program at the Bahrul Ulum Qur'ani Islamic Boarding School in Pemalang has a positive impact on the development of students' character and their involvement in social activities. Students who take part in this program show an increase in moral and spiritual values. The data shows that students who memorise the Qur'an tend to have stronger ethical values and behave better in their social environment, which signifies the integration of religious values into their daily lives. The implications of the findings also point to the need to integrate leadership, empathy, and moral decision-making into the tahfidz curriculum. Future research should focus on developing methods that prepare students as agents of social change who apply Islamic values in daily life. This research makes a significant contribution to the understanding of Islamic education as an agent of social change. These findings can be used to develop a more effective and relevant curriculum in Islamic boarding schools, as well as improve the tahfidz teaching methods. The limitations of this study include a limited number of samples and a focus on one pesantren, and a smaller size that may not reflect the conditions in other pesantrens

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