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The Provision of Rewards as an Effort to Strengthen Discipline in Tahfidz Al-Qur'an Learning Among Fourth-Grade Students at SD Nasional Plus Jabal Rahmah Mulia Medan

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Abstract: This study investigates the implementation of reward-giving strategies designed to reinforce the disciplinary character of fourth-grade students during Tahfidz Al-Qur'an instruction at SD Nasional Plus Jabal Rahmah Mulia Medan. Employing a qualitative methodology with a case study design, data were acquired through systematic observations, in-depth interviews, and document analysis. The collected data were subsequently analyzed utilizing data reduction, data display, and conclusion drawing techniques. The findings indicate that Tahfidz instruction is executed systematically, incorporating scheduled activities, regular memorization assessments, daily muroja'ah (review), and precisely defined objectives. Furthermore, reward strategies are administered consistently and equitably across verbal, non-verbal, symbolic, and material modalities. These strategies demonstrate a substantial positive influence on student discipline, evidenced by improved punctuality, strict adherence to school regulations, consistency in memorization, and heightened personal responsibility. In conclusion, the strategic provision of rewards serves as an effective pedagogical tool for consolidating students' disciplinary character. The practical implication of this study is that the school needs to maintain a structured Tahfidz system and formalize reward strategies within its policies. Teachers should integrate rewards using an approach that fosters intrinsic motivation and build synergy with parents. The findings of this study can serve as a reference for other Islamic educational institutions.

Keywords: : Reward Strategy, Disciplinary Character, Tahfidz Learning, Elementary Education

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1. Introduction

Constitutionally, the national education system is directed toward cultivating individuals who possess faith, piety, and a robust moral character. This mandate is enshrined in the 1945 Constitution of the Republic of Indonesia and further reinforced by Law No. 20 of 2003 concerning the National Education System, Article 3, which explicitly identifies disciplinary character as a primary objective. This foundational principle is universally applicable across both public schools and religiously affiliated educational institutions [1].

The current reality of student character in Indonesia presents a paradoxical landscape. On one hand, incidents of school violence and bullying experienced a surge of over 100% in 2024, a concerning trend exacerbated by a culture of instant gratification and the erosion of empathy within the contemporary digital ecosystem. Conversely, the government has proactively responded by reinforcing the Pancasila Student Profile (Profil Pelajar Pancasila) within the framework of the Emancipated Curriculum (Kurikulum Merdeka). This initiative represents a strategic paradigm shift in educational orientation, transitioning from an exclusive focus on academic achievement toward the development

of six foundational pillars of character, which encompass critical reasoning, mutual cooperation (gotong royong), and noble morals [2].The role of education in character formation is applicable both universally and within the specific context of Islamic education. Rather than functioning solely as a medium for knowledge transfer, education serves as a fundamental platform for instilling the social and moral values that shape human personality. Furthermore, religiously oriented character education has been empirically shown to enhance student discipline within the educational environment [3]. In Islamic education particularly, the concept of discipline transcends mere adherence to regulations, reflecting a profound spiritual commitment to the Qur'an and Hadith.

Within the context of tahfidz (Qur'anic memorization) instruction, discipline holds an indispensable role. It ensures the consistency of memorization and the efficacy of the muroja'ah (review) process, encompassing strict adherence to memorization schedules, systematic repetition, and the comprehension of the memorized verses. Beyond facilitating cognitive retention, discipline functions as the bedrock of students' religious character, which constitutes the ultimate objective of the tahfidz program [4].

Despite these ideals, practical implementation is frequently impeded by various challenges. Asnidar et al. [5] observed that low student motivation, coupled with the inadequate enforcement of punitive measures, significantly undermines student discipline. Furthermore, Carberry [6] noted that heavy academic workloads and extensive extracurricular commitments often lead to student fatigue, thereby hindering consistency in Qur'anic memorization. These circumstances highlight the critical need for collaborative synergy among educators, parents, and academic institutions to foster a learning environment that promotes and sustains discipline [7].

Notably, the existing literature has predominantly concentrated on the concurrent use of reward and punishment systems or on the managerial dimensions of schools at specific educational tiers. There is a distinct scarcity of research exclusively investigating the efficacy of singular reward strategies in reinforcing disciplinary character during tahfidz instruction among elementary school students, particularly within National Plus schools operating under a dual-curriculum framework. This identified literature gap establishes the fundamental rationale and urgency for the present study.

SD Nasional Plus Jabal Rahmah Mulia represents an institution that actively integrates the formation of religious character through its flagship Tahfidz Al-Qur'an program, which has become an embedded school culture. As an institution employing a Full Day School system, the morning schedule until 10:00 AM is exclusively dedicated to intensive Tahfidz instruction prior to the commencement of general academic subjects. This program does not merely pursue the quantity of memorization but also preserves the quality of recitation through the Fahim Qur'an method and tasmi' activities.

However, preliminary observations conducted by the researcher in November 2025 indicated a contrasting reality. A segment of the fourth-grade students had not exhibited optimal discipline during the Tahfidz activities. Observed behaviors included delaying the submission of memorization assignments, arriving late to the Tahfidz class, and demonstrating a lack of focus during the learning process. These findings suggest the necessity for an additional stimulus to promote student discipline within the aforementioned program.

Departing from this issue, the present study is conducted to comprehensively investigate the strategy of reward provision as an effort to reinforce the disciplinary character of fourth-grade students during Tahfidz Al-Qur'an learning at SD Nasional Plus Jabal Rahmah Mulia Medan. It is anticipated that the empirical findings of this research will yield a tangible contribution to the development of disciplinary character within Islamic educational institutions.

Specifically, this research aims to describe the implementation of Tahfidz Al-Qur'an learning for fourth-grade students, identify the reward strategies applied by the educators,

and analyze the impact of these strategies on the reinforcement of students' disciplinary character during Tahfidz Al-Qur'an learning at SD Nasional Plus Jabal Rahmah Mulia Medan.

2. Materials and Method

The issues raised in this study necessitate an in-depth understanding of how rewards genuinely function to shape student discipline, rather than merely measuring the magnitude of their influence quantitatively. Given that the primary objective is to capture the processes, responses, and underlying meanings behind the provision of rewards, this study is designed as field research grounded in a descriptive qualitative approach.The researcher conducted direct field observations at SD Nasional Plus Jabal Rahmah Mulia to examine the phenomenon in its natural setting without manipulating classroom conditions. Consequently, the researcher served as the primary instrument for interpreting the field data [8]. This methodological approach is highly justified. Research that focuses on behavioral patterns, motivations, and the perceptions of both students and teachers regarding instructional strategies is more appropriately investigated through narrative and interpretive analysis. Employing standardized instruments would inevitably oversimplify the complex nature of disciplinary phenomena within the tahfidz classroom.

The research was conducted at SD Nasional Plus Jabal Rahmah Mulia, located on Jalan Balai Desa, Gang Wakaf, Medan Sunggal Subdistrict, Medan City. This institution was selected not merely for its geographical accessibility, but due to its unique educational framework, which integrates the national curriculum with an intensive tahfidz program. Despite the program's longstanding implementation, disciplinary issues persist among fourth-grade students.

This contradiction presents a compelling rationale for the site's relevance to the study. The research process is scheduled to take place from November 2025 to April 2026, encompassing preliminary observations, the acquisition of administrative permits, field data collection, data analysis, and the preparation of the final report.

In qualitative research, data is fundamentally grounded in the verbal expressions and actions of the subjects, while documentation serves a supplementary function [9]. Adhering to this principle, the researcher utilized two categories of data sources. Primary data were elicited directly from the fourth-grade tahfidz teacher, the tahfidz coordinator, and a selected fourth-grade student who served as the subject of observation. Secondary data were acquired from supporting documents, including records of memorization progress, student attendance registers, documentation of reward implementations, and the school profile. The triangulation of these sources allows the researcher to corroborate the informants' statements with objective field records.Data were collected utilizing three complementary techniques. First, passive participant observation was employed, wherein the researcher was physically present at the site of the tahfidz activities without actively engaging in them [8]. Through this approach, the researcher directly observed the instructional process, the instances of reward provision by the teacher, and the students' disciplinary responses, encompassing both their punctuality and the fluency of their memorization recitations. Second, semi-structured interviews were conducted to comprehensively explore the informants' experiences and perspectives. This specific interview format was selected because it provides a foundational question guide while affording informants the flexibility to articulate their narratives more freely than in rigid structured interviews, yet it remains more directed than fully unstructured, conversational interviews. Through these interviews, the researcher examined the implementation of the tahfidz program, the pedagogical methods employed by the teachers, and the institutional policies regarding rewards. Third, a documentation study was executed by aggregating records such as tahfidz lesson plans (RPP), student achievement cards, memorization tracking books (mutaba'ah), and photographic evidence of reward distributions. These

documents served as corroborating evidence to substantiate the data derived from the observations and interviews.

To establish the trustworthiness of the collected data, the researcher implemented triangulation to test data validity, which involves cross-verifying information across diverse sources, techniques, and timeframes [8]. Source triangulation was achieved by comparatively analyzing the accounts provided by tahfidz teachers, program coordinators, students, and official school documents, thereby ensuring that no single piece of information was accepted without corroboration. Technique triangulation was executed by cross-referencing interview outcomes with observational and documentary findings. Furthermore, time triangulation was conducted by gathering data at varying intervals, acknowledging that the learning environment and student readiness are subject to temporal fluctuations. These three triangulation strategies were applied concurrently to guarantee that the formulated conclusions authentically represent the empirical conditions in the field, rather than merely reflecting a transient impression.The data were analyzed utilizing an interactive model [10], which was conducted continuously throughout the research process rather than solely at the final stage. The initial phase involved data condensation, which entailed filtering field notes relevant to the reward provision strategy and disregarding extraneous information. The subsequent phase, data display, organized the findings into a concise narrative to facilitate the comprehension of emerging patterns, thereby serving as a foundation for further data collection procedures.

The final phase was conclusion drawing, which was initially tentative and remained subject to revision upon the discovery of new empirical evidence in the field. Through this analytical trajectory, the researcher ultimately determined the extent to which the reward strategy effectively reinforced the disciplinary character of fourth-grade students in Tahfidz Al-Qur'an learning.

3. Results and Discussion

The Implementation of Tahfidz Al-Qur'an Learning

Data accumulated from the tahfidz coordinator, fourth-grade teachers, and students, corroborated by observational and documentary evidence, delineates a consistent and mutually validating overview. The tahfidz schedule is systematically formulated in accordance with established Standard Operating Procedures (SOP), with its execution monitored through a mechanism of continuous, routine supervision. The recitation of memorized verses is conducted daily from Monday to Friday, whereas muroja'ah sessions the systematic review of previously mastered memorization are implemented both within the school environment and at home, utilizing voice notes as an ancillary medium. Memorization targets are proportionally calibrated to align with the specific capacities of each class, and evaluations are administered on a weekly basis, supplemented by student reflection sheets that function as self-assessment instruments. The triangulation of these data sources robustly reinforces the premise, allowing for a high degree of certitude that the tahfidz program at this institution is actualized precisely as designed, rather than existing merely as a theoretical construct confined to curriculum documents without empirical manifestation.

The regularity of the schedule observed in practice corresponds with the assertions of Abdurrahman and Suparti [11], who posit that clear and structured scheduling constitutes a fundamental prerequisite for the cultivation of disciplined study habits. Consistent scheduling engenders a predictable rhythm, thereby enabling students to prepare themselves both mentally and physically for engagement in memorization activities. Nonetheless, an excessively rigid schedule harbors inherent risks that warrant consideration. Students whose memorization pace is slower than that of their peers are susceptible to falling behind, given that the instructional rhythm of the classroom may not consistently accommodate the extensive variance in individual learning speeds.

Consequently, flexibility remains an imperative necessity within this highly structured framework, ensuring that the prevailing system is not solely effective from an administrative standpoint, but also sufficiently responsive to the exigencies of differentiated learning.The routine of daily recitation aligns with the conceptual framework proposed by Hidayah [12], which posits that repetition serves as a critical determinant for memorization fluency. Consistent reiteration facilitates the cognitive transfer of information from short-term to long-term memory, thereby rendering the memorization more stable and enduring. Nevertheless, routine alone is insufficient to guarantee optimal memorization quality. Empirical observations reveal that students frequently perpetuate identical recitation errors over time. This phenomenon indicates that the frequency of recitation must be augmented by intensive, individualized mentoring, rather than relying exclusively on mechanical repetition devoid of appropriate correction. Personalized guidance enables educators to diagnose the underlying causes of recitation inaccuracies and to implement targeted interventions tailored to the specific needs of each student.

Furthermore, the practice of home-based muroja'ah (memorization review), facilitated by parental supervision, corroborates the findings of Qomariyah et al. [13] regarding the role of consistent repetition in preserving memory retention. Parental engagement in the muroja'ah process cultivates a continuous learning ecosystem that bridges the school and home environments, ensuring that the memorization mastered during formal instructional hours is maintained. However, the primary vulnerability of this approach lies in its dependence on familial involvement, the consistency of which cannot always be guaranteed. When parents are insufficiently active in providing guidance whether due to temporal constraints, limited capability, or a lack of awareness concerning the importance of such support the quality of home-based muroja'ah experiences significant fluctuation. This disparity fundamentally elucidates why academic achievements among students remain heterogeneous, even when they are situated within the identical classroom environment and receive instruction from the same educator.Establishing targets tailored to the capabilities of each class reflects the assertions of Oktiani [14], who posits that clear and measurable objectives can significantly enhance students' learning motivation. Realistic targets provide students with a definitive direction regarding what must be achieved within a specific timeframe, thereby fostering stronger focus and commitment during the memorization process. Nevertheless, this target adjustment has not entirely bridged the existing achievement gap; students with lower foundational abilities continue to require more intensive, supplementary monitoring to prevent them from falling substantially behind their peers. Consequently, a more granular differentiation strategy is imperative to ensure that all students, regardless of their initial proficiency, are afforded an equitable opportunity to develop in accordance with their individual potential.

Furthermore, the integration of weekly evaluations with student self-reflection demonstrates a practice consistent with the perspective of Hanafi et al. [15], who identify evaluation as a continuous quality control mechanism in education. Periodic assessments enable educators to systematically monitor student progress and pinpoint areas necessitating improvement. However, because this reflective process relies heavily on students' honesty in self-assessment, the outcomes may lack absolute objectivity. Students who tend to underestimate themselves or, conversely, exhibit overconfidence may yield inaccurate assessments; thus, more structured and objective evaluation instruments are required to complement self-reflection. Collectively, these five aspects indicate that the tahfidz program at this institution is meticulously and comprehensively designed, although its ultimate success remains contingent upon the system's capacity to adapt to individual student needs and the provision of adequate domestic support from their families.Underpinning this highly structured system, the role of educators remains irreplaceable, functioning as a central determinant in the success of the tahfidz program.

Routine supervision by coordinators and direct mentoring by classroom teachers reaffirm that their function extends beyond merely assessing memorization to quantify achievement. Rather, as articulated by Wahyudin Nur Nasution [16], they serve as dedicated mentors who intensively and personally guide the students' learning trajectories. Tahfidz teachers do not merely impart knowledge regarding Quranic recitation and memorization; they simultaneously inculcate the spiritual values and discipline that constitute the bedrock of the students' religious character. The motivation imparted by teachers through daily interactions ranging from gentle reprimands for negligence to constructive encouragement during periods of frustration with memorization difficulties corresponds with the perspective of Supriani et al. [17], who posit that reinforcement from educators acts as a primary catalyst for students' learning enthusiasm. The presence of such guiding figures likely elucidates why identical educational frameworks frequently fail to yield comparable outcomes in other institutions when implemented without consistent supervision and profound personal involvement from teachers. Consequently, the human factor specifically the quality and dedication of the educators emerges as a critical variable that cannot be reduced to mere procedures or systemic frameworks.

Implementation of Reward Strategies

The three informants reached a consensus that rewards are administered based on three primary, mutually agreed-upon considerations: following the submission of memorization (hafalan) and review (muroja'ah) as an appreciation of the students' efforts; upon the achievement of specific memorization targets as an acknowledgment of their accomplishments; and with strict adherence to the principles of equity and consistency to prevent envy or dissatisfaction among the student body. The modalities of these rewards vary significantly, encompassing verbal praise and applause for immediate social recognition, stamps in behavioral logbooks that serve as visual documentation of achievement, as well as certificates and public announcements designating the "best tahfidz" before peers, thereby conferring prestige and formal acknowledgment. Furthermore, educators employ a monthly stamp accumulation framework, wherein the highest achievers receive supplementary incentives in the form of material gifts or special accolades, which further reinforces the students' motivation to engage in healthy competition.

The immediate provision of rewards following the completion of a recitation assignment aligns with Skinner's reinforcement theory [18], which posits that instantaneous feedback is substantially more efficacious in shaping behavior than delayed reinforcement. The temporal proximity between the desired behavior and the subsequent positive consequence establishes a robust cognitive association for the students, thereby increasing the probability of behavioral repetition in the future. However, a critical point of consideration is that if this paradigm is maintained without variation over an extended period, students may engage in the memorization process not out of an intrinsic motivation rooted in the awareness of the importance of memorizing the Al-Qur'an, but solely in anticipation of the subsequent praise or stamp. Such reliance on extrinsic rewards risks engendering transactional behavior, wherein students participate in memorization exclusively when an incentive is anticipated and cease their efforts when such rewards are no longer available.The provision of rewards, such as certificates and social recognition upon achieving memorization milestones, corroborates Uno’s [19] assertion that accolades can effectively cultivate both self-confidence and achievement motivation. Public acknowledgment of student accomplishments offers social validation that reinforces their identity as proficient memorizers of the Qur'an, thereby elevating their self-esteem and dedication to the tahfidz program. Nevertheless, an excessive emphasis on fulfilling specific targets poses the risk of diverting students' attention away from a meaningful memorization process toward the mere pursuit of numerical metrics or symbolic validation. Consequently, students may resort to hasty memorization to expedite target

attainment, neglecting the quality of their recitation and comprehension of the meaning, which ultimately undermines the fundamental educational objectives of the tahfidz program.

Furthermore, the educators' commitment to maintaining equity in the distribution of rewards aligns with Sardiman's [20] assertion regarding the necessity of fairness in cultivating a healthy and conducive learning environment. Equitable reward allocation mitigates perceptions of favoritism and guarantees that all students feel valued for their efforts, irrespective of their baseline proficiency. However, the effort-based assessment framework utilized by teachers remains susceptible to subjectivity, as the criterion of "maximum effort" lacks standardized, quantifiable indicators and is prone to differential interpretation. Therefore, the implementation of a more explicit and transparent evaluation rubric is imperative to curtail subjective bias and ensure consistency in the distribution of rewards. Collectively, these aspects indicate that the institution's reward strategy is fundamentally well-conceived; however, the continuous diversification of reward modalities is required to prevent their motivational significance from diminishing over time due to student habituation and adaptation.At a more fundamental level, the previously outlined reward practices corroborate Djamarah's [21] classical postulate that rewards serve as motivational instruments rather than ultimate educational objectives. Rewards function as mechanisms to attain a broader goal: the cultivation of a disciplined character and an enduring affinity for the Qur'an. The institution evidently acknowledges this distinction, as demonstrated by its commitment to ensuring that rewards remain contingent upon students' tangible efforts, rather than being dispensed arbitrarily or as a mere formality. Recognizing the dichotomy between the instrument and the objective forms an essential foundation for devising reward strategies that are not only effective in the short term but also sustainable in the long term.

Furthermore, the parallel response patterns observed between the coordinator and classroom teachers merit rigorous academic consideration. Both parties identified nearly identical reward modalities, ranging from verbal commendations to stamps, indicating that this strategy transcends improvised, individual initiatives to constitute a collectively entrenched culture within the school environment. Such cross-informant consistency substantiates the premise that rewards have evolved into an integral component of the school's framework for instilling disciplinary habits, as posited by Prilianto et al. [22], rather than being spontaneous, uncoordinated field improvisations. This institutionalized reward culture establishes definitive expectations for students concerning the positive outcomes of disciplined behavior, thereby equipping them with consistent guidelines regarding institutional expectations.

The Impact of Reward Strategies on Disciplinary Character

Empirical field data reveal a highly observable and quantifiable behavioral transformation among fourth-grade students. These students exhibited enhanced adherence to institutional regulations and tahfidz guidelines, heightened responsibility in fulfilling their mandatory memorization assignments, improved punctuality in attending tahfidz sessions, and an emerging autonomy in executing their tasks without the necessity of constant reminders or stringent supervision. Furthermore, institutional administrative records objectively corroborated this trend of behavioral amelioration, demonstrating consistent alignment with the findings derived from in-depth interviews and participant observations. This convergence of subjective and objective data imparts a high degree of validity to the research findings.

The observed patterns align with the fundamental premise of Skinner's reinforcement theory [18], which postulates that behaviors followed by positive reinforcement are highly likely to be repeated by the recipient. Within this educational context, reward systems have proven to be an efficacious initial catalyst, compelling students to adhere more strictly to tahfidz routines and to internalize the associated

positive habits. Ideally, however, external reinforcement should function as a foundational step toward the development of intrinsic motivation, rather than an ultimate objective that renders students perpetually reliant on external stimuli. Behaviors exclusively contingent upon external stimuli are highly susceptible to extinction once those stimuli are diminished or entirely withdrawn, a phenomenon that frequently occurs as students advance to higher grade levels where reward systems may be altered or discontinued entirely.This concern is further substantiated by Uno [19], who conceptualizes rewards as a mechanism of extrinsic motivation intended to elicit regulatory compliance with established rules. A comprehensive examination of compliance, responsibility, and behavioral consistency reveals a discernible positive transformation within the fourth-grade cohort. Nevertheless, regarding self-awareness the fundamental core of genuine discipline the transition toward intrinsic motivation remains uneven across the student body. A subset of the population continues to exhibit a reliance on teacher supervision and the anticipation of prospective rewards, suggesting that the internalization of disciplinary values has not yet been universally attained.

These findings corroborate the premise that while rewards serve as an effective initial stimulus for cultivating discipline, they are inadequate for the profound instillation of enduring character traits within students. To ensure that the cultivated discipline endures beyond the temporal provision of rewards, subsequent pedagogical interventions are strictly imperative. Such measures encompass the active fostering of self-awareness via reflective dialogue and spiritual guidance, exemplary role modeling by educators who exhibit consistent disciplinary behaviors in their daily lives, and the cultivation of a learning environment that perpetually reinforces the intrinsic value of discipline through a conducive school culture and normative framework. These elements are critical for facilitating a more comprehensive and sustainable process of character internalization, thereby ensuring that discipline ceases to be contingent upon external rewards and instead becomes an intrinsic component of the students' self-identity and personal value system.Furthermore, the behavioral trajectories observed in the field align with Tu'u's assertion [23] that discipline fundamentally emerges from habits executed consistently and repetitively, rather than materializing instantly from a single event or momentary intervention. Discipline is the product of accumulated behaviors repeated continuously until they become automatic and deeply ingrained within the individual. Within the scope of this study, rewards function as a cohesive mechanism that ensures the preservation and reinforcement of positive habits during their formative stages, a period when such habits are not yet fully established and still necessitate external support to persist.

In alignment with this, students' compliance with tahfidz regulations reflects what Nurlaila et al. [24] describe as a form of behavioral adaptation to the prevailing norms within an educational environment. Students adjust their behavior to meet the expectations present in the school setting; while initially driven by rewards, this adaptation can gradually integrate into how they perceive themselves and their surroundings. Nevertheless, indications of a transition toward a more intrinsic awareness as emphasized by Zahira et al. [25] regarding the significance of an internal orientation for self-improvement are currently evident only in a small minority of students who may have developed a more mature spiritual understanding of the importance of memorizing the Qur'an. This circumstance reinforces the conclusion that although rewards effectively serve as an initial catalyst in the formation of discipline, the progression toward deeply internalized discipline requires considerable time and a substantially longer developmental process, necessitating not only pedagogical interventions but also sustained and consistent spiritual cultivation.

4. Conclusion

Based on the research findings and discussion, it can be concluded that the implementation of Al-Qur'an tahfidz instruction at SD Nasional Plus Jabal Rahmah Mulia

Medan is executed in a structured, consistent, and goal-oriented manner. Activities such as the recitation of memorized verses, daily muroja'ah (review), the establishment of memorization targets, and periodic evaluations constitute fundamental elements that facilitate the cultivation of disciplined study habits. This systematically organized learning environment affords students the opportunity to repeatedly exercise discipline through concrete, practical activities. The strategy of implementing rewards has proven effective in reinforcing students' disciplined behavior. Rewards administered progressively, ranging from simple acknowledgments to more formal accolades, have successfully enhanced students' motivation, sense of accountability, and active engagement in tahfidz learning. Furthermore, the consistent and equitable application of these incentives contributes significantly to the cultivation of a positive and supportive educational atmosphere.

The impact of this strategic implementation is manifested in the students' heightened adherence to regulations, punctuality, and consistency in fulfilling their memorization requirements. Nonetheless, the observed behavioral modifications remain predominantly driven by external stimuli, thereby not yet fully representing an enduring characteristic of intrinsic discipline. Consequently, subsequent pedagogical processes are requisite to facilitate the internalization of disciplinary values, ensuring they ultimately evolve into genuine self-awareness among the students.Based on the research findings, it is recommended that the institution maintain and further develop the currently effective tahfidz (Qur'anic memorization) learning system, particularly regarding its structured planning, execution, and evaluation. Furthermore, the implemented reward strategy should be reinforced through formal policies to establish a clear regulatory foundation and ensure its long-term sustainability. For tahfidz educators, it is imperative not to rely solely on rewards as external stimuli, but rather to integrate them with pedagogical approaches that cultivate students' intrinsic motivation. Initiatives such as role modeling, habituation, and the reinforcement of religious values should be adopted as advanced measures to foster a more profoundly disciplined character. For future researchers, this study may serve as a foundational reference for further investigation into the long-term efficacy of reward strategies, specifically concerning the cultivation of intrinsic motivation and the internalization of character. Future studies employing more diverse methodological approaches are anticipated to yield a more comprehensive understanding of the disciplinary character formation process within tahfidz Al-Qur'an education.

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