

STRENGTHENING RELIGIOUS CHARACTER EDUCATION THROUGH THE IMPLEMENTATION OF TAHFIDZ AL-QURAN PROGRAMME

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Abstract

This research is based on adolescent behaviour that does not reflect religious character. The purpose of this study is to describe and analyse the planning, implementation, evaluation and impact of the implementation of the Tahfidz Al-Quran programme to improve the religious character of students at SMPIT Ibrahim Ulul Azmi Bandung. The approach used in this research is a qualitative approach descriptive method, data collection techniques are carried out by interview, observation and documentation study. The results of this study indicate that 1) Programme planning is carried out by determining the form of the programme, programme objectives, determining the person in charge, time allocation, and material in the Koran tahfidz programme. 2) The implementation of the tahfidz programme is carried out using the Bi al-Nazhar method Kitabah method Sima'I method Takrir method Talaqi method (memorising). 3) The impact of the Quran Tahfidzul programme is very diverse. One of them is that students become more obedient to teachers. In addition, students also tend to be more disciplined in carrying out their daily activities.

Keywords: education, character, religious, tahfidz, al-Quran

Abstrak

Penelitian ini berlandaskan perilaku remaja yang tidak mencerminkan karakter religius. Tujuan Penelitian ini adalah untuk menggambarkan dan menganalisis perencanaan, pelaksanaan, evaluasi dan dampak Implementasi Program Tahfidz Al-Quran untuk meningkatkan karakter religius siswa di SMPIT Ibrahim Ulul Azmi Bandung. Pendekatan yang digunakan pada penelitian ini yaitu pendekatan kualitatif metode deskriptif, teknik pengumpulan data dilakukan dengan wawancara, observasi dan studi dokumentasi. Hasil penelitian ini menunjukkan bahwa 1) Perencanaan Program dilakukan dengan menetapkan bentuk program, tujuan program, Menentukan Penanggung, alokasi waktu, dan Materi pada program tahfidz al-quran. 2) pelaksanaan program tahfidz dilakukan dengan menggunakan Metode *Bi al-Nazhar* Metode *Kitabah* Metode *Sima'I* Metode *Takrir* Metode *Talaqi* (setor hafalan). 3) Dampak yang ditimbulkan dari program Tahfidzul Quran ini sangat beragam. Salah satunya adalah siswa menjadi lebih patuh terhadap guru. Selain itu, siswa juga cenderung menjadi lebih disiplin dalam menjalani kegiatan sehari-hari

Kata kunci: pendidikan, karakter, religius, tahfidz, al-Quran

A. INTRODUCTION

Religious values are very important in education, especially for strengthening children's character at school.¹

The cultivation of religious values is an important thing to do in an educational institution.² However, many people think that science education is more important than religious education. Obviously, in primary school, it is not only assessed from science but also from the attitude or behaviour of children. Religious education is a means of transforming knowledge in religious aspects (cognitive aspects), as a means of transforming moral norms and values to form attitudes (affective aspects), which play a role in controlling behaviour (psychomotor aspects) so as to create a whole human personality.³

Religious values are the main value base that must be applied to children in the world of education, the children of a nation that recognises religion, nowadays reflects

religion.⁴ Religious values, which mean obedience and compliance in understanding and implementing religious teachings, play an important role in efforts to build national character. Therefore, religious values that are applied to students are very influential on children's morals.⁵

Character building efforts have a higher meaning than moral formation, because character building is not only related to right-wrong issues, but how to instil habits about good things in life, so that children or learners have high awareness and understanding, as well as concern and commitment to apply virtues in everyday life. National education functions to develop abilities and shape the character and civilisation of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative,

¹ Enok Anggi Pridayanti, Ani Nurani Andrasari, and Yeni Dwi Kurino, "Urgensi Penguatan Nilai-Nilai Religius Terhadap Karakter Anak Sd," *Journal of Innovation in Primary Education* 1, no. 1 (2022): 40–47.

² Jakaria Umro, "Penanaman Nilai-Nilai Religius Di Sekolah Yang Berbasis Multikultural," *Al-Makrifat: Jurnal Kajian Islam* 3, no. 2 (2018): 149–66.

³ Nur Ainiyah, "Pembentukan Karakter Melalui Pendidikan Agama Islam," *Al-Ulum* 13, no. 1 (2013): 25–38.

⁴ Agus Ruswandi et al., "Integration Of Character Education With Islamic Religious Education Subjects Based On School Culture," *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam* 6, no. 2 (2023).

⁵ Usep Saepuloh, Yana Mulyana, and Muhammad Aditya Firdaus, "PENGUATAN PENDIDIKAN KARAKTER RELIGIUS MELALUI PROGRAM CENDIKIA KARAKTER DI SMP IT CENDIKIA QURANI ARJASARI BANDUNG," *PARAMUROBI: JURNAL PENDIDIKAN AGAMA ISLAM* 6, no. 1 (2023): 118–36.

independent, and become democratic and responsible citizens (Law No. 2003 article 3).

According to Azwar The government's efforts in realising character education through Strengthening Character Education (PPK) are integrated in the National Movement for Mental Revolution, which is a change in the way of thinking, behaving and acting for the better.⁶

PPK is a continuation of the previous programme as a solution to the decline in the morals of the nation's children, because one of the urgencies of PPK is "21st century skills needed by students to realize the competitive advantages of the Golden Generation 2045: Character Quality, Basic Literacy, Competence 4 C (Critical Thinking an problem solving, creativity, communication Skills, and Ability to Work Collaboratively)". With this programme, children's abilities both in personality and lifeskills will develop well along with the development of existing technology and of course can reduce its adverse effects. Some schools have implemented the above programme according to the needs of the school through habituation activities and so on.

The functions and objectives of national education are mentioned in detail in Chapter II Article 3 of Law No. 20/2003 on the National Education System which states that national education functions to develop abilities and form the character and civilisation of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

The goal of national education seems ideal and if it can be realised, it will produce a complete human being, perfect, fostered all physical potential, intellectual, emotional, social and so on. So that he can be handed over the responsibility to carry out tasks both with regard to personal interests, society and the nation.⁷

However, in practice, it turns out that the goals of national education have not been fully achieved. This has resulted in graduates who have not reflected the behaviours expected by these national goals. Graduates today tend to be secular, materialistic, rationalistic, hedonistic, people who are

⁶ K Azwar, "Program FDS Dorong Pendidikan Karakter" (Online),(www. republika. co. id), 2017).

⁷ H Abuddin Nata, *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam Di Indonesia* (Kencana, 2012), 20.

intellectually intelligent and physically skilled but lack mental and spiritual development and emotional intelligence.⁸

As a result of this, many students are seen in brawls, criminal acts, theft, drug abuse, rape and other immoral acts.⁹

Referring to the above phenomenon, it is not excessive if educators in schools need to find alternative solutions to solve these problems, even though character education is a learning that must be internalised from the beginning at all levels of education from the primary level to the tertiary level. School is one of the strategic places in character building besides family and society. This underlies the need for a character education programme in a school, both in intracurricular, co-curricular and extracurricular school activities. Therefore, it is necessary to instil character education for each school with various activities that can support the cultivation of this good character. One of the activities that can be done as an effort to strengthen and instil character values is through habituation activities carried out at school. Because indeed things that are routinely done every day will be well embedded in students and other school

residents. Therefore, this habituation activity is a very important activity for the implementation of character education in schools. As described by Wibowo¹⁰ that school life habits and a good school culture can foster the values of character education. Because school culture is one of the keys to the success of character education..

SMPIT Ibrahim Ulul Azmi Bandung is one of the schools that has implemented character education through extracurricular activities. The activity is packaged in the frame of the Koran tahfidz programme. The researcher assumes that this activity is very supportive of strengthening students' religious character which has an impact on their daily lives, so it is important to reveal it as a role model of school activities that can be adopted for schools that want to strengthen religious character education.

The purpose of this study is to describe and analyse the implementation of the Tahfiz Al-Quran program at SMPIT Ibrahim Ulul Azmi Bandung to strengthen students' religious character. this research seeks to embody the planning, implementation and evaluation of the program in a comprehensive and in-depth manner.

⁸ Daniel Goleman, "Kecerdasan Emosi Untuk Mencapai Puncak Prestasi," 2005, 9.

⁹ Akhman Muhaimin Azzet, *Urgensi Pendidikan Karakter Di Indonesia: Revitalisasi Pendidikan Karakter Terhadap Keberhasilan Belajar*

Dan Kemajuan Bangsa (Penerbit dan distributor, Ar-Ruzz Media, 2011).

¹⁰ Agus Wibowo, "Manajemen Pendidikan Karakter Di Sekolah," 2017.

Research related to character education and tahfidz al-Quran has been widely researched, among others by lesti¹¹ which shows that 1) There are several rohis extracurricular programmes in improving religious character at SMK Negeri 10 Bandung 5 S culture, implementation of religious programmes reciting asmaul husna in congregation, support, rewards, and rules and regulations. 2) The implementation of Rohis extracurricular activities at school is carried out once a week, namely on Friday and has a positive effect on the development of SMK Negeri 10 Bandung. 3) Supporting factors include facilities and infrastructure, encouragement from the principal and school community, human needs for religion. The inhibiting factors include time, awareness and enthusiasm, moral support from the family and environmental influences, the time of implementation of activities that clash with intracurricular activities and activities of their respective departments. 4) Rohis extracurricular activities are effective in the full support of the principal and vice principal of student affairs, the participation of school community members, and the spirit of developing the religious character of

students of SMK N 10 Bandung. The effectiveness is carried out through various programmes and activities. Research conducted by camelia¹² which shows that the implementation of the memorisation of the Al-Qur'an program policy as an effort to strengthen character education is then carried out by choosing a program to add to Rote, repeat memorisation, monthly exams, making memorisation with friends, doing memorisation with family and public testing. These activities encourage character strengthening so as to produce self-confidence, tolerance, resilience and resilience, cooperation, and commitment. The difference with previous research lies in the difference in research locations, levels of education and approaches taken, namely planning, implementation and evaluation, this is a novelty in this study.

B. METHOD

This research was conducted at SMPIT Ibrahim Ulul Azmi Bandung in the odd semester of the 2023/2024 school year. This research uses a qualitative method with a qualitative descriptive approach. A qualitative approach is research that produces

¹¹ Lesti Sahita Khairunisa and Muhammad Aditya Firdaus, "Strengthening Student Religious Character Education Through ROHIS Extracurricular Activities at SMKN 10 Bandung," *Al-Afkar, Journal For Islamic Studies* 6, no. 3 (2023): 642–52.

¹² Farrah Camelia, "Implementasi Kebijakan Program Tahfidz Al-Qur'an Sebagai Upaya Penguatan Pendidikan Karakter Di Pondok Pesantren Al-Qur'an Putri Ibnu Katsir Jember," *Islamika: Jurnal Ilmu-Ilmu Keislaman* 20, no. 01 (2020): 1–10.

data in the form of written data, spoken words from informants and observed behaviour. which will be described, analysed and summarised from various conditions, situations from various data that have been collected through observation, interviews and documentation.¹³This study took primary and secondary data sources. The primary data was taken from interviews with the head of SMPIT Ibrahim Ulul Azmi Bandung, PAI teachers, The data analysis technique used by researchers is the Miles and Huberman model, namely through data collection, data reduction, data presentation and conclusions The method describes what researchers have done to answer research questions.¹⁴

C. RESULTS AND DISCUSSION

Planning the Quran Tahfidz Programme

The formation of religious character can be internalised in schools, such as at SMPIT Ibrahim Ulul Azmi Bandung, forming the religious character of students through the Tahfidz Al-Quran program, students have curiosity and need teachers

who can guide not only as educators in the classroom but also can be admired as models in behaviour, the attitude of the teacher will play an important role in shaping the personality or religious character of students by using fun learning strategies.

According to the results of interviews with the head of SMPIT Ibrahim Ulul Azmi Bandung. The Quran tahfidz programme is planned at the beginning of the new school year along with pai teachers from class VII, VIII, and class IX. The steps for preparing the Tahfidz Al-Quran programme are as follows;

First, Establishing the Programme. The Qur'an tahfidz programme at SMPIT Ibrahim Ulul Azmi Bandung is set as the school's flagship programme. This is as said by the head of SMPIT Ibrahim Ulul Azmi Bandung that, "This tahfidz programme is the school's flagship programme in which the implementation of the tahfidz programme in this school is a form of school commitment to educate students not only general education but also religious education." Then added more information from the father as the tahfidz teacher who said that: Actually, the tahfidz programme in this school is based on the decision of the annual programme meeting, as a hallmark of the school. Why is

¹³ John W Creswell, "Desain Penelitian," *Pendekatan Kualitatif & Kuantitatif*, Jakarta: KIK, 2002, 121–80.

¹⁴ Matthew B Miles and A Michael Huberman, "Analisis Data Kualitatif" (Jakarta: UI press, 1992).

it a hallmark because seeing all this time that implementing the memorisation of the Qur'an is indeed on average only Islamic private schools. Therefore, in recent years, the tahfidz programme has started". One of the steps needed by the School to improve the quality of its religious education is to maintain and care for religious traditions. Caring for this religious tradition is not only done officially through teaching religious knowledge in accordance with the curriculum set by the government, but also informally through daily habituation and practice.

Second, Determining Programme Objectives. In implementing a programme, there must be goals to be achieved in the programme. Likewise with the Qur'an tahfidz programme at SMPIT Ibrahim Ulul Azmi. And as for the objectives expected as a result of activities from learning Tahfidz Al-Qur'an at SMPIT Ibrahim Ulul Azmi as follows: 1) To create a Quranic generation. 2) To introduce to students that learning the Qur'an is a very important thing in worship. 3) To encourage, foster and guide students of SMPIT Ibrahim Ulul Azmi to love the Qur'an by memorising and practicing in everyday life.

Third, determining the person in charge of the programme. In this case, SMPIT Ibrahim Ulul Azmi determines three tahfidz

teachers who are responsible for guiding students to memorise in the mosque and who will also listen to memorisation deposits. As said by the Head of SMPIT Ibrahim Ulul Azmi "The teacher assigned as a field supervisor is a PAI teacher at each level, the PAI teacher is also the school Tahfidz teacher guiding students in the mosque" In addition to tahfidz teachers, the Principal also has a responsibility in the implementation of the Qur'an tahfidz programme. Because the Principal must oversee all activities at school including the tahfidz Al-Qur'an programme.

Fourth, setting the time allocation. Time allocation here refers to the estimated duration required by students to learn the memorised material that has been determined in the Quran memorisation activities. Time allocation planning is very important to calculate the number of face-to-face hours needed. The allocation of face-to-face time between tahfidz mentor teachers and students is parallel to other lessons, although this is not included in local content. Therefore, each week, each class only gets one face-to-face opportunity with the mentor teacher, with a learning duration of one meeting for 2 times 40 minutes after dzuhur prayer.

Fifth, Determining the material in the tahfidz programme at SMPIT Ibrahim Ulul Azmi adjusts the target set by the principal,

namely the distribution of material each week is arranged by the tahfidz teacher himself. Based on the results of the documentation study, more details will be presented in the table as follows;

Table of Al-Qur'an Tahfidz Juz Programme Materials

Alokasi Waktu	Materi Hafalan		
	Kelas VII	VIII	IX
Week 1	An-Nas	Al-Balad	Al-Muthaffifin
Week 2	Surah Al-Falaq	Al-Balad	Al-Muthaffifin
Week 3	Surah Al-Ikhlâs	Al-Balad	Al-Muthaffifin
Week 4	Al-Lahab	Al-Fajr	Al-Muthaffifin
Week 5	An-Nashr	Al-Fajr	Al-Muthaffifin
Week 6	Al-Kafirun	Al-Fajr	Al-Infithar
Week 7	Al-Kautsar	Al-A'laa	Al-Infithar
Week 8	Al-Ma'un	Al-A'laa	Al-Infithar
Week 9	Quraysh	Al-A'laa	Al-Infithar
Week 10	Al-Fil	Al-A'laa	Al-Infithar
Week 11	Al-Humazah	Ath-Thariq	At-Takwir
Week 12	Al-'Ashr	Ath-Thariq	At-Takwir
Week 13	At-Takatsur	Ath-Thariq	At-Takwir
Week 14	Al-Qari'ah	Ath-Thariq	At-Takwir
Week 15	Al-Zalzalah	Ath-Thariq	At-Takwir
Week 16	Al-Bayyinah	Al-Buruj	An-Nazi'at
Week 17	Al-Qadr	Al-Buruj	An-Nazi'at
Week 18	Al-'Alaq	Al-Buruj	An-Nazi'at
Week 19	At-Tin	Al-Buruj	An-Nazi'at
Week 20	Al-Insyirah	Al-Buruj	An-Nazi'at
Week 21	Adh-Dhuha	Al-Insyiqaq	An-Naba
Week 22	Al-Lail	Al-Insyiqaq	An-Naba
Week 23	Al-Lail	Al-Insyiqaq	An-Naba
Week 24	Asy-Syams	Al-Insyiqaq	An-Naba
Week 25	Asy-Syams	Al-Insyiqaq	An-Naba

Implementation of the Quran Tahfidz Programme

The implementation of learning activities is a step taken by educators to actualise the plans that have been designed both in the syllabus and lesson plans. In its implementation, learning activities show the implementation of teaching and learning methods and strategies that have been determined. The implementation of the tahfidz programme uses several methods

including the Bi al-Nazhar Method Kitabah Method Sima'I Method Takrir Method Talaqi (memorising) method. The implementation of learning includes introductory activities, core activities and closing activities.

Evaluation of the Quran Tahfidz Programme

Assessment in tahfidz learning is measured through oral tests in the form of memorisation deposits, and written tests as well as other lessons, namely Daily Tests, Mid-Semester Tests and Semester End Tests. This tahfidz programme must follow the assessment provisions as other lessons. However, what is prioritised is the student's memorisation deposit. Every time a student deposits memorising the teacher will give a grade. The assessment is based on the fluency of memorisation, makhroj, and tajweed. Each teacher has his own policy in teaching. And these policies are of course with their own reasons. each supervising teacher tries to guide students in memorising the Qur'an as well as possible.

The Impact of the Tahfidz Al-Quran Programme in Building Religious Character

The process of forming student character, especially at SMPIT Ibrahim Ulul Azmi, teachers have a very important role because the imitation carried out by students

comes from how the teacher's ethics are to students, therefore teachers must have a stable personality in a religious or religious attitude such as diligently practising how to memorise the Koran, respect for fellow human beings, helping, discipline and related to noble attitudes that are role models for students. Dimensions of religiosity according to Glock and Stark¹⁵ namely the dimension of belief, the dimension of religious practice, the dimension of appreciation, as well as the dimension of consequences and experience.

Character building planning in the context of activities at SMPIT Ibrahim Ulul Azmi involves a process of habituation and imitation of values that have been formed through religious-based programmes. Since the mind is a key element in character building, it is through the mind that all programmes are formed from students' life experiences. Therefore, this planning pays attention to how the values are instilled and applied in the minds of students through relevant programmes.

The programme plays an important role in shaping a person's belief system which in turn will shape his or her mindset that can influence his or her behaviour. If the programme is in accordance with the

principles of universal truth, then the individual's behaviour will be in line with the laws of nature. Consequently, the behaviour brings peace and happiness. However, if the programme is not in line with the principles of universal law, then the individual's behaviour will cause damage and suffering. Therefore, it is important to pay serious attention to one's thoughts and embedded programmes.

The impact of the Tahfidzul Quran programme is very diverse. One of them is that students become more obedient to teachers. In addition, students also tend to be more disciplined in carrying out their daily activities.

D. CONCLUSION

Referring to the results and discussion above, this study concluded that the Tahfidz Al-Quran Programme has an impact on improving the religious character of students. The impact of the Tahfidzul Quran programme is very diverse. One of them is that students become more obedient to teachers. In addition, students also tend to be more disciplined in carrying out their daily activities.

¹⁵ Rodney Stark, *Religion and Society in Tension* (Chicago: Rand McNally, 1965).

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