

The Role of the Tahfidz Education Program in Fostering the Character of the Santri of Agung Alim Islamic Boarding School Blado Batang

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Abstract

The background of this research was based on a growing age, requiring that everyone always be dynamic. Now pure Indonesian culture is beginning to take eroded with external unfiltered cultures. Delinquency teenager signify of moral degradation has happened. To that end, in the face of the day's challenges, there needs to be a program that can build character each young generation, especially student in the Qur'an Agung Alim boarding school Blado Batang. The problem with this research is, 1. What are the programs that are implemented in the education tahfidzul Qur'an of the Agung Alim quran boarding school in the city of Blado, Batang?, 2. How role does the education Tahfidzul Qur'an in building the character santri of the Agung Alim Qur'an boarding school in the of Blado, Batang?. The goal to be achieved in the journal discussion is 1. Gives a description of the tahfidzul Qur'an education programs carried out in the Agung Alim Quran boarding school of the Blado, Batang. 2. Provides an explanation of the role of the tahfidzul Qur'an education in establishing the character in the Agung Alim Qur'an boarding school in the Blado, Batang. The study uses a qualitative approach with a kinds of research qualitative descriptive or field research. From this study acquired a descriptive data on the role of a Qur'an education program in the Agung Alim Qur'an boarding school of the Blado, Batang which data collection techniques are done with interviews, observations, and documenting. Whereas the data-analysis techniques with techniques descriptive the critical analysis. The result of this study is that the Tahfidzul Qur'an education program plays a important role in establishing the character of every santri in the Agung Alim Qur'an Blado, Batang to be a good character in his life such as sincere, honest, fair, tawadhu' courageous, patient and disciplined. Furthermore, through the Tahfidzul Qur'an programme carried out in this boarding school, will print young hafidz/hafidzah, which can be a superior national asset.

Keywords: Educational Programs, Character Building, Tahfidz Education

A. Introduction

The Qur'an is a guide to life for humans in the form of revelation from Allah SWT. for the Prophet Muhammad SAW. In language, the Qur'an means reading, meaning reading by believers. Then, in terms of the Qur'an, it is the word of Allah SWT. which was received by the Prophet Muhammad SAW. through the angel Gabriel which was conveyed gradually as a guide to life for all people, and

to achieve happiness in this world and the hereafter.¹ Someone who is willing to learn, memorize and even practice it, will get a great reward, and be given many virtues, such as bringing goodness, raising one's rank in heaven, being with noble and good angels, achieving intercession, achieving closeness. and the blessing of Allah SWT, as well as achieving calm and tranquility from Allah SWT.²

The Qur'an can be said to be "hudan li annas" (guidance for humans). The instructions in question are the Islamic religion which includes aqidah, worship and morals. These morals are the essence of religion, as the most important mission of the Prophet Muhammad Sallallahu Alaihi Wasallam. Morals can easily be a measure of a person's goodness by which he becomes an ideal human being.³

Memorizing the Qur'an can be interpreted as a very noble activity in the eyes of Allah SWT. Memorizing the Al-Qur'an will be very helpful in forming good character in each person. A person who has become a hafidz/hafidzah will be more protected in their morals, from the influence of promiscuity which causes moral degradation. When you memorize the Qur'an seriously and with a sense of devotion towards it, you will develop good character. The decline in morals caused by the continuing development of the times will be covered by the existence of a program to memorize the Al-Qur'an (Tahfidzul Qur'an). High discipline and sincerity in memorizing the Al-Qur'an will become a character that is inherent in every person who memorizes the Al-Qur'an. When memorizing verses from the Qur'an, there are also several things that must be taken into account, namely that memorizing the Qur'an is not the same as memorizing a book or dictionary, because reciting it requires fluency in the letters and correct recitation. So patience is needed, in order to become a hafidz/hafidzah who has strong memorization and good reading. Apart from that, in its implementation, a student who has entered the Tahfidz program is expected to be able to recite 30 juz. Therefore, the Tahfidzul Qur'an program also requires a plan or program that can develop students to be able to achieve the expected targets.⁴

Coaching is very important for the young generation to carry out as a first step in implementing character education, which basically aims to prepare a noble young generation.⁵ Good character in students will grow and develop with their capacity and commitment so that all their behavior is carried out in accordance with norms and has a direction in life that they want to achieve. Society also plays a role in developing children's character through their parents and environment.⁶ On this basis, it should be in line with a hafidz/hafidzah. Good character

¹Bachrul Ilmy, *Pendidikan Agama Islam*, (Bandung: Grafindo Media Pratama, 2008), hlm. 58

²Ahmad Mazyad, dan Adil Asy-Syady, *Nasihat Agama Untuk Muslimah Pencinta Al-Qur'an* (Jakarta: Darul Haq, 2018), hlm. 29-33

³ Abudin Nata, *Akhlaq Tasawuf*, (Jakarta: PT. Raja Grafindo Persada, 1997), hlm. 153.

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⁵Zubaedi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*, (Jakarta: Kencana, 2011), hlm.18.

⁶ Zubaedi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*, (Jakarta: Kencana, 2011), hlm. 143.

according to the teachings of the Qur'an is a collaboration between logic, attitude and inner purity which is an interaction of all human abilities, where commendable character is a form of appreciation of religious and moral values by avoiding negative behavior. Everything shows that in carrying out the character education process, the Qur'an has positive existential values that influence human personal character.⁷

Islamic boarding schools are a place that is able to make an important contribution to the process of transferring knowledge about Islam, Islamic traditions, the birthplace of ulama'-ulema', and a place for the formation of character values and the expansion of Muslim society.⁸ The Agung Alim Blado Batang Islamic Boarding School is a development of the Islamic Boarding School which was previously founded by K.H. Syahri Khudlori, was then developed by a Batang figure who was active in the cooperative sector, namely Ahmad Thohir. This Islamic boarding school was founded in 2008 with caretaker Ahmad Khaerun. The number of students when it first opened was around 75 students, including male and female students. And now the number of students has increased, reaching hundreds.

In the context of character development research based on the Tahfidzul Qur'an education program, the researcher chose the Agung Alim Blado Batang Islamic Boarding School as the research site. The rationale for choosing this Islamic boarding school is that the Islamic boarding school's capabilities and role in the Tahfidzul Qur'an education program owned by the Agung Alim Blado Batang Islamic Boarding School are expected to be able to integrate the memorization of the Qur'an with the character of the students so that between the two the next generation can providing stimulus and improving character and aligning morals with the students' memorizing the Qur'an, so that the formation of strong morals and morals becomes a barometer of Islamic knowledge amidst the process of dehumanization which is running very fast at the moment.

Based on the problems above, researchers are interested in carrying out a research study on "The Role of the Tahfidzul Qur'an Education Program in Developing the Character of the Students of the Agung Alim Blado Batang Islamic Boarding School". The author's interest in Qur'an-based character development in Islamic boarding schools is due to initial investigations found by researchers based on data from informants, the implementation of the Tahfidzul Qur'an education program by the Islamic boarding school and parents in developing the good character of students using the role of Tahfidzul Qur'an education.

B. Method

1. Types and Research Approaches

This type of research uses qualitative research with a phenomenological approach, namely an approach aimed at getting clarity on a phenomenon in

⁷Ulil Amri Syafitri, *Pendidikan Karakter Berbasis Al Qur'an*, (Jakarta: Rajawali Pers, 2012), hlm. 61.

⁸Azyumardi Azra, *Konteks Berteologi di Indonesia: Pengalaman Islam*, Cetakan I (Jakarta: Paramadina, 1999), hlm. 184 – 185.

normal situations and conditions. The phenomenological approach model also seeks to uncover, study and understand phenomena and their context.⁹

2. Data

Data sources are informants to collect research data. In a study, there are two sources of data, namely:

- a. Primary Data Sources, namely Kyai, and male/female students of the Agung Alim Blado Batang Islamic Boarding School.
- b. Secondary Data Sources

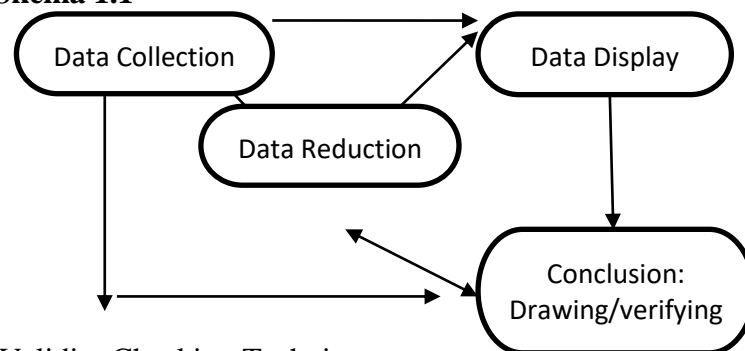
Secondary data sources were obtained from written sources in the form of books, Islamic boarding school documents, which researchers used to solve problems in this research, in order to obtain optimal results. Teknik Pengumpulan Data

To obtain objective and valid data, the author used several methods, namely: interview and documentation methods.

3. Data Analysis

In qualitative research, the data analysis used can be in the form of Huberman model data analysis, and Miles interactive, here is the picture:

Skema 1.1



4. Data Validity Checking Techniques

The technique for testing the validity of data in qualitative research is the triangulation technique, which is used to test the truth of research data. The triangulation technique is a technique for examining the validity of data by using other factors as data measuring tools.

C. Results

1) Tahfidzul Al Qur'an education

Etymologically, the word education is taken from the Greek "paedagog" which means school children who are accompanied and picked up by a servant. The servant is also called "Paedagogos". Meanwhile, in Roman language, another term for education is educate, which is moral improvement and also trains someone's intellect. This was said by Muhajir. There are many different

⁹ Haris Herdiansyah, "Metodologi Penelitian Kualitatif: Untuk Ilmu-Ilmu Sosial" (Jakarta: Salemba Humanika, 2012), hlm. 66

arguments in interpreting education. Even though there is no uniformity of meaning, education continues.¹⁰

In Fuad Hasan's book on "The Basics of Education", Crow and Crow identified that: "Education is a process that contains various kinds of activities that are suitable for individuals for their social life and help transmit customs and culture as well as social institutions from generation to generation."¹¹

Education is a person's effort in normal and orderly conditions to achieve learning conditions so that participants can improve their abilities in order to form spiritual strength, self-control, personality, intellectuality, moral nobility, and the skills needed by themselves and the general public.¹²

Ki Hajar Dewantara explains that "education is an effort to advance the child's character, mind and body, so that he can improve the perfection of the child's life in accordance with nature and society." Education is a step towards absolute freedom through two stages, this is what Paulo Freire said. . The first stage is the condition when humans are aware of the liberation they are experiencing, where humans try to educate each individual's personality in accordance with the values and norms of a society and culture so that it is better than before. The second stage is formed on the basis of the first stage and is likened to a cultural process that liberates individuals in society.¹³

In fact, the essence of education is the transfer (transmission) of culture which consists of science and technology (IPTEK), ethics, basic ideas and spiritual values as well as aesthetic values. And the entire transition occurs from generation to generation in every society or nation.¹⁴

Education is an effort to humanize humans, which is a process of human interaction with their environment and an effective and efficient way to provide experience and increase human potential.¹⁵

In education there is a process that always accompanies it, namely the learning process. Meanwhile, the meaning of learning is a person's process of learning (seeking knowledge). Viewed from psychology, learning can be interpreted as a process of changing behavior through interaction between humans and their environment to meet life's needs. Changes occur significantly in all aspects of daily behavior. This is because Tahfidzul Qur'an education must be in line with the character of the students.

Some experts provide the following understanding of learning:

- a. According to Sardiman A. M. learning is a series of physical and mental, psychophysical activities leading to the development of the human person as

¹⁰Tirtarahardja, Umar dan S.L. La Sulo, *Pengantar Pendidikan*, (Jakarta: Rineka Cipta, 2005), hlm.39.

¹¹Tirtarahardja,...hlm.40.

¹²Tirtarahardja,...hlm. 40-41.

¹³Din Wahyudin, dkk.,*Pengantar Pendidikan*, (Jakarta, Universitas Terbuka, 2009), cet.17, hlm. 3.3

¹⁴Din Wahyudin, dkk.,...hlm. 3.20

¹⁵Syafril dan Zelhendri Zen, *Dasar-dasar Ilmu Pendidikan*, (Depok: Kencana, 2017), hlm.79.

- a whole which includes three things, namely the elements of feeling, creativity and intention.¹⁶
- b. Drs. Slamet stated that "learning is the process of changing old behavior into new behavior universally carried out by individuals, so that they get the results of experience through interaction with their environment".¹⁷
 - c. Witherington in a book entitled Education Psychology states that "learning is the experience of changing a person's personality by expressing oneself as a new pattern of reactions in the form of habits, attitudes, intelligence, understanding and skills".¹⁸

On the basis of existing explanations, researchers conclude that learning is "a change that individuals make through interaction with their environment to change a person's behavior for the better".

Tahfidzul Qur'an comes from two different words, namely Tahfidz and Al Qur'an. The word Tahfidz comes from the wording hafidza - yahfadzu - hifdzan which means to memorize. Memorizing the basic word is memorizing.¹⁹ Abdul Aziz and Abdul Ra'uf define memorization as "the process of repeating something, either by reading or hearing". If a job is done continuously it will become memorized.²⁰ Meanwhile, the word Al Qur'an, etymologically comes from the Arabic word qa-ra-a, which means reading. Among the ulama, there are differences of opinion in defining the Qur'an. This cannot be separated from every function of the Al Qur'an itself. Then the researchers integrated the memorization program with the character of the students, so that there would be positive results between the memorized values of the Qur'an and the behavior of the students.

The Tahfidzul Qur'an education program itself has the meaning of a program or activity for memorizing the Al Qur'an with "mutqin" (very good memorization) both memorizing its verses and the meaning contained in the Al Qur'an which can make it easier for the memorizers to deal with it. various life problems. Therefore, always include the Qur'an in your heart so that it is easy to implement in everyday life.²¹

2) Character Development

Character development can be achieved through a long-term learning process by developing two important aspects, namely scientific thinking and basic learning skills. The ability to think scientifically is driven by students' high curiosity, they enjoy observation and exploration and can review themselves to determine their potential in developing strong characters.²² Based on research, the

¹⁶Syaiful Bahri Djamarah, *Prestasi Belajar dan Kompetensi Guru*, (Surabaya: Usaha Nasional, 1994), hlm. 21

¹⁷ Syaiful Bahri Djamarah, ...hlm. 22

¹⁸ Syaiful Bahri Djamarah, ...hlm. 87

¹⁹ Mahmud Yunus, *Kamus Arab-Indonesia...*, hlm. 105

²⁰ Abdul Aziz Abdul Rauf, *Kiat Sukses Menjadi Hafizh Qur'an Da'iyah...*, hlm. 49

²¹ Dwi Surya Atmadja, dan Fitri Sukmawati, "Upaya Mengembangkan Kemandirian Belajar melalui Bimbingan Klasikal Pada Siswa Kelas XI IPS 1 SMA NEGERI 6 Pontianak", (Pontianak, 2017).

²² Purwa Atmaja, *Psikologi Kepribadian dengan Perspektif baru* (Yogyakarta: Arruz Media, 2013), hlm. 94

Modern Al Qur'an Islamic Boarding School in Blado has implemented religious character values in attitude, discipline that reflects orderly behavior and compliance with existing regulations in the Islamic boarding school, hard work that shows the seriousness of the students in memorizing the Qur'an and muraja'ah, as well as the responsibility to maintain memorization in a muraja'ah manner every day.

In various literature, character can be said to be a habit that a person does repeatedly in a state of awareness and understanding that will make him a character. Genes are only a determining factor. If one hundred percent of a person's character is formed because of their parents' inheritance, then a better character cannot be developed again. Apart from genetic factors, the environment also influences the process of change in forming better character, such as the social environment and the child's own relationships. This means that adults or other people around the child also have a big role in the child's life.²³ Character is all aspects of the whole human being, a combination of the inner (psychic) and the outer (physical), to form one psychophysical unity. Thus, character is not static, but is always dynamic and continues to change.²⁴

In Islam, the existence of genetic factors is also recognized. Evidence of Islam's recognition of genetic factors can be seen from the hadith of Rasulullah SAW, in essence that a man who marries a woman must be based on four things, namely her wealth, her beauty, her lineage and her religion. And choose the religion so that you will be lucky. However, only a few Muslims marry women because of their religion. In reality, many Muslims marry women because of the three factors above apart from religion. It could be due to hereditary factors for the reason of gaining position and honor to improve his lineage.²⁵

In the past, Arab society had a tradition where husbands ordered their wives to have intimate relations with other men in high positions, with the aim of having offspring who would become respected people. Or the habit of a father forcing his daughter to do the same thing for the same purpose. Like previous people in Java, who felt very proud if their daughter became a concubine for the king. This was because they could change their descendants who were originally just ordinary people into noble descendants. This is what led to the tradition of women proposing to men first in the Minang area. It is noble and popular men who are the choice of women's parents to become their sons-in-law.²⁶

There are also those who state that the most important factor in character development is the thoughts that shape a person's mindset based on their life experiences which influence behavior in every action. If this is in accordance with the principles of truth as a whole, then the behavior or character that is formed will be better.²⁷

²³Abdul Majid dan Dian Andayani,...hlm. 17-18

²⁴Kartini kartono, *Teori Kepribadian* (Bandung: Mandar Maju, 2005), hlm. 62

²⁵Abdullah Munir, *Pendidikan Karakter: Membangun Karakter Anak Sejak dari Rumah*. (Yogyakarta: Pustaka Insan Madani, 2010), hlm. 6

²⁶Abdullah Munir,...hlm. 7-8.

²⁷Abdul Majid dan Dian Andayani,...hlm. 17

There are several factors that influence character development. Therefore, experts divide it into 2 aspects, namely internal and external.²⁸ The character here is in line with Tahfidz learning at the Agung Alim Blado Batang Islamic Boarding School which is not only able to memorize, but must be able to align the good values of the Qur'an with the character within the students.

D. Discussion

1) Tahfidzul Qur'an Education Program at Islamic Boarding Schools

The Tahfidzul Qur'an education program itself has the meaning of an Al Qur'an bil ghoib program using the mutqin method (strong memorization) of Al Qur'an verses and understanding their meaning to avoid various kinds of life problems experienced, the Qur'an as well Always keep it in your heart so that it makes it easier for anyone to carry it out. Activities that can support character development in Tahfidzul Qur'an education include tahsinul Qur'an (making the reading of the Qur'an more precise according to existing rules), khatm Al Qur'an (khataman binnadzor with or without any listening) once a month, tashih Qiro'ah Al Qur'an (program to justify reading), tahfidz Santri Salaf / Takhasus (only required to focus on memorizing the Qur'an), tahfidz Santri Formal (non Takhasus).

The programs that are already running at the Agung Alim Blado Islamic Boarding School are very supportive in developing the character of each student. Because the discipline required in tahfidzul Qur'an instills a positive attitude needed in everyday life. A santri who is in a formal school and is in a formal school will be trained in how to divide his time. They must be smart in dividing their time for school assignments and also preparing their memorization or muroja'ah. The Formal Tahfidz Santri (non Takhasus) program system at the Agung Alim Blado Islamic Boarding School is that every student who lives at the Agung Alim Blado Islamic Boarding School is not only dedicated to struggling with the Qur'an bil ghoib, but also to memorize the Qur'an and then take formal education such as MTs, and equivalent package C / equivalent to high school, according to a predetermined schedule. The aim of having a student who memorizes and then goes to formal school is to produce intelligent and intellectual students.

Then from the conclusion above, according to the researcher, that the Education Program in the role of Tahfidzul Qur'an education is in accordance with the theory of Dwi Surya Atmadja and Fitri Sukmawati in their journal entitled "Efforts to Develop Learning Independence through Classical Tutoring in Class XI IPS 1 SMA NEGERI 6 Pontianak" in chapter two explains that in carrying out the Al-Qur'an Tahfidz education process, a special program is needed to create a strong character in memorizing the Al-Qur'an. The programs implemented should be able to develop students to adopt mahmudah morals and avoid mazmumah morals. So that students are accustomed to prioritizing good morals and being independent in their daily activities.

²⁸Heri Gunawan, *Pendidikan Karakter: Konsep dan Implementasi ...*, hlm. 19-22

The schedule for memorizing deposits or muraja'ah for students makes it easier to achieve the targets they set. Students who memorize are also supported by the presence of their respective religious teachers. The examining ustadz/ustadzah who always guide the students increase the enthusiasm of the students. Then the researchers concluded that the formal tahfidz program for students was targeted for a period of 4 years with 7 and a half a year. However, even though there are existing targets, the boarding school still looks at a child's abilities. Whether capable or not. All the kyai who accompany them and then motivate the students to be more active in memorizing and use their time as best as possible to increase their memorization deposits, will be a special encouragement for the students in memorizing the Al-Qur'an. The students usually gather in the hall or mosque waiting for the ustadz or kyai who will accompany the students to learn to recite the Koran fluently or memorize it.

Then according to the researcher, the Formal (non Takhasus) Santri tahfidz program in Tahfidzul Qur'an education is in accordance with Amin Hamidi's theory in his thesis entitled "Management of the Al-Qur'an Tahfidz Program at Takhasus Ma'arif Madrasah Ibtida'iyah (MI) Nu'Pedan, Klaten Regency" in chapter two which explains that formal students do not only memorize the Al-Qur'an, but also undergo formal education with the aim of being able to produce intelligent tahfidz.

Then, in terms of the Tahfidz Santri Salaf (Takhasus) program, it can be interpreted as students who specifically participate in Pondok activities. Takhasus (salaf) students are only required to focus on memorizing the Al-Qur'an without being distracted by activities outside the Islamic boarding school. Tahfidz for salaf students can be said to be a special program in Islamic boarding schools. His daily time is devoted to memorizing the Al-Qur'an without implementing it

Based on this conclusion, according to the researcher, the Tahfidz Salaf program in Tahfidzul Qur'an education is in accordance with Amin Hamidi's theory in his thesis entitled "Management of the Tahfidz Al-Qur'an Program at Madrasah Ibtida'iyah (MI) Takhasus Ma'arif Nu Pedan, Klaten Regency " in chapter two explains that students who take part in the Tahfidz Santri Salaf (Takhasus) program are required to focus on memorizing the Al-Qur'an without being distracted by activities outside the boarding school. Specifically memorize the Al-Qur'an without carrying out other activities. So it is hoped that students who take part in the Takhasus program can achieve the targets determined by the Islamic Boarding School.

2) The role of Tahfidzul Qur'an education in developing the character of students

The process of building character can be achieved through a long-term learning process by thinking far into the future, having clear targets and high enthusiasm to make them happen, balanced with work of high value, especially in basic learning skills. Supported by his hobby of observation and exploration so that he can develop a strong character.

According to researchers, the character development process in the role of Tahfidzul Qur'an education is in accordance with Purwa Atmaja's theory in his

book entitled "Personality Psychology with a New Perspective" in chapter two explains that the development process is an effort carried out consciously in order to create a good personality, it can be in terms of formal education or not.

Then in terms of the form of the santri's character, what is meant is all aspects of the whole human being, a combination of the inner (psychic) and the outer (physical) aspects, to form one psychophysical unity. Thus, character is not static, but is always dynamic and continues to change.

Meanwhile, from the interviews that have been carried out, it can be concluded that the role of Tahfidzul Qur'an education has a very important influence in shaping the character of students in their lives, such as sincerity, honesty, fairness, tawadhu', courage, patience and holding back anger and discipline. Learn from activities at Islamic boarding schools where everything is arranged, so that the students are used to carrying out positive activities. All activities are scheduled. That way, students have a disciplined character.

According to researchers, the character of the students is in accordance with Kartini Kartono's theory in her book entitled "Personality Theory" in chapter two which explains that character is not static, but is always dynamic and continues to change according to the environment, habits and rules around it. So it is hoped that students can have good character and always update it all the time.

E. Conclusion

The educational program needed to create a strong character in a student who memorizes the Al-Qur'an, then in the role of Tahfidzul Qur'an education at the Islamic boarding school studied, a special program is needed. The programs implemented should be able to develop students to adopt mahmudah morals and stay away from mazmumah morals. So that students are accustomed to prioritizing good morals and being independent in their daily activities. In its implementation, the Santri Formal Tahfidz (Non Takhasus) program in Tahfidzul Qur'an education is not only a process of bil ghoib. However, they also take formal education at both middle and high school levels, with the aim of being able to produce tahfidz who are highly knowledgeable and have memorized the Qur'an.

The tahfidz salaf program at the Tahfidzul Qur'an education at the Agung Alim Blado Batang Islamic Boarding School, in its implementation, students are required to focus on memorizing the Qur'an without being interrupted by activities outside the boarding school. All the specified time is devoted to memorizing the Qur'an alone without studying other knowledge or other work. So it is hoped that students who take part in the Takhasus program can achieve the targets determined by the Islamic Boarding School. The role of Tahfidzul Qur'an education in developing the character of the students of the Agung Alim Blado Batang Islamic Boarding School, namely: a) The process of character development in the role of Tahfidzul Qur'an education at the Agung Alim Blado Batang Islamic Boarding School in its implementation is in accordance with the meaning of the development process itself, namely a conscious human effort to guide and direct the personality and abilities of children, both in formal and non-formal education; b) The role of Tahfidzul Qur'an education is very important to control the characteristics of students so that they behave in accordance with the

values of the Qur'an. Such as sincerity, honesty, fairness, humility, courage, discipline and patience.

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