

## **EFFECTIVENESS OF APPLICATION OF TAHFIDZ AND TAKRIR METHODS IN IMPROVING THE MEMORIZATION OF THE AL-QUR'AN OF STUDENTS AT BOARDING SCHOOL ZAWIYATUL HUFFAZH QUR'AN MEMORIZING COTTAGE MEDAN**

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### ***Abstract***

#### **Keywords:**

*Application Of Tahfidz And Takrir  
Methods In Improving The  
Memorization Of The Al-Qur'an*

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*This research is motivated on the basis of an instilling of religious character values which is a way for a person or institution to instill religious character values in students by using a good method. This study aims to determine: (1) how the religious character of the students of SMPIT Al-Munadi Medan, (2) what religious character values are developed at SMPIT AL-Munadi Medan, (3) what supporting factors can increase the religious character of the students of SMPIT AL-Munadi Medan, (4) what are the supporting factors that can improve the religious character of the students of SMPIT AL-Munadi Medan*

*This research is a field research or field research, with the type of qualitative research. In the research that the author did, the research subjects taken as research sources were the principal, student representatives, teacher staff and students. The data collection technique uses the method of observation, interviews, and documentation.*

## **INTRODUCTION**

The position of Islamic religious education teachers is very high in Islam and the realization of Islamic teachings so the job or profession of an Islamic religion teacher is no less important than a teacher who teaches general education. In recent years, character education has become an important thing in the world of education, which is related to the phenomenon of moral depression that is growing and diverse in society and in the government environment. Crime, injustice, corruption, violence against children, and human rights violations are evidence of the identity and identity crisis in Indonesia.

In an effort to achieve national education goals, the Indonesian government has been trying to launch the "Cultural Education and National Role" movement since 2010. Culture and the National Role To achieve maximum results from the national education movement, it is necessary to take systematic and affirmative action because this action builds intelligence in children's emotions.

Character can be interpreted as moral behavior and character so that the character of a nation is identical to the character of the nation. A nation with character is a nation with good character. On the other hand, a nation without character is a nation that does not have standards of norms and good behavior. Thus, character education is a genuine effort to understand, shape, and grow ethical values, both for oneself and for all citizens as a whole. According to Heri Gunanawan, personality is the character, character, morals, and character of a person which is the result of assimilation of various good qualities that are used as the basis for ideas, thoughts, and actions. Furthermore, the character is the attitude of God Almighty towards himself, others, the environment, and the nation through thoughts, attitudes, feelings, words, and actions based on religious norms, laws, customs, culture, and traditions. Noble morals are human beings who know their potential with values such as thinking, self-confidence, rationality, logic, healthy lifestyle, responsibility, knowledge, sincerity, honesty, motivation to sacrifice, courage, faith, honesty, commitment, honesty, patience. , humility, critical, analytical, creative, innovative, independent, and other values. Every human being also has the awareness to do everything possible and succeed and can work according to his abilities and consciousness.

Meanwhile, according to Moss. Siamsi, Abud Farhan, and S. Saad, among the students' expected characters, are: "be honest, generous and honest (generous), take care of yourself, Iffa (stay away from things that are not good and cannot be understood)", good manners in speech and behavior, shining (responsible for the truth), frugal, upholding justice, good parents, zuhud patience, qana'ah, visiting the sick, gratitude, amar ma'ruf nahi munkar, mutual cooperation, jihad, shame , forgive, spread kindness and greetings and sincerity. It is hoped that the characters mentioned above will be found in the personality of each student because they will bring positive things to each person and society as a whole. From some of these views, it can be concluded that character education is a way of thinking in everyday life and a character values education system that aims to shape the child's personality so that he can work together with all components. Public. Furthermore, Ratna Megawangi emphasized that "This character education is the most effective way to shape one's behavior that meets or refers to the standard of moral values, where all groups of society recognize these true values. The purpose of learning is to succeed in learning. In addition, which is no less important is another goal, how to achieve or form a positive character for the person himself. The world of education plays an important role in shaping the character of students to prepare themselves for a better future.

The ideal concept that an educator must have is an understanding and planned effort to create a learning atmosphere so that students can interact actively in developing their potential through strength, self-control, personality, intelligence, nobility, and skills needed for themselves, society, nation. and country. However, the obstacles faced by educators at this time include the problem of teachers not fully ensuring character values that are by the subjects that will be effective and the lack of character and moral education in interacting with students and teachers.

## **THEORETICAL BASIS**

### **Cultivating Character Values**

Cultivation is the process (action or method) of instilling which means how a teacher's efforts to instill values in this case are the values of character education in their students based on an understanding of different learning conditions.

The cultivation of character values in the learning process is carried out in an integrated manner. What is meant by integrated character values in the learning process is The introduction of values, facilitating the acquisition of awareness of the importance of values, and the internalization of values into the behavior of everyday learners through the learning process that takes place both inside and outside the classroom on subjects. Basically, learning activities, in addition to making students master the targeted competencies (materials), are also designed and carried out to make students recognize, realize or care, and internalize values and make them behave.

The implementation of the cultivation of character values does not only involve teachers and students, but all related components in the field of education participate in carrying out the cultivation of character values. The community is also involved in the implementation of the cultivation of character values. The community in the school environment is a supporting factor for the success of character education. With a society that is honest, disciplined, and adheres to human values, it can set an example for children.

Value comes from the Latin *Valare* which means useful, capable of being empowered, valid, so that value is defined as something that is considered good, useful and most correct according to the beliefs of a person or group of people. Value is not an easy thing because value is something abstract that causes different perspectives in understanding and interpreting values. This difference is natural because everyone has their own theoretical and analytical point of view. In simple terms, value can be defined as the price someone gives to something. The price is an affectual price concerning the affective world of humans. That is, values are standards for a person's attitudes and activities.

Character is developed through the knowledge stage of knowing, acting, towards habits (*habit*). Character is not limited to knowledge. Someone who has knowledge of goodness is not necessarily able to act according to his knowledge if he is not trained to do that goodness, character is not limited to knowledge. Character goes deeper, reaching into the realm of emotions and habits of the self. Thus, a good character component is needed, namely moral knowing or knowledge about morals, moral feelings or feelings about morals and moral actions or moral actions.

### **Character Education Goals**

Character education aims to make someone good and smart. In the history of Islam, the Prophet Muhammad also emphasized that his main mission in educating humans is to strive for the formation of good character. In simple language, the purpose of education is to change people to be better in knowledge, attitudes, and skills. Character education is

moral education that touches the cognitive, affective, and psychomotor domains. Character education touches on the deep elements of knowledge, feelings, and actions. Character education unites the three elements, namely aqidah, worship, and muamalah. The language of monotheism is commonly referred to as Iman, Islam, and Ihsan. The three elements must be unified and integrated in the student's soul, so that the morals that are incorporated are based on faith, Islam, and sincerity.

### **Character Education Function**

That character education has a very good function for our lives and our nation. With character education, we can behave well, in accordance with existing rules. With such a basis, we will grow up to be good citizens and in the future, it is hoped that we will be able to bring our nation and country forward to a better progress process.

### **Character Education in Islamic Perspective**

In general, the character in the Islamic perspective is divided into two, namely noble character and despicable character, noble character must be applied in the life of every Muslim. The implementation of character in Islam is concluded in the person of the Messenger of Allah, in the person of the Apostle, sowing noble and noble moral values.

### **Goals of Character Education**

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## **RESEARCH METHODS**

This research is a qualitative research, because prospective researchers see the nature of the problem under study can develop naturally according to conditions and situations in the field. In this study, prospective researchers try to make in-depth and comprehensive observations of the symptoms and phenomena that occur in the field, and the data disclosed is not in the form of numbers but in the form of words.

Qualitative research method is a systematic research method used to examine an object in a natural setting without any manipulation in it and without any hypothesis testing, with natural methods when the research results are not expected to be generalizations based on quantity measurements, but meaning (in terms of quality). ) of the observed phenomena. So the most appropriate research approach is to use qualitative research. So that all parts of the research study can be observed completely. Research goes directly to the field to get the two desired data, so that the data feels clearer. Researchers produce descriptive data in the form of words, written, pictures and not numbers or spoken.

## **DISCUSSION**

Based on the research results, character education at SMPIT Al Munadi Medan includes several programs, namely through habituation programs, religious programs, self-development programs, scouting programs and also related to love for the homeland. In the morning, when students enter school, they shake hands with the teachers in front to foster an attitude of caring for one another. And between teachers and students must smile, greet, greet and shodaqoh this is done every Friday which is a habit from school. And can be called the character of goodness.

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## **DISCUSSION**

Based on the research results, character education at SMPIT Al Munadi Medan includes several programs, namely habituation programs, religious programs, self-development programs, scouting programs and also related to love for the homeland. In the morning, when students enter school, they shake hands with the teachers in front to foster an attitude of caring for one another. Teachers and students must smile, greet, greet, and shodaqoh this is done every Friday which is a habit from school. And can be called the character of goodness. Then at school, the character is also told about caring for others, this will respect the elders at school, therefore this is important and can be lost if it is not formed from daily habits. Student behavior also has indicators or values of sincerity in helping others, schools, friends and others. Here also have 4S, namely smile, greeting, greeting, alms. We don't care about the value of giving charity, the important thing is sincerity.

This is following what was expressed by Agus Kholidin stating that this is very important for character education in schools because character education fosters traits that guide students to what is good. Even from the Islamic point of view, character equals morality, while morality from the Islamic point of view is personality. Researchers can see that the cultivation of religious character values in SMPIT Al-Munadi students is the cultivation of religious character values, it is very important to develop ethical values such as honesty, hard work, independence, responsibility, social care, discipline, care for the environment, creativity, and understanding.

This is very important for character education in schools, because character education fosters traits that guide students to what is good. Even from the Islamic point of view, character equals morality, while morality from the Islamic point of view is personality. This is following what was expressed by Siti Muniroh entitled "Instilling the Values of Religious Character in Students at SMP Negeri Bukateja Purbalingga Regency" stating that the instilling of religious character values in students at SMP Negeri 3 Bukateja is carried out through religious activities that are carried out regularly, namely in the form of cultivating 5S and shaking hands while kissing the teacher's hand, tadarus al-Qur'an, zuhur prayer in congregation, healthy Friday infaq, Friday prayer together and reciting an-nisa, praying together (istighosah), and commemorating Islamic holidays.

From the observations made by the researchers, the researcher can also see that the supporting factors in inculcating the character of discipline and responsibility are the existence of school rules and additional activities from the school so that students become accustomed to implementing them in everyday life and in children can support the process. implementation of internalization. Because when in his soul he feels happy to do an activity, the activity easily enters the soul of the child. Therefore, continuous refraction is needed to be accompanied by example so that the activities carried out are not in vain from all the activities carried out.

This is in accordance with what Askal Munir stated that factors that support the quality of education to increase such as the leadership of the principal who can protect and direct teachers to carry out the educational process well and support from parents, so even though we at school have tried to make our students smart but if there is no support from parents it can not also be done. So there must be cooperation between teachers and parents. From the observations that the researchers made, the researchers also saw that the inhibiting factors from within the students were different so the coaching process carried out by the teachers sometimes did not go well with students who could understand and do well. The coaching and the presence of students who do not understand cannot carry out the coaching properly.

This is by what was expressed by Umul Azizah, namely the lack of awareness in students when carrying out an activity of inculcating religious values, some students look not serious, and often disturb their friends so that the concentration of other students end up splitting the lack of attention and seriousness of children in carrying out programs activities result in the activities carried out cannot run properly and properly.

## CONCLUSION

Character education at SMPIT Al Munadi Medan includes several programs, namely habituation programs, religious programs, self-development programs, scouting programs, and also related to love for the homeland. Here also have 4S, namely smile, greeting, greeting, shodaqoh. The process of inculcating character values that must be applied to students is exemplary, discipline, habituation, and creating a conducive atmosphere.

There are 7 planting of character values that have been implemented by the Integrated Islamic School Network (JSIT), namely: (1) Salimul Aqidah (clean faith): (2) Shohihul worship (Worship).

correct): (3) Matinul Khuluq (Mature personality (4) Qodrun Alal Kasbi (Independent): (5) Mutsaqqoful Fikri (Knowledgeable and intelligent): (6) Mujahidun Linafsihi (Disciplined and Serious): (7) Munazhzhom Fi Syu'nihi (Careful and orderly).

The inhibiting factors for instilling religious character values in students at SMPIT Al-Munadi Medan consist of 7 of them: (1) There is additional learning regarding religious characters, namely BPI (Islamic Personal Development) in collaboration with JSIT (Integrated Islamic School Network) and the value has been set. -religious character values; (2) An educator is a teacher who conveys knowledge and has an important role in education and learning as well as providing value, character and moral education to students; (3) The role of parents who are enthusiastic in helping their children to provide motivations that make children more enthusiastic in going to school; (4) Facilities and infrastructure that support teaching and learning activities; (5) Availability of excellent learning media; (6) The condition of children who are enthusiastic about learning, enthusiastic and ready to learn; (7) Have good activity management; (8) There is a commitment from the principal, teachers and students themselves.

Factors Inhibiting the Instilling of Religious Character Values in Students at SMPIT Al-Munadi Medan consist of 7 of them: (1) Different family background conditions so that it is impossible for all parents to instill religious character values in their children at home; (2) The psychological state of students who are difficult to accept learning well; (3) Lack of adequate media in schools so that in the learning process children's interest is reduced; (4) The potential for both interests, motivations, conditions, problems, attitudes, and understandings that students have are all different; (5) Lack of responsive and creative students in participating in activities; (6) In the management of activities tend to be less coordinated; (7) There is no cooperation between school principals, teachers, and students as well as from the parents of the students themselves.

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