

## **BUILDING NATION CHARACTER THROUGH TAHFIZ PROGRAM IN SMP IT AL ANIS KARTASURA**

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**Abstract**–Character education is an effort to fortify and improve the noble and fundamental values of life so as to build a person with a distinctive or special character. It also seeks to build harmonious relationships between a person with family and society in undergoing the role of character education on a collective basis. Furthermore, a range of methods is employed to conduct such an education, including through the program of Qur'an memorization or known as tahfiz. This study aims to find the relevance of the program in fostering the noble character of the nation. It used a qualitative descriptive approach, with observation and in-depth interviews as data collection methods. The data analysis technique was the inter-method comparative analysis, which was applied in memorizing the Qur'an. This study was conducted at SMP Al-Anis Kartasura, Central Java, Indonesia. The study found there are various methods for memorizing the Qur'an, such as Yanbu'a, Tikrar, Muri-Q, and Qira'ati. The characters instilled in the program include religious, disciplined, trustworthy, curios, bibliophilic, responsible, creative, appreciative, and friendly/communicative.

**Keywords:** *Islamic education, character education, national character, Quran memorization*

**Abstrak**–Pendidikan karakter merupakan salah satu upaya dalam rangka menguatkan dan mengembangkan nilai-nilai kehidupan yang luhur dan penting sehingga menjadi kepribadian yang khas atau khusus yang dimiliki dalam diri seseorang. Pendidikan karakter juga berusaha untuk membangun hubungan yang selaras dengan keluarga dan masyarakat dalam memerankan tanggungjawab pendidikan karakter secara bersama. Pendidikan karakter dilakukan melalui berbagai cara, antara lain melalui proses menghafal al-Quran. Penelitian ini bertujuan untuk mencari keterkaitan proses menghafal al-Qur'an dapat membentuk karakter luhur bangsa Indonesia. Penelitian menggunakan pendekatan deskriptif-kualitatif. Metode pengumpulan data dengan

*metode observasi langsung dan wawancara. Analisis data dengan komparasi antarmetode yang diterapkan dalam menghafal al-Quran. Penelitian dilakukan di SMP Al-Anis Kartasura Surakarta. Penelitian ini menyimpulkan bahwa terdapat berbagai metode menghafal al-Qur'an, diantaranya adalah Yanbu'a, Tikrar, Muri-Q, Qira'ati. Adapun karakter yang dapat dibentuk dari menghafal al-Qur'an ada sembilan karakter yaitu karakter religius, disiplin, jujur, rasa ingin tahu, minat baca tinggi, tanggung jawab, kreatif, menghargai prestasi oranglain, dan karakter bersahabat.*

**Kata Kunci:** *pendidikan Islam, pendidikan karakter, karakter bangsa, menghafal A-Quran*

## **A. Introduction**

Character Education is a tool to improve the quality of the nation and state. Furthermore, one of the characters of the Indonesian nation was modest in living a life, both in terms of appearance, attitude and behaviour so there is a harmony and peace in life as reflected in Taufik Ismail's poem entitled "Kami Muak dan Bosan." The poem expresses that in the past, people were honest, trustworthy and more concerned with kinship and familiarity instead of personal interests. Basically, people affectionately co-existed with each other as well as promoted politeness, courtesy and tolerance based on the steadfastness of the Faith. The poem was even viral in social media after it was published on January 22, 2018.

Yet the characters of the nation are steadily deteriorated by various factors including the decline of religious understanding, globalization and hedonic lifestyle that have dissociated the nation from the core values of modesty, trustworthiness, harmonious, tolerance and patriotism. It is indicated by the increasing number of crimes, i.e., murder, theft, robbery, and corruption. In the 2009 Corruption Perceptions Index (IPK), Indonesia was ranked 111 out of 180 countries, meaning there is a high level of perceived corruption. Dozens of governors were deposed due to corruption, hundreds of regents and mayors were trapped by the allure of money, and even the state minister and supposedly trustworthy prosecutor were also ensnared in bribery cases.<sup>1</sup>

The propensity of immoral younger generation indicates the backwardness of the nation. Free-sex and drugs abuse seem to be

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<sup>1</sup>Imam Suprayoga, *Pengembangan Pendidikan Karakter*, (Malang: UIN Maliki Press, 2013), p. iv.

unbridled, leading to various immoral acts, i.e., theft, brawl and murder. A survey carried out by the Adolescent and Reproductive Rights Protection of BKKBN reported 63% of youth people had committed pre-marital sex.<sup>2</sup> Recently, a student in Sampang Madura deliberately murdered a teacher who gave him an advice. It is obvious that the national character is in decline in which students begin to disrespect their teachers. The younger generation as the successor of the nation becomes a hedonist generation that is addicted to games rather than to scientific knowledge for pursuing a bright future.

Recognizing the phenomenon on these days, character education certainly becomes a crucial discourse. Character education is actually contained in the description of education stated in the Law of National Education System of the Republic of Indonesia No. 20 of 2003 that education is conscious and well-planned effort in creating a learning environment and learning process so that learners will be able to develop their full potential for acquiring spiritual and religious strengths, develop self-control, personality, intelligence, morals and noble character and skills that one needs for him/herself, for the community, for the nation, and for the State. Spiritual and religious strengths are underlined firstly due to its role in the advancement of education, particularly in moral and noble characters as well as the inculcation of values and norms, and are considered relevant to the understanding and goal of Islamic education. Moreover, Chapter II Article 3 of Law No 20 of 2003 states the National Education functions to develop the capability, character, and civilization of the nation for enhancing its intellectual capacity, and is aimed at developing learners' potentials so that they become persons imbued with human values who are faithful and pious to one and only God.<sup>3</sup>

Character education has also been incorporated in the outline of the description of Islamic education. Islamic education is the process of conveying information by educators to learners as an effort to build persons who are faithful pious to God; realize the position, duties, and functions of life in this world, both as servant and Caliph of Allah; who are able to maintain good relations with God, others and society; and have compassion to the nature and have responsibility before God.<sup>4</sup>

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<sup>2</sup>Dharma Kusuma, *Pendidikan Karakter (Kajian Teori dan Praktik Sosial)*, (Bandung: PT: Remaja Rosdakarya, 2011), p. 3.

<sup>3</sup>Maksudin, *Pengembangan Metodologi Pendidikan Agama Islam Pendekatan Dialektik*, (Yogyakarta: Pustaka Pelajar, 2015), p. 57.

<sup>4</sup>Mohammad Daud Ali, *Pendidikan Agama Islam*, (Jakarta: PT Raja Grafindo

Islamic education emphasizes on the noble character education that is fostered through good and tranquil advices so as to realize and promote the goodness and love to the homeland of Indonesia.<sup>5</sup>

Decades ago, one of the most prominent figures in the educational sphere, K.H. Ahmad Dahlan, suggested the educational progress will be attained if education is returned to the educational system based on the values contained in the Qur'an and Sunnah.<sup>6</sup> The process of building the national character must be commenced from the recognition of the values of faith—which refers to the Qur'an and Sunnah—as the basis of living in Indonesia. The Qur'an is a right clue for mankind that will lead them to the straight path. It is revealed in Surah Al-Isra' as follows:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ۙ

Meaning: “Indeed, this *Qur'an* guides to what which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward” (Surah Al-Isra' [17: 9])<sup>7</sup>

Currently, the program of memorizing the Qur'an becomes a featured program in Islamic education-based schools with a full day system. In general, the integrated Islamic full day schools offer an effectiveness and efficiency in the process of promoting Islamic characters.<sup>8</sup> The program of memorizing the Qur'an is commonly known as tahfiz. Tahfiz is an Arabic word which means “to memorize”, the effort to learn or experience something so as to remember it exactly.<sup>9</sup> Meanwhile, the term of tahfiz in this context is the process of memorizing the Qur'an by reading it in accordance with the rules of tajweed repetitively and continuously, by listening to one's own memorization or memorization of others, and then repeats it from every

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Persada, 2010), p. 181.

<sup>5</sup>Abudin Nata, *Kapita Selektta Pendidikan Islam*, (Bansung: Angkasa, 2003), p. 59.

<sup>6</sup>Ahmad Syar'i, *Filsafat Pendidikan Islam*, (Jakarta: Pustaka Firdaus, 2005), p. 112.

<sup>7</sup>Muinudinillah Basri, *al-Qur'an al-Kalimah The Legacy*, (Surakarta: Pustaka al-Hanan, 2015), p. 283.

<sup>8</sup>Mohamad Ali, *Pasang Naik Pendidikan Islam*, (Surakarta: Solopos, 2017), p. 6.

<sup>9</sup>Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2005), p. 381.

page that has been memorized until finally able to recite verse-by-verse without reading the Qur'an.<sup>10</sup>

Tahfiz program is contained in the Graduate Competence Standard or *Standar Kompetensi Lulusan* (SKL), namely the ability to read the Qur'an and memorize certain verses. Meanwhile, the Regulation of the Ministry of Education (*Permendiknas*) No 23 of 2006 on the components and scope of Islamic education stipulates the SKL of Islamic Religious Education in the secondary schools (SMP/MTs) includes the studies of the Qur'an, Aqidah Akhlaq, Jurisprudence/Fiqh and History of Islam/Tarikh Islam.<sup>11</sup> Studies of the Qur'an are substantial since it is the primary source as the basis and for the on-going process of Islamic education.<sup>12</sup> K.H. Ahmad Dahlan once claimed that the progress of Islamic education will be attained if Islamic education is returned to the system of learning the Qur'an and Sunnah.<sup>13</sup> The Qur'an is the sacred Word of Allah revealed to Prophet Muhammad through the intermediary of the Archangel Gabriel Muhammad, in Arabic language, and narrated by an overwhelming number of people,<sup>14</sup> as well as to perfect previous scriptures, hence whoever reads the Qur'an will be rewarded since it is a worship and good deed, and whoever memorizes it will receive various glories.<sup>15</sup>

The process of memorizing the Qur'an requires an appropriate method to accelerate learners in memorizing the Qur'an in a shorter time. Learning methods are employed to support the more interactive, attractive, effective and efficient learning process.<sup>16</sup> Several methods have been implemented in Indonesia, including *Yanbu'a*, *Qiro'ati*, and *al-Baghdadi* method. Moreover, in its advancement, several new methods are introduced, i.e., *Ummi*, *Muri Q*. These methods are

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<sup>10</sup>Amjad Qosim, *Hafal al-Qur'an dengan waktu sebulan*, (Surakarta: Qiblat Press, 2008), p. 108.

<sup>11</sup>Maksudin, *Pengembangan Metodologi Pendidikan Agama Islam Pendekatan Dialektik*, p. 57.

<sup>12</sup>Jasa Ungguh Muliawan, *Ilmu Pendidikan Islam: Studi Kasus Terhadap Struktur Ilmu, Kurikulum, Metodologi dan Kelembagaan Pendidikan Islam*, (Jakarta: Rajawali Pers, 2015), p. 16.

<sup>13</sup>Ahmad Syar'i, *Filsafat Pendidikan Islam*, (Jakarta: Pustaka Firdaus, 2005), p. 112.

<sup>14</sup>Sudadi, *Pengantar Studi Islam*, (Yogyakarta: Mediaterra, 2015), p. 32-33.

<sup>15</sup>Jasa Ungguh Muliawan, *Ilmu Pendidikan Islam: Studi mengenai Struktur Ilmu, Kurikulum, Metodologi dan Organisasi Pendidikan Islam*, (Jakarta: Rajawali Pers, 2015), p. 16-17.

<sup>16</sup>Arifin, *Ilmu Pendidikan Islam: Tinjauan Teoritis dan Praktis berdasarkan Pendekatan Interdisipliner*, (Jakarta: PT Bumi Aksara, 2008), p. 144.

intended to provide motivation and facilitate learners in memorizing the Qur'an based on the rules of tajweed.

SMP IT al-Anis Kartasura is one of schools that implement tahfiz program. It is in line with the vision and mission of the school, which is to create an outstanding, intelligent, excellence, creative, and independent generation imbued by moral characters and the values of the Holy Qur'an. The program is called "Takhasus al-Qur'an". This religious program is specifically aimed at improving the quality of students in reading the Qur'an and the quantity in memorizing the Qur'an based with Yanbu'a as the guideline. The program is performed daily from 7:00 to 8:00 am by reading Surah Al-Fatihah, dua before studying, dua for parents, Asmaul Husna, and by reciting the Qur'an and adding the verses for memorization based on respective class and teacher. This program of reading and memorizing the Qur'an is further divided into four classes: Yanbu'a B, Yanbu'a A, Qur'an B, and Qur'an which contains all learners in accordance with the level ability of basic, intermediate and advanced levels.

Based on the background as described previously, the authors determine several research problems, namely: (1) what is the method for the Qur'an memorization implemented in SMP IT al-Anis Kartasura? (2) To what extent the process of the Qur'an memorization can support the character building of the nation?

## **B. Theoretical Framework**

### **1. The Definition of Character**

In the Great Dictionary of the Indonesian Language, character is defined as the disposition, mental qualities, moral and temperament. In the National Policy of Nation's Character Building of 2010, character is about goodness, of knowing the good, desiring the good and doing the good, and bringing the good in life.<sup>17</sup> Ki Hajar Dewantoro suggested the character is a union between the mind, feeling, or the will, which then evokes energy.<sup>18</sup> Hermawan Kertajaya defined character as the typical and genuine characteristics inherent in a person, which able to drive a person to act.<sup>19</sup> Marzuki explained character as the values of

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<sup>17</sup>Benni Ahmad Benyamin, *Pendidikan Karakter Mata Pelajaran Pendidikan Kewarganegaraan untuk SMA*, (Jakarta: MAARIF Institute for Culture and Humanity, 2012), p. xv.

<sup>18</sup>Agus Wibowo, *Pendidikan Karakter Berbasis Sastra*, (Yogyakarta: Pustaka Pelajar, 2013), p. 13.

<sup>19</sup>Furqon Hidayatullah, *Pendidikan Karakter: Membangun Peradaban Bangsa*, (Surakarta: Yuma Pustaka, 2010), p. 13.

the whole human behaviours consisting of human activities, both in relation with God, others or the environment, which are manifested in attitudes, feelings, words, and actions, based on religious norms, law, manners, culture and customs.<sup>20</sup> Furthermore, Muchlas Samani stated that character is a way of thinking and behaving that is distinctive of each individual to live and cooperate, in the contexts of family, society, nation and State.<sup>21</sup>

## **2. Character Education**

Character education is the process of conveying knowledge to persons based on noble values and norms so that they become a disposition and a basis for one's attitudes and behaviours. Ratna Megawangi explicated character education as an effort of educating persons so as they will be able to make wise decision and implement the values in the life as well as to provide benefits. Fakri Ghaffar affirmed that character education is the process of channelling the values in life that can be fostered in one's personality so that it becomes inherent in one's behaviour.<sup>22</sup>

Liclona suggested character education as knowing the good, desiring the good and doing the good.<sup>23</sup> Furthermore, Muchlas Samani asserted that character education is all the positive measures carried out by teachers to introduce the values and to inculcate them to the students. It is an education that develops the noble character of learners by practicing and teaching moral values and civilized decision making in relation with other human beings and God. It is the process of directing and guiding learners to become a perfect human with good characters in the dimensions of heart, mind, body, feeling and intention. Character education can be perceived as value education, manners education, moral education, personality education, which aims to develop the ability of learners to make good decisions, maintain goodness, and realize it in daily life sincerely.<sup>24</sup>

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<sup>20</sup>Agus Wibowo, *Pendidikan Karakter Berbasis Sastra*, p. 13.

<sup>21</sup>Muchlas Samani & Hariyanto, *Pendidikan Karakter: Konsep dan Model*, (Bandung: PT. Remaja Rosdakarya, 2011), p. 41.

<sup>22</sup>Dharma Kusuma, *Pendidikan Karakter (Kajian Teori dan Praktik Sosial)*, (Bandung: PT. Remaja Rosdakarya, 2011), p. 4

<sup>23</sup>Agus Wibowo, *Pendidikan Karakter Berbasis Sastra*, p. 15.

<sup>24</sup>Muchlas Samani & Hariyanto, *Pendidikan Karakter: Konsep dan Model*, p. 46.

### **3. The Goals of Character Education**

Character education is aimed to fortify and develop the noble and fundamental values of life so as to build a person with a distinctive or special character. It also seeks to provide corrections to the behaviour of students which deviate from the values promoted by schools. It is an effort to build harmonious relationships between a person with family and society in undergoing the role of character education on a collective basis.<sup>25</sup>

Character education is intended to foster students to have rational, mature, and responsible way of thinking; commendable mental attitude; social sensitivity; optimism in life; emotional intelligence; compassion, empathy, patience, piety, responsibility, trustworthiness, honesty, fairness and independence.<sup>26</sup>

### **4. Characters Reflecting The National Identity of Indonesia**

#### **a. Religious**

Religious is a submissive and steadfast attitudes in carrying out religious teachings, being tolerant to the practices of other religions, and living harmoniously and co-existing with diverse religions.<sup>27</sup> It is a manifestation of obedience to religious commands, and a reflection of the tolerance to the implementation of other religious activities.<sup>28</sup>

#### **b. Honest**

Honest is showing the attitude and behaviour, or the attempt to make one is trustworthy in words, actions, and work.<sup>29</sup> It is the character of a person who is open, consistent, brave, trustworthy, as well as have integrity.<sup>30</sup> In general, it is the suitability between what is done and what is said. Honest people are recognized from the consistency between deeds and words and the commitment in advocating the truth for the benefit of people, and they never lie.<sup>31</sup>

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<sup>25</sup>Dharma Kesuma & Cepi Triatna, *Pendidikan Karakter (Kajian Teori dan Praktik di Sekolah)*, (Bandung: PT Remaja Rosdakarya, 2011), p. 9.

<sup>26</sup>Hamdani Hamid & Beni Ahmad Saebani, *Pendidikan Karakter Persepektif Islam*, (Bandung: Pustaka Setia, 2013), p. 39.

<sup>27</sup>Ulil Amri Syafri, *Pendidikan Karakter Berbasis al-Qur'an*, (Jakarta: Raja Grafindo Persada, 2012), p. xi.

<sup>28</sup>Suyadi, *Strategi Pembelajaran Pendidikan Karakter*, (Bandung: PT Remaja Rosdakarya, 2013), p. 8.

<sup>29</sup>Ulil Amri Syafri, *Pendidikan Karakter Berbasis al-Qur'an*, p. xi.

<sup>30</sup>Muchlas Samani & Hariyanto, *Pendidikan Karakter: Konsep dan Model*, p. 51.

<sup>31</sup>Dharma Kesuma & Cepi Triatna, *Pendidikan Karakter (Kajian Teori dan Praktik di Sekolah)*, (Bandung:PT Remaja Rosdakarya, 2011), p.16.



For children, this character can be inculcated by habituating them for not lying, cheating, violating the rights and betraying others, as well as for holding promises and doing the right thing.<sup>32</sup> It can also be trained by admitting every mistake and to acknowledge the abilities and superiorities of others.<sup>33</sup>

**c. Hard-working**

Hard-working is having a persistent effort in carrying out and completing all useful activities so as to provide benefits for humans and nature.<sup>34</sup> It can also be interpreted as an enthusiast and earnest effort in carrying out a work so as it can be resolved appropriately.<sup>35</sup>

**d. Tolerant**

In the Great Dictionary of the Indonesian Language, tolerant is having the attitude and behaviour of appreciating and allowing the existence of different opinions, views, beliefs or habits or that one does not agree with.<sup>36</sup> It can be perceived as an attitude of mutual respect and appreciation of every difference.<sup>37</sup> It can also be interpreted as an attitude that allows others to perform something without disturbing, hurting, and offending their feelings.<sup>38</sup>

**e. Disciplined**

Disciplined demonstrates orderly and obedient behaviours toward rules and regulations.<sup>39</sup> It is reflected from the ability to do an assignment in an orderly manner, use time for something useful, and learn something regularly.<sup>40</sup>

**f. Creative**

Creative is having the ability to think and make new ideas or to develop original ideas.<sup>41</sup> Creative can also be interpreted as be-

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<sup>32</sup>Muchlas Samani & Hariyanto, *Pendidikan Karakter: Konsep dan Model*, p. 55.

<sup>33</sup>Abdul Majid, *Pendidikan Karakter Perspektif Islam*, (Bandung: PT. Remaja Rosdakarya, 2011), p. 46.

<sup>34</sup>Dharma Kesuma, Cepi Triatna, *Pendidikan Karakter (Kajian Teori dan Praktik di Sekolah)*, (Bandung: PT Remaja Rosdakarya, 2011), p. 17.

<sup>35</sup>Agus Wibowo, *Manajemen Pendidikan Karakter di Sekolah, (Konsep dan Praktik Implementasi)*, p. 14.

<sup>36</sup>Benni Ahmad Benyamin, *Pendidikan Karakter Mata Pelajaran Pendidikan Kewarganegaraan untuk SMA*, p. xviii.

<sup>37</sup>Agus Wibowo, *Manajemen Pendidikan Karakter di Sekolah, (Konsep dan Praktik Implementasi)*, p. 14.

<sup>38</sup>Abdul Majid, *Pendidikan Karakter Perspektif Islam*, p. 46.

<sup>39</sup>Ulil Amri Syafri, *Pendidikan Karakter Berbasis al-Qur'an*, p. xi.

<sup>40</sup>Dharma Kesuma, Cepi Triatna, *Pendidikan Karakter (Kajian Teori dan Praktik di Sekolah)*, (Bandung: PT Remaja Rosdakarya, 2011), p. 17.

<sup>41</sup>Ulil Amri Syafri, *Pendidikan Karakter Berbasis al-Qur'an*, p. xi.

haviour to utilize and use the available time for useful activities with fresh ideas.<sup>42</sup> Creative characters can be interpreted as attitudes and behaviours to innovate in solving every problem in a new way.<sup>43</sup>

**g. Independent**

Independent is showing attitudes and behaviours of not easy depending on others in completing tasks.<sup>44</sup> It can be perceived as having self-initiative and self-reliance.<sup>45</sup> It is a life attitude that does not throw one's duties and responsibilities to others.<sup>46</sup>

**h. Democratic**

The way of thinking, behaving, and acting that judges equal rights and obligations of one-self and others.<sup>47</sup> Democratic is the attitude and perspective that reflects the equality between the rights and obligations of one-self and others.<sup>48</sup> Democratic is also perceived as the ability to cooperate, accept advice, and obey the rules as well as not being dishonest and not being arrogant.<sup>49</sup>

**i. Curious**

Curious is having the attitude and behaviour of always seeking to know deeper and broader about something that is learned, viewed, and heard.<sup>50</sup> It is a way of thinking and acting that reflects the curiosity and inquisitiveness to know everything.<sup>51</sup>

**j. Nationalistic**

The way of thinking, acting, and having an insight that puts the interests of the nation and State above the interests of individual and group.<sup>52</sup> The spirit of nationalism is the attentive attitude towards any threat and danger that may befall the nation, the willingness to sacrifice and the avoidance to have divisive attitude.<sup>53</sup>

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<sup>42</sup>Abdul Majid, *Pendidikan Karakter Perspektif Islam*, p. 48.

<sup>43</sup>Suyadi, *Strategi Pembelajaran Pendidikan Karakter*, p. 8.

<sup>44</sup>Ulil Amri Syafri, *Pendidikan Karakter Berbasis al-Qur'an*, p. xi.

<sup>45</sup>Abdul Majid, *Pendidikan Karakter Perspektif Islam*, p. 48.

<sup>46</sup>Suyadi, *Strategi Pembelajaran Pendidikan Karakter*, p. 8.

<sup>47</sup>Ulil Amri Syafri, *Pendidikan Karakter Berbasis al-Qur'an*, p. xi.

<sup>48</sup>Dharma Kesuma & Cepi Triatna, *Pendidikan Karakter (Kajian Teori dan Praktik di Sekolah)*, (Bandung: PT Remaja Rosdakarya, 2011), p. 17.

<sup>49</sup>Abdul Majid, *Pendidikan Karakter Perspektif Islam*, (Bandung: PT. Remaja Rosdakarya, 2011), p. 47.

<sup>50</sup>Agus Wibowo, *Manajemen Pendidikan Karakter di Sekolah, (Konsep dan Praktik Implementasi)*, p. 14.

<sup>51</sup>Suyadi, *Strategi Pembelajaran Pendidikan Karakter*, p. 8.

<sup>52</sup>Ulil Amri Syafri, *Pendidikan Karakter Berbasis al-Qur'an*, p. xi.

<sup>53</sup>Abdul Majid, *Pendidikan Karakter Perspektif Islam*, p. 46.

**k. Patriotic**

Patriotic or having the love for the motherland can be develop by caring and sharing with others, being responsible for the surrounding, participating in social services and activities, caring about the nature, being a good neighbour, respecting others, and respecting the prevailing values, norms and rules.<sup>54</sup>

**l. Appreciative**

Appreciative is the attitudes and behaviours of self-motivation to create useful ideas and things for society as well as to recognize and appreciate the achievement of others.<sup>55</sup> It is also interpreted as an attitude of acknowledging the strength of others and to admit the self-weaknesses.<sup>56</sup>

**m. Friendly**

The attitude and behaviour of being communicative, charming and cooperative with others.

**n. Peaceful**

Students who promote peace and harmony are characterized by treating others properly just like they want to be treated; upholding politeness and courtesy; listening to others; and avoiding any rude words, slander, cornering others and inappropriate nicknames.<sup>57</sup> Peaceful is an attitude that reflects a tranquil, calm and secure person for the arrival and presence in the relationship.<sup>58</sup>

**o. Bibliophilic**

Bibliophilic is having the habit of having time to read various books and other sources that give goodness for the reader.<sup>59</sup> It is reflected by the attitude of allocating special time to add knowledge and information by reading newspapers, books, magazines, scripture, and so on.<sup>60</sup>

**p. Environmentally Friendly**

Environmentally friendly is having the attitudes and behaviours of always preventing any damage to the surrounding natural environment, and conserving the damage.<sup>61</sup> It can be interpreted as

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<sup>54</sup>Muchlas Samani & Hariyanto, *Pendidikan Karakter: Konsep dan Model*, p. 51.

<sup>55</sup>Ulil Amri Syafri, *Pendidikan Karakter Berbasis al-Qur'an*, p. xi

<sup>56</sup>Suyadi, *Strategi Pembelajaran Pendidikan Karakter*, p. 8.

<sup>57</sup>Muchlas Samani & Hariyanto, *Pendidikan Karakter: Konsep dan Model*, p. 55.

<sup>58</sup>Suyadi, *Strategi Pembelajaran Pendidikan Karakter*, p. 8.

<sup>59</sup>Ulil Amri Syafri, *Pendidikan Karakter Berbasis al-Qur'an*, p. xi.

<sup>60</sup>Agus Wibowo, *Manajemen Pendidikan Karakter di Sekolah, (Konsep dan Praktik Implementasi)*, p. 14.

<sup>61</sup>Ulil Amri Syafri, *Pendidikan Karakter Berbasis al-Qur'an*, p. xi.

any effort made to preserve and conserve the sustainability of the nature.<sup>62</sup>

**q. Sociable**

It is demonstrated by the keenness to provide assistance to others and communities in need.<sup>63</sup>

**r. Responsible**

The character of responsible can be fostered through completing tasks and duties optimally, focusing learning, not blaming others, using the mind and heart before acting.<sup>64</sup> It can be interpreted as a habit of accomplishing all tasks punctually, not breaking promises and performing something completely.<sup>65</sup>

**5. Memorizing the Qur'an**

To memorize is to learn or experience something so as to remember it exactly.<sup>66</sup> The Qur'an memorization is a conscious effort of a Muslim to focus in pervasive knowledge, by using the senses of hearing and sight as well as gestures simultaneously. Memorizing the Qur'an is a conscious effort of a Muslim to focus in pervasive knowledge and verses, either by using the functions of the sense of hearing, sight and gestures.<sup>67</sup> Furthermore, Abdul Muhsin defined it as a set of memorization process by initiating the reading in accordance with the rules of tajweed repetitively and continuously; listening to one's own memorization or memorization of others; repeating it from every page that has been memorized until finally able to recite verse-by-verse without reading the Qur'an.<sup>68</sup>

**6. Prophet Muhammad's Method in Memorizing the Qur'an**

The Prophet Muhammad memorized by using three methods of *Talqin*, *Talaqqi* and *Mu'arodhah*. *Talqin* is a method of memorizing the Qur'an in which teacher reads a verse and student repeats it repeatedly so as to remember it correctly. *Talaqqi* is a method that was used by Prophet Muhammad to show the recitation and memorization

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<sup>62</sup>Suyadi, *Strategi Pembelajaran Pendidikan Karakter*, p. 9.

<sup>63</sup>Ulil Amri Syafri, *Pendidikan Karakter Berbasis al-Qur'an*, p. xi.

<sup>64</sup>Muchlas Samani & Hariyanto, *Pendidikan Karakter: Konsep dan Model*, p. 56.

<sup>65</sup>Abdul Majid, *Pendidikan Karakter Perspektif Islam*, p. 46.

<sup>66</sup>Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2005), p. 381.

<sup>67</sup>Amjad Qosim, *Hafal al-Qur'an dalam sebulan*, p. 101-102.

<sup>68</sup>Trans. Abdul Muhsin, *Orang sibuk bisa hafal al-Qur'an*, (Kartasura: PQS Publishing, 2013), p. 42-58.

to the Angel Gabriel. It is the earliest method in the history of the Qur'anic learning. The history of *Talaqqi* method begins with the Qur'anic learning process conveyed by the Archangel Gabriel to the Prophet Muhammad for a relatively long time, a period of 22 years.<sup>69</sup> Furthermore, *Mu'arodhah* is a method in which learners read and recite verse-by-verse to each other.<sup>70</sup>

The Archangel Gabriel read the verse slowly and the Prophet Muhammad would repeat it for many times, since at that time, reading and writing were rarely hence the process of repeating and recalling would be easier.<sup>71</sup> Subsequently, the Prophet read the Qur'an clearly, slowly and not too fast, seriously and carefully on the verse conveyed by the Archangel Gabriel.<sup>72</sup> He always repeated the verses over and over for not forgetting them.<sup>73</sup> After memorizing them exactly, he would review the meaning of each verse, and understand the edict within the verse. He memorized five verses in the morning and five verses at night.<sup>74</sup> The Prophet memorized the Qur'an in several stages and not too much at the same time since it was revealed gradually so that the Prophet has powerful heart and mind to memorize it. *Talaqqi* method potentially supports the quality of memorization since it involves face-to-face learning process and shows individual competence. It helps students to learn better since they can listen to teacher's pronunciation directly.

## **7. Yanbu'a Method**

Yanbu'a method is derived from the word *Yanbu'a*, meaning "the source". *Yanbu'a* comes from *Yanbu'ul Qur'an* which means the source or the essence of the Qur'an.<sup>75</sup> It becomes a Qur'anic learning method introduced and composed by K.H. Muhammad Ulinuha Arwani and team. It is devised from the idea proposed by the alumni of *Pondok*

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<sup>69</sup>Muhammad Amin, *Ulumul Qur'an*, (Jakarta: Raja Grafindo Persada, 2013), p. 46.

<sup>70</sup>Bahirrul Amali Herry, *Agar Orang Sibuk Bisa Menghafal al-Qur'an*, (Yogyakarta: Pro-U Media, 2012), p. 83.

<sup>71</sup>Khalid Abu Wafa, *Cepat dan kuat menghafal al-Qur'an*, (Sukoharjo: Aslama Publishing, 2013), p. 20.

<sup>72</sup>Sayyid Muhammad Alwi, *Keistimewaan-keistimewaan al-Qur'an*, (Yogyakarta: Mitra Pustaka, 2001) p. 127.

<sup>73</sup>Bahirrul Amali Herry, *Agar Orang Sibuk Bisa Menghafal al-Qur'an*, p. 88.

<sup>74</sup>Manna, *Pengantar Studi Ilmu Qur'an*, (Jakarta: Pustaka al-Kautsar, 2008), p. 141-142.

<sup>75</sup>M. Ulinuha Arwani, *Thiriqoh Baca Tulis al-Qur'an Jilid IV*, (Kudus: Pondok Tahfidz Yanbu'ul Ulum, 2004), p. iv.

*Pesantren Yanbu'ul Qur'an*, Kudus, East Java, Indonesia, to write textbook related to the uniformity in order to maintain the quality in reading the Qur'an, and as a means of discussion and association between alumni. *Yanbu'a* contains of the method of reading and memorizing the Qur'an in 7 (seven) volumes: 5 volumes of the practice of reading the Qur'an and 5 volumes of *gharib* and *tajweed*. This method aims to facilitate learners in the framework of learning to read and memorize the Qur'an in a regular basis (volumes 1-5) and continued with the justification and stabilization of the Qur'an recitation in volumes 6 and 7 that contain the rules of *tajweed* and *gharib*.<sup>76</sup>

## **8. TIKRAR METHOD**

Tikrar is a method focused on repetition of reading which is devised by Ustadz Hamim Tohari. It refers to the method of the Qur'an memorization practiced by Muslims in the past, namely repeating and repeating the reading.<sup>77</sup> The method is characterized by the repetition of readings up to 40 times and a division of each page. This method is compiled complete with the Qur'an. Each Qur'an contains a section of the column as a marker. At the top of the Qur'an, there are three rows of columns totalling 24 boxes. Each box is marked with a line for a time reading in which a box contains 5 (five) lines. Totally, there are 168 boxes in all markers.

## **9. MURI-Q METHOD**

Muri-Q method is a method in memorizing the Qur'an. It is composed by Ustadz M. Dzikron Al-Hafidz *rahimahullah*, who is the founder of *Pondok Pesantren Tahfidz Ibadurrahman*, Surakarta, Central Java, Indonesia.<sup>78</sup> The method is distinguished by the division of tones into 4 (four) tones, namely number 1 (rising), number 2 (high), number 3 (low), and number 4 (falling). The division of tone is intended to preventing any tediousness and to raise learners' enthusiasm in memorizing the Qur'an. Furthermore, the process of learning should be guided by teacher who has proficiency in adopting the method to maintain the reading suitability.

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<sup>76</sup>M. Ulinuha Arwani, *Thiriqoh Baca Tulis al-Qur'an Jilid I*, (Kudus: Pondok Tahfidz Yanbu'ul Ulum, 2004), p. 1.

<sup>77</sup>Hamim Tohari, *al-Qur'an Tikrar*, (Bandung: Sygma, 2014), p. 2.

<sup>78</sup>Muhammad Dzikron, *MURI-Q (Murottal Irama Qur'an)*, (Surakarta: Penerbit Dzikron, 2012), p. 2.

### **C. Research Method**

The present study is a field research using descriptive qualitative method. It is concentrated on the phenomenon in the field, which was described and explained in accordance with the facts in the field regarding with the method of the Qur'an memorization as applied in SMP IT al-Anis Kartasura. Thus, this research is classified as qualitative descriptive research. Nyoman Dantes suggested descriptive research as a research which purpose is to describe an occurrence systematically and based on the fact.<sup>79</sup> Furthermore, Nana Syaodih explicated qualitative descriptive research is aimed at describing and analyzing various activities as well as social, beliefs and religious activities that are obtained and collected from in-depth interview, data collection and documentation.<sup>80</sup>

The sources of data are the primary data and secondary data. Primary data were derived from the core research data, namely: (1) The process of learning activities of the Qur'an memorization with several methods in SMP IT al-Anis Kartasura, (2) the Holy Qur'an, 3) In-depth interviews with principals, teachers and students, (4) observation, and (5) documentation. The secondary data were obtained from the existing sources as the support for primary data.<sup>81</sup> The secondary data were obtained from: (1) Profile of SMP IT al-Anis Kartasura, (2) several books relevant with the topic of research.

Data analysis technique is comparative analysis. It is data description by comparing certain phenomenon, comparing the factors behind a phenomenon, comparing similarities and dissimilarities, attributes and reality in the field.<sup>82</sup> In the present study, the researchers compared the methods of the Qur'an memorization implemented in SMP IT al-Anis Kartasura, namely *Yanbu'a*, *Tiqrar*, *Muri-Q*, and *Qira'ati*.

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<sup>79</sup>Nyoman Dantes, *Metode Penelitian*, (Yogyakarta: C.V Andi Offset, 2012), p. 51.

<sup>80</sup>Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan*, (Bandung: PT Remaja Rosdakarya, 2011), p. 60.

<sup>81</sup>Mahmud, *Metode Penelitian Pendidikan*, (Bandung: CV Pustaka Setia, 2011), p. 146.

<sup>82</sup>Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan*, (Bandung: PT Remaja Rosdakarya, 2011), p. 72.

## D. Discussion

To memorize is to learn or experience something so as to remember it exactly.<sup>83</sup> The Qur'an memorization is a conscious effort of a Muslim to focus in pervasive knowledge, by using the senses of hearing and sight as well as gestures simultaneously. Memorizing the Qur'an is a conscious effort of a Muslim to focus in pervasive knowledge and verses, either by using the functions of the sense of hearing, sight and gestures.<sup>84</sup>

Abdul Muhsin defined the Qur'an memorization as a set of memorization process by initiating the reading in accordance with the rules of tajweed repetitively and continuously; listening to one's own memorization or memorization of others; repeating it from every page that has been memorized until finally able to recite verse-by-verse without reading the Qur'an.<sup>85</sup>

Furthermore, there are some methods are generally implemented in Indonesia, i.e., *Iqro'*, *Yanbu'a*, *Qiroati*, and *al-Baghdadi*. In its advancement, several methods are also introduced, i.e., *Ummi*, *Muri Q*, and *al-Qosimy*. Moreover, memorization can be done through various techniques, namely: (1) *juz'I*: dividing the verses that will be memorized into several parts, (2) *Sim'I*: focusing in listening to the verses that will be memorized including by listening to *murattal* (reciting the Qur'an in a melodic tone of voice), and by employing various means, i.e., tape recorder, VCD and DVD,<sup>86</sup> (3) *Tasmi'*: listening to the teacher and repeating the verses, (4) *Jama'*: memorizing together in groups. The Principal of SMP IT al-Anis Kartasura, Mr. Hilmi, explained the tahfiz program as follows:

“One of the featured programs in SMP IT al-Anis is the Qur'an memorization program with a target of 30 juz'. A special program is provided in which students are required to stay in the dormitory to memorize the Qur'an with a determined target. The methods are Yanbu'a and Tikrar. Initially, students are accustomed to read dua, Asmaul Husna and so forth as well as completing the memorization process. Subsequently, they are required to perform dhuha prayer. We always involve and coordinate with the parents/guard-

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<sup>83</sup>Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2005), p. 381.

<sup>84</sup>Amjad Qosim, *Hafal al-Qur'an dalam sebulan*, p. 101.

<sup>85</sup>Abdul Muhsin, *Orang Sibuk Bisa Hafal al-Qur'an*, (Kartasura: PQS Publishing, 2013), p. 42-58.

<sup>86</sup>Khalid Abu Wafa, *Cepat dan kuat menghafal al-Qur'an*, p. 117.



ians to encourage children to memorize the Qur'an. We have supplied the facilities particularly those related with the audio visual. *Alhamdulillah*, our school has provided LCD, laptop and props".<sup>87</sup>

### **1. Yanbu'a Method**

*Yanbu'a* is a method written and composed by K.H. Muhammad Ulinuha Arwani and team. It comes from the idea propounded by the alumni of *Pondok Pesantren Yanbu'ul Qur'an* Kudus to devise textbook related to the uniformity in order to maintain the quality in reading the Qur'an, and as a means of discussion and association between alumni. It contains the method of reading and memorizing the Qur'an in 7 (seven) volumes: 5 volumes of the practice of reading the Qur'an and 5 volumes of *gharib* and *tajweed*. It aims to facilitate learners in the framework of learning to read and memorize the Qur'an in a regular basis (volumes 1-5) and continued with the justification and stabilization of the Qur'an recitation (volumes 6 and 7) that contain the rules of *tajweed* and *gharib*.<sup>88</sup> Mr. Hilmi explicated the practice of *Yanbu'a* method as follows:

"*Yanbu'a* method refers to a guideline composed by *Pondok Pesantren Yanbu'ul Qur'an* Kudus. Essentially, the teacher recites the verse to be memorized and the students repeat it collectively as many as the determined number. Subsequently, each student memorizes it individually and recites it in front of the teacher. Reinforcement is done by writing the memorized verses. It is expected the students will memorize it precisely and deeply into their hearts since they have passed several steps and interactions through repetition and writing. Moreover, the students are allowed to write the memorized verses at home, and in the parent-teacher meeting, we always inform parents to guide the child's individual practice so as the recitation is maintained."<sup>89</sup>

The steps in *Yanbu'a* method as applied in SMP IT al-Anis are as follows.<sup>90</sup>

1. Teacher greets students to begin the class,

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<sup>87</sup>Interview with Aris Hilmi Mubarak, S.Pd.I, M.Pd.I, the Principal of SMP IT al-Anis Kartasura on Thursday, 5 October 2017.

<sup>88</sup>M. Ulinuha Arwani, *Thiriqoh Baca Tulis al-Qur'an Jilid I*, (Kudus: Pondok Tahfidz Yanbu'ul Ulum, 2004), p. 1.

<sup>89</sup>Interview with Aris Hilmi Mubarak, S.Pd.I, M.Pd.I,

<sup>90</sup>Observation at Kelas al-Qur'an B on Thursday, 9 November 2017.

2. Teacher guides students to recite Surah Al-Fatihah, dua before studying, dua for parents, and Asmaul Husna.
3. Teachers checks the presence of students,
4. Teacher conveys the topic,
5. Teacher invites students to recite the verses that have been memorized formerly,
6. Teacher adds new verses with conventional method, in which teacher will recite the verse and students are required to repeat it for seven times,
7. Students are allowed to memorize the verses individually,
8. Students are required to recite the verses before the teacher,
9. Students are required to write the verses,
10. Students show the result and teacher makes a note in the official book of *Yayasan Anisiah*.
11. The class is closed by reciting dua and greeting.

## **2. *Tikrar* Method**

*Tikrar* is a method of the Qur'an memorization that is done by repeating the memorized verses for many times, up to 40 times. Repetition is perceived as an effective measure to have a powerful memorization in which the higher the intensity, the more the verses will be embedded in the memory. It is also appropriate for the novice, particularly to memorize surah with few verses. It will be more ease if coupled with listening to *murattal*. Moreover, the Qur'an memorization will be assisted by the provision of various means, i.e., tape recorder, VCD and DVD.<sup>91</sup> Mr. Antoni Jauhari, a teacher of SMP IT al-Anis, explained the method as follows:

“Prior the implementation of *Tikrar* method, teacher must divide one page of the Qur'an into four parts, then each part is divided into two sub-parts hence there is a total of eight sub-parts. Each student is required to read the verses in each sub-part for 40 times. In order to reinforce memorization, a tape recorder is employed to make it easier for students to memorize the verses. We (Anthoni Jauhaari and Retno) schedule the students to demonstrate their recitation every Friday morning. The students are encouraged to present the verses of a surah in front of the class as the reinforcement of mental and concentration. In addition, there also are rewards and sanctions for them. Those who are playful will be replaced into the

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<sup>91</sup>Khalid Abu Wafa, *Cepat dan kuat menghafal al-Qur'an*, p. 57.

lowest level class”.<sup>92</sup>

The steps in the implementation of Tikrar method in SMP IT al-Anis are as follows:<sup>93</sup>

1. Teacher divides one page of the Qur'an into four parts adjusted to the ability of students to memorize them in accordance with the rules, which is commonly called *maqra* '(1/4). Tikrar-based Qur'an has been included with the division,
2. Teacher divides each part (*maqra*') into two sub-parts (*maqta*') (1/2 *maqra*' or 1/8 page) as commonly marked by light blue letters,
3. Teacher read the verses and students will repeat them for three times,
4. Students read the verses individually for forty times,
5. Students can mark the column that has been mentioned in the Qur'an with a line mark. One column must contain five lines thus they must read five times in one column. If there are eight columns, the student must read them 40 times.

### **3. Muri-Q Method**

Muri-Q is a method in memorizing the Qur'an composed by the founder of *Pondok Pesantren Tahfidz Ibadurrahman* Surakarta, Ustadz M. Dzikron Al-Hafidz *rahimahullah*. The method is distinguished by the division of tone into 4 (four) tones, namely number 1 (rising), number 2 (high), number 3 (low), and number 4 (falling). The division is intended to preventing any tediousness and to raise learners' enthusiasm in memorizing the Qur'an. Mr. Hilmi explained the practice of the method as follows:

“Muri-Q method has advantages in terms of tone variations, which make this method more attractive and prevent the dullness in learner's psychological condition. It is divided into four tones, i.e., rising, descending, medium and low. Teacher can choose one of these tones to add more verses to be memorized, and resume to the next tone. Teacher read the verses in which students will listen and repeat them for five times. Subsequently, students memorize them individually and recite them in front of the teacher. Nevertheless, the implementation of this method must be assisted by teacher

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<sup>92</sup>Interview with Antoni Jauhari, S.S, the homeroom teacher of *Yanbu'a A* SMP IT al-Anis Kartasura, on 3 November 2017.

<sup>93</sup>Observation at Kelas al-Qur'an B on Friday, 10 November 2017.

who is proficient in Muri-Q to maintain the tone. It might be more complicated if the verses are long since there is a propensity for flat and dull tone, usually tone 2 and 3.”<sup>94</sup>

The implementation of Muri-Q method in SMP IT al-Anis Kartasura is elaborated as follows:<sup>95</sup>

1. Teacher and students repeat the memorized verses together,
2. Teacher determines the tone to be used,
3. Teacher adds new verse by reading it first,
4. Students repeat it with conventional method,
5. Students assisted by teacher recite it for five times,
6. Students recite it individually in front of the class,
7. Students recite the new memorized verse together.

#### **4. *Qira’ati* Method**

*Qira’ati* is the earliest method compared to other methods mentioned previously. It was composed by K.H. Dahlan Saliim Zarkasy in 1964 and on God’s will, it has been disseminated since 1970. In the preparation of the guideline for *Qira’ati* method, K.H. Dahlan Saliim Zarkasy conducted a comparative study to perfect the method, including visiting *Pondok Pesantren Mambaul Hisan Sedayu*, Gresik. Mr. Wahyu Hidayat as a teacher in SMP IT al-Anis Kartasura explicated the implementation of this method as follows:

“*Qira’ati* is an established method since it has been known since the 1980’s. It is applied in class conventionally, in which students read together guided by the teacher for approximately 15 minutes and then continued by self-memorization. When students have memorized the verses, they can recite them in front of the teacher. In addition, students are required to pair up for listening and reciting each other. It is expected to improve their memorization.”<sup>96</sup>

Moreover, the implementation of *Qira’ati* method is designed as follows:

1. Teacher guides students to repeat verses that have been memorized previously,

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<sup>94</sup>Interview with Aris Hilmi Mubarak as the homeroom teacher of al-Qur’an A SMP IT al-Anis Kartasura, on Wednesday, 15 November 2017.

<sup>95</sup> Observation on al-Qur’an A class on Tuesday, 14 November 2017.

<sup>96</sup>Interview with Wahyu Hidayat, S.S, the homeroom teacher of al-Qur’an B SMP IT al-Anis Kartasura, on Thursday, 9 November 2017.

2. Teacher adds new verses to be memorized with a conventional method, by imitating the teacher's reading for 10-15 minutes.
3. Students are required to memorize the verses individually for 5 (five) minutes.
4. Students are required to recite the verses in front of teacher,

The Qur'an memorization is an endeavour in the national character building. Moreover, it is a conscious effort of a Muslim to pervade knowledge by using the senses of hearing and sight as well as gestures by reciting the Qur'an repeatedly and continuously based on the rule of tajweed, listening to one's or other's memorization, repeating every page that has been memorized until finally able to recite the verses without reading the Qur'an. Such a process of memorization will build a noble character in an individual so as to uphold the religious teachings in life.

The Qur'an memorization is a suitable method to educate the character of a religious, trustworthy, tolerant, disciplined, hard-working, creative, independent, democratic, curious, nationalistic, patriotic, appreciative, friendly, peaceful, bibliophilic, environmentally friendly, caring, and responsible nation by returning to the Qur'an and Sunnah. The Qur'an is the sacred Word of Allah revealed to Prophet Muhammad through the intermediary of the Archangel Gabriel Muhammad, in Arabic language, and narrated by an overwhelming number of people (*mutawatir*)<sup>97</sup>. Moreover, the Qur'an is to perfect previous scriptures, hence whoever reads the Qur'an will be rewarded since it is a worship and good deed, and whoever memorizes it will receive various glories.<sup>98</sup>

Students who focus themselves on having interaction with the Qur'an will distinctive characters from those who are distant from the Qur'an. They will be more religious, powerful, disciplined, hard-working, energetic, creative and honest. Those who memorize the Qur'an will read the meaning of the memorized verses and understand them hence they will have a broader insight of Islamic teachings—which include aqidah, natural sciences, social sciences, jurisprudence/fiqh, worship, muamalah and moral that will be the initial step to create the gold generation of Indonesia. The characters inculcated from the Qur'an memorization are as follows:

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<sup>97</sup>Sudadi, *Pengantar Studi Islam*, p. 32.

<sup>98</sup>Jasa Ungguh Muliawan, *Ilmu Pendidikan Islam: Studi Kasus Terhadap Struktur Ilmu, Kurikulum, Metodologi dan Kelembagaan Pendidikan Islam*, p. 16.

1. Religious

The Qur'an memorization is a method of educating religious characters in students. It requires a relatively long process and period in which a person must sincerely spend time, energy, and mind to undergo the process of reading, memorizing and consolidating. The process is begun by reciting Surah Al-Fatihah, dua before studying, dua for parents and Asmaul Husna. Basically, students are habituated to starting their day by performing dua and saying good things as a gratitude to Allah for every blessing. Furthermore, they are accustomed to perform dua for parents as a devotion in which it will have positive impact on students' character at home, school and environment. The process of the Qur'an memorization will enhance students' insight and understanding of the Islamic teachings. The more verses memorized by students, the deeper their understanding and the firmer their religiosity.

2. Disciplined

In the process of memorizing the Qur'an, it is common if some verses are hardly memorized thus they must be recalled many times. It automatically constructs the personality of students in which memorization will shape the character of disciplined in them. Those who have a resolute determination in memorizing the Qur'an will have a time discipline. In their daily life, they will start the day by reading the Qur'an, trying to get up earlier and perform religious practices. They will have time management to recite the Qur'an and even increase the recitation in order to complete it fluently. Thus, students will use their time appropriately in righteous deed so as to reduce destructive behaviours such as hanging out and playing games late into the night that potentially bother other activities and even the psychological state of students. Time discipline entrenched in the process of the Qur'an memorization has a positive influence on students' daily life at home, at school, and in society.

3. Honest

Memorizing the Qur'an will nurture an honest character in a person. It is the integrity of a person who is open and consistent between what is said and what is done, brave, reliable, and fair.<sup>99</sup> To maintain their memorization, students must be honest since the process necessitates the purity of soul, mind and body from any misdeed. It is inculcated from the activeness of students in writing

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<sup>99</sup>Muchlas Samani & Hariyanto, Pendidikan Karakter: Konsep dan Model, p. 51.

the memorized verses and collecting the result to the teacher along with the regularity in performing Sunnah prayer in the book *Takahasus Program Mentoring*.

4. Curious

The process of memorizing the Qur'an is a means to generate an intelligent person based on the Qur'an and Sunnah. Students who memorize the Qur'an will be motivated to explore the aim, purpose, benefits and secrets behind the revelation of the verse. It will trigger students' curiosity or known as "Kepo" so as they will be encouraged to read and investigate more.

5. Bibliophilic

In the program of the Qur'an memorization, teacher will also remind students to improve the recitation at home. Students are directed to repeat students' memorization when they are at home, at least two surahs a day continuously. Thus, students who have a high interest in reading the Qur'an will have extensive knowledge so as to have good communication as well as to be polite and well-mannered to others. Being communicative will lead a person to be a successful person with the ability to distinguish between good and evil based on the Qur'an. Memorizing the Qur'an will construct an individual with genuineness in terms of relationship with Allah because the main basis of Islam is the Holy Qur'an. The more the students have interaction with the Qur'an, the broader their insight and knowledge. Memorizing the Qur'an will enhance an intelligent character in a person. Intelligent means having the ability to think carefully and precisely, act accurately, have high curiosity, communicate effectively and empathically, be polite in having interaction with others, uphold the truth and benevolence, worship God, and care for the environment.<sup>100</sup>

6. Responsible

The Qur'an memorization is linked to the inculcation of responsible character. Being responsible is demonstrated by carrying out any task wholeheartedly, working with work ethic, working hard for the best result, being able to cope with stress, having self-discipline, and being accountable for any choice and decision. The Qur'an memorization becomes a means to foster a responsible person since the process coerces accuracy, attentiveness and carefulness. It can be interpreted by the compliance to the rules of tajweed, the accuracy in reading the verses and the meticulousness

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<sup>100</sup>Muchlas Samani & Hariyanto, *Pendidikan Karakter: Konsep dan Model*, p. 51.

in maintaining the recitation. It can train students to work wholeheartedly and with a good work ethic since the process should increase the intensity of students in reading the Qur'an, to have more connection with the Qur'an, and to be more enthusiast in memorizing one verse until capable to memorize 30 juz' of the Qur'an as the final, which is devoted sincerely only for Allah. The process is also an exercise to have self-discipline and overcome distress since it compels discipline in time between memorizing the Qur'an and learning religion and general sciences, as well as socializing with others.

7. Creative

Students who memorize the Qur'an will be more creative. They will find and create ways to memorize it easier, lighter, more fun hence they will be more enthusiasm in pursuing achievement. One of the creative ways of memorizing the Qur'an is to by using hand gestures. Such a method can inspire students to be more creative in memorizing the Qur'an instead of being idly. Memorizing the Qur'an will develop student independency. They have to memorize verses individually by reading continuously and finding ways to accelerate their recitation. Indeed, they cannot depend on others since it is a sort of self-achievement.

8. Appreciative

The program of the Qur'an memorization leads students can appreciate the achievements of others. Students' capability to memorize the Qur'an may vary in which some are usually excellence. In the Takhasus program, students who have memorize the determined surah or verses are encouraged to recite it in front of the class while other students will listen to it and subsequently give congratulation. They will learn to appreciate the achievements of others from this process.

9. Friendly/communicative

There are several strategies in the Qur'an memorization, one of which is the peer-to-peer strategy. Students memorize the verses together with peers by listening to each other. They are also trained to be able to correct peers who are less fluent. Those who have memorized the entire determined verses or new verses will assist peers in memorization. Thus, the character of a friendly student will flourish through memorizing the Qur'an.



## **E. Conclusion and Recommendation**

In overall, various methods of memorizing the Qur'an have been commonly implemented, such as *Yanbu'a*, *Tikrar*, *Muri-Q*, and *Qira'ati*. The *Yanbu'a* method is implemented in several steps: (1) teacher recites the verses to be memorized and the students repeat it collectively for seven times, (2) students are required to memorize the verses individually, (3) students are encouraged to recite the memorized verses in front of the class, and (4) students are required to write the verses that have been memorized.

Furthermore, *Tikrar* method is implemented with stages as follows: (1) teacher divides one page of the Qur'an into four parts adjusted to the ability of students to memorize them in accordance with the rule called *maqra'* (1/4), (2) teacher divides each *maqra'* into two sub-parts called *maqta'* (1/2 *maqra'* or 1/8 page) as commonly marked by blue letters, (3) teacher read the verses and students will repeat them for three times, (4) students read the verses individually for forty times, (5) students can mark the column that has been mentioned in the Qur'an with a line mark. One column must contain five lines thus students must read five times for one column. If there are eight columns, the student must read them 40 times.

Another method is *Muri-Q* with steps as follows: (1) teacher and students repeat the memorized verses together, (2) teacher determines the tone to be used, (3) teacher adds new verse by reading it first, (4) students repeat it with conventional method, (5) students assisted by teacher recite it for five times, (6) students recite it individually in front of the class, (7) students recite the new memorized verses together.

Another method implemented in the program is *Qirati* method with steps: (1) teacher guides students to repeat verses that have been memorized previously, (2) teacher adds new verses to be memorized with a conventional method, by imitating the teacher's reading for 10-15 minutes, (3) students are required to memorize the verses individually for five minutes, and (4) students are required to recite the verses in front of teacher.

Essentially, the Qur'an memorization program can support the character building particularly the characters of: (1) **Religious**. Students are habituated to starting their day by performing dua, saying good things as a gratitude to Allah for every blessing, performing obligatory prayers punctually accompanied by Sunnah prayers, (2) **Disciplined**. Students have a strong determination in memorizing the Qur'an will have a time discipline by waking up early and arrange memorization and *murojaah*

schedule, (3) **Honest**. To maintain the memorized verses, students must be honest since the process necessitates the purity of soul, mind and body from any misdeed. It is inculcated from the activeness of students in writing the memorized verses and collecting the result to the teacher along with the regularity in performing Sunnah prayer, (4) **Curious**. Students who memorize the Qur'an will be motivated to explore the aim, purpose, benefits and secrets behind the revelation of the verse. It will trigger students' curiosity and eventually they will be encouraged to read and learn more, (5) **Bibliophilic**. In the program of the Qur'an memorization, students are motivated to improve the recitation at home. Moreover, they are directed to repeat their memorization when they are at home, at least two surahs a day continuously, (6) **Responsible**. Students are guided and directed to maintain their memorization by regularly reciting it, (7) **Creative**. The Qur'an memorization leads students find ways to memorize the verses, e.g., by using hand gesture, (8) **Appreciative**. Students who have memorize the determined surah or verses are encouraged to recite it while other students will listen and give congratulation. They will learn to appreciate the achievements of others from this process, (9) **Friendly**. There is a strategy in the Qur'an memorization, namely *peer-to-peer* strategy, in which students memorize the Qur'an together with peers as well as listen to and correct each other.

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