



## REGENERATION OF AL-QUR'AN LOVE EDUCATION REALIZED THROUGH TAHFIDZ EXTRACURRICULAR EDUCATION

Nur Zaytun Hasanah<sup>1</sup>, Istiqomah<sup>2</sup>, Hafizh Alim Ibnu Fatahillah<sup>3</sup>, Syaifulloh Yusuf<sup>4</sup>

Faculty of Islamic Studies, Indonesian Islamic University, Yogyakarta

[18422098@students.uii.ac.id](mailto:18422098@students.uii.ac.id)

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### Abstract

Talking about Indonesia will never end. Lately, many generations of students are far from Islam. It does not matter if Allah is pleased or not. Even the Qur'an was ignored. Education is not just looking for grades on a diploma, but education is a place to seek knowledge, then implement the knowledge gained in everyday life, and after that pass it on to others. The purpose of this article is to interpret the regeneration of Al-Qur'an love education realized through the extracurricular *tahfidz* MTS N 2 Sleman. This research is a type of qualitative research with a qualitative descriptive research approach. The data analysis technique used is by Miles, Huberman, and Saldana with the stages of data collection, data condensation, data presentation, and conclusion drawing. The results showed that the *tahfidz* extracurricular activities at MTS N 2 Sleman were able to restore the generation of Al-Qur'an love education as evidenced by the students participating in *tahfidz* extracurricular activities twice a week. Thus, the love of the Qur'an education desired by the creator will be able to output generations that are useful for the future of the Indonesian nation.

**Keywords:** Education, Love, Qur'an, *Tahfizh*.

### Abstrak

Bicara tentang Indonesia tidak akan ada habisnya. Akhir-akhir ini banyak generasi peserta didik yang jauh dari Islam. Tak peduli lagi apakah Allah ridho atau tidak. Bahkan Al-Qur'an pun diabaikan. Pendidikan bukan hanya sekedar mencari nilai di selembur ijazah, akan tetapi pendidikan adalah tempat untuk menuntut ilmu pengetahuan, kemudian mengimplementasikan ilmu yang diperoleh dalam kehidupan sehari-hari, dan setelah itu menyampaikannya kepada orang lain. Tujuan artikel ini adalah untuk menginterpretasikan mengenai regenerasi pendidikan cinta Al-Qur'an yang direalisasikan melalui ekstrakurikuler *tahfidz* MTSN 2 Sleman. Penelitian ini merupakan jenis penelitian kualitatif dengan pendekatan penelitian deskripsi kualitatif. Teknik pengumpulan data yang digunakan yaitu metode observasi, metode dokumentasi dan metode wawancara. Teknik analisis data yang digunakan ialah Miles, Huberman dan Saldana dengan tahapan koleksi data, kondensasi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa kegiatan ekstrakurikuler *tahfidz* yang ada di MTS N 2 Sleman mampu mengembalikan generasi pendidikan cinta Al-Qur'an yang dibuktikan dengan siswa-siswi mengikuti kegiatan ekstrakurikuler *tahfidz* setiap minggu dua kali. Dengan demikian, pendidikan cinta Al-Qur'an yang dikehendaki oleh Sang Pencipta akan mampu mencetak generasi yang berguna bagi masa depan bangsa Indonesia.

**Kata Kunci:** Pendidikan, Cinta, Al-Qur'an, *Tahfizh*

## INTRODUCTION

Learning *tahfidzul* Qur'an as explained by Zulfitria in his research *tahfidzul* Qur'an aims to develop the potential of students so that later these students become people who believe and fear Allah SWT, intelligent, skilled, good at reading and writing the Qur'an, and have a noble character, memorize and understand and practice the contents of the Qur'an. Zulfitria argues that the learning of *tahfidzul* Qur'an, it will have a positive impact on student development, among others, providing an inner or spiritual calm and peace, having positive mental and mental calculations, and making it easier for the process of studying.<sup>1</sup>

This statement means that in extracurricular activities, *tahfidz* is not only about bringing back generations of education to love the Qur'an, it also includes not only the realm of reading and memorizing the Qur'an according to the rules of recitation.<sup>2</sup> But also, indirectly implement the values of the Qur'anic character.<sup>3</sup>

*Tahfidzul* Qur'an consists of 2 (two) words, namely tahfidz and the Qur'an. The word tahfidz is an isim form of fiil madhi or from the word *hafadza, yuhafadzu tahfidzan*, which means to memorize. While the Qur'an is the word of God that was revealed to the Prophet Muhammad as a miracle written in the form of sheets that are narrated mutawatir, and reading it is worship. *Tahfidz* Al-Qur'an is a process to maintain, maintain and preserve the purity of the Qur'an, so that changes and falsifications do not occur and can protect oneself from forgetfulness, either in its entirety or so on.<sup>4</sup>

*Tahfidzul* Qur'an learning activities are a process of repeating the holy verses of the Qur'an either by reading or listening to the verses of the Qur'an until they are completely memorized.<sup>5</sup> *Tahfidz* extracurricular is closely related to reading and memorizing the Qur'an which is cognitive. The main goal, none other than that is to form a noble personality and be realized in the daily life of students. As Lickona said that character education includes "*knowing the good, loving the good, and knowing the good*".<sup>6</sup>

In a previous study conducted by Abdul Majid and Diyan Andayani, SMP Islam Al Azhar 15 Cilacap was good at instilling Qur'anic character values which include honesty, confidence, independence, hard work, respect for time, love of reading, discipline, responsibility. answer and curiosity. This can be seen in the behavior of students during the learning process of *tahfidzul* Qur'an and outside of learning *tahfidzul* Qur'an. In addition, the success of strengthening character education in schools is supported by school cultural

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<sup>1</sup> Zulfitria, "Peran Pembelajaran Tahfidz Al-Qur'an dalam Pendidikan Karakter siswa.," *Prosiding Seminar Nasional Pendidikan* 1, no. 1 (2018): 1–10.

<sup>2</sup> dan M. Afif Zamroni Miftakhul Ulumiyah, Muhammad Anas Maarif, "Implementation of the Tallaqi, Tafahhum, Tikrar and Murajaah (3T+1M) Method in the Tahfidz Istana Palace Learning Program," *Jurnal Pendidikan Islam Indonesia* 6, no. 1 (2021): 23–33, <https://doi.org/10.35316/jpii.v6i1.342>;

<sup>3</sup> Raudhah Saragih, Mesiono Mesiono, dan Inom Nasution, "The Management of Tahfidz Al-Qur'an Learning at Homeschooling Public Learning Center," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (2021): 537–47.

<sup>4</sup> Sumiarsih Anwar, "Penyelenggaraan Pendidikan Tahfidzul Qur'an Pada Anak Usia Sekolah Dasar di Pondok Pesantren Nurul Iman Kota Tasikmalaya," *Jurnal Penelitian Pendidikan Agama dan Keagamaan* 15, no. 2 (2020): 263–82.

<sup>5</sup> Honro Sufain, *Metode Dzikroni dalam Pembelajaran Tahfidzul Qur'an di SD Islam Plus Tahfidz Nurul Huda Purbalingga* (Purwokerto: IAIN Purwokerto, 2019).

<sup>6</sup> Abdul Majid dan Dian Andayani, *Pendidikan Karakter Perspektif Islam* (Bandung: PT REMAJA ROSDAKARYA, 2011).

activities that direct the importance of awareness of diversity in students such as the congregational zuhr prayer and the sunnah *dhuba* prayer. As well as notes on the *tahfidzul* Qur'an mentoring book as a memorizing marker.<sup>7</sup>

In *tahfidz* extracurricular evaluation activities, it can be carried out in three ways of assessment, namely: (1) Assessing student discipline during the presence of *tahfidz* extracurricular activities; (2) Assessing student discipline in depositing the memorization of the Qur'an; (3) Assessing students in reading the verses of the Qur'an properly and correctly according to the rules of tajwid law. This is in accordance with the theory which states that evaluation in the love education of the Qur'an which is realized in *tahfidz* activities can be done through observing the extent to which the values developed to appear in children's behavior. This can be seen from the words, actions, and facial expressions produced by students.<sup>8</sup>

The Qur'an invites, motivates, and guides everyone in general and Muslims in particular to take the time to do *tadabbur*, especially if it is intended to get the great wisdom from the revelation of the Qur'an.<sup>9</sup> Whoever wants to be loved and cherished by Allah, then Allah's pleasure is shown through appreciation of His word, namely the Qur'an, Allah is pleased if the Qur'an is read and the contents of the Qur'an are considered and practiced, with that Allah SWT will surely give love in Allah's own way. in the form of material or non-material, both in this world and in the hereafter, either now or in the future.<sup>10</sup>

The Qur'an can be likened to opening the layers of a coconut, the structure of the layers that surrounds a coconut, each layer has its own meaning. Thus the Qur'an has a multi-layered structure like a coconut which contains the content or content of the teachings of the Qur'an which has a variety of knowledge that is very important and useful for mankind. A child's interest in reading the Qur'an can be influenced by two factors, first internal factors, namely factors that arise from within the child itself such as talent, interest, and intelligence; and the second is external factors, which arise from outside the child such as the environment, parents, school, and society.<sup>11</sup>

Allah SWT has said in Surah At-Tahrim verse 6 which reads: "*Hi you who believe, protect yourselves and your families from the fire of hell.*" The verse above explains the importance of the role of the family as an object of education in educating and fostering the character of students.<sup>12</sup> Therefore, one thing that must be taught to children is everything about the Qur'an because it is a guide for human life. Even Rasulullah SAW called on Muslims to educate their children to be able to read and write the Qur'an as the hadith of the Prophet Muhammad, which means:

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<sup>7</sup> Abdul Majid dan Dian Andayani.

<sup>8</sup> dkk Dharama Kusuma, *Pendidikan Karakter Kajian Teori dan Praktik di Sekolah* (Bandung: Remaja Rosdakarya Offset, 2013).

<sup>9</sup> Abu Aisyah Rahendra Maya, "Perspektif Al-Qur'an Tentang Konsep Al- Tadabbur," *Al Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir STAI Al Hidayah Bogor* 1, no. 1 (2017): 1–9.

<sup>10</sup> Ahsin Sakho Muhammad, *Oase Al-Qur'an Penyeljuk Kehidupan* (Cirebon: PT Qaf Media Kreatif, 2017).

<sup>11</sup> Tika Kartika, "Manajemen Pembelajaran Tahfidz Al-Qur'an Berbasis Metode Talaqqi," *Jurnal Isema : Islamic Educational Management* 4, no. 2 (2019): 245–56, <https://doi.org/10.15575/isema.v4i2.5988>.

<sup>12</sup> dkk Zulkifli Syauqi Thontowi, "Manajemen Pendidikan Keluarga," *Perspektif Al-Qur'an Menjawab Middle Urban Middle Class Milenial* 8, no. 1 (2019): 159–70, <https://doi.org/tp://dx.doi.org/10.30868/ei.v8i01.393>.

"Educate your children in three things, love your Prophet, love the Prophet's family, and read Al-Qur'an" (HR. Ath-Thabrani).<sup>13</sup>

And for people who like to read the Qur'an, the vibration of the holy verses of the Qur'an will flow with blood all over their body and the pleasure in reading the Qur'an will create positive personal characteristics, only those who have a sincere and clean heart should about the values of the Qur'an can enjoy the beauty of it.<sup>14</sup> If the Qur'an is studied carefully, it is full of very powerful miracles that can create a human revolution from all angles, so study the Qur'an with a sincere and earnest heart because life without the Qur'an is more like walking in the dark.

In modern times like today, children and even adults often neglect to read the Qur'an, especially to the younger generation or youth when they enter junior high school. The problem of reciting the Qur'an or coming to the mosque to perform obligatory worship in the congregation, it's rarely even never, they prefer to be fixated on formal education at school and busy playing games and social media on their cellphone screen. To instill a sense of love for the Qur'an in adolescent children so that their personalities are more focused and become pious children, it is necessary to carry out positive activities in the field of religious knowledge such as Tahfidz extracurricular activities in order to regenerate future candidates for the nation who love Al-Qur'an.<sup>15</sup>

Finally, the author is interested in conducting research at MTS N 2 Sleman, where the Madrasah has implemented the Tahfidz extracurricular program. The goal is to make their lives more focused and to get provisions for life from the meaning contained in the Qur'an, the personality of the students when they are more focused in studying the Qur'an will make their hearts clean from negative things. The words that come out of his mouth are the sentences of the Qur'an, and the behavior they reflect is a commendable character in accordance with the shari'a that is commanded in the Qur'an. This kind of Qur'anic personality is blessed by Allah SWT who will later make future generations who will not be carried away by the currents of an increasingly modern era so that they are negligent of the teachings of Islam.

## METHOD

This type of research is qualitative research. Researchers use this type of qualitative research, because with this qualitative research researchers can emphasize many aspects of one variable if possible as problems that are studied more deeply and closer to the data taken, because researchers follow the activities of informants. While the research approach used is classroom action research, in which this research provides an explanation or description of the object under study.

This research was conducted by the author because it aims to explain or interpret the regeneration of Al-Qur'an love education which is realized through tahfidz extracurricular at

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<sup>13</sup> Rizem Aizid, *Anak Gemar Baca* (Rizem Aizid: PT Media Kreatif, 2011).

<sup>14</sup> Rizem Aizid.

<sup>15</sup> Nofika Ria Nur Farida, Muhammad Anas Ma'arif, dan Ari Kartiko, "Implementation of the Wahdah Method in Improving Students' Ability to Memorize the Qur'an," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 3 (19 Oktober 2021): 518–30, <https://doi.org/10.31538/nzh.v4i3.1084>.

MTSN 2 Sleman. Thus, researchers can analyze and describe the facts of implementing tahfidz extracurricular at MTS N 2 Sleman in regenerating a generation of Al-Qur'an love education.

Researchers conducted research starting from October 1 to November 30, 2021. MTS Negeri 2 Sleman which is located at Jalan Magelang Km.17 Ngosit, Margorejo, Tempel, Sleman, Yogyakarta is the location chosen by researchers to carry out research, because researchers carry out field experience practice at MTS N 2 Sleman and at the same time helping tahfidz teachers in teaching Al-Qur'an Reading and Writing for MTS N 2 Sleman students who are not fluent in reading the Qur'an.

The targets in this study were *tahfidz* teachers at MTS N 2 Sleman (who guided MTS N 2 Sleman students in learning, teaching, and memorizing the Qur'an) and MTS N 2 Sleman teachers (who were in charge of extracurricular activities *tahfidz*).

The subjects in this study were people who were directly involved and became actors in providing information about the implementation of *tahfidz* extracurricular activities at MTS N 2 Sleman. To obtain sources of data or information, the researcher distinguishes them into two, namely: (1) Primary Data, namely the main data from the research collected from the results of interviews with researchers on research subjects who are the source of data or respondents. The subjects in this study were *tahfidz* teachers and teachers who became actors in the implementation of *tahfidz* extracurricular activities at MTS N 2 Sleman. (2) Secondary data, namely supporting data in research which is used as reinforcement in data analysis. Included in secondary data are supporting data from journals, books, magazines, newspapers, articles, the internet, and social media related to the object of research.

In this study, researchers used the validity of the data to test the credibility of the test by means of triangulation. Triangulation is checking data from various sources in various ways and times. There are three types of triangulation in qualitative research, namely source triangulation, technical triangulation, and time triangulation. However, researchers will only use two ways of triangulation, namely: 1) Triangulation of sources, to test the credibility of the data by checking the data obtained from several sources. 2) Triangulation Technique, to test credibility by checking data to the same source with different techniques. If this method produces different data, then a discussion is carried out with the relevant participants to obtain relevant and testable data.<sup>16</sup>

In this study, the data collection procedures carried out by the researcher were as follows: (1) Interview method. In this study, researchers tried to find information through interviews with related informants. In relation to qualitative research, the researcher determines the informants who are expected to provide information according to the research focus, namely Tahfidz teachers and teachers who are directly involved in the implementation of tahfidz activities at MTS N 2 Sleman. This informant was selected based on certain criteria, including that the informant not only knows and can provide information, but also has experienced it seriously as a result of his long involvement with the activity concerned. (2) Observation method. In this case, the researcher observes directly to the object of research with the aim of obtaining accurate data so that a discussion in this study will be achieved. Researchers pay attention to what is happening, listen to what is said, question information,

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<sup>16</sup> Sugiyono, *Metode penelitian pendidikan: (pendekatan kuantitatif, kualitatif dan R & D)* (Alfabeta, 2008).

and study documents owned by informants. (3) Documentation method, namely the technique of collecting data by collecting and analyzing documents in the form of writing or pictures. Documentation is done by reviewing documents related to research, including secondary sources.

The data analysis method used in this study is inductive, namely the analysis based on the data obtained. To analyze the data, the researcher used the data analysis model from Miles, Huberman, and Saldana which is known as the interactive model. Miles, Huberman and Saldana stated that this data analysis activity is an activity that is interconnected before, during, and before data collection in parallel form to build general insights called analysis.<sup>17</sup>

Data analysis activities with this interactive model include 1) Data condensation, this process refers to the process of selecting data, focusing the data obtained, simplifying data, abstracting data, and transforming data that approximates the whole part of the document, and empirical materials. 2) Data presentation, which is a process of organizing, unifying, and summing up information. 3) Drawing conclusions, in this process, researchers research such as looking for understanding that does not have a pattern of noting the regularity of explanations, and causal paths in which the final stage is concluded that all the data obtained.<sup>18</sup>

## RESULTS AND DISCUSSION

### Results

Based on the results of research conducted by the author, it can be found that the generation of love of the Qur'an can be done through the approach of tahfidz extracurricular activities. At MTS N 2 Sleman, tahfidz activities are carried out regularly once a week, namely on Wednesdays and Fridays. In the implementation of Tahfidz extracurricular activities at MTS N 2 Sleman, the tahfidz teacher began entering the classroom at 07.00 until 07.30 WIB. However, sometimes it can be later than 07.30 (preferred hour).

All students at MTS N 2 Sleman are approximately 500 students, starting from class VII to class IX, each class consists of 5 classes, with tahfidz teachers totaling approximately 15 teachers. From each class, the tahfidz teacher as usual entered the classroom and then read Asmaul Husna together until 07.00 WIB. After finishing, it is continued by reading the study prayer, sometimes there are also tahfidz teachers who immediately start with learning activities, namely tahfidz.

During the Covid-19 pandemic, tahfidz activities were carried out in a blended learning manner. Students who are absent odd come in, then students who are absent even study at home. However, this makes it a little difficult for the tahfidz teacher to adjust and generalize the students' memorization targets. Therefore, to overcome this, the tahfidz teacher always assigns students the task of memorizing the letter at home, so that later when they enter the Madrasa, the memorized letter can be deposited with the tahfidz teacher.

In the implementation of tahfidz extracurricular activities carried out at MTS N 2 Sleman, of course, it is very influential in forming students who love the Qur'an. Generations

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<sup>17</sup> Matthew B. Miles dan A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (SAGE, 1994).

<sup>18</sup> dkk Saldana, "Qualitative Data Analysis," *SAGE Publications*, 2014, 12–14.

that are influential in goodness and generations as described in the Qur'an as *khoiru ummah*. That way, when we face life's problems, we will always be guided by the Qur'an.

The tahfidz extracurricular held at MTS N 2 Sleman can be said to be very short, so additional time is needed so that students can easily deposit memorization letters. However, with this very little time, the tahfidz teacher really maximizes the time as well as possible. There are students who immediately memorize 1 surah, when on the memorization test they move forward. But there are also students who are very difficult to memorize letters. However, students are still invited to always study and study, so that later after graduating from Madrasah they can fulfill the target of memorizing chapter 30.

In the midst of this covid-19 pandemic, the tahfidz teacher was also assisted by several PPL students from UII Yogyakarta to help teach and guide MTS N 2 Sleman students who were not fluent in reading the Qur'an. Starting from not fluent in recitation, not yet fluent in reading verses, not yet fluent in distinguishing which ones to read long and which ones to read short. Of the 15 classes at MTS N 2 Sleman, most of them can do it, but there are also students who still need guidance.

From this Tahfidz education, a generation of students who love the Qur'an emerged. Because, without education, how will our country progress? Let's see from now on, are there high school graduates who are currently working as farm laborers but memorize 5 juz of the Qur'an? Are there junior high school graduates who work as taxi drivers but memorize 15 juz of the Qur'an? Is there a pedicab driver who graduated from SD who memorized the Qur'an 30 juz? Not. Therefore, the tahfidz education held at MTS N 2 Sleman is very important, especially in the current millennial era which is full of sophisticated technology, of course, it is very important that a generation that memorizes the Qur'an is needed, a generation that is good at making decisions. a matter based on the Qur'an.

Based on the results of interviews with the tahfidz teacher coordinator that the love of Al-Qur'an education in learning *tahfidzul* Qur'an includes the process of implementing routine Tahfidz extracurriculars every Wednesday and Friday at 07.00 WIB. At the same time, it will form educational values that have a noble character in students. Every day students become accustomed to reading the Qur'an. So that way, the Qur'an will continue to be read, understood its contents, and practiced in everyday life. Because according to the fact that there are some students who cannot recite the Qur'an. Even reading the Qur'an or memorizing letters, there are still students who are not fluent. So, in the extracurricular *Tahfidzul* Qur'an at MTS N 2 Sleman, it is a forum so that students are proficient in reading the Qur'an from an early age as well as having a Qur'anic personality.

The implementation of extracurricular Tahfidz at MTS N 2 Sleman uses two methods of learning, namely the *Muraja'ah* and *Talaqqi* (deposit) methods. Because the learning time is relatively short with a duration of 30 minutes. So, the teacher uses these two methods in the morning habituation, the hours of the Koran and the deposit which is made at 07.00-07.30 every Wednesday and Friday. With the relatively short duration of time, sometimes there are also tahfidz teachers who exceed the time by up to 1 hour at 07.00-08.00 WIB. This will actually have an impact on the lesson hours that will be taught by the next student. So that during Tahfidz learning hours, the time that has been provided from the Madrasa is used as well as possible.

Tahfidzul Qur'an held at MTS N 2 Sleman is closely related to the ability to memorize the Qur'an. Therefore, what is needed most of all is a high memory. Extracurricular Tahfidz Qur'an at MTS N 2 Sleman, to obtain long-term memory by using the *Muraja'ah* and *Talaqqi* (deposit) methods to strengthen students' memorization. In addition, the process of memorizing the Qur'an is adjusted to the abilities of each student. Because the ability of each student is different from one another. The most important thing for Madrasah is that Alhamdulillah MTS N 2 Sleman has implemented the Madrasa program, namely developing Tahfidz extracurriculars well.

Thus, based on the explanation above, to restore the generation of Al-Quran love education is to implement the Tahfidz extracurricular program as implemented at MTS N 2 Sleman which includes the implementation of *Tahfidzul* Qur'an learning and the process of habituation in implementing the values contained in the Qur'an. Al-Qur'an so as to form students who have noble character. In addition, the purpose of implementing the Tahfidz program at MTS Negeri 2 Sleman is to raise awareness of the importance of reading, memorizing, and studying the Qur'an as a guidebook for human life, as well as a regulator of all aspects of human life.

## Discussion

Quoted from the hadith of the Prophet Muhammad SAW he said: "*The best of you are those who learn the Qur'an and who teach it.*" (HR. Al-Bukhari)

The Qur'an is the word or word of God which is of miracle value which was sent down by the intermediary of the angel Gabriel AS to the closing human figure of the Prophets and Apostles, namely the Prophet Muhammad SAW. Only the Qur'an is the only holy book that is still pure and preserved without the slightest change made due to the actions of "*ignorant*" humans in it. Because Allah has promised in Surah Al-Hijr verse 9 which reads: "*Indeed, it is We who sent down the Qur'an and We are the ones who guard it.*" This verse provides a guarantee of the sanctity and purity of the Qur'an forever and ever until the end of time from forgery.

The existence of the Qur'an can really change a hard heart to become soft, a closed heart becomes open, an unstable personality becomes stable and many people whose behavior is bad to become good just because the content of the Qur'an is so amazing. In an instant era like today, children and even adults often neglect to read the Qur'an. They are more fixated with the progress of the times such as technology. If parents do not instill a sense of love for the Qur'an in their children from an early age, they will fall into the pit of error and prefer the path of globalization that is increasingly modern and will be farther away from Allah SWT.

The most decisive period in human life is youth. Young people are identical with full of energy, strength, challenge, adventure, seeking identity, and intellectual intelligence. If young people with all their activities involve themselves in intensive recitation and study of the Qur'an under the guidance of the right teacher by adorning themselves with the values of the Qur'an, one day they will grow up to become the Qur'anic generation, the Rabbani generation that spreads the fragrance of the system. values, ethics, and spirituality that exist in him to the people around him, this is the Ideal Youth who is loved by Allah SWT.



In instilling the love of the Qur'an in children, the best first intake for their souls is to listen to and read the holy verses of the Qur'an, try them to start learning the Qur'an from an early age starting from a letter by sentence and then by verse after the child is able to read the Qur'an children can start memorizing the Qur'an little by little will further deepen his love of the Qur'an.<sup>19</sup>

Muslims who claim to love the Qur'an and live their lives based on the Qur'an, but never study or try to broaden their knowledge of the Qur'an, then they will be far from Allah and His mercy, and people who are far from the Qur'an. His life will be filled with anxiety and mental stress in the world, so a person who is far from the Qur'an means he does not believe in the existence of Allah and His Messenger. The Qur'an is a guide for every path of life from birth to death who makes a role model for behavior and action and who makes a personality that teaches him both in the eyes of society and in the eyes of the creator of all nature.<sup>20</sup>

Talking about the implementation of Al-Qur'an love education which is realized through tahfidz extracurricular at MTS N 2 Sleman, of course, it is none other than discussing the meaning of love itself. Love is a feeling of pleasure or liking for an object, whether the object is in the form of an object, a person, or an activity, which makes a person feel like he or she is always together, wants to do something, and is willing to sacrifice himself for the object. Imam Al-Ghazali is of the view that love is only seen from the results. Then what is the sign of love? As the scholars say, love can destroy pride is a source of strength and concentration, softens, removes *amrih*, makes someone generous, and is full of use.<sup>21</sup>

Edwin explained the types of love related to romantic relationships, namely: 1) *Ephymia* (Love based on desire and physical attraction), 2) *Pixnidi* (Love in the form of games), 3) *Mania* (Love followed by an obsessive sense of belonging), 4) *Prugma* (Love that is in the form of commitment and based on pragmatic reasons), 5) *Anake* (Love that is so deep). Then the types of love outside of feelings are: 1) *Agape* (Love based on humanity, for example, charity behavior), 2) *Koinoia* (Love based on short connections because it is an intertwined/ fleeting moment), 3) *Sebomai* (Love because of admiration).<sup>22</sup>

The Qur'an itself is the word of God which was revealed to the Prophet Muhammad gradually starting with Surah Al-Fatihah and ending with Surah An-Nass.<sup>23</sup> Hasbi Ash Shidieqy defines the Qur'an as a divine revelation revealed to the Prophet Muhammad SAW, which has been conveyed to his ummah with *mutawatir*, infidels for those who deny it.<sup>24</sup> For Muslims, the Qur'an is

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<sup>19</sup> Muhammad Yusuf Siregar, Amiruddin Siahaan, dan Tien Rafida, "The Head of Madrasah's Strategy in Developing A Culture of Love Reading The Quran," *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 6, no. 2 (14 September 2021): 483–96, <https://doi.org/10.31538/ndh.v6i2.1675>.

<sup>20</sup> Rika Kumala Sari, Ali Imran Sinaga, dan Salim Salim, "The Role of Al-Qur'an Educational Institution Al-Husna in Producing Huffadz in Sei Kepayang District Asahan Regency," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (30 Agustus 2021): 477–90, <https://doi.org/10.31538/nzh.v4i2.1612>.

<sup>21</sup> Haidar Bagir, *Risalah Cinta dan Kebahagiaan* (Jakarta: Mizan, 2012).

<sup>22</sup> Edwin Adrianta Suriyah dkk, "Apakah Ekspresi Cinta Memprediksi Perasaan Dicintai?Kajian Bahasa Cinta Pasif dan Aktif," *Jurnal Ilmiah Psikologi* 6, no. 1 (2019): 1–14, <https://doi.org/10.15575/psy.v6i1.4513>.

<sup>23</sup> Hagni Wiyanti Amin Muslim, Dian Putri Ayuni, Mahadhika Wipradharma, "Ekstrakurikuler Tahfidz Al-Qur'an Sebagai Upaya Penanaman Karakter Islami Di SMP Muhammadiyah 1 Sukoharjo," *Buletin Literasi Budaya Sekolah* 3, no. 2 (2021): 128–34, <https://doi.org/10.23917/blbs.v3i2.14277>.

<sup>24</sup> Muhammad Aman Ma'mun, "Kajian Pembelajaran Baca Tulis Al-Qur'an," *Jurnal Annaba' STIT Muhammadiyah Paciran* 4, no. 1 (2018): 1–10, <https://doi.org/10.37286/ojs.v4i1.31>.

a way of life. So education based on Islam is based on the Qur'an. Currently, the truth of the Qur'an and its preservation is increasingly proven.<sup>25</sup>

The concept of love for the Qur'an which is realized through tahfidz activities at MTS N 2 Sleman is a sense of pleasure or liking for the Qur'an. Everything that has to do with the Qur'an whether reading, writing, memorizing, studying its contents, practicing its contents and so on, for those who love will want to always be together and be willing to sacrifice for the sake of the Qur'an. This feeling will inspire enthusiasm to try to stay close to the Qur'an, which will have a positive impact on its lovers.

According to Ahmad Masrul, the signs of a heart of love for the Qur'an are as follows:<sup>26</sup> (1) Nice to meet the Qur'an. (2) Do not feel bored if you read the Qur'an and sit for a long time with the Qur'an. (3) Feel longing if you are far from the Qur'an and hope to meet the Qur'an soon. (4) Many dialogues with the Qur'an and believe in the instructions and directions contained in the Qur'an and return to the Qur'an when facing small or big life problems. (5) Obeying the Qur'an is carrying out the orders and staying away from the prohibitions contained in the Qur'an.

Tahfidz Al-Qur'an means memorizing the Qur'an. Abdul Aziz Abdul Rauf defines memorization as the process of repeating either reading or listening, so that when something is repeated often it will be memorized.<sup>27</sup>

Those who memorize the Qur'an get privileges in the form of Allah giving specialties both in this world and in the hereafter, namely:<sup>28</sup> (1) They will be prioritized to become Imams during prayer. (2) Take precedence in the grave facing the Qiblah if it requires being buried together with others. (3) Priority in being a leader if he is able. (4) The position of memorizing the Qur'an is at the end of the verse they memorized. (5) Memorizing the Qur'an will be with the angels as friends at home. (6) Those who memorize the Qur'an will be given a crown of glory and a bracelet of glory. (7) The Qur'an will intercede for the memorizers of the Qur'an in the sight of their Lord.

Tahfidz Al-Qur'an is a memorizing activity that when memorizing certainly takes a long time because it needs to be read and repeated many times. Based on this activity and the understanding of love for the Qur'an, the *tahfidz* of the Qur'an is a form of love for the Qur'an.

The *tahfidz* extracurricular at MTS N 2 Sleman can be a regeneration of Al-Qur'an love education because based on the above, *tahfidz* Al-Qur'an itself is an activity that displays the love of the Qur'an. While the extracurricular itself will continue to exist if there is a manager. So that the *tahfidz* extracurricular at MTS N 2 Sleman carries out *tahfidzul* Qur'an extracurricular activities at the turn of the school year to continue or regenerate this Al-Qur'an love education so that it continues to exist.

This *tahfidz* extracurricular will be an education for the love of the Qur'an because the tahfidz Al-Qur'an extracurricular at MTS N 2 Sleman is not only for those who are advanced

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<sup>25</sup> Marwansyah dan Ahmad Wahyu Hidayat, "Kegiatan Ekstarkurikuler Tahfidz Qur'an Juz 30 Dengan Aktivitas Belajar Siswa," *Jurnal Madaniyah* 9, no. 2 (2019): 237–50.

<sup>26</sup> Ahmad Masrul, *Agar Jatuh Cinta Pada Al-Qur'an* (Jakarta: PT Elex Media Komputindo, 2018).

<sup>27</sup> Abdul Aziz Abdul Rauf, *Kiat Sukses Menjadi Hafidz Qur'an Da'iyah*, 4 ed. (Bandung: PT. Syaami Cipta Media, 2004).

<sup>28</sup> Ihda Hajarul Mufidah, *Rabasia Hafalan Qur'an Mutqin Huffazh Juara Dunia* (Solo: Gazzamedia, 2019).

but for those who want to be close to the Qur'an. In its activities there is an element of education, namely providing methods and teaching to achieve learning objectives, namely memorizing the Qur'an.

## CONCLUSION

The results of the research that have been carried out show that the return of the generation of love for the Qur'an is to realize *Tahfidz* activities as MTS N 2 Sleman has carried out routinely every Wednesday and Friday. *Tahfidz* Qur'an learning activities at MTS N 2 Sleman include five activities, including *muroja'ah* activities, memorizing deposits, *sim'a* Al-Qur'an, BTAQ, and tajwid science. The *tahfidz* Qur'an extracurricular implemented at MTS N 2 Sleman uses two methods, namely the *muroja'ah* and *talaqqi* (deposit) methods in improving the ability to read and memorize the Qur'an. *Tahfidz* Qur'an extracurricular activities have a very big influence on students. Among them is printing a generation that is *hafidz hafidzah* (memorizing the Qur'an). Thus, the education of the love of the Qur'an which is desired by the Creator will be able to produce generations that are useful for the future of the Indonesian nation.

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