

**CHARACTER EDUCATION IMPLEMENTATION THROUGH
TAHFIDZUL QUR'AN TEACHING
IN SMPIT AR RAYYAN SURABAYA**

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Abstract : Criminal case done by Indonesian children has increased that showed how important character education. In building character values, a school is needed to have an activity program. SMPIT Ar Rayyan has *Tahfidzul Qur'an* program in character education. This study aimed to discuss how character education is implemented through teaching in SMPIT Ar Rayyan Surabaya, and how *Tahfidzul Qur'an* teaching has done in SMPIT Ar Rayyan Surabaya, and what character values are growths through *Tahfidzul Qur'an* teaching in SMPIT Ar Rayyan Surabaya. The method used in this study was descriptive qualitative. In this study, data collection technique used three methods i.e. interview, observation, and documentation. According to study result in SMPIT Ar Rayyan Surabaya, it was found that character education has been well enough implemented in teaching *Tahfidzul Qur'an*, viz. it was from teaching stages, the teaching method, and the teaching evaluation. *Tahfidzul Qur'an* teaching implemented in SMPIT Ar-Rayyan used *tasmi'* and *mura ja'ah* methods. The character values growth were religious, discipline, hard work, independent, friendly, love to read, and responsible.

Keywords: Character Education Implementation, Tahfidz

A. Introduction

According to the Indonesian Child Protection Commission data showed that from 2011 to 2016 there is children with law are (carrying a child facing the law) 7.698, children with cybercrime case and pornography are 1.709. Children consumed drugs; alcohol, cigarettes, and etc. are 304. Children as brawl perpetrators are 420. Children as

online sexual crime perpetrators are 176. Children as sexual harassment doer (rape, abuse, sodomy/ pedophilia, etc.) are 1498. Perpetrators of physical violence (assault, beatings, fights, etc.) are about 423 children. The murderer is about 264 children. The thief are about 309 children. The saddest thing is children as abortion perpetrators as many as 88.

According to Thomas Lickona, mostly trouble maker children have family troubled and the matter is their school cannot be their solution that got problem in home. The teacher is prefer to teach than to educate them, even it is so hurt when the government just care about their exam score. The success of education is just much more focused on score achievement target than moral indicator and character building. Therefore, in the output, we just get children that have high score but low morale. This is a primary factor of children problem. So, it is more important to teach children about truthfulness than mathematic or science score, etc. It's important to teach them about working together or mutual help than the best rank in class. Moreover, based on study, it is much more important to teach children about moral, attitude, and character building than just care about high scores. Since life is hopefully to have people with good morality and character to create better life. People are needed to love and help each other also to keep their environment.¹

Actually, character education is the responsibility of parent and teacher. In order to get good output in character education, the children should have *qudwah hasanah* (good role model) in their school and home that can be a model in their life. Their family and school must be practiced them to get good heart.²

Ibnu Khaldun said that: "Educate your children in their first 7 years as *amir*, in their second 7 years as *asir*, and in their third 7 years as *wazir*". Suroso Abdussalam explained that the *amir* stage (0-7 tahun) is an exact time to growth children with education as a base in their next stage. The *asir* stage (7-14 years) is to get used (habituation) with that education. Those stages *insyaAllah* will build their character.³

For Muslim families who send their children to a madrasah or an Islamic school, teachers also have role in building the character of students. Therefore, there is not enough if the teachers just simply transfer knowledge (science) only, but also they must transfer

¹ Harry Santosa, *Fitrah Based Education* (Bekasi: Cahaya Mutiara Timur, 2017), 56.

² Fuhaime Musthafa, *Kurikulum Pendidikan Anak Muslim* (Surabaya: Pustaka Elba, 2010), 22.

³ Suroso Abdussalam, *Cara Mendidik Anak Usia Lahir Hingga TK* (Surabaya: Pustaka Elba, 2012), 54.

the value to the students. A combination of knowledge and value will strengthen the building of knowledge, moral, and personality of the students in facing the future.

The Indonesian government through the Ministry of National Education has proclaimed the implementation of character education for all levels of education, from elementary-university. According to the minister, Prof. Muhammad Nuh, the character building needs to be done from an early age. If the character has been formed from an early age, said the minister, it will not be easy to change a person's character. He also hoped that the character education can build the nation's personality. The minister disclosed this when speaking at a meeting of LPTK (Educational Institution of Education Personnel) in all over Indonesia at the Auditorium of State University of Medan (Unimed), Saturday (15/4/2010).⁴

The emergence of the character education program idea in Indonesia can be understood. It is because as long as it is felt, the education process is not yet successful in building Indonesian people characteristic. Even there are many people mentioned that the education has been failed because many graduate schools or scholars are good at answering the exam, smart brain, but mentally and morally weak.⁵

In order to create good habits as a form of character education since in the family, school, and community, Anies Baswedan as the Minister of Education and Culture sets Permendikbud No.23, 2015, about character building. The character development that abbreviated as PBP (Indonesian abbreviation) purposes to make habituation activity of positive attitude and behavior in schools that started from elementary school then in the level of junior high school and senior high school or vocational school, and a school on special education is started from new student orientation to graduation. The basis of PBP implementation is based on the consideration that there is unfinished implementation of basic human values rooted in Pancasila limited to the understanding of values in the conceptual level, has not yet materialized into actual values in school, family and community.⁶

The implementation of PBP is based on the basic values of nationalism and humanity which includes the habit of fostering moral and spiritual attitude internalization, the

⁴ Adian Husaini, *Pendidikan Islam Membentuk Manusia Berkarakter dan Beradab* (Jakarta: Cakrawala Publishing, 2012), 33.

⁵ Husaini, *Pendidikan.*, 34.

⁶ Permendikbud No.23 Tahun 2015 tentang Penumbuhan Budi Pekerti.

determination to maintain the spirit of nationalism and diversity to bring together the unity of the nation i.e. to maintain the school environment, to do mutual assistance, to maintain security, orderliness, and cleanliness of the school environment; positive social interaction among students; positive social interaction between students and adult figures; appreciation of the uniqueness of potential learners to be developed; Strengthening the role of parents and community-related elements. It is all aimed at building good habits as a form of character education since in the family, school, and community.⁷

In addition, in order to realize a cultured nation through the strengthening religiosity value, honesty, tolerance, discipline, hardworking, creativity, independence, democracy, curiosity, nationality spirit, loving homeland, appreciating achievement, being communicative, loving peace and reading, environmental care, social care and responsibility, strengthening character education in each educational level, then President Joko Widodo stipulated the Presidential Regulation on Strengthening Character Education abbreviated as PPK (abbreviation in Indonesia) which is an education movement under the responsibility of educational unit to strengthen the character of students through the heart, taste, thought, and sport harmonization with the involvement and cooperation of educational, family, and community units as part of the National Movement for the Mental Revolution (GNRM).⁸

In building moral value and spiritual attitude internalizations, one of the activities undertaken by schools is to carry out religious worship according to religion and belief in school. In addition, activities that can also be developed by the school is to habituate reading, even memorizing the Qur'an for students in the school.

Al-Qur'an is a holy book that has been guaranteed its purity by Allah SWT and kept from either digression or change, Allah has guaranteed in His word: "*We, ourselves, have sent down the Dhikr (the Qur'an) and we are there to protect it*".⁹

And one of His words is: "and we are there to protect" means that Allah is the One who sent down Al Qur'an and Allah who will protect the Qur'an from digression or change.¹⁰ Thus, among Allah's protection of the Qur'an is to make it easy to memorize and He chooses among his servants as the Qur'an representatives by being memorized.

⁷ Ibid.

⁸ Peraturan Presiden Nomor 87 tahun 2017 tentang Penguatan Pendidikan Karakter.

⁹ QS.Al Hijr (15) : 9.

¹⁰ Abu Fida Ismail Ibni Katsir, *Tafsir Al Qur'an Al Adhim* (Riyadh: Dar At Thoyyibah, 1999), Jilid 8, 527.

Allah SWT says: *“Indeed we have made the Qur’an easy for seeking advice, so, is there one to heed to the advice?”*¹¹

Imam Ibnu Katsir explained the verse above “We have made its words and also understanding its meaning easily for anyone who wants to realize its meaning so that the human can take lessons.”¹²

And indeed we have ease the Qur'an its pronunciation to memorize, its meaning to be understood, because the Qur'an is as good as words, as true as, and as clear as the meaning.¹³

Therefore, Allah and His Messenger much motivate the Muslims to have an effort as hafiz. Among these forms of motivation is by promising the glory of hafiz as mentioned in His messenger's words as follows: *“The Qur'an will come on the Day of Judgment and say: O my Rabb, adorn the hafiz, then be crowned him with glory. Then the Qur'an says: O my Rabb, enhances him, then is dressed for him glory clothes. Then the Qur'an says: O my Rabb, be pleased with him, then God will help him, then be said to him: read and ascend, God will be enhanced him with kindness for every verse.”*¹⁴

The crown and glorious clothes in the hadith are not only given to hafiz, but also to their parents. That is a great virtue for the hafiz, whereby he/she will give great joy and pride to the parents. This is based on hadith of the Prophet: *“Whoever reads the Qur'an, studies, and works with it, and then on the Day of Judgment, his/her parent will be wearing a crown of light that shines like the sunlight, and will be dressed in clothing whose beauty overcomes the world. Then the two asked: why were we given this pleasure? Then it is said to them that it is your son/daughter who has become a hafiz”*.¹⁵

This is one of the parent's motivations to enroll their children to pesantren. In addition, among parents want to send their children to formal school and still intend to get Tahfidzul Qur'an teaching there, it is due to the great virtue achieved not only for children but also for parent.

¹¹ QS.al-Qamar (54): 17, 22, 32, 40.

¹² Abu Fida Ismail Ibni Katsir, *Tafsir Al Qur'an Al Adhim* (Riyadh: Dar At Thoyyibah, 1999), Jilid 7, 478.

¹³ As-Sa'di, *Taisir Karimir rahman* (Riyadh : Dar As Salam, 2002), 973.

¹⁴ At-Tirmidzi, *Al Jami' Al Kabir Sunan Tirmidzi* (Beirut: Dar Al Ghurob Al Islami, 1996), Jilid 5, No.2915, 36.

¹⁵ Al Hakim An Naisaburi, *Al Mustadrak ala Shahihain* (Beirut : Dar Al Kutub Al Ilmiyyah, 1408), Hadis No.2086, 757.

Ar Rayyan Integrated Islamic Junior High School (SMPIT Ar Rayyan) is one of schools that has superior program Tahfidzul Qur'an. As a Junior High School that Curriculum refers to Department of Education and Culture, SMPIT Arrayan structured its curriculum fits to the government. However, SMPIT Ar Rayyan also adds the Tahfidzul Qur'an as a subject matter in its curriculum content. As a formal school that adds Tahfidzul Qur'an, it indicates the uniqueness of school.

Because of its uniqueness, the researcher were encouraged to conduct a study in order to know how the Implementation of Character Education through Tahfidzul Qur'an Learning in SMPIT Ar Rayyan Surabaya by using a qualitative approach.

B. Research Method

This study was a qualitative research which aimed to understand the phenomenon experienced by subjects, such as their behavior, perception, motivation, action, etc., holistically, and by description technique in the form of word and language, on a natural special context and by using various scientific methods.¹⁶

Besides that, qualitative methods were also used to answer the question in the form of what, why, or how. This study was narrative and descriptive. The Descriptive study has purposed to describe, record, analyze, and interpreted its conditions that currently occur. In other words, this descriptive research aimed to obtain information about in the current circumstances and examine the relationship between the exist variables.¹⁷

This study was conducted in SMPIT Ar Rayyan located in the area around Ampel, precisely in Simolawang, Simokerto, Surabaya. The data source was from the subjects of which data obtained. According to Lefland, the main data sources in qualitative research were words and actions, the rest was written data, photograph, and statistic as secondary data to support the primary data support. The data sources were obtained from:

1. *Library research*, were the data obtained from literature, either from books, journals, Internet or other references appropriate to the research problem.

2. *Field research*, was the data obtained from the field apart from library research. The Researcher took the data by entering the field study to obtain concrete data about everything being studied. The field research in this research was as follows:

¹⁶ Lexy, J Moleong, *Metode Penelitian Kualitatif* (Bandung: Rosda, 2007), 6.

¹⁷ Mardalis, *Metode Penelitian Suatu Pendekatan Proposal* (Jakarta: Bumi Aksara, 1989), 26.

a. Primary Data Source, *viz.* the basic data source of the research.

b. Secondary Data Source, *viz.* the data which were obtained to support primary data, i.e.: the headmaster or vice principal, homeroom teacher, tahfidz teacher, and related parties.

Miles and Huberman stated that activity in qualitative data analysis was done interactively and continuously to complete, so the data was saturated. The activities in data analysis were data reduction, display data, and conclusion drawing/ verification.¹⁸

The data obtained from the field of study was quite a lot so it should be noted in detail and rigorous. Thus, the analysis data through data reduction was needed as soon as possible. The data reduction meant summarizing, choosing the main data, focusing on matter, looking for themes and patterns, and removing unnecessary ones.¹⁹

After reducing the data, the next step was data display. In qualitative research, it can be done in the form of a brief description, chart, the relationship between flowchart category, etc. The data display was mostly done narratively..²⁰

The third step in qualitative analysis according to Miles and Huberman was conclusion and verification. The initial conclusions were temporary, and would change if there was strong evidence supported in the next data collection stage. However, if the conclusion found in the early stages were supported by valid and consistent evidence when the researcher returned to the field to collect data. So, the initial conclusion could be credible.

The conclusion in this qualitative research was a new finding that had not previously existed. The findings could be description or image of an object that was previously still obscure or dark so that once researched became clear, it could be a causal or interactive relationship, hypothesis or theory.²¹

The data examination technique was carried out based on certain criteria according to the object under study. According Moleong, there are four criteria used to check qualitative data validity such as degree of trust (credibility), transferability (dependability), and certainty (conformability).²²

¹⁸ Sugiyono, *Metode.*, 337.

¹⁹ *Ibid.*, 338.

²⁰ Sugiyono, *Metode.*, 337.

²¹ *Ibid.*, 345.

²² Dadang, *Metode.*, 103-105.

The source triangulation was to get data from different sources with the same technique. The purpose was not to find the truth about some phenomena, but rather on increasing the researcher's understanding found. Therefore, by using triangulation techniques in data collection, the data obtained would be more consistent, complete, and certain. Finally, the data was said to be reliable and valid if the researchers found the data saturated. This meant that when all of informants were asked same question and their answer remained the same or consistent so the researcher needed to stop data collection process.

C. Result and Discussion

1. Implementation of Character Education in SMPIT Ar-Rayan Surabaya through Tahfidzul Qur'an Teaching

a. Character Education Description

Education derived from the Latin *educare* or *educere* which meant to train or tame also meant to fertilize (make soil to be better and ready to grow plants well because the land has been cultivated and processed).²³

Marimba formulated education as a consciously guidance by educators on the students development, both physical and spiritual, towards the formation of main personality. This understanding was very simple although it had substantially reflected an educational process. According to this understanding, education was limited to the students' personal development by educators.²⁴

According to Hasbullah, education was the guidance given to children in their growth and development to reach maturity level and aimed to increase knowledge, to shape their selves, and to direct them to be a better person. Education could also be interpreted as a conscious effort that aimed to prepare learners in learning through a teaching activity, guidance, and training for their role in the future.²⁵

²³ Fatchul Mu'in, *Pendidikan Karakter Konstruksi Teoretik dan Praktik* (Jogjakarta: Ar Ruzz Media, 2016), 288.

²⁴ Syamsul Kurniawan, *Pendidikan Karakter di Sekolah: Revitalisasi Peran Sekolah dalam Menyiapkan Generasi Bangsa Berkarakter* (Yogyakarta: Samudra Biru, 2017), 13.

²⁵ Hasbullah, *Dasar-Dasar Ilmu Pendidikan* (Jakarta: Rajawali Press, 2011), 2-5.

b. Character Description

If it was seen from the words origin, the term character comes from Greek *karasso*, which means blueprint/basic format/fingerprint. While the other opinion says the character comes from Greek *charassein*, which means to make sharp. The first sense is deterministic. Here the character is understood as a set of our spiritual condition that have been given, it cannot be changed and fixed. The second is non-deterministic or dynamic. Here, the character is understood as strength or toughness level of a person to overcome the spiritual conditions given. It is the desired process to perfect its humanity. So, the character can be changed, developed the quality, but can be neglected so that there is no improvement or even worse.²⁶

In line with those terms, Djaali mentioned that the character can be defined as a tendency of consistent behavior outwardly and inwardly. A character is the result of a very deep and eternal activity that will lead to social growth.²⁷

Character can also mean carving. Its main characteristic is firmly attached to the carved object. Therefore, it is identical with person characteristic. It cannot be separated from socio-cultural context because it is formed within a certain socio-cultural environment.²⁸

Literally, *Akhlaq* (in Arabic) is a plural of *khuluq* which means a person nature who has been firmly stuck, which encourages a person to do an action (good/bad) without thinking and making a consideration.²⁹

According to terminology, this word is mentioned for two meanings, first mentioned for attribute which firmly attached to a person and entitled to be praised or reproached. The second meaning is mentioned for the consistent attitude toward the laws of Sharia and its culture either in the form best act done or abandoned act.³⁰

Thus, morality is a discussion of human action, and then determines whether the action is classified as good or bad deed or contained the discussion in an attempt to

²⁶ Saptono, *Dimensi-Dimensi Pendidikan Karakter*, (Jakarta: Esensi, 2011), 18.

²⁷ Djaali, *Psikologi Pendidikan*, (Jakarta: Bumi Aksara, 2012), 48.

²⁸ Kurniawan, *Pendidikan*, 14.

²⁹ Ibrahim Musthofa dkk, *Al Mu'jam Al Wasith*, (Beirut: Al Maktabah Al Islamiyah, 1972), 252.

³⁰ Abdul Muhsin, *Petikan Elok Akhlak Rasul*, (- : Nurul Qolb, 2009), 45

recognize the behavior, and then give law to the action, whether the action is good or bad.³¹

The next discussion is moral, in terminology language derived from Latin word *mores* or plural of *mos* which means customs. In the Indonesian language, moral is defined as ethic. In accordance with commonly accepted ideas about good and reasonable human actions, it can be interpreted as moral. Moral always refers to the bad deed of human being.

The equation has been detailed in these three notions below:

- a) Object; i.e. human deed
- b) criterion; i.e. good and bad
- c) Objective ; build human character

The third difference lies as follows:

- a) Sources

Moral is derived from norm or custom

Character is from apocalypse

Character is from awareness and personality

- b) Nature of thought

Moral is empirical

Moral is coherence between apocalypse and mind

Character is a combination of mind, consciousness and personality

- c) The proses of deed appearance

Moral appears because of atmosphere consideration.

Morality comes naturally and faith Character is a process and can change.

From the sense of these three terms, those can be seen the equation lies between the function and role, i.e. determining law or value of a human deed to set good or bad.³²

The definition of character education according to various educational experts such as :

According to Thomas Lickona, character education is a deliberate effort to develop good character based on individual and community virtues.³³

³¹ Sri Narwanti, *Pendidikan Karakter*, (Jogjakarta : Familia, 2013), 3.

³² Narwanti, *Pendidikan*, 3.

³³ Saptono, *Dimensi*, 23.

According to T. Ramli, character education has the same essence and meaning with moral and ethical education. The goal is to shape children personality to be a good human being and a good citizen.³⁴

According to Elkind, character education is everything that teachers do, able to influence the character of learners. Teachers help shape student's character. This includes the model of how the teacher behaves, talks or conveys material, be tolerant, and other related matters.³⁵

According to Zubaedi, character education is essentially a teaching program that aims to develop students' character and attitude by living the values and beliefs of society as a moral force in their life through honesty, trustworthiness, discipline and cooperation that emphasizes on affective areas (feelings/attitudes) without leaving the cognitive domain (rational thinking), and skill domain (skill, data processing ability, opinion, and cooperation).³⁶

So, character education is a deliberate effort to foster learner character done by teacher, parent, and society in order to form a good person.

Implementing character education should be prepared a good curriculum. The curriculum developed at SMPIT Ar Rayyan School Based Curriculum (SBC). The curriculum implementation was fitted to the students' condition, need, and society. In accordance with its vision, SMPIT Ar Rayyan organized education that integrates with character education. In this study the researcher focused on character education in Tahfidzul Quran teaching. This integration was done through intracurricular activities by giving addition time allocation on tahfidz, while the activities of cocurricular by strengthening character education among class, *halaqoh tahfidz*, and rest time. This was in accordance with Presidential Regulation No. 87, 2017 on KDP in schools.

The school has tried to integrate the principles of character education, such as focused on core values, developed how to improve students' intrinsic motivation that includes core values, parent must be co-workers in the character education. This was explained by Saptono to describe the principles of character education at the school.³⁷

³⁴ Narwanti, *Pendidikan*, 15.

³⁵ Ibid.

³⁶ Kurniawan, *Pendidikan*, 17.

³⁷ Saptono, *Dimensi-Dimensi Pendidikan Karakter*, (Jakarta: Esensi, 2011), 26.

The core values of tahfidz teaching were religiosity, discipline, hard work, and independency. The school also had an effort to develop how to improve students' intrinsic motivation that embraces these core values, it was done by the teachers who often motivated the students especially at the end of tahfidz teaching. In addition, the school tried to involve parent into co-workers in character education by preparing a special tahfidz monitoring book, it was done in order to monitor student progress and more importantly to develop core values were also always done at home, because every day students were given the task to murojaah with parents, it was done so that their memorization become much stronger with religious value, discipline, hard work, and independent.

Among the important points in the study of Tahfidzul Qur'an conducted in SMPIT Ar-Rayyan in growing character's values are the existences of moral judgment when students follow the learning in halaqah. In the monitoring book, it listed column about the student condition in tahfidz learning process and filled by tahfidz teacher according to their condition.

2. Tahfizul Qur'an Teaching Method

Tahfidzul Qur'an teaching method applied in SMPIT Ar-Rayyan Surabaya was tasmi' and murojaah. This was as explained by Ibrahim Al Huwaimil that those methods were done by the technique of students in reciting Qur'an verses that he had been memorized to his teacher, then the students read the verses restrictions that he had previously memorized to his teacher to strengthen their previous recitation.³⁸

The tahfidz teaching stages at SMPIT Ar Rayyan showed that there was a special time for teachers to provide motivation and advice at the end of the session, it shows that the school designed for learning tahfidz not only by memorizing it but also by giving the character values from verses that had been memorized by students.

In addition, the school also setted daily targets for students in memorization, this was done in order to foster their attitude of responsibility and discipline. It was also strengthen so that the tahfidz learning was not only to memorize it but also the students who performed good character when learning tahfidz would get value for tahfidz lessons and be recorded in the monitoring book.

³⁸ Abdur Robbi Nawabuddin, *Kayfa Tuhfadzul Qur'anil Kariim* (- : Daar Tuwiiq, 2001), 111.

3. Characters Grown in Learning Tahfidzul Qur'an

The values developed in cultural education and nation is identified from the following sources:

a. Religion

Indonesian is a religious society. Therefore, an individual live, society, and nation is always based on religion and belief. Politically, the state life is based on religion values. On the basis of that consideration, the cultural education value and character of nation should be based on the values and rules derived from religion.

b. Pancasila

The unitary state of the Republic of Indonesia is upheld on the principles of national and state life called Pancasila. Pancasila is found in the Preamble of the 1945 Constitution and further elaborated in the articles contained in the 1945 Constitution. That is, the values contained in Pancasila become the values of political, legal, economic, societal, cultural and art life of Indonesian government. Cultural education and character of nation aims to prepare students to become better citizens, i.e. citizens who have the ability, willingness, and Pancasila implementation in their life as citizens.

c. Culture

As a matter of fact, there is no human living that is not based on the recognized cultural values of society. The cultural values serve as a basis in giving meaning to a concept and meaning in communication among community members. Such culture an important position in society required to be a source of value in cultural education and the character of nation.

d. Purpose of National Education

As a quality formula that must be owned by every citizen of Indonesia, the purpose is developed by various educational unit at various level and path. The purpose of national education contains various humanitarian values that must be owned by Indonesian citizens. Therefore, the purpose of national education is the most operational source in the cultural education development and the character of nation.

Based on the four value sources, a number of values for cultural education and the character of nation are identified as among others: religious, honest, discipline, tolerance, hard work, creative, independent, democratic, curiosity, spirit of nationality, love

homeland, friendly/communicative , love peace, appreciate achievement, love read, care environment, social care, and responsibility.³⁹

From a number of values for cultural education and the character of nation, the school values was always strived to grow in tahfidz learning such as religious, discipline, hard work, independent, friendship/communication, love read and responsibility.

One of the goals of Tahfidzul Qur'an study was to grow the religious character, it was always grown in tahfidz learning, for example when the students continuously read the Qur'an every day, it would be expected to grow religious values, because they always interact with Qur'an;the school also expected they are closer to God . Moreover, it was also expected that students could apply the content of Al Qur'an.

In addition, the character of responsibility and discipline was also nurtured as the students were given the obligation to increase their daily memorization of at least a half of page in order to complete the target settled by the school. If the students were used and orderly to memorize in front of the teacher every day, it was expected that the discipline of students would grow over time.

Tahfidz teaching also grew the students' hard work attitude, because memorizing the Qur'an required a strong spirit and intention on each student. When students try to added their recitation every day, it took the nature of hard work, because it was not always easy, there were some verses that need to be read over and over again, it was really needed a serious effort to overcome the students' barriers when memorizing it. If the students could overcome their obstacles continuously and consistently it was expected to grow their hard work character.

The character values such as friendly/communicative could grow when they waited their turn to give their recitation to the teacher, it was because of the waiting process, the students alternately listened and memorized. So, this activity would grow cooperation to strengthen their memorization with other friends. There was even a strong intimacy and brotherhood because of the common sense to strengthen memorization.

The school provided plenty of time to read the Qur'an every day. The Qur'an was the source of human virtue. By giving their time, the students were expected to have reading habits. Moreover, the Qur'an gives much knowledge to be read by the students.

³⁹ Syamsul Kurniawan, *Pendidikan Karakter di Sekolah: Revitalisasi Peran Sekolah dalam Menyiapkan Generasi Bangsa Berkarakter* (Yogyakarta: Samudra Biru, 2017), 26-30.

In addition, students must do murojaah/repeat their recitation. It was necessary to be done so that their could not lost it, so the students recitation became strong and good. In addition to the new recitation, the students were also required to repeat their manzil recitation during the school, due to limited time, the students must prepare/repeat their long-term memorization when at home, therefore it required an independent character.

The character value such as friendly/communicative could grow when students waited their turn to repeat their recitation to the teacher, it was because during the waiting process, the students alternately listened and memorized their recitation to other students. So, from this activity, it would grow to work together to strengthen the memorization with other friends. There was even a strong intimacy and brotherhood because to improve and strengthen memorization.

D. Conclusion

Based on the results described above, it could be concluded that: (1) Tahfidzul Qur'an applied in SMPIT Ar-Rayyan by using tasmi 'and mura ja'ah method was called by the school as sabak, sabki, and manzil. (2) The character education in Tahfidzul Qur'an teaching in SMPIT Ar Rayyan had been done quite well, that was from coherent and good learning stage, the method is also in accordance with tahfidz principle of ulama, and also on the planned, measured, directed, and stepped learning evaluation in accordance with their recitation ability. By this good learning, the character values could always be grown in students. (3) The values of students' character tried to grow by the school through Tahfidzul Qur'an teaching in SMPIT Ar-Rayyan Surabaya was religious, disciplined, hard work, independent, friendly/ communicative, love reading, and responsibility.

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