



# The implementation of the Tahfidz Al-Qur'an Program at Agropolitan Nurul Ma'arif Islamic Boarding School Sintang

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## ABSTRACT

This study aims to describe the implementation of the tahfidz al-Qur'an program at the Agropolitan Nurul Ma'arif Islamic Boarding School Sintang. This qualitative research uses an analytical descriptive method with a phenomenological approach, which describes reality in accordance with the phenomena in the field, the informants who are the source of data in this study are the Chairperson of the Foundation, General Director, Tahfidz al-Qur'an Teacher, the data collection method used is observation, interviews and documentation. The data analysis techniques used in this study are data reduction, data presentation, data verification data validity and conclusion drawing. The results of this study indicate that: (1) The implementation of the tahfidz al-Qur'an program at the Agropolitan Nurul Ma'arif Islamic Boarding School Sintang, namely the teacher has carried out coaching in memorizing the Koran, memorizing the Koran, understanding the meaning of the value of the content as well as the meaning of the memorized verses, practicing the memorization that has been memorized, mastering the science of tajwid, choosing the right time to memorize the Qur'an, providing refreshments for students to learn and being consistent in memorizing, accustoming each student to discipline in memorizing with a control system and provide sanctions for students who do not meet the memorization target. (2) Supporting and inhibiting factors in the implementation of the Al-Quran tahfidz program at the Agropolitan Nurul Ma'arif Islamic Boarding School Sintang, namely supporting factors: the existence of a tahfidz al-Qur'an teacher, implementation time, education, environment, and exemplary. The inhibiting factor is the saturation of the students.

**Keywords** : Tahfidz Al-Qur'an Program; Agropolitan Nurul Ma'arif Islamic Boarding School Sintang

## 1. INTRODUCTION

The first message conveyed by Rasulullah saw. to his people was to hold fast to the Al-Qur'an and Sunnah. Every ummah is ordered to adhere to and carry out the contents of the teachings of the Qur'an. The teachings of the Qur'an contain matters of

aqidah, shari'ah or worship and morals. And some others argue that Islam contains various dimensions of its teachings.

The Qur'an was revealed as a Holy Book for the Islamic community. Its verses serve as guidance and a manual for humanity. Muslims have a duty to preserve and protect its sanctity in order to maintain the authenticity of the verses of the Qur'an, as stated in Surah Al-Hijr/15:9,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*"Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian."*

Allah guarantees the preservation of the Qur'an to this day and until the Day of Judgment through the hafiz and hafizah (those who have memorized the Qur'an). It is from their memory that the purity of Allah's verses is safeguarded. They are the chosen ones entrusted with the responsibility of preserving the holy book.

Every Muslim who believes in the Qur'an has a duty and responsibility toward this Holy Book. Learning the Qur'an is an obligation for every Muslim, and so is teaching it. Ensuring that children learn to read the Qur'an from an early age is the responsibility of parents. Parents who have children but do not teach them to read the Qur'an bear a sin. There is no greater shame for parents before Allah than their children not being able to read the Qur'an. Conversely, there is no greater joy than when parents enable their children to become proficient in reading the Qur'an. By providing early education and instruction in the Qur'an to their children, they can support the development of their souls in accordance with Islamic values, thus nurturing the desired Muslim character.

If a Muslim is not familiar with the Qur'an, they may not understand the benefits of interacting with it, memorizing it, or reading and reflecting upon it. The feeling of love for the Qur'an is difficult to develop within a person without regular exposure to it. Without this familiarity, there will likely be a lack of closeness because love comes from familiarity and closeness. In such a situation, it is reasonable for the individual not to fully comprehend the benefits of reading the Qur'an. The greater the benefits, the more one should strive to attain them.

In today's rapidly evolving world, individuals are constantly required to adapt and make changes in all aspects of life, including education. Many people dedicate a significant portion, if not all, of their time to acquire knowledge to keep up with and adjust to the developments in the world. These developments are often focused solely on the worldly aspects of life and sometimes overlook the spiritual dimension. The

changes and progress in this field can eventually have an impact on the spirituality and character of society.<sup>1</sup>

Among the people of Sintang today, it's worth celebrating that amidst the hustle and bustle of individuals striving for worldly knowledge, there are still those who are interested in studying religious knowledge and are dedicated to acquiring it. This is because they recognize that seeking religious knowledge is an obligation. The cherished hope and dream of every Muslim, both men and women, is to have the potential and ability to memorize the entire Quran, all 30 chapters (juz). This holds special virtues, including having the status of "ahlullah," signifying a very close position with Allah, and becoming a guardian of the words of Allah. Ultimately, this accomplishment may serve as intercession in the Hereafter.

Considering the importance of reading, studying, and understanding the Qur'an, the Agropolitan Nurul Ma'arif Islamic Boarding School has implemented a Quran memorization program (tahfidz Al-Qur'an program). This program serves as a platform for nurturing children's love for studying the Qur'an from a young age. The program is essential for children to learn and memorize the Qur'an. It is a means to build a generation that is deeply connected to the Qur'an, emphasizing its importance in their education and upbringing.

This Tahfidz Al-Qur'an program is an extracurricular activity at the school. This means that it is optional and can be pursued by students according to their talents and interests. This approach aligns with the statement of one of the Quran memorization instructors (murobbi), who mentioned that the program is not mandatory for all students. Students who wish to participate in the Quran memorization program must meet the requirement of already being proficient in reading the Quran..

## 2) METHODS

This study uses a type of qualitative research. This research is included in the category of field studies (field research), referring to a collection of field data from observations, which are used as research material in accordance with the study material, so basically this research is a qualitative descriptive research.

Denzin and Lincoln state that qualitative research involves the collection of data in a natural setting, with the aim of interpreting the phenomena that occur. This is done by using various methods. The term 'natural setting' here refers to a situation that is unaltered, not engineered, or planned. This is to ensure that the results can be used to interpret what is happening in that environmen.<sup>2</sup>

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<sup>1</sup> Abuddin Nata, *Mengatasi Kelemahan Pendidikan Islam di Indonesia* (Cet. V; Jakarta: Kencana, 2012), h. 96.

<sup>2</sup> Lexy J. Moleong, *Metode Penelitian Kualitatif Edisi Revisi*, (Bandung: Remaja Rosdakarya. 2009), hlm. 5

This research was conducted at the Agropolitan Nurul Ma'arif Islamic Boarding School, which is located at Jl. Sintang – Pontianak Km. 10, Dusun Nenak, Balai Agung Village, Sungai Tebelian Subdistrict, Sintang Regency, West Kalimantan Province. The location was chosen because this Islamic boarding school is the only one offering middle school (SMP) and vocational high school (SMK) education with a Quran memorization (tahfidz al-Qur'an) program within it.

The type of qualitative research approach used in this study is a descriptive qualitative approach. This means that the data collected is not in the form of numerical data but rather consists of textual materials such as interview transcripts, field notes, and images. Descriptive qualitative research aims to provide a detailed description or portrayal of the object of study based on the facts observed in the field. It focuses on painting a rich and nuanced picture of the subject matter, often using words, narratives, and other non-numeric forms of data.<sup>3</sup>

In qualitative research, the term "sampling" is often replaced with words such as "participants," "informants," "subjects," or "research subjects."<sup>4</sup> The technique used in this qualitative research is Purposive Sampling. Purposive sampling involves the selection of a group of subjects based on specific characteristics or qualities that are deemed to be closely related to the characteristics or qualities of the known population. This technique is used to achieve specific research objectives by deliberately choosing participants who possess the desired attributes or characteristics relevant to the study. It allows researchers to focus on particular aspects of the population that are of interest for the research goals.<sup>5</sup> Which is the implementation of tahfidz program at Agropolitan Nurul Ma'arif Islamic Boarding School.

In qualitative research, the data collected consists of descriptive data, such as personal documents, field notes, respondents' actions, and more. Qualitative research aims to gather abundant descriptive data, often presented in the form of reports and narratives. This research does not prioritize numbers and statistics, although it does not exclude quantitative data.<sup>6</sup>

The data collection technique is crucial in conducting research. The success of most research depends on the data collection techniques employed. Data collection aims to obtain reliable information, materials, evidence, and facts.<sup>7</sup> In this research, the researcher used a review of interviews, observations, documentation, and interviews as data collection techniques.

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<sup>3</sup> *Ibid.*, hlm. 11

<sup>4</sup> Kristi Poerwandari, *Pendekatan Kualitatif Untuk Penelitian Perilaku Manusia*, (Jakarta: LPSP3 UI. 2011), hlm. 106

<sup>5</sup> Sugiyono, *Metode Penelitian Pendidikan Kuantitatif, Kualitatif dan R&D*, (Bandung: Alfabeta. 2013), hlm. 124

<sup>6</sup> Emzir, *Metodologi Penelitian Pendidikan Kuantitatif dan Kualitatif*, (Jakarta: Rajawali Press, 2010), h. 30

<sup>7</sup> Sudjarwo, MS. dan Bosrawi, *Manajemen Penelitian Sosial...*, h. 143

The data resources were gathered through:

### 1 Primary Data

Primary data is data obtained or collected directly by the researcher. For example, data obtained through interviews, surveys, and observations. The source of this primary data aims to uncover information about the implementation of the Quran memorization program at the Agropolitan Nurul Ma'arif Islamic Boarding School in Sintang, as well as to assess the supporting and inhibiting factors in the implementation of the program. In this research, primary data was obtained by the researcher through interviews and observations.:

- a. The Chairman of the Agropolitan Nurul Ma'arif Sintang Islamic Boarding School Foundation, named Drs. KH. Muhammad Gozali, MH.
- b. The Quran memorization teachers, named Muthi Azizatul Nisa and Muhammad Hafidh Hidayatullah.
- c. The Quran memorization student at Agropolitan Nurul Ma'arif Sintang Islamic Boarding School, named Lana Selma.

### 2 Secondary Data

Secondary data is data obtained not directly from the research subject but from third parties. Secondary data is typically organized in the form of documents or literature (references). In this research, secondary data was obtained from various relevant literature sources and personal documents, as in the Data Collection Method.<sup>8</sup>

## 3) RESULTS AND DISCUSSION

### A. The Tahfidz Al-Qur'an Program

The word "tahfidz" originates from the Arabic language, and it means to preserve, guard, and memorize. Etymologically, "tahfidz" (memorization) is the opposite of forgetting; it means always remembering and having minimal forgetfulness. In the Kamus Besar Bahasa Indonesia (*Indonesian Dictionary*), "hafal" is defined as "already in the memory (about a lesson) and can be recited from memory (without looking at the book)." "Menghafal" means making an effort to deeply instill something in the mind so that it is always remembered.<sup>9</sup>

The Quran memorization (tahfidz al-Qur'an) program is one that can provide reinforcement of character education in the religious field. One of the fundamental principles in the education of students (santri) is the spiritual connection, which includes binding children to the Quran. "Tahfidz" is defined as memorization and comes from the Arabic language, with "hafidzayahfadzu - hifdzan" meaning to guard, preserve, and

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<sup>8</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D* (Cet. XIX; Bandung: Alfabeta, 2013), h. 33

<sup>9</sup> Mahmud Yunus, *Kamus Arab-Indonesia*, (Jakarta: Hidakarya Agung, 2005), hlm. 291

protect.<sup>10</sup> Meanwhile, the Quran is the holy book revealed by Allah (God) to the Prophet Muhammad saw. (peace be upon him) through the angel Gabriel (Jibril as.). Its purpose is to convey guidance to all of humanity, providing instructions and guidance for people from all pace of life.

The definition of "memorize" or "menghafal" is to recite something earnestly as intended, meaning to deliberately commit something to memory. According to this perspective, there are instances of unintentional memorization, such as frequently listening to someone else recite something repeatedly until it becomes memorized, which can also be considered a form of unintentional memorization. Therefore, according to Suryabrata, "menghafal" involves committing something to memory earnestly and consciously.<sup>11</sup>

The ability to memorize the Quran is an individual's capacity to commit the Quran to memory deliberately, earnestly, and consciously. The process of evaluation or periodic review in Quran memorization is essential to determine the extent of an individual's success in memorizing the Quran. In the endeavor to memorize the Quran, perseverance and discipline are required to ensure that the memorization is truly absorbed into an individual's mind and becomes part of their long-term memory.

Hence, according to Rohmaniyah, it is necessary to conduct regular repetitions of the verses of Allah. In addition, the support and facilities provided by instructors should include having proficient Quranic reciters to ensure that the holy verses are not recited incorrectly and adhere to proper tajwid (the rules of Quranic recitation).<sup>12</sup> Memorizing the Quran is a collective duty (Fardh Kifayah), which means not all Muslims are required to memorize the Quran.<sup>13</sup> This obligation is considered fulfilled when there are individuals who are capable of memorizing it. The concept of Fardh Kifayah (collective duty) is a manifestation of Allah's mercy. If it were made obligatory for all Muslims, it would likely be burdensome because the Quran is not just any book, and memorizing it requires understanding and adhering to specific rules.

According to Ibn Khaldun in Abdullah Nasih Ulwan's book, teaching the Quran to students is of great importance because the Quran serves as the foundation for strengthening and solidifying faith. One of the character traits that must be developed in students is an increase in faith and piety, which serves as a strong foundation for the formation of other character traits, including how they relate to themselves, others, and

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<sup>10</sup> Imam Al-Hakam, *Kamus Al-Hakam Arab-Indonesia* (Solo : Sendang Ilmu )

<sup>11</sup> Sumadi Suryabrata, *Psikologi Pendidikan* (Yogyakarta: Raja Grafindo Persada, 2003), 302

<sup>12</sup> Glenn Hardaker, "The nature of memorisation for embodiment", *Jurnal for Multicultural Education*, 1, (2016). 87

<sup>13</sup> Tuti Lailatur Rohmaniyah, "Pendampingan Hafalan al-Qur'an dan Artinya dengan Metode Ilustrasi di Dusun Sentono, Klaten, Jawa Tengah", *Jurnal Inovasi dan kewirausahaan*, 2 (Mei 2015), 116.

their environment. This development is achieved through intellectual, emotional, and physical growth.<sup>14</sup>

The tahfidz Al-Qur'an program is an optional extracurricular activity at the Agropolitan Nurul Ma'arif Islamic Boarding School in Sintang. This program serves as an alternative means to enhance the faith and piety of the students (santri). The presence of the Quran memorization program is an effort to enable students to improve their ability to read and memorize the Quran while simultaneously fostering the development of noble character (akhlakul karimah).

The role of the Quran memorization program is significant, as it starts by teaching students to read and memorize the Quran and ultimately, it shapes their entire moral and ethical behavior based on the teachings of the Quran. Therefore, Quran memorization contributes to the enhancement of human quality in all aspects, with one of the primary aspects being moral character.

The learning process within the Quran memorization program is a sequential process, and based on various theories, it can be outlined in three phases: the planning phase, the implementation phase, and the evaluation phase.

- a. Lesson planning serves as a guideline to achieve the desired learning objectives and as a control mechanism in the teaching and learning process. Good learning starts with well-thought-out plans.
- b. Implementation of teaching is the process where teaching and learning activities take place, and it constitutes the core of what happens in a school. Therefore, the implementation of teaching is the interaction between the teacher and students in conveying information or delivering lesson materials to students in order to achieve the learning objectives.
- c. Evaluation is a concluding activity carried out to measure the extent of success and the changes in behavior that have occurred in students as a result of the teaching and learning process. It is used as a benchmark for future lesson planning.

## **B. Principles of Memorizing the Quran**

To achieve success, one of the aspects that a Quran memorizer should pay attention to is organization and planning. Additionally, efforts should be based on clear planning, which fosters maximum results or the expected outcomes. Below are the principles of memorization.

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<sup>14</sup> Novan Ardy Wiyani, *Pendidikan Karakter Berbasis Iman Dan Taqwa*, (Yogyakarta : Teras, 2012), hlm. 13.

### 1. Ikhlas (sincerity)

The intention in memorizing the Quran should be solely for seeking the pleasure and approval of Allah, without mixing it with any other intentions or motives. Absolutely, "ikhlas" is a condition for the acceptance of worship performed by someone when they do something without seeking any reward for their actions. This is especially important when a person is memorizing the Quran; they should intend to seek the pleasure of Allah without any ulterior motives such as material gain, wealth, or any hidden agenda. This underscores the importance of sincerity and purity of intention in religious and virtuous deeds.

### 2. Improving Pronunciation and Recitation

Someone who wants to memorize the Quran should learn it from a teacher who is proficient in the proper recitation techniques (tajwid).

### 3. Memorizing with Correct Pronunciation in Accordance with the Sunnah

Memorizing the recitation in accordance with the Sunnah is the second pillar among the two pillars for the acceptance of an act. These pillars pertain to the correctness of an act and its conformity with the Sunnah (the teachings and practices of the Prophet Muhammad).<sup>15</sup> Therefore, someone who wants to study the Quran should learn it from individuals who are experts in the field. Relying solely on oneself is insufficient. This is because the uniqueness of the Quran can only be acquired by learning directly from the experts. This was demonstrated by the last Prophet, Muhammad (peace be upon him), when the Quran was revealed by Allah through the Angel Gabriel. The Prophet Muhammad learned it, and the companions learned it from him, and so it continued until it reached us, preserved from changes and distortions.

### 4. Determining the Preservation of Quranic Memorization

This principle emphasizes the importance of establishing a daily commitment for those who want to memorize the Quran. It involves dedicating a specific number of verses to be memorized each day. Commitment is a key factor in making the memorization process easier. In this context, individuals should set a daily target, such as a specific number of verses or pages to memorize, and adhere to the method or approach of the Prophet Muhammad, who advised, "Perform deeds that you can bear, for Allah does not weary until you get weary, and the deeds loved most by Allah are those that are done constantly even if they are small." Scholars also emphasize that consistent, small actions are better than larger ones that are intermittent.<sup>16</sup>

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<sup>15</sup> Ibid, hlm. 55.

<sup>16</sup> Ahmad Budawilan, *Menjadi Hafizh Tips dan Motifasi Menghafal Al-Qur'an*, (Penerbit : Aqwam, 2016), hlm. 55.



## 5. Strengthening Memorization Before Moving to New Memorization

Strengthening the memorization already accomplished before moving to a new memorization involves repeatedly revisiting the memorized portions whenever there is free time. This helps to reinforce what has been memorized. When a person begins memorizing the Quran, they should not move on to new memorization until their previous memorization is strong and absolutely perfect. One helpful practice is to continually review what has been memorized whenever there is free time, such as during obligatory prayers or other opportunities. This ensures that the memorization remains fresh in the person's memory and is not easily forgotten.<sup>17</sup>

## 6. Using Only One Mushaf (Quranic Text) for Memorization

Using only one Mushaf for memorization is advised because if someone uses multiple Mushafs, it can lead to confusion due to variations in the arrangement and placement of Quranic verses in different copies. This principle is meant to help a person memorize the Quran by sight, similar to how they memorize it by listening. If a memorizer switches Mushafs, it can disrupt their memory, so it's recommended to stick to one Mushaf to facilitate easy recall of what has been memorized.<sup>18</sup>

## 7. Associating Memorization with Understanding

Understanding the verses being memorized, as well as knowing their interconnections, is highly beneficial. Prioritizing the understanding of the meaning of each verse during the memorization process is crucial. Associating memorization with comprehension is a way to assist Qur'an memorizer in their journey and enables them to grasp the relationships between verses. It's important to emphasize that combining memorization and understanding goes hand in hand, as they complement, support, and strengthen each other.<sup>19</sup>

## 8. Reinforcing Memorization through Repetition and Review

It is advisable for Quran memorizers to engage in memorization repetition with other memorizers. This practice not only helps train the memory to retain the memorized verses but also comes with its own rewards and merits. Practicing memorization together with others can be beneficial for maintaining the memorization and receiving additional blessings.<sup>20</sup>

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<sup>17</sup> Ahmad Budawilan, *Menjadi Hafizh Tips dan Motifasi Menghafal Al-Qur'an*, (Penerbit : Aqwam, 2016), hlm. 55.

<sup>18</sup> Ahmad Budawilan, *Menjadi Hafizh Tips dan Motifasi Menghafal Al-Qur'an*, (Penerbit : Aqwam, 2016), hlm. 55.

<sup>19</sup> *Ibid*, hlm. 55.

<sup>20</sup> Ahmad Salim Badwilan, *Panduan Cepat Menghafal Al-Qur'an dan Rahasia-rahasia Keajaibannya* (Jogjakarta: Diva Press, 2009), 52.

9. Maintaining Memorization through Muraja'ah and MudarasaH (Reviewing Memorization with Another Hafizh).

This principle is extremely important because individuals who are blessed by Allah to memorize the Quran must continuously maintain their memorization through Muraja'ah and MudarasaH. Consistently engaging in MudarasaH with other Hafizh facilitates continuous Muraja'ah. Typically, people are more motivated when they are in the company of others rather than memorizing in isolation. Therefore, this principle helps in sustaining memorization and ensuring its accuracy.<sup>21</sup>

### C. Methods of Memorizing the Quran

The implementation of the Quranic memorization program for shaping the character of students is closely tied to the methods used by teachers during the Quranic learning process. This ensures that students can truly read and memorize the Quran. Consequently, it will produce well-rounded character development, where students can read and memorize the Quran and also practice good manners based on the values within the Quran, which serve as guidelines for behavior. The ultimate goal is to shape the character of students in accordance with the values of the Quran.

Allah SWT says, *"And We have certainly made the Quran easy to remember. So is there anyone who will be mindful?"*, (QS Al-Qomar/54:17).<sup>22</sup> When the commentators interpret the above verse, it is explained that the ease of the Quran is in its memorization by anyone. As a result, some Quranic verses have elaborated on the methods of memorizing the Quran. Below are some Quranic methods of memorization:

1. Talaqqi

Allah SWT says, *"And indeed, you have certainly been given the Quran from the side of Allah, the Most Wise, the All-Knowing."* Imam at-Thabari explained the interpretation of the above verse, "And you, Muhammad, will become one who memorizes and understands the Quran." The word "talaqqi" in the above verse suggests one of the methods of memorizing the Quran, which is recitation and repetition.<sup>23</sup> This method is an approach that focuses on listening to and imitating the recitation of the Quran without looking at the written text, as recited by a teacher, in order to achieve proper and accurate pronunciation and articulation.

2. Reading Slowly and Following the Recitation (Talqin)

Allah Swt says, *"Do not move your tongue with it, [O Muhammad], to hasten with recitation of the Qur'an. Indeed, upon Us is its collection [in your heart] and [to make*

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<sup>21</sup> Ahmad Budawilan, *Menjadi Hafizh Tips dan Motifasi Menghafal Al-Qur'an*, (Penerbit : Aqwam, 2016), hlm. 55.

<sup>22</sup> Dapartemen Agama RI, *Al-Hikmah Al-Qur'an dan Terjemahannya*, ( Bandung : Diponegoro, 2010), hlm . 529.

<sup>23</sup> Bahirul Amali Herry, *Agar Orang Sibuk Bisa Menghafal Al-Qur'an*, hlm. 87.

*possible] its recitation. So when We have recited it [through Gabriel], then follow its recitation.*"<sup>24</sup> The reason for the revelation of this verse is explained by saying that the Prophet Muhammad saw. used to move his tongue or repeat the recitation of the Qur'an because he was afraid of forgetting it.<sup>25</sup>

### 3. Reading the Quran Little by Little and Storing It In the Heart

Allah Swt says: *"And those who disbelieve say, 'Why was the Qur'an not revealed to him all at once?' Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly."* (QS Al-Furqan/25:32).<sup>26</sup>

Imam az-Zumakhyasari explains the wisdom of revealing the revelation gradually, which is to strengthen the heart of the Prophet, making it easier for him to memorize the Quran. Additionally, the process of memorization should indeed be carried out gradually, step by step.

### 4. Taqrar

This method is designed to facilitate the formation of impressions in memory for the verses being memorized, and for this, a good strategy is required with the following steps:

- a. Double repetition.
- b. Never move on to the next verse before the current one is completely memorized.
- c. Memorize the sequences he/she is working on as a single unit.
- d. Use only one type of mushaf.
- e. Understand the verses he/she is memorizing.
- f. Pay attention to similar verses.
- g. Recite to someone who is capable of memorizing the Qur'an.
- h. Adherence to the etiquettes of memorizing the Qur'an.<sup>27</sup>

## D. Qur'anic Values of Character

Program tahfidz al-Qur'an serves as a means of instilling noble character values in students as part of an effort to enhance their faith and piety towards Allah. Values are considered virtuous and precious, serving as the foundation for an individual's behavior, reflecting their character and actions. In relation to the tahfidz al-Qur'an program, these values begin to take shape in students, leading to the development of Qur'anic character traits.

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<sup>24</sup> Departemen Agama RI, *Al-Hikmah Al-Qur'an dan Terjemabannya*, hlm. 577.

<sup>25</sup> Bahirul Amali Herry, *Agar Orang Sibuk Bisa Menghafal Al-Qur'an*, hlm. 88.

<sup>26</sup> Departemen Agama RI, *Al-Hikmah Al-Qur'an dan Terjemabannya*, hlm.362.

<sup>27</sup> Fithriani Gade, "Implementasi Metode Takrar dala Pembelajaran Menghafal al-Qur'an", DIKTATIKA, 2 (Februari, 2014), 418.

Qur'anic character refers to all the behaviors and actions that are guided by the values found in the Qur'an. By building character based on the teachings of the Qur'an, individuals are expected to develop noble personal characteristics. These character traits are as follows:<sup>28</sup>

#### 1. Honest

The soul that drives someone to be authentic and true to themselves, without pretense. In other words, the alignment between words, feelings, and actions. When honesty is fostered in an educational environment, honest students can be recognized when they refrain from cheating during exams, for example.

#### 2. Responsibility

The attitude and behavior of an individual to fulfill their tasks and responsibilities as they should. For example, students are responsible in completing their assignments on time and ensuring they finish them properly.

#### 3. Frugal

An attitude or behavior that reflects thriftiness or not being wasteful. For example, students who are thrifty can be seen in how they use their pocket money, and school supplies, giving essential items, and saving any remaining money they have.

#### 4. Discipline

Discipline is a person's obedience to respect and follow a system that requires one to adhere to orders and regulations. It is an action that demonstrates orderly and obedient behavior in various provisions and rules. This disciplined attitude can be observed when students comply with all school rules and regulations, such as dressing neatly and being punctual, etc.

#### 5. Respect and Politeness

The attitude or behavior of someone who acts based on courtesy. This behavior can be seen when a student greets their teacher and regularly says '*permisi*' (excuse) or 'maaf' (sorry) when passing in front of others.<sup>29</sup>

#### 6. Shaping Character

Character refers to the morality, truth, goodness, strength, and attitude displayed by an individual towards others through their actions.<sup>30</sup> It is undeniable that when

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<sup>28</sup> Ridwan Abdul Sani, Muhammad kadri, *Pendidikan Karakter mengembangkan karakter anak yang islami*, ( Jakarta : PT Bumi Aksara. 2016)., hlm.78.

<sup>29</sup> Mulyasa, *Menejemen Pendidikan Karakter*, (Jakarta: Bumi Aksara, 2014) , hlm.5.

<sup>30</sup> Muhammad Yaumi, *Pendidikan Kaerakter Landasan, Pilar & Implementasi*, (Kencana : 2014), hlm .7-6

character is separated from its morality, both good and bad characters are reflected in one's behavior. Similarly, truth is a tangible form of character, as a formed truth is a manifestation of good deeds that bring goodness to the environment. In the perspective of Islam, character education has been present since the advent of Islam and the mission of the Prophet Muhammad (peace be upon him) to improve and perfect human morals (character).

Islamic teachings include rules that emphasize not only aspects of faith, worship, and social conduct but also ethics or character that are in line with the Quran.<sup>31</sup>

## **E. Supporting and Inhibiting Factors of the Tahfidz Al-Quran Program at the Agropolitan Nurul Ma'arif Sintang Islamic Boarding School**

### **1. Supporting Factors**

Factors that support and enhance the ability to memorize the Quran are as follows: (a) motivation from the memorizer, (b) knowing and understanding the meaning contained in the Quran, (c) a structured approach to memorization, (d) supportive facilities, (e) automating the memorization, and (f) regular review of the memorization.<sup>32</sup>

From the above description, it can be outlined that the supporting factors in the implementation of the Quranic memorization program are:

#### **a. Motivation**

According to Mc. Donald, motivation is the change of energy within a person, characterized by the emergence of feelings and preceded by a response to a goal. In the motivation proposed by Mc. Donald, there are three important and interconnected elements: (a) Motivation initiates the change of energy in every individual. The development brings about several changes in the neurophysiological system within the human organization. (b) Motivation is characterized by the emergence of feelings or affect. In this context, motivation is relevant to psychological issues, affection, and emotions that can determine human behavior. (c) Motivation is stimulated by the presence of a goal. Therefore, motivation in this sense is actually a response to an action, namely a goal.<sup>33</sup>

#### **b. Knowing and understanding the meaning contained in the Quran**

A person who memorizes the Quran will find it easier to memorize if they can understand and comprehend the verses they are memorizing. There is an immense amount of limitless knowledge from Allah, and it is absorbed by those who memorize,

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<sup>31</sup> Ridwan Abdul Sani, Muhammad kadri, *Pendidikan Karakter mengembangkan karakter anak yang islami*, hlm 6.

<sup>32</sup> Heri Saptadi, "Faktor-Faktor Pendukung Kemampuan Menghafal Alqur'an Dan Implikasinya Dalam Bimbingan Dan Konseling", *Jurnal Bimbingan Konseling*, 2 (2012), 118.

<sup>33</sup> Sardiman, *Interaksi dan Motivasi Belajar Mengajar* (Jakarta: rajawali Press, 2014), h. 74

study, and understand the content within it. Therefore, someone who memorizes the Quran, understands its meaning, and applies its teachings is referred to as "Hammalatul Qur'an." As Abu Umar stated in his book "At-Tidzkar fi Afdlalil-Qur'an Al-Karim," said, *"Hammalatul-Qur'an is the one who pays attention to the rules of recitation, knows what is permissible (halal) and what is prohibited (haram) within it, and practices its teachings."*

c. Arrangement of the Memorization of the Quran

The arrangement for Quran memorization at Agropolitan Nurul Ma'arif Sintang Islamic boarding school includes three daily Quran recitations. The target for Quran memorization is to complete it within 3 years. To strengthen Quranic memorization, students are instructed to review their memorization regularly. They also participate in Quran recitation competitions with fellow students to compare and improve their memorization. To enhance their Quranic recitation, students engage in musabahah by reciting in front of teachers or kyai (Islamic scholars)..

d. Supporting facilities

The facilities that support students' Quran memorization capabilities at Agropolitan Nurul Ma'arif Sintang Islamic boarding school include dormitories, an auditorium, study rooms for memorization revision, and a mosque. The ustadz (Islamic teachers) or kyai (Islamic scholars) provide motivation and guidance to support students' Quran memorization abilities, encouraging them to engage in regular tadarus (Quranic recitation). Additionally, students themselves contribute to enhancing their Quran memorization skills by reciting a minimum of 10 juz (sections) daily, performing nightly prayers, engaging in tadarus during the early hours of the morning, and observing voluntary prayers (shalat-shalat sunnah).

e. Memorization Regular Time

The Quran memorization program is a mandatory program for the students of the Agropolitan Nurul Ma'arif Sintang Islamic boarding school. As specified, most of the time is dedicated exclusively to Quran memorization without any other tasks, except for studying the religious sciences based on the school's curriculum. In this context, the time allocated for Quran memorization is dominant, as nearly all available time is used for this purpose. The specialized Quran memorization program is divided into two stages: a one-year program, a two-year program, and a three-year program. In the one-year program, the Quran memorization materials consist of 30 chapters (juz) and are distributed over 12 months, with the provision that memorization continues every day except for Sundays.

f. Repetition of Long Verses

The students at the Agropolitan Nurul Ma'arif Sintang Islamic boarding school address the difficulties in memorizing the Quran by paying close attention to and repetitively reciting long or similar verses..

## 2. Factors Inhibiting the Quran Memorization Program

These inhibiting factors can arise from within the students themselves or from external sources. Some of the commonly perceived inhibiting factors for students in memorizing are:

- a. The emergence of laziness in students.  
High initial enthusiasm for memorization leads them to memorize many verses without mastering them properly, and they eventually become lazy and abandon memorization.
- b. Difficulty in memorization.
- c. Students forgetting the verses they have memorized.
- d. Lack of parental attention in assisting students with their memorization at home.
- e. Excessive play.
- f. The long distance between school and home.
- g. Boredom among students in memorization.

To address these issues, the steps taken by the Quran memorization teachers include:

- a. Scheduling all of the students' daily activities.
- b. Providing continuous motivation for students to memorize.
- c. Implementing strict supervision of students.
- d. Applying sanctions to students.
- e. Adding special morning sessions before students enter class, from 06:00 to 07:00.
- f. Holding evening Quranic recitation sessions from 16:00 to 17:00.
- g. Encouraging students to have Quranic recitation at home.
- h. Allowing students to submit their memorization outside of class hours.

The results indicate that one aspect that needs further attention is parental motivation. Parental motivation plays a crucial role in the speed of Quran memorization. The study shows that parents are external motivators for students in their memorization efforts, although the motivation provided by parents varies. Hence, parental motivation can reduce one of the inhibiting factors that hinder students' memorization success.

### **F. The students participating in the Quran memorization program at Agropolitan Nurul Ma'arif Sintang Islamic Boarding School are as follows:**

No	Names	Level	Grade	Memorization (juz)
1	Halimatus Sa'diyah	SMK	XII	9
2	Eka Setia Ningrum	SMK	XII	5
3	Wulan Sekar Sari	SMK	XII	4
4	Suci Wulandari	SMK	XII	5
5	Lana Selma	SMK	XI	3
6	Lulu Setiawati	SMK	XI	3
7	Khusmawati	SMK	XI	3
8	Laili Fitriatun	SMK	X	3
9	Quratul Aini	SMK	X	3
10	Amanda A.N	SMK	X	3
11	Fatimatul Husni	SMK	X	3

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