

Research Article

Implementation of The Tahfidz Quran Program in Increasing Religiosity at SMP Muhammadiyah 57 Medan

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ABSTRACT

This study is to determine the implementation of the Quran tahfidz program which has been carried out in accordance with the program at SMP 57 Muhammadiyah, Mustafa, Medan. The research data collection technique uses qualitative methods with technical observation, interviews and documentation. Analysis uses library research using literature in the form of books and is also in accordance with the results of the report notes in the research. In this research, a problem was found, namely that the implementation of the tahfidz program was less effective due to inadequate tahfidz hours, so that memorization was not done regularly. However, the results of the research show that the implementation of the tahfidz program at SMP 57 Muhammadiyah can increase students' religiosity well because it fosters awareness that a hafidz's soul must be good and also has an influence on students' religiosity which can be seen from the results of changes in the development of character and morals in students. So, with the implementation of the tahfidz Quran activity, it will grow and increase awareness in the human spirit of the importance of this tahfidz program in schools with the Koran, and the tahfidz activity can be a movement for evil and good deeds. In implementing tahfidz activities, targets and methods for memorizing are also needed, such as the importance of good focus in memorizing, etc., which will be studied as problematic in this research.

Keywords: Implementation; Tahfidz; Quran Program; Religiosity; SMP Muhammadiyah

1. INTRODUCTION

It is better for humans to be useful to other humans. As for a hafidz and tahfidz teacher, he can become the best human being not only because he memorizes the Al-Quran but also because he is useful for other humans and those around him and the good character he has, like a hafidz who always carries the Al-Quran, not in the form of a mushaf, but in the brain and heart, thus making the soul calm and clean This AL Quran tahfidz program is an activity to memorize the Koran which is very much of interest to every individual, both parents and students, making educational institutions gain superior accreditation with the tahfidz program. Implementation is the implementation of a series of activities in order to deliver policies to the community that can produce results as expected. The aim of the tahfidz program is to increase religiosity. Religiosity is the level of faith that is reflected in beliefs and behavior that refers to the quality aspects of humans to live their daily lives well (Adolph & Nur Khasanah 2016). In this research, it was found that the tahfidz program is carried out with discipline but there are problems in managing time in implementing the program, namely the tahfidz hours are very inadequate, the level of memorization of children is different which also requires different time and different memorization targets but thus remains under the supervision and monitoring of the tahfidz teacher as a guide for students in the tahfidz class of the Koran and determines the part that is memorized first, namely from the juz 30,29,28, students' memorization is not mutqin and tahfidz class hours are sometimes not conducive due to noisy students. In this problem, a solution is needed to overcome this problem, namely by managing the time and conditions of the class optimally. There are 5 strategies for increasing students' religiosity, namely 1. Moral acting (moral actions), 2. Moral Knowing (Knowledge of moral values), 3. Moral feeling ang loving (loving knowledge of moral virtues, 4. Uswah hasanah or role modeling (exemplary) from the surrounding environment, 5. Mastering academic and non-academic (Jannah, 2022).

With these 5 strategies, it will be able to help balance between the Quran tahfidz program and school programs. others that can increase the religiosity of students at SMP 57 Muhamaadiyah 57 Medan. The aim of this research is to determine the role of Al-Quran tahfidz teachers at SMP 57 Muhamammdiyah and also to determine the quality of students who are in the learning process in memorizing the Al-Quran to increase religiosity and also to develop the characteristics of students

at SMP Muhammadiyah 57, Mustafa Medan. With the efforts of the tahfidz teacher and also the efforts of the students, they can jointly run tahfidz classes that do not only focus on memorization but also increase religiosity. In this way, it is hoped that students can become hafidz and hafidzah by having good memorization and balance with good morals so that they can increase the religiosity of students and tahfidz teachers. The benefit of this research is that it can be used as evaluation material in knowing how to carry out the tahfidzh program, can be a positive reading material and can also be used as an additional reference. The results of this research are that the tahfidzh program runs well and is disciplined, but there are also problems in managing time, different levels of memorization and classes that are not conducive. Solutions must be provided by setting the hours and classes optimally in the Quran tahfidz class at Muhammadiyah 57 Medan Middle School.

2. RESEARCH METHOD

In research, you must first find and search for the problems that will be discussed in research and journals. After that, data collection is carried out according to the discussion of the problem, after the data is collected, data analysis is carried out and the data is reviewed and the problem is explored, which is supported by several theories by carrying out library research, so that valid and valid research occurs according to the research data (Audi et al., 2020). By conducting an interview with a tahfidz teacher named Ustadzah Ainun. and also for students and female students at SMP 57 Muhammadiyah Medan to obtain data regarding this research, namely the implementation of the tahfidz program to increase religiosity, then the data was observed by observing the activities of the Tahfidz Quran class and the school environment to obtain data and evaluation in research as well as seeing the role of tahfidz teachers in increasing religiosity at SMP Muhammadiyah 57 Medan. In accordance with the definition of qualitative, namely research that uses observation, interviews, data analysis and other data collection methods to present responses from subject actors by describing and analyzing phenomena and events to reveal and explain this research (Chapter, 2023). The data collection technique used in this research is library research, where library research is the activity of collecting materials related to research originating from scientific journals, literature and authors. This literature study was carried out to obtain theoretical information so that researchers have a strong theoretical basis as scientific results and other relevant documentation are collected and then analyzed. In research that went directly to the field at Muhammadiyah 57 Medan Middle School, researchers conducted observations, interviews, documentation on Tahfidz teachers, principals, deputy principals and also students. For data analysis, during the observation, the researcher visited the school to be researched, then after that conducted interviews by conducting questions and answers with the tahfidz teacher and also the students to obtain appropriate and relevant data in this research. In conducting the interview, they also carried out documentation by recording interviews and also taking photos documenting the tahfidz activities at Muhammadiyah 57 Middle School. JL, Mustafa.

3. RESULTS AND DISCUSSION

3.1 Research Results

One way to improve the quality of educational institutions is to look at it in terms of good and superior school programs, such as those implemented by Muhammadiyah 57 Medan Middle School. In each program, each other's role and support is needed, and in the tahfidz quran program it also requires cooperation between the principal, deputy principal, tahfidz teacher and also students so that the program runs well and is disciplined and to produce sweet fruit and also to increase the religiosity in the school. The research object is SMP 57 Muhammadiyah 57 Medan. The establishment of this educational institution as a forum for education and teaching as well as the development of students both academically and non-academically and also with the characteristics of students. SMP Muhammadiyah 57 Medan, holds a program that is different from other educational institutions, namely the implementation of a very good Al-Quran tahfidz program which is held in this class from Monday to Thursday at exactly 07.15 to 08.15 which is exactly 1 hour long. The implementation of other programs is aimed at improving the quality of educational institutions and students in all aspects, especially in increasing the religiosity of SMP Muhammadiyah 57 Medan. Education according to Law no. 20 of 2003 Article 3 concerning the National Education System states that National Education is: "functions to develop abilities and shape the character and civilization of a dignified nation in order to make the life of the nation intelligent, aims to develop the potential of students to become human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Sapdi, 2023) Tahfidz Quran consists of two words, each of which has a different meaning. The word tahfidz is the opposite of the word forget, namely always reminding and slightly forgetting or not forgetting. According to Abdul Aziz Abdul Rauf, memorizing is the process of repeating something, done by reading or listening. Where work that is always repeated every day will become rote. Then the Quran

has a meaning that comes from the word qaraa, namely reading and is also the holy book of Muslims, which should be read, memorized, practiced and taught (Pura et al., 2023).

In the tahfidz program, which describes being religious and religious, it is a hope for positive change both individually and collectively which can increase the religiosity of SMP 57 Muhammadiyah, Mustafa, Medan and surrounding areas. The Koran is the word of Allah SWT which was revealed to the Prophet Muhammad SAW through Gabriel. The Al-Quran is a guide to life, therefore teachers can provide encouragement to students to study the Al-Quran, to memorize it which will be guided by a tahfidzh teacher (Topano et al., 2024). Religiosity and religious guidance are part of the character education values that must be instilled in students in the school environment. Religious attitudes and behavior relate to spiritual matters, such as closeness to God and obedience in implementing religious teachings. Religiosity is an individual's feelings, actions and experiences in solitude in his relationship with God. Religiosity is a person's level of piety in practicing and believing in the Islamic religion with good faith (Hardiansyah & Uswatun, 2023). Religious guidance and religiosity are very important for students to become good characters and human beings. In the research data, the implementation of the Al-Quran tahfidz program was carried out in order to increase religiosity at Muhammadiyah 57 Middle School, Medan. both from tahfidz teachers and also from students who memorize the Koran is nothing but preaching religion which can bring religion and the words of Allah must be balanced with good characteristics as well, therefore researchers examined the tahfidz program which was held by the Muhammadiyah 57 Middle School, Medan. as interesting research material. Through observations, the researcher found that the tahfidz program was running well and was disciplined, however, there were obstacles, namely that there were students who experienced delays in memorizing the Al-Quran, so the 1 hour required was not optimal for these students, although there were also students who were fast at memorizing and even preparing their memorization at home increasingly, so that they maximized the use of time to memorize the Al-Quran.

With the Quran tahfidz program, the focus is not only on memorizing, but also on characteristics and religiosity as well. Religiousness cannot be separated from the character inherent in the individual. The role of a teacher as an educator and guide cannot be separated from his character. Character is also a whole that is inherent in an individual, both attitudes and actions, which will describe a character and quality. The teacher's character is also a determining factor in his success in carrying out his duties and responsibilities as an educator (Anggriani et al., 2024). Thus, for tahfidz teachers to run the tahfidz program well and with discipline, it cannot be separated from the fact that a tahfidz teacher must also have good memorization in order to be able to provide sufficient memorization for students. In accordance with the interview data obtained by researchers, namely that some tahfidz teachers are also students who have to divide their time between teaching and attending lectures, so quite a few of them will be absent and replace the teacher's presence, this will affect the approach, differences and consistency in memorizing the Koran. This is used as evaluation material in the tahfidz program activities so that a teacher does not take many permits. Process evaluation is directed at how far the activities carried out are in accordance with the plan. Process evaluation is used to detect or predict procedural designs or plans in implementing the tahfidz program at Muhammadiyah 57 Medan Middle School. (Almas & Machali, 2020). According to the results of interview research data, the Muhammadiyah 57 Medan Middle School implemented the Al-Quran tahfidz program which not all institutions carry out, but it is the same at the 57 Muhammadiyah Middle School which also follows the National Independence Campus standards.

The Ministry of National Education's standard of character values has 18 points, namely: religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curious, national spirit, love of the country, respect for achievement, communicative, love of peace, likes to read, cares about the environment, cares for the social, and is responsible (Azizah & Murniyetti, 2023). According to (Masrurroh et al, 2022) in accordance with the national education mission, Pancasila, the 1945 Constitution, and Indonesian national culture are the foundation for the development of cultural and fundamental values (core ethical values) originating from religion, state philosophy and culture. The values inherited from national cultural riches are very diverse and include noble aspects of nationality which have great potential in strengthening the social model for quality civilization development. However, the current situation shows that many noble national cultural values are faced with challenges due to the infiltration of foreign values and the decline of original national cultural values (Firiyali et al., 2024). The Tahfidz program is a step to form a Quranic personality. The Quranic personality is an individual's personality that is obtained after transforming the contents of the Al-Quran into oneself and then internalized in real life, or in simple language, the Al-Quran personality is an individual's personality that reflects the values of the Koran. Reading the Al-Quran is an act of worship, especially for those who want to memorize it. People who memorize the Koran will reflect a good personality. According to Abdul Mujib, the Quranic personality is a personality that is formed with a composition of traits that are deliberately taken from the values taught by Allah SWT in the Al-Quran, so you can imagine its structure is built from the elements of the Koran's teachings (Arifuddin. et al., 2022)

Memorizing the Al-Quran teaches many lessons to mankind, the Al-Quran teaches about Aqidah and monotheism. The Koran also teaches humans about living a good life by having good morals and being able to socialize well. It cannot be separated from the results of research data that students feel that a memorizer of the Al-Quran must also have good morals like carrying the Koran within himself (Wahyuni & Aisyah, 2020). The tahfidz quran implementation program will run well and with discipline if the tahfidz class rules in the class are implemented well and with discipline. As students memorizing the Al-Quran, they realize that it is also important to have good morals and that religiosity is important because the holy Koran must also be holy in oneself, however, this level of awareness has been attached to the tahfidz teacher. From the results of observations, a tahfidz teacher not only accepts students' memorized deposits but also applies good morals and also ensures that the recitation must also be of a good standard for reading the Koran as well. In religious activities which are the main focus, there is also formal education which teaches not only religion, but also other general knowledge. The aim is to form a better and more productive Muslim personality and increase understanding of the Islamic religion (Falah et al., 2023). Students at Muhammadiyah Middle School 57 Medan learn to cover their private parts properly in accordance with Islamic teachings, pray in congregation, be independent, learn morals, read and memorize the Koran. In carrying out the Tahfidz Al-Quran program at SMP 57 Muhammadiyah, there are obstacles regarding students' comprehension skills which are definitely not equal, with this there are delays in memorizing students, requiring more accurate time to remember. The Tahfidz class time is only one hour, so Tahfidz teachers must maximize their attention to their students, although there are also students who have a fast comprehension ability and in fact if they have already memorized it from home, they only repeat it when they are in class. memorize and submit the memorization to the tahfidz teacher. The large number of cases of moral decay that are rampant today are the result of education that does not take character education into consideration. This condition should trigger educational thinking to re-view the importance of moral education and its implementation (Aprilia & Ahmad, 2023). So, memorizing the Al-Quran is not only valuable in memorizing it, but you also have to have the morals of the holy Al-Quran. Increasing religiosity and good character is not formed in a short time, but requires a continuous habituation process. This education sometimes occurs due to guidance from other people,

Sometimes it also occurs autodidactically or without guidance and guidance from other people. This shows that the character of the life in which a child grows up greatly influences the character of the individual himself, especially the family environment which is the initial and main place of education in a child's growth. In other words, character formation requires a combination of knowledge, attitudes and actions carried out consistently (Andhika, 2021). In this way, teachers at Muhammadiyah Middle School 57 Medan, also carry out good familiarization with a teacher and also support and upbringing together from parents who continue to do good in every environment they are in encourage their children to be enthusiastic about memorizing an AL-Quran both at school and at home while learning to memorize Tahfidz AL-Quran. In the results of this research, indirectly memorizing the Koran plays an important role in increasing religiosity by fostering good religious awareness and also for good character formation and increased spirituality in students. In an effort to memorize the Koran it will have an effect on the purity of the Koran, causing memorizing to also read the Koran. This tahfidz program has great values in Islam, especially in increasing religiosity in students. Tahfidz teachers play an important role in the success and implementation of the tahfidz program, in implementing a program efforts must be made to implement all plans and policies that have been previously prepared as well as determining the further development of the program

(Nosa et al., 2024). The high enthusiasm and concern of parents for their children's education is very important in supporting the running of this Tahfidz program because if there is a Tahfidz al-Quran program, there must be someone who runs it, namely the students of the parents' guardians' children. The tahfidz activity carried out by students is memorizing bit by bit the verses of the Koran which have been read repeatedly until they are memorized (Hidayati & Qibtiyah, 2022). In accordance with interview data with the resource person, the Tahfidz teacher stated that memorization at SMP 57 Muhammadiyah started from juz 30, which is juz amma, then continued with juz 29, with a tempo of 1 hour per day for tahfidz lessons.

Before memorizing the Al-Quran and before the tahfid class begins, all students read a prayer to make it easier to memorize. Apart from that, we are also expected to get closer to the Koran. Apart from that, memorizing the Al-Quran also requires muroja'ah to maintain memorization. The implementation of the tahfidz al-Quran program also makes a positive contribution to increasing personal self-esteem which is characterized by increased feelings of happiness, ability to face challenges, overcome problems, and motivate oneself as well as good self-acceptance by the environment and good relationships with individuals or collectives (Albi et al., 2020). Teachers have a responsibility to students, teachers not only provide and prepare knowledge, but teachers have the task of forming characteristics in their students. With a disciplined character, students can control themselves in dividing their time, their lives are more organized, and these students do not become detrimental people while attending school or studying in Tahfidz al-Quran classes (Humna Kamila & Nahuda, 2024).

Not only knowledge but also applying good morals to become the identity of a person who is known to other people with a good name and can be emulated by every other human being.

3. Discussion

The implementation of the Quran tahfidz program in increasing religiosity at Muhammadiyah Middle School 57 Medan JL, Mustafa, this school has been running well and the routine of Tahfidz al-Quran classes is from Monday to Thursday, however, problems have been found regarding the inadequate Quran tahfidz class times and also the arrival of Quran tahfidz teachers who lack discipline and tahfidz teachers who tend to still be in college so they have other activities that are not focused on as tahfidz teachers making changes. Tahfidz teachers feel that students' comfort is disturbed due to the change of teachers. In education and teaching and also in memorizing the Al-Quran, closeness between teachers and students is needed to build closeness and togetherness that is maintained positively so that it can achieve the goal of increasing religiosity at Muhammadiyah 57 Medan Middle School. The results of research using qualitative methods by direct observation at locations, and data collection from direct sources by conducting observations, interviews and documentation. The results of this research are that memorizing the Al-Quran has a great influence on increasing the religiosity of students, with this it can form good character and prevent despicable character in students and also Al-Qurann tahfidz teachers who feel that memorizing the Al-Quran must be consciously clean and physically pure in heart so that memorizing the Al-Quran is maintained and avoids doing anything reprehensible. In implementing the tahfidz quran program in an effort to increase religiosity, it can be carried out with the direction of the principal, deputy principal and also with the cooperation of the tahfidz teachers who carry out the task of teaching tahfidz quran seriously carrying out their role well, providing good examples and positive direction to achieve the goals of the educational institution and to increase religiosity at Muhammadiyah 57 Medan Middle School.

4. CONCLUSION

The author would like to thank my parents and family who have supported me and also pray for me to always be given ease in everything. Thank you to the Muhammadiyah University of North Sumatra for accepting me as a student and also providing a lot of education and teaching. Thank you to my supervisor, namely Mr. Robie Fanreza, M.Pd. Thank you to the principal, deputy principal and also fellow teachers, tahfidz teachers and also students of SMP 57 Muhammadiyah 57, Medan who have permitted me and have given me the time to carry out research and complete this research well.

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