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Strengthening Students' Character through *Tahfidz Quran* in Islamic Education Curriculum

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Abstract

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This article related to a character education model aims to link the orientation of intra-curricular activities and extra-curricular activities, which are typically conducted separately. In this context, the built model is not to reproduce what has been taught in intra-curricular activities, which leads to inefficiencies. It is also not as a substitution where extra-curricular activities replaced intra-curricular activities based on the assumption of distrust in the process of character formation in intra-curricular activities. The model in the form of extra-curricular activities has a role in strengthening character education efforts performed in intra-curricular activities. This rises within the Islamic studies subject and Tahfidz Quran extra-curricular activity. By building the spirit of character education, the model creates the Quran as the primary foundation to the life philosophy of Minangkabau people in West Sumatra, "Adat Basandi Syara, Syara Basandi Kitabullah." This model is derived from the research conducted in two senior high schools: SMAN 1 Padang Panjang and SMAN 1 Padang. The research uses qualitative methodology, and data are collected through observation, interview, and documentation. The results of the study are thematically analyzed in three main categories: the reinforcement patterns of the curriculum of Islamic Studies through Tahfidz Quran activities; students' efforts in memorizing the Quran; and the impacts of Tahfidz program initiation on students' character.

Keywords: Islamic Studies Curriculum, Character Education, Tahfidz Quran

Abstrak

Artikel ini bertujuan untuk menguraikan sebuah model pendidikan karakter yang bertujuan mengkoneksikan orientasi kegiatan intrakurikuler dengan ekstrakurikuler yang lazimnya berjalan sendiri-sendiri. Dalam konteks ini, model yang dibangun bukan untuk mengulang kembali apa yang sudah diajarkan pada kegiatan intrakurikuler yang berujung pada inefisiensi atau bukan juga sebagai substitusi dimana kegiatan ekstrakurikuler menggantikan kegiatan intrakurikuler yang didasarkan pada asumsi ketidakpercayaan pada proses pembentukan karakter pada kegiatan intrakurikuler. Akan tetapi model yang dibangun adalah kegiatan ekstrakurikuler berperan menguatkan terhadap upaya pendidikan karakter yang telah dilakukan kegiatan intrakurikuler. Model yang disebutkan ini terjadi antara mata pelajaran pendidikan agama Islam dengan kegiatan ekstrakurikuler tahfiz Al-Quran. Mengemban semangat pendidikan karakter, menjadikan Al-Quran sebagai basis utama relevan dengan falsafah hidup masyarakat Sumatera Barat yang mayoritas berbudaya Minangkabau, yaitu "Adat Basandi Syarak, Syarak Basandi Kitabullah", maka model ini lahir dari penelitian yang dilakukan terhadap dua sekolah, yaitu SMAN 1 Padang Panjang dan SMAN 1 Padang. Metode kualitatif digunakan dimana data diambil pengamatan. Hasil penelitian mengkaji tentang tiga hal pokok, antara lain pola penguatan kurikulum PAI melalui tahfiz Al-Quran, upaya siswa dalam menghafal Al-Quran dan dampak program tahfiz terhadap karakter peserta didik.

Kata Kunci: Kurikulum Pendidikan Agama Islam, Pendidikan Karakter, Tahfiz Al-Quran

Introduction

Numerous researchers who had examined crimes in Ethiopia explained that one variable, the education level, dramatically affects the country's crime rate. The data also reveal that the crimes convicted by people around 19 to 30 years old are on a scale of 828 out of 100,000 people.¹ The data demand that character education is crucial for young children,^{2,3,4} considering the highest crime rate is at productive young ages. The Metro Jaya Regional

¹ Jibat, N., & Nigussie, B. (2015). Criminality and Victimization in Oromia, Ethiopia: Analysis of 2011/2012 Police Data. <https://doi.org/10.1177/2158244014565335>

² Robert White and Nasir Warfa, "Building Schools of Character: A Case - study Investigation of Character Education' s Impact on School Climate, Pupil Behavior, and Curriculum Delivery," *Journal of Applied Social Psychology* 41, no. 1 (2011).

³ Jaap Schuitema and Wiel Veugelers Jaap Schuitema, Geert ten Dam, 'Teaching Strategies for Moral Education: A Review', *Journal of Curriculum Studies*, 40.1 (2008).

⁴ John Klatt, Wei Neng Lin, Robert Enright, 'Forgiveness as Character Education for Children and Adolescents', *Journal of Moral Education*, 40.2 (2011).

Police of Indonesia released crime index data in Indonesia that shows a crime rate increase of 44% in 2017 compared to 2016.⁵

Also, there are numerous researchers who emphasize the critical roles of Islamic education in reinforcing students' characters.^{6,7} Nur Ainiyah, for example, emphasizes the advantages of character education. The finding shows that good character will grow if the education starts from the ingrained spirit of diversity during childhood; therefore, Islamic Studies resources in schools are the supporting factors for character education.⁸ Supaat describes that *madrasah* as a widely developed Islamic education institution in Indonesia should become the model in developing character education; because in a *madrasah*, Islamic based learning material has become the trademark.⁹ However, Marzuki, M. Murdiono, and Samsuri found that out of 20 elementary and junior high schools they have visited in Yogyakarta, the character-building on a religious basis is nothing special. This research recommends developing the model of character education in schools based on religious education.¹⁰

The efforts to foster students' characters through Islamic education are also mostly accomplished by learning the Quran. It is one of the most critical aspects of Islamic Studies.¹¹ Therefore, learning the Quran is a must in Islamic studies subject, whether by reading, interpreting, and memorizing the verses of the Quran. In Southeast Asia, for example, the activity of memorizing the Quran or commonly called *Tahfidz Quran* is conducted in Islamic education institutions,¹² e.g., in Malaysia,¹³ Singapore,¹⁴ Brunei

⁵ Akbar, "Tersangka Kasus Narkba Dijebloskan Ke Penjara," *Sindo News*, 2017.

⁶ Ali Mudlofir, "Pendidikan Karakter: Konsep Dan Aktualisasinya Dalam Sistem Pendidikan Islam," *Nadwa* 7, no. 2 (2016).

⁷ Sabar Budi Raharjo, "Pendidikan Karakter Sebagai Upaya Menciptakan Akhlak Mulia," *Jurnal Pendidikan Dan Kebudayaan* 6, no. 3 (2010).

⁸ Nur Ainiyah, "Pembentukan Karakter Melalui Pendidikan Agama Islam," *Jurnal Al Ulum* III, no. 1 (2013): 25-38.

⁹ Supaat, *Model Kebijakan Pendidikan Karakter di Madrasah*, Jurnal Pendidikan Islam, Volume III, Nomor 1, Juni 2014/1435, p. 203-225

¹⁰ Samsuri Marzuki, M. Murdiono, "Pembinaan Karakter Siswa Berbasis Pendidikan Agama," *Jurnal Kependidikan* IV, no. 1 (2011): 45 - 53.

¹¹ Fadriati Fadriati, 'Prinsip-Prinsip Metode Pendidikan Islam dalam Alquran', *Ta'dib*, 15.1 (2016).

¹² Pendi Susanto, "Perbandingan Pendidikan Islam Di Asia Tenggara," *Jurnal Pendidikan Islam* IV, no. 1 (2015): 71-93.

Darussalam,¹⁵ Cambodia,¹⁶ Thailand, the Philippine.¹⁷ In Malaysia, *Tahfidz Quran* education is one of the education forms that has developed and become an attraction among Malaysian society today. Norlizah Che Hassan et al. emphasized that the establishment of many government-owned and private *Tahfiz* schools has filled public education in Malaysia.¹⁸ Memorizing the Quran as a part of an effort to study and to practice the Quran is expected to reinforce people with good characters.^{19,20}

With the importance of *Tahfidz Quran* in reinforcing students' character, there are various learning innovations in both learning methodology and curriculum models.^{21,22,23} In Indonesia, the implementation of *Tahfidz Quran* needs to be developed as part of the subject of Islamic Studies at School. Juridically, the government provides opportunities for Islamic Studies subjects to be expanded according to school needs. These expansions can be in the form of extra material, length of the lesson, and

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- ¹³ S. et. al. Ariffin, "Effective Techniques of Memorizing the Quran: A Study a Madrasah Tahfiz Al-Quran, Terengganu, Malaysia," *Middle-East Journal of Scientific Research* 13, no. 1 (2013): 45-48.
- ¹⁴ Syed Muhd Khairuddin Aljunied Nor Raudah Hj Siren, Azrin Ab Majid, "Sistem Pendidikan Islam Sekolah Agama (Madrasah) Di Singapura (Islamic Education System at Religious School (Madrasah) in Singapore)," *Jurnal Al-Tamaddun* 9, no. 2 (2014): 17-28.
- ¹⁵ Et.al. Maimun Aqsha Lubis, "The Use of ICT in Teaching Islamic Subjects in Brunei Darussalam," *International Journal of Education and Information Technologies* 5, no. 1 (2011): 79-87.
- ¹⁶ Mohamad Zain Musa, "Perkembangan Islam Di Asia Tenggara: Kajian Kemboja, Salam," *Jurnal Studi Masyarakat Islam* 15, no. 2 (2012): 215-27.
- ¹⁷ Haidar Putra Daulay, *Dinamika Pendidikan Islam Di Asia Tenggara* (Jakarta: Rineka Cipta, 2009).
- ¹⁸ Et.al. Norlizah Che Hassan, "Tahfiz Schools Entry Requirement And Characteristics Of Tahfiz Students," *IJAEDU- International E-Journal of Advances in Education* 1, no. 3 (2015): 234-41.
- ¹⁹ Muhammad Yusuf, "Membentuk Karakter Melalui Pendidikan Berbasis Nilai," *Al-Ulum* 13, no. 1 (2013).
- ²⁰ Nana Herdiana Abdurrahman, "Character Education in Islamic Boarding School-Based SMA Amanah," *Jurnal Pendidikan Islam UIN Sunan Gunung Djati* 2, no. 2 (2016).
- ²¹ Yahya O. Mohamed ELHADJ, "E-Halagat: An E-Learning System For Teaching The Holy Quran," *TOJET: The Turkish Online Journal of Educational Technology* 9, no. 1 (2010): 54-61.
- ²² EHafiz Aslam Muhammad, et.al., "Intelligent System to Help Muslims in Recitation and Memorization of Quran," *Life Science Journal* 9, no. 1 (2012): 534-41.
- ²³ Khadher Ahmad Sedek Ariffin, Mustaffa Abdullah, "Module Of Al-Quran Memorization According To Capability And Period," in *International Proceedings of Economics Development and Research IPEDR*, vol. 83 (Singapore: IACSIT Press, 2015), 82-88.

focused material.²⁴ This can be done considering the relatively short period of Islamic Studies lesson at schools for only 3 (6.8%) out of the 44 face-to-face periods in a week at the High School level²⁵. Islamic Studies subjects are essential to realizing the leading indicators of the national education goals: to embody the faithful and honorable human being.²⁶ Therefore, the reinforcement of the Islamic Studies curriculum in high school can be implemented with *Tahfidz Quran* program. The implementation can also be done through extra-curricular activities. It is also relevant to the policy of the reinforcement of character education in Indonesia, which has been massively increased and developed since 2016.^{27,28}

However, only several schools have strengthened their Islamic Studies subject with *Tahfidz Quran* program, even though the Quran education as part of the Islamic Studies curriculum can provide a positive impact on the students. Therefore, the study aims to identify the reinforcement of the character of the students so that a guidance pattern for *Tahfidz Quran*. The program can be replicated and developed in other schools, especially in Indonesia and Southeast Asia, which have similar teaching materials and cultural aspects.

The Character Education Model and The *Tahfidz Quran* Extra-curricular Program

All schools have similar concerns to strengthen the Islamic Studies subject. Due to the limited time in the curricular lesson, only three face-to-face periods in a week, the reinforcement of the Islamic Studies curriculum is conducted by developing *Tahfidz Quran* program. Although three schools

²⁴ Peraturan Pemerintah Republik Indonesia, "Peraturan Pemerintah Republik Indonesia Nomor 55 Tahun 2007 Tentang Pendidikan Agama Dan Pendidikan Keagamaan" (2007).

²⁵ Kemdikbud, "Peraturan Menteri Pendidikan Dan Kebudayaan Nomor 36 Tahun 2018 Tentang Perubahan Atas Peraturan Menteri Pendidikan Dan Kebudayaan Nomor 59 Tahun 2014 Tentang Kurikulum 2013 Sekolah Menengah Atas Madrasah Aliyah," Pub. L. No. Nomor 59 Tahun 2014, 8 (2018).

²⁶ Suparta Suparta, "Implementasi Kurikulum Muatan Lokal PAI Tingkat SMP Di Kabupaten Bangka Tengah Kepulauan Bangka Belitung," *Nadwa* 9, no. 1 (2015).

²⁷ Achmad Sultoni, 'Implementasi Kurikulum 2013 Dalam Mengembangkan Sikap Religius Siswa Melalui Bidang Studi Biologi di Madrasah Aliyah', *UIN Sunan Ampel Journal of Islamic Education*, 4.1 (2016).

²⁸ Asnelly Ilyas, 'Kajian Pelaksanaan Kebijakan Pendidikan Karakter Berdasarkan Kurikulum 2013 di Sekolah Dasar Negeri Kec. Lima Kaum Kabupaten Tanah Datar', *Ta'dib*, 19.2 (2017).

have implemented the guidance for *Tahfidz Quran* programs, the patterns are different.

1. SMAN 1 Padang Panjang

The senior high school, SMAN 1 Padang Panjang, is a pioneer and locomotive for student character development based on *Tahfidz Quran*. SMAN 1 Padang Panjang has held specific graduation for students in *Tahfidz Quran* program, since 2005 in every two years. This school also has a unique program called "IMTAK Development." Especially for the guidance of learning the Quran, there are at least four patterns of activities conducted²⁹: *firstly*, through IMTAK as an extra-curricular activity. SMAN 1 Padang Panjang conducts IMTAK for two meetings in a week with a mentoring pattern on Saturday first and second periods.

Secondly, the ODOL (one day one line) program is performed in schools. This program requires each student to memorize at least one verse every day. The term ODOL is initiated by the students themselves in the Student Council group and has started for the 2017/2018 school year by involving homeroom teachers. *Thirdly*, IMTAK Coaching Night (*Malam Bina Iman dan Takwa - MABIT*) is conducted twice in a month and separated between male and female students. During MABIT activities, there is *taushiya* in the form of motivational training, reciting the Quran, memorizing the Quran, prayers in congregation, and remembrance of *Alma'tsurat*, *Tahajud*, and the Fajr prayer. *Fourthly*, *Tahfidz Quran* tours are organized. These activities are held for only once in a year after the students reach the set memorization target, especially for students who live in the school dormitory, in certain places in the form of *camping*. During these activities, students will receive *Tausiya Quran*, *Murajaah Quran*, outbound training, and natural *Tadabbur*.

2. SMAN 1 Padang

The senior high school, SMAN 1 Padang, is one of the first schools to develop *Tahfidz Quran* as an effort to foster the character of students. This school has also held graduation specific for reading the Quran since

²⁹ Kasbi, "Hasil Wawancara Guru PAI Dan Pembina Tahfizh Al-Quran SMAN 1 Padangpanjang" (Padang Panjang, 2017).

2014. There are two patterns of guidance for *Tahfidz Quran* in this school.³⁰ *Firstly*, independent extra-curricular. *Tahfidz* coaching is included in the schedule of subjects for two periods in a week. There are two teachers assigned to develop all classes with varying schedules. The teachers are the alumni of Cairo's al-Azhar University and the alumni of the Islamic College of Islamic Sciences Development (STAI-PIQ) West Sumatra.³¹ In the learning process, the teachers first motivate the students to sincerely memorize the verses of the Quran to gain a positive effect on the character of the students. Then, the students submit their memorization promptly to the teachers, while the others strengthen their memorizations by repeating (*murajaah*) or memorizing new verses. *Secondly*, mosque-based development is held every day, from 3:00 p.m. until 6:00 p.m. The teachers in the mosque test each student's memorization from grade X, XI, or XII. Students who fulfill the memorization target will be graduated. The memorized verses are checked comprehensively. If they pass, then they are allowed to attend graduation.³²

Students' Efforts in Memorizing the Quran

Generally, students memorize the Quran according to their learning methods. Some students read certain verses repeatedly and memorize them, and other students close their eyes while memorizing. Some are by listening to the Quran through android (smartphone) or MP3 recitations via laptop.³³

Students also memorize certain verses and do *murajaah* at certain times. There are three patterns of students memorizing and repeating their memorization. *Firstly*, after *Maghrib* prayer and after *Subh* prayer. They improve their memorization after *Maghrib* and *murajaah Shubuh*, or vice versa. Generally, this pattern is conducted by students who live in dormitories, such as SMAN 1 Padang Panjang, where one-third of their students live in a dormitory. *Secondly*, after *Subh* prayer or after *Maghrib*

³⁰ Rimelfi, "Hasil Wawancara Guru PAI Dan Wakil Kepala SMAN 1 Padang" (Padang, 2017).

³¹ Arya Rahmadi, "Hasil Wawancara Guru Tahfizh SMAN 1 Padang" (Padang, 2017).

³² *Ibid.*

³³ Muhammad & Gunawan Fadhill, "Hasil Wawancara Siswa SMA 3 Padang & SMA 1 Padang Panjang" (Padang, 2017).

prayer. Usually, students who live far from school cannot take advantage of the time after prayer to memorize the Quran.

Conversely, for those who still have a long enough time because the distance is relatively close to the school, use the time after *Subh* prayer to memorize the Quran. Some also only use the time after *Maghrib*. Thirdly, memorizing the Quran at school. Many students claim to memorize the verses of the Quran only during the learning process, for example, students of SMAN 1 Padang.

Impact of Tahfidz Quran on Student's Character

The teachers of the three schools admitted that *Tahfidz Quran* activities have positive impacts on the character of the students. There is a tendency for people who memorize the Quran to be more polite and has excellent moral. Usually, they obey religious orders, such as congregational prayer, recitation of the Quran, and *sunnah* prayers.

The mentor of *Tahfidz Quran* admitted that before *Tahfidz Quran* program, they were quite overwhelmed to develop students' character. After the guidance of the Quran, students are more easily directed in conducting *Zuhur* prayer, queuing culture, and courtesy before the teacher. Likewise with SMAN 1 Padang Panjang and SMAN 1 Padang, was based on observations it is visible that the school environment is more orderly with the students appearing to be neat, studying hard, and friendly to every guest coming to the school. When the researcher asked the students, they also admitted a similar thing. Their counterparts who memorize a lot tend to be more diligent, smarter, and more polite at every opportunity.

The Character Education Model and The Tahfiz Quran Extra-curricular Program

The term Islamic Studies (*Pendidikan Agama Islam*), or abbreviated as PAI in Indonesia is used as a term for a subject in public schools ranging from the level of pre-school, elementary school, high school, to higher education. In the structure of the school curriculum, PAI subjects are in the first place. It shows that the position of PAI is critical and strategic in the structure of the

school curriculum in Indonesia.³⁴ Also, the presence of the National Education System Law as one form of education reform that brings a new perspective³⁵ has become the doorway to improve the quality of religious education.

Therefore, religious education for religious people is a necessity.^{36,37,38,39,40,41} Without the presence of *PAI*, it is impossible for students in the school to realize the goals of education of having the quality to be faithful and pious since faith and piety will only be formed through religion. However, the proportion of Islamic Education duration as a subject in schools is too small, such as only three periods (6.8%) out of 44 periods of the total meetings in a week at the high school level.⁴²

Referring to the Government Regulation of Republic of Indonesia No. 55 of 2007 concerning Religious Education, article 5, specifically paragraph (8) and (9), strengthening the *PAI* curriculum can be accomplished through the addition of material and duration, and deepening of the material. Therefore, conducting guidance for the Quran for students is part of an effort to add *PAI* material. Because *Tahfidz Quran* is one part of the stage of *PAI* learning.

³⁴ Imam Machali, "Kebijakan Perubahan Kurikulum 2013 Dalam Menyongsong Indonesia Emas Tahun 2045," *Jurnal Pendidikan Islam* 3, no. 1 (2014).

³⁵ Dede Rosyada, *Paradigma Pendidikan Demokratis: Sebuah Model Pelibatan Masyarakat Dalam Penyelenggaraan Pendidikan*, 3rd ed. (Jakarta: Kencana, 2007).

³⁶ Ridwal Trisoni, "Strategi Pencapaian Tujuan-Tujuan Afektif Dalam Pendidikan Agama Islam," *Ta'dib* 12, no. 2 (2016).

³⁷ Azmi Aziz and Amri Baharuddin Shamsul, "The Religious, The Plural, The Secular and The Modern: A Brief Critical Survey on Islam in Malaysia," *Inter-Asia Cultural Studies* 5, no. 3 (2004).

³⁸ AB Shamsul, "Islam Embedded: Religion and Plurality in Southeast Asia as a Mirror for Europe," *Asia Europe Journal* 3, no. 2 (2005).

³⁹ David Chidester, "Religion Education in South Africa: Teaching and Learning about Religion, Religions, and Religious Diversity," *British Journal of Religious Education* 25, no. 4 (2003).

⁴⁰ Edward L Glaeser and Bruce I Sacerdote, "Education and Religion," *Journal of Human Capital* 2, no. 2 (2008).

⁴¹ Jaddon Park and Sarfaroz Niyozov, "Madrasa Education in South Asia and Southeast Asia: Current Issues and Debates," *Asia Pacific Journal of Education* 28, no. 4 (December 2008): 323-51, doi:10.1080/02188790802475372.

⁴² Kemdikbud, "Peraturan Menteri Pendidikan Dan Kebudayaan Nomor 36 Tahun 2018 Tentang Perubahan Atas Peraturan Menteri Pendidikan Dan Kebudayaan Nomor 59 Tahun 2014 Tentang Kurikulum 2013 Sekolah Menengah Atas/Madrasah Aliyah" (2018).

There are five scopes of PAI: the Quran, *Aqeedah*, Morals and Character, *Fiqh*, and the History of Islamic Civilization.^{43,44}

For the case in West Sumatra, the Presidential Regulation of the Republic of Indonesia Number 87 of 2017 on Strengthening Character Education should be the basis of policy to create *Tahfidz Quran* as a mandatory extra-curricular activity since West Sumatra has a majority population of Minangkabau people with their philosophy of *Adat Basandi Syara, Syarak Basandi Kitabullah*. This philosophy has become the cultural identity and cultural foundation of Minangkabau people. Islam is the glue of traditional teachings, united and compounded with the teachings of Islam as *rahmatan lil amin alamin*.⁴⁵ *Tahfidz Quran* as an extra-curricular activity can be utilized to preserve the local wisdom.

As a character education model develops in several schools in West Sumatra, *Tahfidz Quran* program is presented as an extra-curricular activity that serves to strengthen the competency of the students that have been achieved in Islamic Studies subjects. *Tahfidz Quran* program remains in a position to strengthen the competencies that have been achieved by students through *PAI* since some of the obstacles faced by the *PAI* include the small allocation of *PAI*, but expectations and the burden of character building through this subject are huge compared to other subjects.^{46,47,48}

Gadsden and Mcdermott suggest three fundamental questions that should be answered if a program wants to be integrated; how the integrated

⁴³ Kemdikbud, "Peraturan Menteri Pendidikan Dan Kebudayaan Nomor 21 Tahun 2016 Tentang Standar Isi Pendidikan Dasar Dan Menengah, Pada Bab III Tingkat Kompetensi Dan Ruang Lingkup Materi." (2016).

⁴⁴ Hikmatul Mustaghfiroh and Muhamad Mustaqim, "Hidden CurriCulum Dalam Pembelajaran PAI," *Edukasia: Jurnal Penelitian Pendidikan Islam* 9, no. 1 (2014).

⁴⁵ Yelia Nathassa Winstar, "Pelaksanaan Dua Sistem Kewarisan Pada Masyarakat Adat Minangkabau," *Jurnal Hukum & Pembangunan* 37, no. 2 (2017).

⁴⁶ AM Wibowo, "Internalisasi Nilai-Nilai Karakter Bangsa Melalui Mata Pelajaran PAI Pada SMA Eks RSBI Di Pekalongan," *Analisa: Journal of Social Science and Religion* 21, no. 2 (2014).

⁴⁷ Abudin Nata and Ahmad Sofyan, "Pengembangan Desain Model Pembelajaran PAI Berbasis Karakter Mulia Yang Holistik, Humanis, Emansipatoris, Dan Efektif," *TARBIYA: Journal of Education in Muslim Society* 1, no. 1 (2014).

⁴⁸ Armai Arief, "Pengembangan Pendidikan Budaya Dan Karakter Bangsa Dalam Upaya Menghadapi Tantangan Global," *TARBIYA: Journal of Education in Muslim Society* 1, no. 2 (2014).

conceptual program framework is, whether the integrated program that wants to be developed is realistic to apply and whether the integrated program is supported by adequate sources such as human resources, facilities, and the like.⁴⁹ Also, when a program wants to be integrated, there are several criteria that should be fulfilled. For example, there are similarities in the competency standards of the intended graduates and the similarity of principles promoted. In the concept of program integration, there are four types, including interdisciplinary, interdisciplinary, infused, and correlated.⁵⁰ , ⁵¹ , ⁵² The *Tahfidz Quran* program is classified as an interdisciplinary type because the *PAI* model and the *Tahfidz Quran* program are in one discipline. The content presented in the *Tahfidz Quran* program is based on what competency has not been maximally mastered in the subject matter and wants to be optimized through extra-curricular programs.⁵³ In research, it is reported that extra-curricular activity has a positive impact on the development of skills in the field of medicine, such as critical analysis and leadership.⁵⁴

The *Tahfidz Quran* program integrated within *PAI* Learning, which is very close to the content that contains the Quran verses is considered capable of optimizing the competencies of students. Yusuf's research states that all the correspondents studied stated that the memorization of the Quran plays a significant role in improving their academic competence. They argued that after memorizing the Quran, they could remember all subjects of study, even though it is mathematics, regardless of whether the subject is understood or

⁴⁹ P. A. Gadsden, V. L., & Mcdermott, "An Integrated Curriculum to Improve," *American Educational Research Journal* 48, no. 3 (2011): 763-793, doi:<https://doi.org/10.3102/0002831210385446>.

⁵⁰ Mikyong Minsun Kim, Richard L Andrews, and Deborah L Carr, "Traditional Versus Integrated Preservice Teacher Education Curriculum", 55.4 (2004) <<https://doi.org/https://doi.org/10.1177/0022487104266778>>.

⁵¹ Deborah L Carr, Mikyong Minsun Kim, Richard L Andrews, "Traditional Versus Integrated Preservice Teacher Education Curriculum: A Case Study", *Journal of Teacher Education*, 55.4 (2004).

⁵² Minjeong Park, "Implementing Curriculum Integration: The Experiences of Korean Elementary Teachers," *Asia Pacific Education Review* 9, no. 3 (2008).

⁵³ Aji Sofanudin, "Internalisasi Nilai-Nilai Karakter Bangsa Melalui Mata Pelajaran Pendidikan Agama Islam Pada SMA Eks-RSBI Di Tegal," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 1, no. 2 (2015).

⁵⁴ Cristiano C Oliveira et al., "Undergraduate Research in Medical Education : A Descriptive Study of Students' Views," 2013, 6-10.

not.⁵⁵ This is because the habit of memorizing the Quran has an impact on the power to remember teaching material. However, the impact that will be obtained from the *Tahfidz Quran* program does not work if the interest and exertion to memorize the Quran is at the lowest level.⁵⁶

Wina Sanjaya stated that the curriculum could be viewed from two sides. The first side of the curriculum is as an educational program or curriculum as a document, and the second side of the curriculum is as a process or activity. The curriculum should cover both sides: the curriculum as a document used as a guide and curriculum as a process such as the implementation of the initial documents.⁵⁷ The article was written by Kensinger and Muller also revealed that the extra-curricular activities they studied, i.e., dairy science clubs, has important contributions in the formation of leadership, interpersonal skills, and collaboration.⁵⁸ In the perspective of social control theory, extra-curricular activities can be a place to introduce noble values and a positive character to students.⁵⁹ There are 72 kinds of extra-curricular activities performed, and most of them are successfully implemented in health institutions in South Africa.⁶⁰ In schools, extra-curricular programs can be used as a means to discuss real things in everyday life. This is very useful in deepening the understanding of more complex material in the class because it has directly discussed and understood the actual problems of everyday life through extra-curricular activities.⁶¹

Unlike the case in Australia, religious extra-curricular programs, including *Tahfidz Quran*, are declared not to be part of the national

⁵⁵ M Yusuf, "Memorization as a Learning Style : A Balance Approach to Academic Excellence," *Ontario International Development Agency*, 2010, 50-58.

⁵⁶ Sedek Ariffin, Mustaffa Abdullah, "Module Of Al-Quran Memorization According To Capability And Period."

⁵⁷ W. Sanjaya, *Kurikulum Dan Pembelajaran*. (Jakarta: PT. Kencana Prenada Media Group, 2008).

⁵⁸ R S Kensinger and L D Muller, "Major Advances in Teaching Dairy Production," *Journal of Dairy Science* 89, no. 4 (2006): 1155-62, doi:10.3168/jds.S0022-0302(06)72184-1.

⁵⁹ Yoonsun Han, Heejoo Kim, and Julie Ma, "School Bonds and the Onset of Substance Use among Korean Youth: An Examination of Social Control Theory," 2015, 2923-40, doi:10.3390/ijerph120302923.

⁶⁰ Elena G Ewert, Laurel Baldwin-ragaven, and Leslie London, "Training Trainers in Health and Human Rights: Implementing Curriculum Change in South African Health Sciences Institutions," 2011, 1-15.

⁶¹ Hee-yeon Jung et al., "A Study of Core Humanistic Competency for Developing Humanism Education for Medical Students," 2016, 829-35.

curriculum, and there is no relationship at all with the Australian curriculum. This is clearly stated that the Australian curriculum does not provide a kind of subject for religion in 80% of activities in schools. The remaining 20% have religious extra-curricular activities held voluntarily, but this activity has no connection or reinforcement with 80% of intra-curricular activities in Australia.⁶²

Nevertheless, the *Tahfidz Quran* activity, in reality, can succeed in the achievement of the curriculum in *PAI* subjects. Also, this extra-curricular activity indirectly supports the preparation of graduates to master the national competency standards outlined by the government, especially in terms of this context, i.e., on *PAI* subjects.⁶³ The results revealed that 44% of high-achieving schools used a creative approach to competency development by enriching the curriculum with various activities, such as study tours to local communities, and varied extra-curricular activities.⁶⁴ Therefore, as a strengthening program integrated with *PAI* subjects, the *Tahfidz Quran* program benefits students in mastering competence. In research on curriculum integration, it was found that curriculum integration can improve student learning motivation, attitudes, test score results.⁶⁵

Students' Efforts to Memorize the Quran

In Islam, memorizing the Quran is a worshiping act. The Quran, besides being read and contemplated, also needs to be memorized and transferred from the writing to the heart, because it is a characteristic of people who know, as well as a measure of faith in one's heart. The law of memorizing the verses of the Quran is *fardhu kifaya* for Muslims.⁶⁶ Now

⁶² Barry McGaw, "Keywords : Curriculum , Australian Curriculum , Curriculum Development , National" 55, no. 3 (2013): 43-52.

⁶³ Brenda K Merritt and others, 'Competencies Evaluation: Linking Curriculum Objectives to Essential Competencies', 79.June (2012), 175-80 <<https://doi.org/10.2182/cjot.2012.79.3.7>>.

⁶⁴ Mark Brundrett and Diane Duncan, "MiE Primary Schools," 2011, doi:10.1177/0892020610387957.

⁶⁵ Nancy H Barry, "The Role of Integrated Teacher Education," no. 1983 (2008): 28-38.

⁶⁶ Abdul Hafiz bin Haji Abdullah & Hasimah binti Haji Muda, "Kaedah Hafazan Al-Qur'an Yang Sistematis Dan Praktikal Dalam Melahirkan Para Huffaz Yang Rasikh, Dalam Ahmad Sunawari Long, Dkk (Ed.)," in *Islam: Past, Present And Future, International Seminar On Islamic Thoughts Proceedings*, 2004, 94.

memorization is still one of the methods used in the process of preserving the Quran.

Development of the method of memorizing the Quran is needed to help students in becoming a *hafidz* with noble character. Abdul Hafiz bin Haji Abdullah and Hasimah *binti* Haji Muda in their article explain four stages to memorize the Quran: memorizing new verses (*hifz jadid*), repeating the newly memorized memorization (*sabiq*), repeating the memorization already mastered both old and new (*muraja'ah/I'adah*), and repeating memorization that has long been obtained. If each of these memorizing stages is passed, it will facilitate one's efforts to become a *hafidz*.⁶⁷ Meanwhile, in the research of Reza Purnama, Rahendra Maya, and Sarifudin, the *mudir* strategy in increasing *santri* memorization is found to be passed through five stages, i.e. improving the *santri*'s reading to fluency (*tahsin*), memorizing and depositing it to *mudir* (*tasmi'*), repeating the newly acquired memorization (*sabiq*), repeat memorization both new and old (*muraja'ah*), then the test before *mudir* (*imtahan*).⁶⁸

It seems that the steps to memorize the Quran are also performed in the three high schools studied. However, they have not formulated the stages of the memorization method in writing. Thus, it is open for students to develop memorization methods according to their tendencies and interests. For boarding students at *SMAN 1* Padang Panjang, the process of memorizing and repeating memorization (*muraja'ah*) is more disciplined and scheduled because they have more time to focus on learning than students who live outside the dormitory. The activity of memorizing the Quran should be designed to facilitate its activities are measured and expertly performed. In this case, time management is needed for each student, such as the way to

⁶⁷ *Ibid.* p.95

⁶⁸ Rahendra Maya dan Sarifudin Reza Purnama, "Strategi Dalam Meningkatkan Hafalan Al-Qur'an Santri (Studi Di Pondok Pesantren An-Nur Desa Sukamantri Kecamatan Tamansari Kabupaten Bogor), Prosa PAI Vol 1, No 1," in *Prosiding Al Hidayah Pendidikan Agama Islam*, 2018, 69-75.

learn and to take a rest.⁶⁹ The sincerity of the teacher is also needed to educate the character of teenage students.^{70,71}

Also, parents and family supports are highly needed by students in achieving their memorization targets. Affection and care determine the character formation of students.^{72,73,74} Moreover, parents have a responsibility to educate the character and diversity of their children.^{75,76} There should be an individual effort from the school to communicate with parents regarding their support for the *Tahfidz Quran* program. It seems that this effort has not been accomplished optimally.

Impact of *Tahfidz Quran* on Student Character

Theoretically, character education has a close relationship with faith and piety. Believers and pious people must have noble characters.^{77,78} Memorizing the Quran requires faith and is expected to be part of the effort to reach a position of piety.⁷⁹ Memorizing the Quran is part of an effort to

⁶⁹ Khalid bin Abdurrahman Al-'Ik, *Tarbiyah Al-Abna' Wa Al-Banat Dhau' Al-Quran Wa as-Sunnah*, Terj. "Kitab Fiqh Mendidik Anak" Penj. Dwi Dan Agung, (Yogyakarta: DIVA Press, 2012).

⁷⁰ Sukring Sukring, "Pendidik Dalam Pengembangan Kecerdasan Peserta Didik (Analisis Perspektif Pendidikan Islam)," *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* 11, no. 1 (2016).

⁷¹ Moh Faizin, "Peran Manajemen Qalbu Bagi Pendidik," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 1, no. 1 (2013).

⁷² Maria Victoria Hidalgo et al., "Family Education and Support Program For Families at Psychosocial Risk: The Role of Implementation Process," *Psychosocial Intervention* 25, no. 2 (2015).

⁷³ Farida Kh Sakhapova, Roza A Valeeva, Natalya E Korolyeva, 'Case-Study of the High School Student's Family Values Formation', *International Journal of Environmental and Science Education* 11, 11.7 (2016).

⁷⁴ Allan B de Guzman et al., "From Teaching from The Heart to Teaching with a Heart: Segmenting Filipino College Students' Views of Their Teachers' Caring Behavior and Their Orientations as Cared-For Individuals," *Asia Pacific Education Review* 9, no. 4 (2008).

⁷⁵ Alex Agboola and Kaun Chen Tsai, "Bring Character Education into Classroom," *European Journal of Educational Research* 1, no. 2 (2012).

⁷⁶ Agus Zainul Fitri, "Keluarga Sebagai Lembaga Pertama Pendidikan Islam," *Jurnal Pendidikan Islam UIN Sunan Gunung Djati* 27, no. 1 (2016).

⁷⁷ Djaswidi Al Hamdani, "The Character Education in Islamic Education Viewpoint," *Jurnal Pendidikan Islam UIN Sunan Gunung Djati* 1, no. 1 (2016).

⁷⁸ Amri Darwis, "Redefinisi Pendidikan Agama Islam Dalam Terang Pendidikan Karakter," *Jurnal Pendidikan Islam UIN Sunan Gunung Djati* 27, no. 2 (2012).

⁷⁹ Moh Arif, "Membangun Kepribadian Muslim Melalui Takwa Dan Jihad," *Kalam* 7, no. 2 (2013).

study the Quran. However, in the three schools studied, *Tahfidz Quran* activities are still dominated by the activities of memorizing verses, they have not provided great efforts to understand and treat the verses of the Quran that they have memorized.

The character of students who memorize the Quran tends to be more polite and do not commit juvenile delinquency, crime, or immorality. As they admitted, if they are involved in any, their memorization goes astray or disappear. This reason is acceptable because to memorize the Quran requires concentration and peace of mind. If you believe, the heart will not be comfortable in making it difficult for someone to contemplate memorizing. Allah says that whoever is not given light by Allah; one will not have the slightest light (An-Nur verse 40).⁸⁰

The positive impact of memorizing the Quran for children's personalities has also been proven by several studies, from the level of Kindergarten to Higher Education. Zulfitria emphasized that the learning of *Tahfidz Quran* can become the primary foundation for kindergarten students in the formation of a balanced, healthy, and secure character building.⁸¹ Jamil Abdul Aziz found a positive influence between the *Tahfidz Quran* program (Variable X) and the formation of student characters (variable Y) in Raudhatul Athfal Jamiatul Qurra wal Huffadz, Cimahi, West Java.

Meanwhile, Zulvia Trinova and Salmi Wati found a significant relationship between *Tahfidz Quran* and the mental health of PAI students from the *Tarbiya* Faculty of IAIN Imam Bonjol Padang. It means the ability to memorize the Quran can improve the quality of students' mental health.⁸² Therefore, *Tahfidz Quran* as part of the Islamic Studies curriculum has been shown to have a positive impact on the character of students, especially the

⁸⁰ Muhammad Nur Abdul Hafizh Suwaid, *Manhaj Al-Tarbiyyah Al-Nabawiyah Li Al-Thifl, Terj. "Mendidik Anak Bersama Nabi; Panduan Lengkap Pendidikan Anak Desertai Teladan Kehidupan Para Salaf, Penj. Salafuddin Abu Sayyid* (Solo: Pustaka Arafah, 2006).

⁸¹ Zulfitria, "Peran Pembelajaran Tahfidz Al-Quran Dalam Pendidikan Karakter Siswa," in *Prosiding Seminar Nasional Pendidikan Era Revolusi "Membangun Sinergitas Dalam Penguatan Pendidikan Karakter Pada Era IR 4.0"* (Jakarta: Universitas Muhammadiyah Jakarta, Indonesia, 2018), 301-10.

⁸² Salmi Wati Zulvia Trinova, "The Contribution of Quranic Tahfidz to Mental Health," *Al-Ta'lim Journal* 23, no. 3 (2016): 260-70.

value of religious character in which students obey worship and stay away from acts that are prohibited by religion.

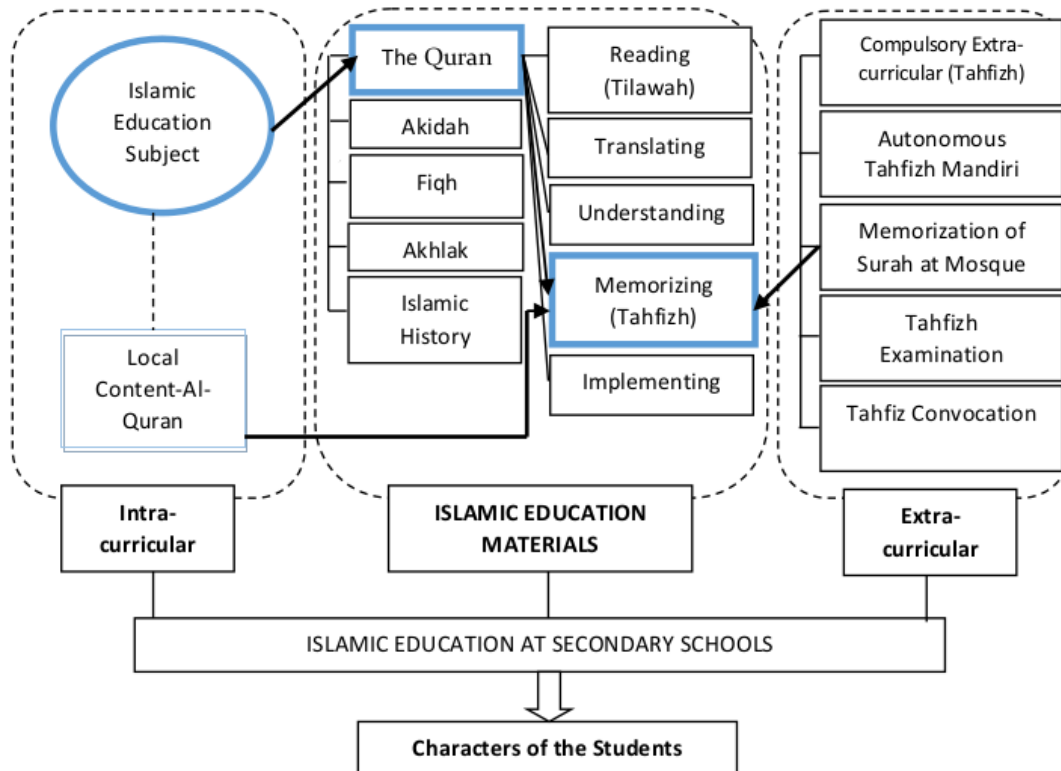


Figure 1. The Illustration of the Position of *Tahfidz Quran* in Islamic Studies Curriculum at School in Initiating Students' Characters

Conclusion

This article emphasizes that the reinforcing of the Islamic studies curriculum output is pivotal: by implementing the *Tahfidz Quran* program at school, both in curricular and extra-curricular activities. *Tahfidz Quran* is part of the scope of PAI that needs to be developed and strengthened.

Moreover, students memorizing the Quran tend to avoid immoral acts. Therefore, it is necessary to develop a model of the *Tahfidz Quran* management at school so that this activity becomes effective and has a positive impact on the students' character. It is also found that three schools as the object of the research have practiced *Tahfidz Quran* Graduation every year, but the guidance is conducted with different approaches. SMAN 1

Padang Panjang conducts coaching through a mentoring system and provides one lesson every Wednesday. SMAN 1 Padang provides two periods to motivate and to test student memorization in the form of curricular meeting.

It is recommended that the schools should not hesitate in implementing *Tahfidz Quran* activities as the most effective activities to foster the character of Muslim students at the school. The Quran guides humans to have *muttaqin* character relevant to the ideals and goals of national education: to educate the life of a nation that is faithful, pious, and virtuous. Then, the school should pay budget costs for guidance development in its activity budget plan. Apart from that, involving the role of parents, the community, and the alumni must be done, as has been done by SMAN 1 Padang. Finally, the government needs to encourage universities to produce graduates of the Quran memorization.

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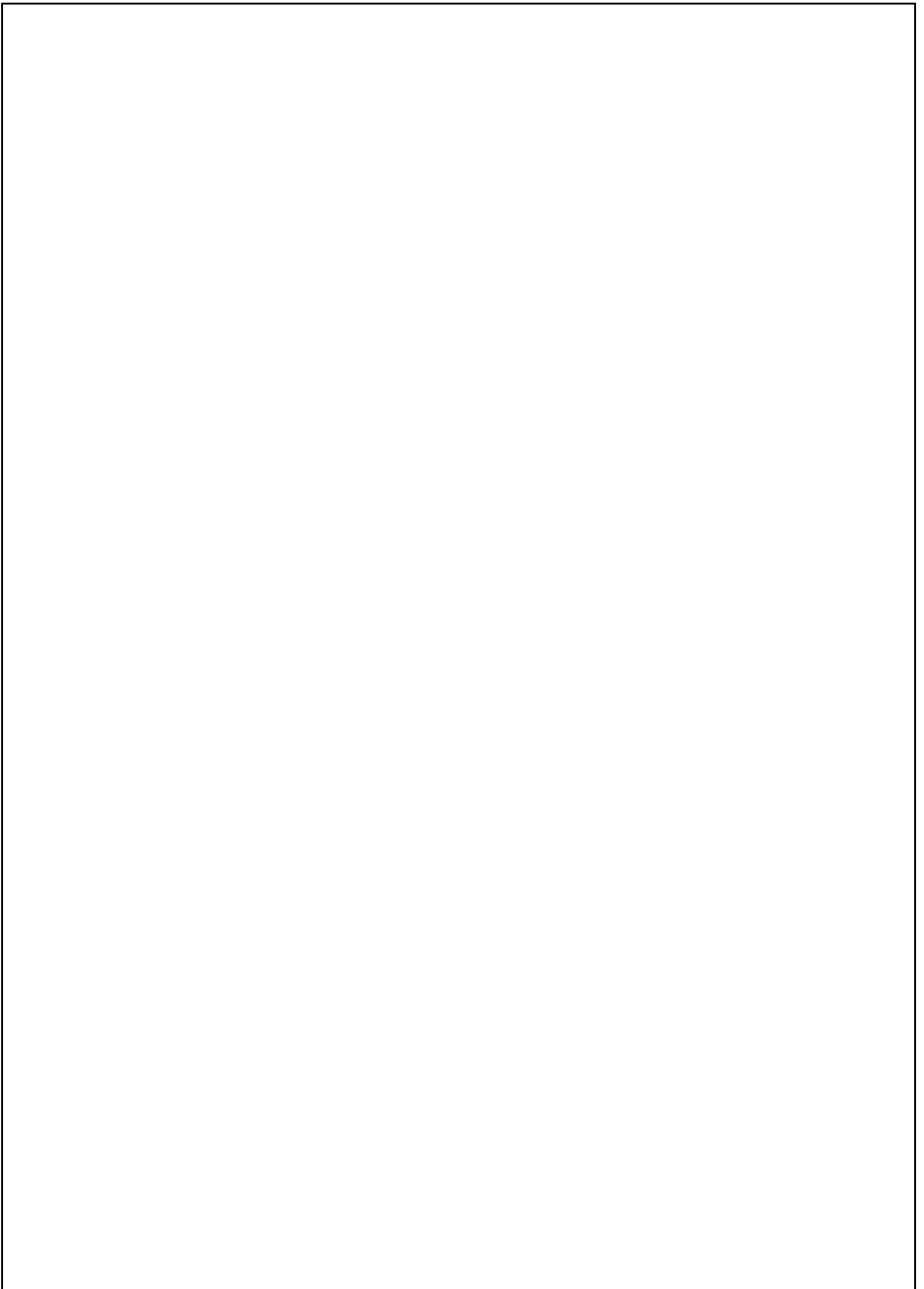
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