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The Role of Tahfidzul Quran Learning in Building the Students' Character on Madrasah Ibtidaiyah Istiqomah Sambas Purbalingga

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**Abstract:** This paper discusses the importance of the students' character building in the level of Primary School / Islamic elementary school in facing the globalization and information era. Education is the process of determining the nation's character, good and bad character of the nation's character in the future will be determined by the quality of education in the present. Building character through Tahfidzul Quran learning approach is expected to be the main foundation in improving the degree and prestige of learners as the asset of the nation. This study aims to describe the process of learning Tahfidzul Quran which includes planning, organizing, actioning and monitoring as well as the importance role of learning itself in building the learners' character, especially in Madrasah Ibtidaiyah Istiqomah Sambas Purbalingga.

**Keywords:** *tahfidzul quran learning, character building, mi istiqomah sambas*

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### A. Introduction

Since it was revealed first until now, the Qur'an as a holy book of Muslims is still maintained its authenticity and purity, although in history many groups who want to destroy it. Therefore, how important the role of memorizing the Koran among Muslims, because people who thinking and memorize the Qoran has duty as a guardian of the authenticity of the Koran so al-Quran that is used as the basic of muslims is diverted easily by others parties who want the destruction of Muslims. Indeed the purity of the Qur'an itself has been discharged by God since it was revealed until the Resurrection Day, but we are as human beings also involved to maintain its purity as the word of God: "We are the ones who lower the Qur'an and certainly we are who keep it on." (Surat al-Hijr: 9)

Although in that verse, Allah guarantees the maintenance of the authenticity of the Koran, this does not mean that Muslims are free from responsibility and obligation to maintain their purity. Basically, Muslims has remain obligatory to maintain it in real terms and try to maintain it consequently.

Indeed, at the present, there are many cassettes and VCD which are capable in saving al-Qur'anic texts, as well as the numerous Qur'ans already circulating in the society. It does not rule out the purity of verses of the Qur'an will be harassed and turned around by Islam's enemies, if Muslims themselves have no concern for maintaining of the Qur'an's purity. One of the real effort in the process of maintaining the purity of the Qur'an is to memorize it. (Ahsin, 2000: 22)

Therefore, Islamic educational institutions should prepare memorizers of al-Quran since the early age of the children. Because of childhood memorization though it is little slow but their memory are usually very strong. And if they used to read it every day, their memorization became stronger, until it was beyond out of head, As aporishm says: *learning on the early age as if carving on a rock* ". Thus, it is necessary to have an education of the Koran, especially the recitation of the Koran for children.

Conducting of memorizing the Koran learning for the age of child is not an easy

matter, but it requires deep thought and analysis of the planning, methods, tools and infrastructure, recitation target, recitation's evaluation and so on. Therefore, it is also needs the learning management of memorize the Koran for children who really can understand the child's condition. So that memorizing al-Quran learning which is implemented can achieve the target of the expected memorization and in accordance with the established goals. And in the future, parents and teachers' expectations in order that later they become a generation of scholars who memorized the Koran can be realized.

Al-Quran education in the history of Islamic education in Indonesia has been held by parents, Islamic's teachers, and Islamic religious figures before independence day with the title ngaji ba'da maghrib. Almost all the boys and girls in towns and villages to the village have been taken a bath before maghrib and wore clean clothes and some of them flank the right al-Quran for women, while the men wore sarongs and caps while flanking the Koran in the right hand went for the kyai's house, there are master teachers who went to Surau, Mushalla even mosque to learn al-Quran.

The presence of Qur'an education, was started from the anxiety of religious and government leaders on the decline in the ability of generations to read and understand the holy book of the Koran and its implemented in daily life. So in 1982 issued SKB Minister of Internal Affairs and Minister of Religious Affairs No. 128 and 44 A in 1982, on "Improvement of Abilities to Read the Writing of the Koran for Muslims in order to Improve the Living and Execution of the Qur'an in Daily Life".

The policy was reinforced by the regulation of educational unit of Al-Quran through Indonesian Republic Government Regulation No. 55 Year 2007. In the PP said that the unit of al-Quran Education aims to improve the ability of learners to read, write, understand, and practice the content of the Koran (Article 24 paragraph 1). The Quran education consists of Kindergarten Koran

(TKQ), Taman Pendidikan al-Quran (TPQ), Ta'limul Qur'an lil Aulad (TQA), and other similar to them (Article 24 paragraph 2). Education of the Quran can be implemented in stages and not tiered (Article 24 paragraph 3). The organization of of the Koran's education is centered in mosques, mushalla, or everywhere as long as it is eligible (Article 24, paragraph 4). The curriculum of al-Quran education is reading, writing and memorizing verses of the Qur'an, tajwid, and memorizing the main prayers (Article 24, paragraph 5). Educators in the Koran education are at least high school educational graduates or equal of itself, can read al-Quran with tartil and master the teaching techniques of the Qur'an (Article 24, paragraph 6).

Long time ago, some Islamic boarding schools that previously held Tahfidz al-Quran education for school-age children who until 2014 is as much as 1061 boarding schools (Directorate of PD Pontren: 2015). On the other hand, the community also established "Rumah Tahfidz" independently that has not been accommodated and recorded by the Ministry of Religious Affairs. The basic idea is for looking for the candidate and create the memorizers of the Qur'an by involving the potential of society.

The presence of the Qur'an Educational school, Tahfidz House and Tahfidz Al-Quran Islamic Boarding School is in line with the Renstra Pendis 2015-2019 strategic issue number 7 on the Improvement of Religious Education projected by the Directorate of Education Diniyah and Pondok Pesantren through launching 10.000 santri hafidz al - Quran in the period 2015-2020 targeted school-aged santri (7-18 years).

From the above idea, the depth study of issues in conducting Tahfidz al-Quran education that develops in society, especially in primary school-aged children is feasible. Therefore, the of this research problem in this study is the model of educational implementation of Tahfidzul Al-Qur'an based madrasah especially elementary school children / madrasah and its influence on the character building of learners. In accordance to the research problem, the purpose of research is to know

and describe about: 1) The process of conducting Tahfidz al - Quran education in Madrasah Ibtidaiyah Istiqomah Sambas Purbalingga, which includes: planning, organizing, implementation and monitoring, 2) the influence of tahfidzul Quran learning towards the learners' character building, 3) Supporting factors and inhibitors in implementing Tahfidzul Qur'an education special for children of primary school age / Ibtidaiyah.

## **B. Research Methodology**

This type of research is qualitative with the phenomenological approach where the researcher try to understand the meaning of the event and its relation to people in certain situation. ( Leksi Moeloeng, 2005: 17 ). It is intended to trace the phenomenon and obtain the existing data in the field related to the management of Tahfidz al-Quran education.

The study was conducted in Madrasah Ibtidaiyah Istiqomah Sambas Purbalingga. This institution was chosen because this Islamic School has serious attention to the Tahfidhul Qur'an program for school-aged children, ranging in age from 6 years to 12 years old. Data collection in this research using observation, interview and documentation. Observation is done by observing and recording systematically to the symptoms that is appeared behind the implementation of tahfidz al-Qur'an education, either directly or indirectly. This technique is used to know the data directly from the object of research, including tahfidzul Qur'an's teachers when teaching, learners, and learning facilities. In this study, the researchers observed the activities of tahfidz's teachers and learners, whether when the learning process in the classroom or outside the classroom, as well as of learners's life in the madrasah environment.

Interviews are intended to extract the information directly to informants (informers). The example of informants are: 1) Heads of Divisions, consisting of Academic Division, Student Affairs, Religion and Secretariat, to get an overview of madrasah profile and learning objectives of

tahfidz al-Quran, as well as the role and duty of headmaster in tahfidz al-Quran learning. ) Teacher / Ustadz (caregiver) of tahfidz to obtain information about the planning, implementation and evaluation oftahfidz al-Quran learning and 3) Other parties related to data acquisition in this study. Documentation techniques, to search data in the form of notes or written related to the implementation of tahfidz al-Quran education, including: 1) Profile, vision, mission and educational goals, 2) tahfidz al-Quran learning curriculum, 3) lesson plan document 4) Files or documents on teacher and the learners data, 5) Photographs of buildings where the learning takes place and 6) Other important documents related to the theme of research.

## **C. Discussion**

### **1. Tahfidzul Qur'an Education**

According to Law No.20 of 2003 on the National Education system, Education is a conscious and planned effort to create an learning atmosphere and learning process so that learners develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and skills needed, society, state and nation actively.

Meanwhile, according to Syed Muhammad Naquib Al-Attas, education is a process of naming something into the human being refers to the method and system of naming gradually, and to human recipients of the process and the content of the education.

From the definition and understanding above, there are three elements that build the education namely the process, content, and the recipient. Then it is further concluded that "something gradually instilled into human beings". So the definition of Islamic education is, the introducing and recognition gradually instilled into human beings, of the proper place of all things in the order of creation, leading to the introducing and recognition of God's proper place in the order of being and personality.

Tahfidzul Qur'an consists of 2 (two) words namely tahfidz and al-Qur'an. The word tahfidz is a form of masdar isim from fiil madhi / from the word hafadza, yuhafidzu tahfidzan, which has meaning of memorizing or making memorized (Yunus, 1972: 324).

Meanwhile, according to Abdul Azis & Abdul Rauf, the definition of tahfidz or memorization is the process of repeating something, either by reading or hearing. Any work if often repeated must be memorized (bukuinspirasi.blogspot.com/2014).

Etymologically (language), the Qur'an is derived from the Arabic language, namely qaraa-yaqrau-quraanan, which it means reading. It is described in Surah Al Qiyamah (verses 17-18), which means: "We will collect it (on your chest) and recite it. When We have finished reading it, then follow its reading ". ( Depag. RI, 2006: 854). While the terminological sense (term), the Qur'an is kalamullah which was revealed to the Prophet Muhammad as a miracle written in the sheets, which were narrated in mutawattir, and read it is worship.

After understanding the meaning of tahfidz / memorizing al-Qur'an above, it can be concluded that memorizing the Qur'an is a process to maintain, keep and preserve the purity of the Qur'an which was revealed to Raulullah SAW, in order not to happen a change and forgery and can guard against forgetfulness in whole or in a part of them.

## 2. The Rule of Memorizing Al-Qur'an

Memorizing the Qur'an is not an easy task to be done, if it does not take a time, effort and all the ability. If everything is started with a real intention, it will certainly succeeded. Similarly, in implementing Tahfidzul Qur'an program on the awaliyah level, which is the age level of children at elementary school. Raghieb al Sirjani mentioned that the rules which is established are the Ijtihadiyyah principles, which means they are open

minded to the additions and all people has authority to decrease their respective timbre themselves, or may add new ways, other rules that have been tested and useful to help people to memorize the Qur'an (Raghieb in Sofwan, 2014).

Further discussion mentioned that there are principal rules and supporting rules . Principal rules are rules that are believed to be inevitable forever by the memorizers of the Qur'an. While the supporting rules is the rules that can accept the changes, additions and deletions to some extent. However, holding on to these two rules will produce excellent results.

The key rules in memorizing the Qur'an include: 1) sincere; is the most important rule in memorizing the Qur'an. All educators are expected to give instruction to students, not to expect a position with the Qur'an or a high position above the human or superior to peers. 2) Strong will; this becomes parents' duty to introduce the Qur'an to children from an early age or before they go to elementary school. Only desire is not enough, it must be accompanied by a strong will to do it. 3) Understand the virtue of memorizing the Qur'an; 4) Pray to Allah; pray to God sincerely and honestly 4) pay attention to the rules of tajwid; devour (tajwid) recitation of the Qur'an; and 5) Reading the Qur'an regularly; trying to finish reading the Qur'an for a certain period of time (monthly, weekly, daily or each page) is a good thing to start memorizing the Qur'an. But for the education of children is certainly different, that is guiding children more often in reading the Qur'an.

Some supporting rules in memorizing the Qur'an are: 1) Good and clear planning, 2) Working with others, 3) pretending to memorize short and easy letters in al Qur'an, 4) Remain in one kind of mushaf, 5 ) Do not move to new letters before the previous letter memorized fluently, and 6) Following the recitation competition of the Qur'an.

In line with the rules mentioned by Raghīb al Sirjani, Badwilan also mentioned the general rules that are expected to help those who want to memorize the Qur'an, so that they get a high position or a part of its, if it can not be achieved entirely. (Raghīb dalam Sofwan, 2014). That resolve must come to a man who has firmness.

Some important rules to be considered are: 1) Consistent with a single rote, 2) studying to a Hafidz Scholar, 3) Selecting and managing time well, 4) Determining the target memorization every day, 5) Repeating regularly, and 6) Using of the right years to memorize.

Furthermore, according to Badwilan, the right year to memorize the Qur'an has really been agreed is started the age of 5 years to approximately 23 years. The reason is, humans at this age has very good rote power, even this age is the years of fast memorization. Memorizing at this age is very fast, and forgetfulness is still very slow.

Another opinion is from Ahsin, said that there are several things that must be fulfilled before someone enters the period of memorizing the Qur'an, those are as follows: 1) the Ability to unloaded his mind from thoughts and theories, or problems that would be disturbing, 2) Intention (4) Istiqomah, 5) Abstain from immoral and disgraceful characteristic, 6) Parents' permission, guardian, or husband, and 7) Able to read well (Ahsin, 2000: 48-54). Sugianto argues, a memorizer should fulfill several conditions related to true and good human instinct, get parents' permission, guardians and husbands for married women, has the mahmudah characteristic, be able to memorize the Qur'an continuesly, able to keep memorization, and has its own mushaf. (Ilham Agus S, 2004:52).

From some above opinions, it can be concluded that a memorizer of the Qur'an must have the following conditions: 1) Sincere intentions, 2)

Have firmness and patience, 3) Istiqomah (continuity), and 4) Away from the immoral and deplorable characteristic.

### 3. Tahfidzul Qur'an Method

There are several methods that can be developed in order to find the best alternative to memorize the Qur'an. According to Ahsin), there are several methods to facilitate the memorization of the Qur'an (Ahsin, 2000). Here are the following brief explanation: 1) Wahdah method; memorize one by one against the verses you want to memorize. To achieve the initial memorization of each verse can be read as much as 10 (ten) times or more, so that this process is able to form a pattern in its shadow. Thus, the memorizers will be able to make condition to the verses that is memorized not only in the shadow but also will give reflex in his tongue. 2) Kitabah Method; means writing. In this method the memorizers write first the verses that wil be memorized. Then the verses are read smoothly and correctly. This method is quite practical and good, because of beside reading orally, the visual aspect of writing will also be very helpful in accelerating the formation of the pattern of memorization in the shadow. 3) Sima'i Method; means hearing. this method means that listening something that is read to be memorized. This method will be very effective for the memorizers who have extra memory, especially blind people, or minors who have not known the literature of the Qur'an. 4) Combined Methods; this method is a combination method between wahdah method and kitabah method. It's just that the Kitabah here is more functional as a test of the verses that have been memorized. So in this case, having finished memorizing the memorized verse, then he tried to write it down on the paper provided for him. and 5) Jama 'Method; jama 'method is a collective way of memorizing, namely the verses that are memorized collectively or

together, and lead by tutor. This method includes a good method to develop, because it will be able to eliminate boredom, in addition will help memorizer in memorize to the verses.

According to Munjahid there is a method that can be used for the memorizers, namely the method of memorization with a full repetition, the method of memorization by writing, memorizing method by understanding the meaning, the method of memorization with the guidance of teachers. (Munjahid, 77-80)

#### 4. Development Islamic elementary school / elementary school's children

The middle and late childhood phases are a developmental phase that lasts about 6 to 11 years, similar to the primary school age. The children master basic reading, writing and counting skills. Formally they begin to enter the wider world with their culture. Achieving the achievement becomes the direction of attention in the children's world, and self-control increases.

Some experts argue that his theory of the developmental phase of elementary school age children, one of them is Robert E Slavin. According Slavin, the development phase includes several aspects, namely: (Robert.E.Slavin, 2011)

**First**, Physical Development; When children pass through primary school classes their physical development decelerates when compared to early childhood. Children relatively has little change in their body size during primary school. Girls are typically a little shorter and lighter than boys until around age nine when height and weight are about the same for boys and girls. As children enter elementary school, they have developed many of the basic motor skills they need to balance the body, running, jumping and throwing.

**Second**, Cognitive Development; According to Siegler in Slavin, between 5 and 7 years old, children's thinking

processes get important changes. This is the transitional period from the preoperative thinking stage to the concrete operation stage. This change may allows children do something mentally what is previously done physically. Not all children experience this switch at the same age and not one child changes from stage one to the next. Children often use cognitive behaviors that are as the characteristic of two stages of development at the same time. When stepping from one stage to the next the characteristics of the previous stage are maintained when the behavior of the higher stage cognition develops. Primary school-aged children develop their memory rapidly and cognition abilities including meta-cognition abilities, namely the ability to think their own thinking and learn how to learn.

**Third**, the development of social emotion; when the children enter to elementary school age, they have developed more complex thinking skills, actions, and social influences. Children are basically egocentric and their world is home, family, and preschool.

#### 5. Management

Management functions that include Planning, Organizing, Actuating and Controlling can be briefly described as follows: 1) Planning; is to determine the goals to be achieved during the future and what must be done in order to achieve that goal. (Terry&Leslie, 2013:9) So the problem of planning is the problem of "choosing" the best of several existing alternatives. (Malayu Hasibuan, 2011:40). 2) Organizing (organizing); The purpose of organizing is to help people work together effectively within the organization or agency. (Sudjana, 2004:106). 3) Actuating (moving / executing); management to make others happy and able to work sincerely and passionate to cooperate in order to achieve organizational goals in accordance with the plan and organizing. In school situations (educational institutions), all

of them can be seen from the quality of instructional management, so that learning services and evaluation of learning progress can be implemented to meet the standards of competitive quality. (Musfiratun Yusuf, 2012:25-26). 3) Controlling; measure the implementation with the objectives of determining the cause of deviation and taking corrective action where it is necessary.

#### 6. Character Education Concepts

Education is a significant agent of change in the children's character building, and Islamic education becomes an important part of the process, but the problem so far is that Islamic religious education at schools is only taught as a knowledge without any implementation in daily life. (Nasution, 1995:11). So that the function of Islamic religious education as one of the noble character's building for students is not achieved well.

Education for human life is an absolute necessity that must be fulfilled throughout life. According to Nasution (1995: 11) without education is impossible that human being can live to develop with the ideals to progress, prosper, and happy according to the concept of life view.

Education aims not only to transfer of knowledge but also the process of value (transfer value) means that education as the transmission of knowledge with the process of developing the personality character. The importance of character education to be developed and internalized, both in the world of formal education and in non-formal education certainly reasoned, because it has a fairly good purpose for the provision of life of learners to always be ready in responding to all life dynamics with full responsibility.

According to Lickona (1992: 22) the character is the nature of a person in responding to the situation morally. The nature is implemented in action through good, honest, responsible, fair,

respectful behavior, discipline, and other noble character. Meanwhile, according to Koesoema (2007: 53) the term character is considered as a characteristic or style or person personality who comes from the formations received from the environment. According to the Ministry of National Education (2011: 8), character education is education that develops the values of the nation's character in the students themselves, so that they have values and character as his character, apply those values in his life, as a member of society, religious, nationalist, productive, and creative. So it can be concluded that character education is the effort and process to form a human who has the character or value as a characteristic or individual characteristics of each. With the character education applied in this country, it will create moral, personable, and dignified individuals through a biological, psychological and sociological approach

According to Mulyasa (2012: 125), character education can be done with various models, namely model habituation and exemplary, disciplinary coaching, reward and punishment, contextual learning, role playing, and participative learning. The formation of the character of learners through Quran-based education is intended, able to perform habituation and exemplary, disciplinary coaching, reward and punishment, applying contextual learning, role playing, and participatory learning, conducted continuously and in an integrated manner by educators to learners, whether at home, at school or in the community.

In order to strengthen the implementation of character education, there are 18 values in the development of cultural education and the character of the nation made by national education. Beginning in the 2011 school year, all levels of education in Indonesia must include such character education

in the educational process. 18 values in character education according to national education are: religious; honest; tolerance; discipline; hard working; creative; independent; democratic; curiosity; spirit of nationality; love the nation; appreciating achievement; friendly / communicative; love of peace; like reading; environmental care; Social care; responsible.

Based on several sources about the importance of character education above, in fact provides motivation and enlightenment for the government, educators, academic and education stakeholders in general to immediately conscious and survive in finding solutions, so that character education can be implemented at schools immediately / madrasah and also at home.

There are several studies which proved that one's character can influence one's success. According to Sudrajat (2013: 5) Among them are based on the research at Harvard University United States was a success not determined solely by knowledge and technical skills (hard skills), but the ability to manage themselves more and others (soft skills). This research reveals that success is only determined about 20% by hard skill and the remaining 80% by soft skill. In fact, the most successful people in the world can succeed because they are more supported by the ability of soft skills rather than hard skills. This implies that the quality of character education of learners is very important to be improved.

The concept of character education has actually existed since the time of the Prophet SAW. This is evident from the command of Allah that the first and main task of the Prophet is as a perfect morality for his people.

#### 7. The Profile of Istiqomah Sambas Islamic Elementary School of Purbalingga

Istiqomah Sambas Islamic Elementary School of Purbalingga is an educational institution that was established since 2000. This islamic elementary school is one of th educational institution of Istiqomah Sambas foundation whic was pioneered by alm. Mr. H. Suchary Adi Mulyono and the whole family.

Vision of Istiqomah Sambas Islamic Elementary School) is "Consciously of the quality for becoming a superior, model and Islamic school". While Mission of Istiqomah Sambas Islamic Elementary School is giving optimal education services for all students by realizing: Conducting quality Teaching and Learning process, Providing of professional educators, Providing of representatif infrastructure, structuring a clean healthy environment, safe, comfortable and orderly, Spiritual guidance to improve the quality of faith and godfearing for all school's element, high discipline, and harmonious relationship with student's parents (IOM), society, government and business world, Implementation of quality management system, Empowerment of various laboratories and libraries.

#### 8. The Implementation Teaching and Learning Process of Tahfidzul Qur'an.

##### a. Method of Memorizing and Timing

The method of memorizing the Qur'an is by "hearing method " (Tasmi ', Talaqi and Iqra) on learners can memorize minimally 3 lines each day. In accordance to the children's world is the period of playing, the implementation of tahfidzul Qur'an often use Tasmi' method and it is done while playing. In this hearing method, learners are lead to read the pieces word by word and then learners imitate the teacher. This strategy which

implement tahfidzul qur'an learning while playing, it makes the children more absorb the memorizing material easily.

By Talaqi and Sama'i method, the teacher / ustadz read out the verse-verse, then one whole verse and learners imitate, then the child repeat up to 20 times. After repeating 3 to 20 times, the childrens read out in front of the teacher/ustadz up to 10 times and it is done fluently, then continue to the next rote. To be able to continue to the next verses or letter must really have memorized at the previous verse / letter correctly after tahqiq and tahsih by teacher/ustadz/ ustadzah. This activity is done every day starting at 6.30 until 7.35

#### b. Target Achievement and Assessment

The graduation target until pass VI grade of elementary school is the students can memorize the Qur'an minimally 5 (five) juz, so the target each year is memorized 1 (one) juz. If there are students who can not reach the target continue to be encouraged and appreciated. According to MI Istiqomah Sambas, has no perfect child, every child has a different character. Therefore, there is no such thing as punishment because there is no coercion and because the ability of children are different. What the important thing for children are they have spirit and high will, those are should be appreciated.

Sanction for the students who can reach the target on each juz is given Charter. In addition, for students who have reached the target are advised to set aside their time of 1 day to repeat memorization 1 (one) juz regularly. As for the students who do not reach the target should continue to be encouraged and given self-confidence, and always guided to

continue according to ability, so that children do not feel unconfidence in front of his friends who can reach the target.

The reports of Tahfidz's results are controlled every week by the Religion Division. This report is the basic for evaluating and determining the strategy in facing with any issues that appear in tahfidz learning.

#### c. Supporting and Inhibiting Factors

According to the headmaster, the main supporting factor for Tahfidzul Qur'an education is the strong will of the children and the children does not feel compelled. The desire or intention is a supporting factor that is caused by belief in spiritual values. The intention in memorizing the Qur'an must be sincere because of God solely, not expecting praise from others, respect or purpose because of the world. Intention is very influential on the results obtained by a person in every action, even the intentions also become a determinant of the value of an action. Other supporting factors are the motivation or encouragement of the parents, and encouragement of the child itself because they want to make parents happy or proud.

While the inhibiting factors are: 1) lack of independence when the children at home, 2) family that does not keep tadarus on and tasmi 'every day when at home, 3). The number of external temptations, especially communication and information media which make learners feel azy to in repeating their memorization of qur'an.

#### 9. The role of tahfidzul Quran learning in Students' Character building at MI Istiqomah Sambas

The main objective of Tahfidz Al-Quran Learning is the formation of the student's personality that is reflected in his behavior and mindset in daily life,

Tahfidz Al-Quran learning is not only the responsibility of Tahfidz Al-Quran teacher itself, but it needs support of the whole community in the school, the society, and the most important is parents. The Schools should be able to coordinate and communicate the learning Tahfidz Al-Quran system to some parties who have been mentioned above, as a series of communities which give support each other and maintain for the students morals and noble character building.

Education associated with personality or morals not only can not be taught in the form of knowledge itself, but also it needs habituation in daily behavior. After being a role model, teachers should always encourage students to behave well in everyday life. Therefore, beside assessing, teachers are also be supervisors toward the students' behavior at school, and this is where the importance of support from all parties. Because in the habitual method the students are trained to be able to have good behaviour anywhere, anytime and with anyone. The process of teaching and learning in moral education is expected in to be more educate rather than teaching. Educating means the learning process is more directed to guidance and giving advice. Guiding and advising means directing learners to the learning of values as a role model in real life, so not just convey the character of knowledge itself.

Educating by giving attention means that is always paying attention and always follows the development of the children on their daily behavior. It can also be used as the basic of evaluating for teachers for the success of learning. Because the most important thing in the learning process of Tahfidz Al-Quran is a change of good behavior in daily life as a form of knowledge implementation that has been obtained. So it is appropriate to say that the implementation of Tahfidz Al-Quran at school is as the main pillar of character

education. Tahfidz Al-Quran teaches the importance of building of morality that starts from religious awareness in children. It teaches aqidah as its religious basic, teaches the Qur'an and hadits as a life's guidance, teaches Fiqih as legal signs in worship, teaches history of Islam as a role model in life, and teaches morals as a guideline of human behavior whether in good or bad category. Principally, learning is unlimited, but it must know the limit. That is, children may study anything to their liking, but do not forget the socio-cultural context in which they live (Sumiarti, 2017, p. 253).

#### **D. Conclusion**

Tahfidzul Quran education serves as an introducing, habitual action, and building thenoble character values to the learners in order to build a man of faith and cautious to Allah SWT. The character buiding of learners is very important and should not be ignored by anyone for the future of the nation and the preservation of religion. The learners character building is the responsibility of every person, family, school, society, and government.

Character building is strongly influenced by environmental conditions, so the environment has a large enough role in building the character and behavior of learners. Character building through Tahfidz Al-Quran education quality (reading, knowing, and understanding the values contained in it) is very necessary and appropriate and easy to do in stages by each institution in an integrated manner through good management. Educators should be wise in expounding the Qur'an's values into programs for the learning process. It should be accompanied by habitual action and exemplary, disciplinary coaching, reward and punishment, contextual learning, role play, and participatory learning. This is an endeavor that is expected to build an Islamic generation which is noble-minded and education-based Al-Quran.

Character education on children since the early which was implemented by MI Istiqomah Sambas means for preparing the

nation's generation who has good character, they are the next nation generation who are expected to be able to lead the nation and make a civilized country, uphold the noble values of the nation with morals and character both as well as being a knowledgeable generation of knowledge and adorns himself with faith and taqwa. Therefore, learning religious education, especially Tahfidz Al-Quran at school as one of the efforts to form the character of students is very important. Character building of children will be better if emerging from religious awareness not only because just based on the behavior that is entrenched in society. Indicators of educational success Cognitive, affective and psychomotor characters have been achieved, if learners know something good (knowing the good one) then love the good thing (loving the good one) and then do good thing (acting the good one).

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