

Tahfidzul Qur'an Program at SDIT Fajrul Islam Wiradesa Pekalongan Centre of Java Indonesia

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Abstract

The research aims to: (1) Study the urgency of Tahfidzul Qur'an; (2) Study the implementation of tahfidzul Qur'an at SDIT Fajrul Islam Wiradesa Pekalongan; (3) Study the role of Tahfidzul Qur'an in character building. This research was conducted by using a qualitative approach. The methods used to collect the data in this research were observation, documentation and interview. The results show that, *first*: Tahfidzul Qur'an is a very special deed in Islam. *Second*, Fajrul Islam Wiradesa Pekalongan of SDIT has Tahfidzul Qur'an program in which the target is the learners are can memorize three juz of Al Qur'an, for instances, JUZ 'Amma , Juz' 29 and 28. Juz' 30 is given to the first and the second grades, Juz' 29 to the third and the fourth grades, Juz' 28 to the fifth and the sixth grades. *Third*, the supporting factors of Tahfidzul Qur'an program are as follow: age, young students who do not have any burden in their life, a comfortable dormitory and the attention of mentor to the students' daily activities. Inhibiting factors are: students' ability are still minimum in reading Al Qur'an, there is no culture of reading Al Qur'an, students have many burdens of activities; they do not only focus on the program of Tahfidzul Qur'an.

Keywords

Tahfidzul Qur'an, Character Building, Memorize

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1. Introduction

Al-Qur'an is the word of God, which is a miracle, relegated to the last of the Prophets and Messengers of God, through Jibril, narrated to us by mutawatir, when we read, it is counted as worship, and the truth is not denied (al-Hafiz, 1994). The form of Al-Qur'an can be understood verbally and visually, verbally means reading the texts of al-Qur'an, which can be read orally, or it has been memorized by the Huffadz recorded in their brain. Meanwhile, visually, the form of al-Qur'an means Manuscripts (Madyan, 2008). In order to make the reading and texts of Al-Qur'an are embedded inside a person, it is necessary to introduce learning Al-Qur'an since early childhood, because a child has a strong capture towards the environment and education.

Education is the best mean to create a new generation who will not lose the tie with their own tradition, but also they are

not stupid intellectually. It means the quality of human resources depends on the quality of education. Without education, it is believed that people in this era will not be different from the ancient era, which is left behind, in both quality of life and the processes of its empowerments (Madyan, 2008). H.M. Arifin defines the education as an effort of an adult consciously to guide and develop the personality, as well as students' basic ability in the form of formal or non-formal education (Arifin, 1976).

Everyone learns the whole things in which he does not know through education. Through education, there will be a studious person who can be the caliph of God in the world in line with the willingness of the Creator. By having education, everyone can control the world and no longer bounded by the restrictions that limit him. As expressed by Muhammad Abduh, a Muslim reformer, education is the most important thing in human life and it can change everything (al-Fandi, 2011).

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By seeing the reality of Indonesian society, many educated people are not close to the noble character. This is a serious effort for this nation to fix the deficiency in education, one of which is learning Al-Qur'an since early childhood. By introducing the content of al-Qur'an since early childhood, it is expected to improve the quality of education and realize a good character person.

Children are good materials to build and strengthen a community and keep al-Qur'an and Sunnatullah SWT. Parents' active role to take care their children is necessary in order to make them ready in their future trip (Badwilan, 2008). Therefore, parents' active role in children's character building is very important. It is necessary to have parents' attention in either formal or non-formal education.

Nowadays, due to the limitations of parental monitoring, parents' bustle and the lack of time for their children to gather with their parents, non-formal education is handed over to the trusted institution to guide their religious learning and memorizing al-Qur'an for children in early childhood.

It is difficult to embed or teach children to memorize al-Qur'an. Thus, the researcher is interested to study how or the method of Tahfidz al-Qur'an carried out at SDIT Fajrul Islam Wiradesa Pekalongan Indonesia. It involves the effort of teachers in improving the ability by using the method, supporting and inhibiting factors of the success of the Tahfidz al-Qur'an process in early childhood.

2. Research Methodology

The research was qualitative, a research approach producing descriptive data, which were written/spoken data and behaviors of people that could be observed (Moleong, 2000).

This research was used to answer the questions about what and how something happened and reported the results as the way they were. Through this research, it was expected to give an overview of how the program of Tahfidzul Qur'an for elementary school was.

The researcher chose the research subject at SDIT Fajrul Islam Wiradesa Pekalongan because it was an elementary school which included Tahfidzul Qur'an program in its educational curriculum.

The research used two data, namely primary and secondary data. Primary data in this research were resulted from the principal as the policy maker in Pesantren. Meanwhile, secondary data are school documents such as geographical condition of Pesantren, its profile, work programs of Pesantren and many others.

The researcher used several methods, including the method of observation, interview, and documentation to obtain the

clear-accurate-complete information.

3. Result and Discussion

3.1. Tahfidzul Qur'an is the Main Activity in Islam

One policy implemented by SDIT Fajrul Islam Wiradesa Pekalongan is Tahfidz Qur'an program in early childhood in order to build an Islamic personality because memorizing al-Qur'an is a deed, which is strongly able to build the character and it is extremely instructed in religion as it is described by Ustadz Abu Aufa, the principal of SDIT Fajrul Islam. He explains: Memorizing al-Qur'an is Fardlu Kifayah. It means that people who memorize al-Qur'an cannot be less than the amount of Mutawatir, to avoid the possibility of forgery and alteration of al-Qur'an verses. If this obligation has been fulfilled by a number of people (who reach the level of Mutawatir), it will not be an obligation anymore. Conversely, if this obligation is not fulfilled, all Muslims will bear the sin.

Memorizing the Qur'an has many virtues, for instances:

- 1) People who memorize al-Qur'an belong to the group of people who have knowledge. As the words of Allah SWT. In Al-'Ankabut 48-49: it means that: "And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise the falsifiers would have had [cause for] doubt. (48) Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers". (49).
- 2) Memorizing Al-Qur'an can be a source of salvation in the world and hereafter. Hadith of the Prophet (peace be upon him) explains that: the meaning: "From Abu Darda RA. The Prophet (peace and blessings of Allah be upon him). said: "Whoever commits ten verses from the beginning Surat al-Kahf will be protected from the Dajjal". In another narration: (the ending ten verses of Surat Al-Kahf) the verse above explains that people who memorize the beginning or the ending ten verses of Surat Al-Kahf will be saved from the biggest slander in the world, namely Dajjal's slander. Thus, it is obviously that people who memorize Al-Qur'an will always be protected and saved by Allah from all human's notorieties. Moreover, if they memorize 30 Juz' (section) of Al-Qur'an. People who memorize Al-Quran will be saved from the fire of Hell, as the hadith of the Prophet (peace and blessings of Allah be upon him): the meaning: "If Al-Quran is made of leather then thrown (the leather) into the Hellfire, it will not necessarily be burned". (H.R.Ahmad) and Abu Umamah narrated: "Recite Al-Qur'an and indeed Mus'hafs of Al -

- Qur'an which is in your heart will not deceive you, because Allah will not torture the heart of which saves the verses of Al-Quran.
- 3) People who memorize Al-Qur'an, they will be in the front line/ the first one both in the world and hereafter. As the hadith of the Prophet (peace and blessings of Allah be upon him), which the meaning is: "From Umar bin Khattab R.A., the Prophet (peace and blessings of Allah be upon him) said: "Indeed Allah, through Al-Qur'an, raises some peoples and lowers others".
 - 4) People who memorize Al-Qur'an will raise the status in heaven. According to the hadith of the Prophet (peace and blessings of Allah be upon him): the meaning is: "From Abdullah bin 'Amru bin Ash RA. Said that the Prophet (peace and blessings of Allah be upon him) said: "It will be said to the companion of the Qur'an: Recite and rise in status, recite as you used to recite in the world, for your status will be at the last verse that you recite.". In another hadith explained: the meaning is "The likeness of the one who reads Qur'an and memorizes it is that he is with the righteous honorable scribes. The likeness of the one who reads it and tries hard to memorize it even though it is difficult for him, he will have two rewards."
 - 5) Al-Quran will give the blessing on the Judgment day for those who read, memorize and practice it. As the hadith of the Prophet (peace and blessings of Allah be upon him): the meaning: "one who recites the Qur'an will be kept away from the trials of the hereafter".
 - 6) People who memorize Al-Qur'an will be placed an honorary crown on their head, and their parents will be dressed in clothes that do not exist in the world. Narrated in the hadith: the meaning: and indeed Al-Quran will come to people who recite it on the day of judgment – at that time his grave is kissed – like a pale person, then Al-Quran says: "Do you recognize me?" He replies, "I do not recognize you." Then Al Qur'an asks him/ her again: "Do you recognize me?". He answers again: "I do not recognize you." Then Al-Quran says: "I am your friend, Al-Quran which makes you thirsty during the day, and make you not to sleep at night, and indeed every merchantman will be behind his merchandise, and today you are behind of every merchandise, he is given the kingdom on his right side, the everlasting life in his left, the honorary crown will be placed on his head, and the parents are adorned in clothes that do not exist in the world. Then his parents say, "Why do we wear these clothes?" He says to both of them, "Because of your children who always take Al-Quran to recite, and he says to him:" Recite! And go up to a high position in heaven which is above as long as you recite it beautifully "
 - 7) People who memorize Al-Qur'an get married without Jahez (the Jahez is Al-Quran). As the hadith of the Prophet (peace and blessings of Allah be upon him), the meaning: "From Sahal bin Sa 'ad-As-Saa' idi narrated:" A woman comes to the Prophet Muhammad. Then, she says, "O the Messenger of God, I come to give myself to you, then the prophet pays attention to her, and raises his view, and he bows his head, when she realizes that he does not decide anything, she immediately sits down. A man of his companions stands and says, if you have no intention to the woman, so let me marry her! Then the Prophet asks: "Do you have something (for the jahez)?" He answers: "for the sake of Allah, I have nothing". Then he tells the man to go to his family, does his family have something? Then, he goes on them, it takes no longer, then he comes back and says, I find nothing. He says: try to look for again, even if it is only an iron ring. Then he looks for again, he soon comes and says: O Messenger of God for the sake of Allah I find nothing. However, I have only a sarong. The sarong will be divided in two with her. Then he says, "What will you wear if it is worn by her and you have nothing? Then the man sits for a long time and stands again. The prophet calls him, then he comes to him, then he says: "What do you memorize of Al-Quran?". I memorize the surah. until the verses of then he says: "Recite it by memorizing!" the man answers: "O Messenger". He says again, "Please go with her, I have married her to you along with the jahez of the reciting of Al-Qur'an that you memorize". In another narration: "Please go with that woman! And teach her Al-Qur'an."
 - 8) Helping the knowledge by memorizing. Thus, people who memorize Al-Qur'an are the ones who glorify the knowledge of Al-Qur'an, Allah will give the higher position to them as scholars. As word of Allah.
 - 9) Memorizing Al-Quran will strengthen the memory. As word of Allah:
 - 10) People who memorize Al-Qur'an can be seen from their morals and attitude.
 - 11) Memorizing Al-Qur'an can straighten the tongue, it makes the tongue speak fluently because Al-Quran is the most Balaghoh book of Allah.
 - 12) Memorizing Al-Qur'an means following the Prophet Muhammad (peace and blessings of Allah be upon him).
 - 13) Following the Salaf Ulema.
 - 14) Memorizing Al-Quran will give the ease for everyone.
 - 15) People who memorize Al-Qur'an will be given the ease to achieve the success by Allah.
 - 16) People who memorize Al-Qur'an belong to Ahlullah

- (family of Allah). "Indeed Allah has family among the human, the prophet's companions ask," O the Messenger of Allah, who are they? "He answers," The experts of Al-Qur'an. They are the family of Allah and his choices. "(HR. Ahmad)
- 17) People who Memorize Al-Quran have the right to gain the glory of Allah.
- 18) It does not mean that they envy people who memorize Al-Qur'an, but ghibtoh. "They should not have expectation, except in two cases, willing someone who is taught Al-Qur'an by Allah, then he recite it all night and the day, so the neighbors hear his recitation, then they say, 'If I were given as Fulan is given, so that I could do what Fulan do'" (HR. Bukhari).
- 19) People who memorize and study Al-Quran are better than the jewelry in the world.
- 20) People who memorize Al-Quran are the most who recite Al-Quran, automatically many rewards will be obtained.
- 21) People who memorize Al-Quran always recite every time.
- 22) People who memorize Al-Quran will not find difficulties to speak, speech, and study because their tongue is used to recite Al-Qur'an and it is always in their heart.
- 23) Before ensuring the steps to conduct the research related to the role of the Tahfidzul Qur'an at SDIT Fajrul Islam Wiradesa Pekalongan, the researcher has studied the literature and investigated it related to the issues. From the results of the study conducted by researcher, the special research discussing about the role of the Tahfidzul Qur'an at SDIT Fajrul Islam Wiradesa Pekalongan has not been found yet. However, from several studies and, the researcher found that several studies are almost similar to the issues which would be conducted by the researcher, however, every existing research result has a basic difference with the issue. Definitely, the existing results of research can help the researcher to become a reference and an input related to some data the researcher needs. Some of these results are:
- 24) *First*, the thesis written by Asyhari Abta entitled Students' Motivation and Method at Islamic Boarding School (MA) Ali Maksum Krapyak Yogyakarta in Memorizing Al-Qur'an. According to Asyhari Abta, students who join Tahfidzul Qur'an program able to conduct learning activities with the best results, able to conduct learning activities continuously related to the demands and needs. They have a productive soul and can develop themselves and their work situations. It is not only proved by working result achieved optimally but also can reach many achievements for those who memorize Al-Qur'an.
- 25) *Second*, thesis written by Kemas H.M Siddiq Umari entitled The Factors influencing the memorization of Al-Qur'an at the Institute of Al-Qur'an Science Jakarta. According to him, there are many inhibiting factors for students in memorizing Al-Qur'an, for instances: first, students' education background, most of them come from general education. Second, the number of students' credits affects their time to memorize and understand Al-Qur'an. Third, family's average economic background affects many students have to work hard to fulfill their daily needs.
- 26) *Third*, thesis written by Mr. Kamal Ahmad Fauzi entitled The Policy of the Quality of MA al-Nur Bantul Yogyakarta (the total perspective of quality management). According to him, the policy implemented in managing MA al-Nur Ngrukem based on the concern on the lack of Al-Qur'an values growing in the heart of young generation affects them to fall into promiscuity away from Islamic values in the midst of the increasing number of madrassas that have been able to adapt by the development of era even reaching the international level. The implementation of Tahfidz in learning included in curriculum is one way to create a truly Islamic generation. Throughout the research conducted, the researcher does not find the text in the detail explanation about the role of Tahfidzul Qur'an at SDIT Fajrul Islam Wiradesa Pekalongan.

3.2. The Implementation of Tahfidzul Qur'an at SDIT Fajrul Islam Wiradesa Pekalongan Indonesia

Based on the results about learning management of Tahfidzul Qur'an at SDIT Fajrul Islam Pekalongan, it can be concluded as follow:

3.2.1. The Learning Plan of Tahfidzul Qur'an at SDIT Fajrul Islam Pekalongan

In the planning stage of learning tahfidz at SDIT Fajrul Islam is conducted by the foundation of Fajrul Islam, the principal and teachers of Tahfidz by: 1) Formulating and stipulating the goal of Tahfidzul Qur'an learning program expected to be achieved. 2) Stipulating the curriculum and the materials of Tahfidzul Qur'an learning as references in the implementation process of Tahfidzul Qur'an learning. Based on the meeting held between the foundation of Fajrul Islam and school, the previous materials were only Juz' 30, but now added with Juz' 29 and 28. Juz' 30 is given to first and

second grades, Juz' 29 is given to third and fourth grades, as well as Juz' 28 is given to fifth and sixth grades. 3) Determining the allocation of teaching time in a week. It is carried out by adjusting the more materials. Therefore, the teaching time is added to nine hours in a week. 4) Making a lesson plan as a learning reference in the classroom.

3.2.2. The Implementation of Tahfidzul Qur'an Learning at SDIT Fajrul Islam

In the implementation stage of Tahfidzul Qur'an Learning at SDIT Fajrul Islam, it includes: First, teachers' activities as a manager in the classroom, namely teaching, educating, motivating, helping and guiding the students in order to memorize al-Qur'an, second, teachers use al-Qasimi method to facilitate and strengthen students' memorization, third, teachers manage the class supporting the learning process.

In addition, the principal's activities carried out in managing the implementation of Tahfidz learning, for instances:

1) In organizational functions:

- a) Create who will be responsible and a special coordinator of Tahfidz learning program.
- b) Choose and appoint teachers of Tahfidz program who are fluent and they have to memorize at least in line with the materials of Al Qur'an memorization in the classroom where they teach.

2) In the motivational function:

The principal motivates and guides teachers when they find the difficulties and problems in teaching.

3) In the facilitating function:

The principal and the foundation try to provide the facilities, infrastructure, learning props/ media required by teachers. Such as, the comfortable buildings and classrooms, LCD projectors, tape of Murottal Qur'an, portable MP3, history books and boards.

4) In the monitoring function (controlling):

The principal always tries to monitor (control) and check the learning activities of Tahfidz. If there is a class without a teacher, the principal always have to teach in that class.

3.2.3. The Learning Evaluation of Tahfidzul Qur'an conducted at SDIT Fajrul Islam

The evaluation form of learning outcomes conducted by teachers to assess students in the Tahfidzul Qur'an program at SDIT Fajrul Islam is by using the daily result test, the result of memorization in the midterm test, the result of memorization in the Semester and Final Exam of Tahfidz (UAT). Meanwhile, for children who have not passed the

tests, they should take the remedial based on the rule. For students' report, they have the Tahfidz report book used to monitor students' memorization, therefore, both teachers and parents can check and monitor their children's memorization. The assessed aspects are fluency in memorizing, Tajweed, Fashahah, and attitude.

The evaluation of learning process to assess the success of teachers in teaching Tahfidz is a meeting by the end of year held by the foundation. It is carried out in order to determine the success of Tahfidz learning within a year. Then, it can be a reference to gain a feedback to improve Tahfidz learning programs further.

3.2.4. Supporting and Inhibiting Factors of Tahfidz al-Qur'an Program at SDIT Fajrul Islam

The supporting factors of Tahfidz al-Qur'an program at SDIT Fajrul Islam are students' age is still young; therefore, students are not burdened with the hard life problems yet, a comfortable dormitory and mentor's attention on students' daily activities. Meanwhile, the inhibiting factors are students' ability in reading al-Qur'an are still minimum, there is no culture of reading al-Qur'an yet, students have many other activities beside Tahfidzul Qur'an program.

4. Conclusion

Based on the research, it can be concluded that: (1) Tahfidzul Qur'an is a very special deed in Islam. (2) SDIT Fajrul Islam Wiradesa Pekalongan has the policy of Tahfidzul Qur'an program of which the target is students are able to memorize three Juz' (section) of Al-Quran; namely Juz 'Ammah, Juz' 29 and Juz 28. Juz' 30 is given to the first and the second grades, Juz' 29 is given to the third and the fourth grades, and Juz' 28 is given to the fifth and the sixth grades. (3) The supporting factors of Tahfidz al-Qur'an program are students' age is still young; therefore, students are not burdened with the hard life problems yet, a comfortable dormitory and mentor's attention on students' daily activities. The inhibiting factors are students' ability in reading al-Qur'an is still minimum, there is no culture of reading al-Qur'an, students have many other activities beside Tahfidzul Qur'an program.

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