

# The Formation of Student Morals Through the *Tahfidz* and *Tahsin Al-Qur'an* Programs at Smp Muhammadiyah 1 Pk Gatak Sukoharjo In 2021/2022

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## ABSTRACT

In education, morality greatly influences a group or individual. Currently, many people are affected by ethical pesticides that are unsafe and potentially harmful. Recently, there have also been many moral crises in students, such as drug abuse, lack of courtesy to parents and teachers, brawls, bullying, and others. This condition arises because many educational institutions still focus on students' cognitive rather than moral development. For this reason, this study aims to describe forming students' morals through the *tahfidz* and *tahsin Al-Qur'an* programs at SMP Muhammadiyah 1 PK Gatak, Sukoharjo, in the 2021/2022 academic year. This field research applied a phenomenological approach. Data collection was carried out using documentation studies, interviews, and observations, which were then analyzed using the Miles and Huberman analysis model. The results showed that the *tahfidz* and *tahsin Al-Qur'an* programs could shape students' morals. Morals are created towards Allah SWT, oneself, and others.

**Keywords:** *Morals, Tahfidz, Tahsin, SMP Muhammadiyah 1 PK Gatak.*

## 1. INTRODUCTION

The purpose of implementing education in Indonesia is to improve the quality of society in Indonesia. To achieve this goal, the government's efforts have included the procurement of adequate facilities and infrastructure, revising the curriculum, improving the learning system, and others. All these efforts are intended to improve and strengthen the quality of education based on the National Education System Law. The law explains that education is a planned and conscious effort to realize the quality of learning and a learning environment, which encourages students to actively develop their abilities in self-control and noble character needed by the nation, state, and themselves [16].

Therefore, education for children is seen as an aspect that plays a crucial role in shaping humans to have a

main personality or *insan kamil* (becoming a perfect human being). Based on this assumption, it is necessary for children's education to encourage the resolution of problems faced by Muslim society today. For example, the increasing influence of modernism requires formal educational institutions to provide the maximum possible skills and knowledge to students, which makes it pressed (especially Muslims) to get adequate religious provisions.

Hence, education should be able to touch on all aspects that are directly related to the developmental needs of children, both from general science and religious knowledge, so that they can develop and live according to the *kaffah* teachings of Islam.

On the other side, today's education has been tainted with bad and entrenched moral problems. Thus, it creates fear among parents and the public who see the current bad behavior of students [17]. Parents fear

bullying, beatings, prejudice from classmates, and even more, their children getting involved in school-related crimes. In this case, an effective partnership between the school and parents/guardians should be developed to address this issue.

Piaget explained that children aged 8 to 12 years (concrete operational stage) could already appreciate and understand rules. In addition, children at that age can already make a difference between good and bad actions and the consequences that arise from them. The theory was later refined by Kohlberg by adding several levels to the process [18]. Moving on from this research, it can be seen that elementary school-age children are already able to distinguish between things considered good and bad in society. However, its implementation requires guidance from adults.

Previous research on morality has been carried out by Abdul Choliq [3], Ahmad Wahyu Hidayat et al. [5], M. Subhan [10], and others about the influence of morality on student achievement [4]. Several studies have shown a link between morale and academic success. The effect of morals on numerical ability is unique to this study as no other study has examined this subject before.

Moreover, Al-Qur'an is a book that guides Muslims, remains eternal for all time and becomes a guide for Muslims in behaving. Anyone who speaks with the Qur'an means that he has spoken honestly and gets a reward if he reads it. The disbelievers will go astray as far as possible, and conversely, if they hold fast to the Qur'an, they will also cling to the solid religion of Allah SWT. The Qur'an was revealed by Allah to the Prophet Muhammad as the last book and as the core and collection of all the *shuhuf* and books that were previously revealed [7].

Various efforts are carried out to maintain the authenticity and purity of the Qur'an, among others, by understanding and memorizing it, even though Allah SWT has guaranteed the originality and safety of the Qur'an, as Allah SWT said in the Surah Al-Hijr: 9. The verse essentially explains that Allah SWT has revealed the Al-Quran, and Allah is the one who keeps it from changing, subtracting, or adding. Because of this preservation, the glory of the Qur'an is not contaminated by various evils, remains strong, and will remain in its originality. The Qur'an itself has the privilege of being a book that is not difficult to memorize and learn, so many Muslims from the time of the prophet until now have flocked to memorize the Qur'an as a belief that this memorization can be a provision in the hereafter.

Al-Qur'an Karim is also one with the ability to use it as intelligence and empowerment. When viewed from several discoveries in psychology, in fact, various intelligence has been found by experts. There is spiritual, emotional, and intellectual intelligence.

Spiritual intelligence is the pinnacle of intelligence. In this case, spiritual space gives everyone the ability to solve difficulties in terms of important values [13]. Thus, spiritual intelligence is vital for emotional and intellectual intelligence to function effectively.

Furthermore, a religious atmosphere can be created through efforts in the form of memorizing the Qur'an. Referring to the statement of Salim, who quoted James Mansiz, "Al-Qur'an is the easiest book to memorize" [9]. For those who do not want to use the Quran to educate the people, Allah will reward them with His wrath. There is a high risk of endangering one's health by misquoting the Qur'an [20]. Previously, Mozart explained that listening to classical music can affect a person's emotional and intellectual intelligence [11]. Thus, the Qur'an can also affect emotional and intellectual intelligence or affect the brain and spiritual intelligence.

In addition, the purpose of the religious building is to make students a generation of believers devoted to Allah SWT. In the school context, religious guidance is closely related to fostering student morals [6]. These two things are interrelated. The implementation of both aims to achieve the ideals of Indonesian education to become a generation of noble character.

In this case, childhood is a time to build the main character. If children are allowed to do bad things, it will become a habit, so it will be difficult to straighten out these bad actions [15]. It means that moral building must start from childhood, not to leave children without proper clues, coaching, guidance, and religious education. Therefore, child development should be carried out from an early age so that when children grow up, they are accustomed to and nurtured in practicing noble character. To educate children to have a noble character, parents are obliged to choose an educational institution (school) or a good social environment for their children's development and mental growth. Determining a school is not only intended to improve children's skills but also to educate and foster children to become human beings with noble character.

On the other hand, the program has the meaning of "plan", where in general, it is a unit of activity that is a system, i.e., a series of activities not carried out only once but continuously [2]. Meanwhile, the system is a unit of program components or parts that function together and are interrelated in achieving the goals that have been set by the system, which contains various components that mutually support the achievement of these goals. In other words, a program is a series of activities designed to achieve a goal [1].

In addition, Allah SWT revealed the Qur'an to the Prophet Muhammad, and the *tahfidz* and *tahsin Al-Qur'an* programs are designed to guard against

falsification, alteration, and partial or complete forgetting [19]. Based on these reasons, the *tahfidzul Qur'an* program is a good memorization program (*mutqin*), and memorizing its various meanings strongly is to avoid and make life easier. At all times, the Qur'an also always lives in the heart, making it easier to practice and apply.

Now, the *tahfidz* and *tahsin* programs have been implemented in several schools. Firman Rudiansyah, in his research, explained a positive relationship between learning *tahfidzul Al-Qur'an* and interest in the results of Islamic religious education [14]. In addition, Mustafa Kamal [8] and Nugroho [12] found similar results. Some of these studies revealed the relationship between *tahfidz al-Qur'an* and academic success. Related to that, the influence of morals on numerical ability is new because there is no previous research that discusses it.

Based on initial observations made by researchers in the field, it was found that Islamic educational institutions foster spiritual intelligence and create a religious atmosphere within Islamic educational institutions carrying out, among others, the *dhuha* prayer, morning and evening dhikr, and others, as has been done in SMP Muhammadiyah 1 PK Gatak Sukoharjo, which is currently running a *tahfidzul Qur'an* learning program.

The authors feel confident that SMP Muhammadiyah 1 PK Gatak Sukoharjo is a school that is not limited to focusing on the cognitive intelligence of students but also fosters and educates students to have noble character. Thus, the researchers are interested in conducting research related to the morale-building program at this school.

The existence of the *tahfidz* and *tahsin* programs at SMP Muhammadiyah 1 Gatak is based on the Prophet *sallallaahu Alaihi Wasallam*, who said, "Those persons who assemble in the house among the houses of Allah (mosques) and recite the Book of Allah and they learn and teach the Qur'an (among themselves) there would descend upon them the tranquility and mercy would cover them, and the angels would surround them, and Allah makes a mention of them in the presence of those near Him(the angels)" (HR. Muslim).

The real form of this school's efforts is to shape or print students to have a noble character, namely through the implementation of several types of activities in the *tahfidz* and *tahsin* programs. Through these programs, the authors feel the need and are interested in researching moral building. Thus, "The Formation of Student Morals Through the *Tahfidz* and *Tahsin Al-Qur'an* Programs at SMP Muhammadiyah 1 PK Gatak Sukoharjo in 2021/2022" is designated as the title of this study to describe the process of forming students' morals through the *tahfidz* and *tahsin* programs.

## 2. RESEARCH METHOD

In practice, this field research used a phenomenological approach. The implementation of this research was in SMP Muhammadiyah 1 PK Gatak Sukoharjo. The subjects in this study related to the managers and organizers of SMP Muhammadiyah 1 Gatak Sukoharjo. Meanwhile, the primary data of this research was obtained from direct interviews and observations related to the activities of the *tahfidz* and *tahsin* programs and how the process of moral formation through these activities. On the other hand, secondary data was obtained through documents, such as the identity and profile of SMP Muhammadiyah 1 PK Gatak Sukoharjo.

The research data were analyzed descriptively, and data collection was done through documentation, interviews, and observation techniques. Observation is the activity of observing research on a subject. In this study, the researchers conducted direct observations to observe students' moral formation process and results at SMP Muhammadiyah 1 Gatak Sukoharjo in the 2021/2022 academic year. Then, interviews are generally used to explore information on sources/informants used to provide answers to research questions. In this study, from interviews, information was obtained in the form of facts regarding the outline of forming students' morals through the *tahfidz* and *tahsin* programs at SMP Muhammadiyah 1 Gatak Sukoharjo. Meanwhile, documentation can be used to explore the information obtained. Through documentation, it aims to sharpen the research data validity. In this study, the documentation data were from history books and profiles of SMP Muhammadiyah 1 Gatak Sukoharjo.

The Miles and Huberman analysis model was the analysis for this research data, including three stages: reducing data, presenting data, and concluding. Meanwhile, the credibility test was used to test the data validity in member checks and triangulation. The triangulation used was in the form of technique and source triangulation.

## 3. RESEARCH RESULTS

### 3.1. Implementation of the Tahfidz and Tahsin Program at SMP Muhammadiyah 1 Gatak

SMP Muhammadiyah 1 Gatak Sukoharjo is an educational institution that programs learning *tahfidz* and *tahsin Al-Qur'an*. As a formal educational institution, SMP Muhammadiyah 1 consistently applies the teachings of Islam in the lives of its students. These *tahfidz* and *tahsin* programs were first established by Mr. Amin Bambang Prihartono, S.Pd., as the principal of SMP Muhammadiyah 1 Gatak for the period 2020 to

the present. The interview results with Mr. Amin as the principal of the school are described as follows:

*"Program dicanangkan karena memang sesuai dengan kebutuhan masyarakat dalam rangka meningkatkan kualitas siswa agar menjadi anak sholeh dan sholehah maka salah satunya dengan program tahsin dan tahfidz untuk membekali anak dibidang Al Islam. Tujuannya agar anak memiliki kemampuan lebih dalam memahami agama islam dengan menghafal ayat-ayat dan surat dalam al quran".*

[*"The program was launched because it is in accordance with the community's needs; to improve the quality of students so that they become pious and pious children; one of them is the tahsin and tahfidz programs to equip children in the field of Al-Islam. The goal is that children have a deeper ability to understand Islam by memorizing verses and suras in the Qur'an."*]

The first activity in the *tahfidz* and *tahsin Al-Qur'an* programs at SMP Muhammadiyah 1 Gatak Sukoharjo is to carry out the *dhuha* prayer. The *dhuha* prayer has been held since 6.30 AM after students attend school and store their belongings in class in an orderly manner. In this program, the school has formed supervisors who oversee the process of the *dhuha* prayer program, be it two, four, or eight rak'ahs, so that students can practice the knowledge about the importance of *dhuha* prayer.

The role of the school in the *tahfidz* and *tahsin* programs at SMP Muhammadiyah 1 Gatak includes making a schedule and preparing BTA material for *tahfidz* and *tahsin Al Quran* so that the program is directed and runs well. From this activity, it has been achieved that 50% of students have memorized the three juz of the Qur'an. Thus, it can be seen that the *tahfidz* and *tahsin* programs influence the formation of student morals, such as the higher number of students obeying school rules.

The next activity is the delivery of religious arguments delivered by clerics every morning after the *dhuha* prayer and gathering. This activity is a means and communication for the school to the students in conveying verses in the Qur'an and hadith. The goals are (1) to form Islamic character in students, which is expected with the program, students can apply it in daily life, (2) to have good manners towards parents, (3) to have good manners in learning, (4) have good manners in society, and (5) maintain polite speech and being able to *fastabiqul Khoirot* or competing in goodness wherever students are.

After the *dhuha* prayer, the school conducted *talqin* (oral guidance) on reading morning and evening dhikr to the students of SMP Muhammadiyah 1 Gatak Sukoharjo so that these students could memorize it well and apply it in their daily life. It is because dhikr is a light practice recommended at every opportunity, be it standing, sitting, or lying down. Moreover, the practice

highly recommended is dhikr in the evening and morning, and it is clearly mentioned in the Qur'an.

Evening and morning are the time to change the day, from light to dark and from dark to light. Therefore, humans need protection to pass the day and night to be given protection by Allah. Regarding the exact time, Allah has mentioned in the QS. Thaha: 130: "So be patient O Prophet' with what they say. And glorify the praises of your Lord before sunrise and before sunset and glorify Him in the hours of the night and at both ends of the day, so that you may be pleased with the reward'."

Ibnul Qoyim said, "Morning and evening dhikr is like an armor. The more layers of plates the weapon has, the more it cannot penetrate the wearer. In fact, the strength of the armor can reach a state where the spear can bounce back and attack the person who throws it." So many evening and morning dhikr virtues have also been suggested by the Prophet *sallallaahu 'alaihi wa sallam*. For that, let us spend just a few minutes together to routinely dhikr in the morning and evening; may our days always be in His protection.

After carrying out the morning and evening dhikr with the students, the *halaqah Al-Qur'an* activities were then carried out. This activity was led by *ustadz* (teachers), and then a group of students was formed. This *halaqah* group consists of three groups. The first is the group who cannot read the Qur'an; the second is the group who can already read the Qur'an but are still stammering; the third is the group memorizing the Qur'an. The objectives of this activity include (1) students can read the Qur'an correctly according to the reading of the Prophet Muhammad *sallallaahu Alaihi Wasallam*, (2) students can recite the reading of the Qur'an correctly according to the *makhraj* and its nature, (3) students are accustomed to reading the Qur'an every day, and (4) students can memorize at least three juz in the Qur'an.

### 3.2. The Impact of Tahfidz and Tahsin Learning on Forming Students' Morals

Based on the observation results, all students at SMP Muhammadiyah 1 Gatak had very high enthusiasm for learning by participating in the *tahfidz* and *tahsin Al-Qur'an* programs. It can be seen in the activities of depositing memorization in the *tahfidz* program in grades 8 & 9, where they could already memorize almost three juz, and in grade 7 in the *tahsin* program, they could already read the verses of the Qur'an. Then, when learning took place from the beginning of learning, students paid close attention to the *ustadz* and obeyed the applicable rules.

The following are some results of students' moral formation at SMP Muhammadiyah 1 PK Gatak Sukoharjo in the *tahfidz* and *tahsin Al-Qur'an* programs.

### 3.2.1. The formation of morality towards Allah SWT

Tawhid (monotheism) is important to be instilled in children early. It is because introducing Allah to the children will make them know their position as a servant of Allah. Therefore, in this case, the function of education is very much needed to teach young people the importance of monotheism. Also, it is an obligation as a servant to continue to serve Allah SWT.

It is the morality toward Allah SWT. Among them were MABIT (Night of Faith and *Taqwa*), *Gebyar* Muharram, Ramadan Camps, *Tahfidz* Quarantine, cult materials, *dhuhr* and *tahsin* programs, and *dhuha* prayers in congregation. Concerning the delivery of material in teaching and learning activities, it is always connected to Allah to cultivate morals towards Allah SWT.

### 3.2.2. The formation of morality towards others

Morals between humans are an effort for servants to get along with fellow servants of Allah SWT in a good way, where it is solely for seeking the pleasure of Allah (Setiawan, 2017). The scope of morality towards others is not limited to the family but also those around them, including the community and peers.

Related to this, the Rabbani Generation Natural School, in all student activity programs, always strives to provide training, teaching and inculcating morals in students so that they are always kind to each other. It can be seen in habituation and activity programs, such as good speech procedures towards others (paying attention and listening to older people when speaking, etiquette for talking to adults, asking for help, thanking, apologizing, and others) and 3S culture (smiles, salaam, and greetings). In carrying out memorization deposits, students' morals were also formed, namely working together well, mutual cooperation, and helping each other.

### 3.2.3. The formation of morality towards oneself

As educational institutions that can shape the nation's moral generation, schools must carry out various activities or policies that indirectly educate and encourage students to develop character; moreover, before elementary school, where it is important to inculcate morals to be applied so that at the next level, students will know the ways and limits of taking care of themselves. As done in the Rabbani Generation Natural School, it has a habituation program and norms that help children develop noble character.

In addition, assembling bags, shoes, and sandals independently and neatly in the space provided, without touching when shaking hands with non-mahram students who have entered puberty, and starting the lesson with *dhuha* prayer and *dhikr* have been done.

### **3.3. Barriers to the Formation of Student Morals Through the Tahfidz and Tahsin Al-Qur'an Programs**

Of course, in implementing these programs, obstacles were experienced by SMP Muhammadiyah 1 Gatak Sukoharjo. The first obstacle was the less-than-optimal implementation of the *tahfidz* and *tahsin* programs. According to the principal of SMP Muhammadiyah 1 Gatak, the *tahfidz* and *tahsin* programs have not been able to run optimally. It was because of the varied potential of students, such as children from MI (Islamic elementary school) and SD (elementary school) backgrounds, causing the ability to read and write the Qur'an varied.

The next obstacle to the *tahfidz* program is that it had not been implemented optimally due to the pandemic situation with government regulations for limiting face-to-face meeting activities so that the program did not run optimally. To overcome this, the principal and all staff members evaluated the achievements of the *tahfidz* and *tahsin* programs every month to see how far the students progressed in mastering the *tahfidz* and *tahfidz* materials while studying at the madrasa. This evaluation was carried out after the *tahfidz* and *tahsin* programs were implemented. The goal of this program is that students must memorize one or two surahs in one month, and the exam is in the form of a memorization deposit tested by *ustadz*. Then, they were grouped according to student achievement, such as those who were still reading and writing the Qur'an in grade 7. Specifically, for reading and writing the Qur'an, there were two groups: *first*, the group that could read the Qur'an but still stammering, and secondly, those who had already memorized the Qur'an were divided into a special group of *tahfidz Al-Qur'an*.

## **4. CONCLUSION**

Based on the explanation, it was concluded that the *tahfidz* and *tahsin Al-Qur'an* programs at SMP Muhammadiyah 1 PK Gatak Sukoharjo in 2021/2022 influenced the moral formation of students. The results showed that 50% of students achieved the target of the *tahsin* and *tahfidz* program at SMP Muhammadiyah 1 Gatak. From these results, it can be concluded that the enthusiasm of these students was very high. Apart from achieving the program target, it can also be seen in the moral changes experienced by these students. The moral changes experienced by these students were changes not

only in morals to God but also in morals towards themselves and others.

However, the obstacles to the *tahsin* and *tahfidz* programs at SMP Muhammadiyah 1 Gatak included the pandemic situation and the student's previous school backgrounds. This pandemic situation made the implementation of the *tahfidz* and *tahsin* programs less than optimal due to government regulations for limiting face-to-face meeting activities. In addition, there were various potential obstacles for students, such as children from MI (Islamic elementary school) and SD (elementary school) backgrounds, causing their ability to read and write the Qur'an to vary. The variation in the origin of the student's school also caused the achievement and adaptability of this program to vary for each student, raising challenges in the moral formation of these students.

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