

Addition Of Tadarus of The Qur'an in Improving Students' Religious Character at Madrasah Ibtidaiyah Negeri

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Abstract

This research aims to find out how the practice of reciting Al-Qur'an in improving religious character at Madrasah Ibtidaiyah Negeri 1 Boyolali. This research is a qualitative descriptive study. The subject of this research was the MIN 1 Boyolali class teacher. This research was conducted at MIN 1 Boyolali from October to December with research informants, namely, the school principal, PAI teachers, class teachers and students. Data was obtained through observation, interviews and documentation as well as the results of relevant literature. Meanwhile, data analysis is divided into several stages, namely data collection, data reduction, data presentation, and drawing conclusions. The results of the research show that at MIN 1 Boyolali the habit of tadarus is carried out every day before class starts and after the Duha prayer activities. The supporting factors are adequate learning facilities and teacher motivation. Meanwhile, the inhibiting factors for the tadarus habituation activities at MIN 1 Boyolali are that the ability to read the Al-Qur'an for some students is still not fluent, there are teachers who do not master there citation of the Al-Qur'an because their educational background is general, and the discipline of teachers and students is still lacking.

Keywords: familiarization with Al-Qur'an recitation, religious character.

Introduction

Education is one of the basic needs that every individual must have in order to adapt to world changes. Education is a process of preparing students by developing them physically, building their souls, sharpening their minds, and internalizing the cultural and religious values that live in a society (Ali, 2018). As is known, referring to Minister of Education and Culture Regulation Number 57 of 2015, there are at least three measures of educational success, namely: (a) completing the entire learning program, (b) obtaining a good attitudes core, and (c) passing the School/Madrasah/Equivalent Education Examination. This means that students' good attitude or good character is the main component in measuring the success of an education. So educational services at a school or Madras are not only academic education, but also character education for students. Character education should be implemented from an early age because early childhood really determines a child's ability to develop their potential (Sudaryanti, 2015).

Character education is an effort to create the character of students so that they become individuals who can be useful both for themselves and the surrounding environment (Hidayah et al, 2021). Character means signs and focuses on how to apply good values to daily behavior or forms of behavior, so that people who perform poorly are called people with bad character. On the other hand, people whose behavior is in harmony with the moral rules are said to have noble character. According to La Adu, building character is a very important need in Indonesia, specifically in improving the character of young people as the nation's successors (Adu, 2014). Character education is a system of instilling character values among school members, including the components of knowledge, awareness, or a will, and actions to realize these values, whether they are the result of God, oneself, other people, the environment, and nationality (Ilmi et al,

2021). Supervision from parents and educators is very necessary to monitor what children do with their gadgets in order to develop children's character for the better (Annisa et al, 2020). According to Akhmad Riadi, character education is an effort to instill good habits (habituation) so that students are able to behave and act based on the values that have become their personality. In other words, good character education must involve a good knowledge (moral knowing), good feelings or loving good (moral feeling) and good behavior (moral action) so that a unified realization of behavior and life attitudes of students is formed (Riadi, 2018).

The habituation activity program is implemented in schools so that students do good things, so that it is hoped that students will have good habits. If children are accustomed to practicing everything that is good, given education in that direction, they will certainly grow up in goodness and as a positive consequence they will be safe and sound in this world and in the afterlife (Ulya, 2020). Because habituation is an educational process, Muhibbin Syah stated that habituation is an effective way of adding positive values to children or students, both from cognitive, affective and psychomotor aspects. Apart from that, habituation is also considered an efficient way to change negative habits into positive habits. Learning habits is the process of forming new habits or improving existing habits (Rohman, 2016). The Qur'an is the source of perfection in Islamic learning, because it is the word of Allah. At a fundamental level, character training in Islam relies on two main sources of Islamic learning, especially the Koran and hadith. Tadarus Al-Qur'an is a type of worship that is believed to bring one closer to Allah SWT, build confidence and devotion which gives birth to positive attitudes and character. Therefore, we as Muslims are encouraged to read it (Amalia et al, 2022). Spiritual qualities will emerge and develop if we read the Al-Qur'an by interpreting its contents (Yanti, 2022).

Public interest in sending their children to Madras schools is currently very high. This is because society is very aware that religious education is very important in the current era. The big hope of parents when sending their children to a madrasah is that their children will become pious and pious children or children with religious character. With noble character, the hope is that children will be able to face the negative influences on the development of information technology. Religious-based schools have a high position in society's view because they see directly that the graduates of religious-based schools truly understand their character, morals and the way they are socialized into society (Taqiudin, 2020).

However, in reality, students' characters are still diverse in the field. It is still often found among students who complain that their friends say dirty things, make fun of their friends, don't do their homework, fight, and there are even some students who don't want to take part in Al-Qur'an tadarus activities. According to Wijaya, the types or forms of delinquency committed by some students are immoral and asocial, including skipping school, brawls between students, smoking, often not going to school (Wijaya, 2017).

This research aims to find out how to implement the habituation of Tadarus Al-Qur'an in developing religious character at Madrasah Ibtidaiyah Negeri 1 Boyolali. Considering the negative impact of technological advances on individual children, reduced levels of direct meetings or interactions between humans, news without responsibility, bullying, children for getting homework assigned by teachers and forgetting to carry out religious services, such as praying and reciting the Koran. Seeing the phenomenon above, it is very urgent for this research to be carried out immediately, because the problem of students' moral decline has always been a hot and current topic of discussion. The picture of how efforts to develop religious character in schools needs to be portrayed scientifically.

Method

This research uses a qualitative research approach and the type of approach is described. Qualitative research is research that intends to understand the phenomena experienced by research subjects holistically, and by means of descriptions in the form of words and language, in a special natural context and by utilizing various scientific methods (Lexy J. Moleong, 2013 :6). The subjects of this research were class teachers at MIN 1 Boyolali. MIN 1 Boyolali is a Madras that has a vision of creating a generation that is religious, intelligent, disciplined and caring with an environmental perspective. Through this approach, researchers try to describe the current conditions based on data. So in this research, the researcher tries to explain or explain how to strengthen students' religious character education through familiarization with Al-Qur'an recitation at Madrasah Ibtidaiyah Negeri 1 Boyolali based on the data obtained. This research was conducted at MIN 1 Boyolali from October to December with research informants, namely, the school principal, PAI teachers, class teachers and students.

The data in this research was obtained through observation, structured interviews and documentation as well as relevant literature results. Data analysis uses the Miles and Huberman analysis model called interactive analysis. This analysis is divided into several stages: data collection, data reduction, data presentation, and drawing conclusions. With this interactive analysis technique, the analysis process starts from data collection and continues until all the data is collected (Miles et al, 1984).

Results

Familiarization with Tadarus Al-Qur'an in Improving the Religious Character of Students at Madrasah Ibtidaiyah Negeri 1 Boyolali

Based on research findings that have been carried out by researchers, namely observations at MIN 1 Boyolali. This research discusses the habit of reciting Al-Qur'an in improving the religious character of students at Madrasah Ibtidaiyah Negeri 1 Boyolali. This interview is of course used for learning and increasing insight into the MIN 1 Boyolali tadarus habituation activities. An Islamic religious education teacher is someone who has responsibility for achieving educational goals as stated in the school's vision, namely "creating a generation that is religious, intelligent, disciplined and caring with an environmental perspective". To create graduates who have religious character and improve the noble character of students at school, various efforts are needed. One of the efforts made by madrasas to ensure quality religious education is by instilling religious values in accordance with Islamic teachings prepared by the school in the form of extracurricular student habituation.

The Intracurricular student habituation program at MIN 1 Boyolali is a program implemented to develop the religious character. This program was formed to become a good habit in daily activities not only at school but also in the family environment, especially in the community. Based on the results of interviews and documentation to the school principal, Mr. Mahmudi, it was explained that the Al-Qur'an tadarus activity was carried out every day after reading a learning prayer for 10-15 minutes. The Al-Qur'an tadarus program at MIN 1 Boyolali is carried out every day in the morning before the start of teaching and learning activities in the first hour. This activity is attended by students and carried out in their respective classes with the first subject teacher. Apart from that, the joint tadarus activity is also carried out once a week in accordance with the dhuha prayer schedule held in the Bani Ismail MIN 1 Boyolali mosque, to be precise, the tadarus activity is carried out after the dhuha prayer. During the weekly implementation of tadarus activities, all students in the same grade level participate.

Table 1. Dhuha and Tadarus Al-Qur'an Prayer Schedule MIN 1 Boyolali

No	Day	Class
1	Monday	I (One)
2	Tuesday	II (Two)
3	Wednesday	III (Three)
4	Thursday	IV (Four)
5	Friday	V (Five)
6	Saturday	VI (Six)

On another occasion, the coordinator of religious affairs, Mr. Haris Nafiko, explained that the implementation of reading the Al-Qur'an at MIN 1 Boyolali has been adjusted for each class and every day there is a schedule for sores that are read in this way. It is hoped that students will be able to memorize them. It was further explained that tadarus is also carried out when celebrating Islamic holidays. The tadarus program is carried out on Islamic holidays, to be more precise, kataman Al-Qur'an in congregation by children who are already fluent in reading the Al-Qur'an, participants in this tip at kataman are usually children in grades 5 and 6.

Table 2. Tadarus Habituation Activities at MIN 1 Boyolali

No	Al-Qur'an Tadarus Familiarization Activities	Execution time
1	Daily Al-Qur'an Tadarus	Before the lesson starts
2	Weekly Al-Qur'an Tadarus	After Duha Prayer once a week
3	Tadarus Al-Qur'an commemorating Islamic holidays	Islamic holidays (Isra' Mi'raj, Maulud Nabi, etc.)

The letters read during the Al-Qur'an tadarus activity at MIN 1 Boyolali were determined by the Madras as the result of consultations with the MIN 1 Boyolali curriculum development team. As the results of the interview with the religious coordinator explained the sequence of letters read from class I to class 6, namely class 1 read the letter Al Fatihah to letter Al Lahab, class II letter Al Fill to letter at takatsur, class III letter Al Bayyinah to the At-Tin letter, class IV the Al Balad letter to the Al Ghasiyah letter, class V reads the Al Insiyaaq letter to the Al Muthaffifiin letter, and class VI the Al 'Abasa letter to the An Nazi'at letter. When there is still time, repeat again from the beginning of the letter until the time is finished.

Table 3. List of Surah Read by Each Class

No	Class	Surah of the Qur'an
1	1	Al Fatihah to Al Lahab
2	2	Al Fill to at takatsur
3	3	Al Bayyinah to At-Tin
4	4	Al Balad to Al Ghasiyah
5	5	Al Insiyaaq to Al Muthaffifiin
6	6	Al 'Abasa to An nazi'at

Based on the findings through interviews in this research, it shows that the strategy in implementing religious character education through tadarus al-Qur'an at MIN 1 Boyolali includes forming religious character values, this can be seen from obedient attitudes and behavior in carrying out obligations-obligations as a Muslim creature, one of which is to perform the five

daily prayers. Then carrying out Al-Qur'an tadarus activities makes students understand the Al-Qur'an readings which can later be put into practice in everyday life. Apart from that, tadarus activities can also improve and improve students' reading.

Supporting and Inhibiting Factors of Familiarization with Tadarus Al-Qur'an in Increasing the Religious Character of Students at Min 1 Boyolali

According to Mrs. Anik Munasiroh as an Islamic religious education teacher at MIN 1 Boyolali, one of the methods considered effective in developing students' morals during teaching is the habituation method. There is a term that can happen because it is normal, meaning that the ability occurs because one is used to doing it. Something that is repeated over and over again will eventually become a habit. That's why we at this Madrasa work hard so that the activities we program are activities that should become a habit for students. Like the habit of shaking hands when entering school and morning tadarus at MIN 1 Boyolali. Mrs. Anik also said that the tadarus habituation activities at MIN 1 Boyolali have been running well because there are supporting factors, namely adequate madrasa learning facilities. The smooth running of this habituation activity is also supported by the motivation and attention of the accompanying teacher. The teacher's presence and attention to students when tadarus activities take place gives the students their own enthusiasm. Information about supporting the smooth running of tadarus activities was also obtained from the results of an interview with a student named Nastiti Paramesti, namely the motivation and attention of the teachers.

Based on the observed results, it can be seen that in implementing the religious character education strategy at MIN 1 Boyolali there are supporting factors that can facilitate these activities, namely adequate madrasa facilities and teacher motivation. Apart from supporting factors, of course the opposite also exists in Min 1 Boyolali, namely inhibiting factors. Based on the results of observations and interviews, the things that hinder the habituation of reciting the Al-Quran are that the ability to read the Al-Qur'an for some students is still not fluent, there are teachers who do not master the recitation of the Al-Qur'an because their educational background is general, and the discipline of teachers and students are still lacking.

Discussion

MIN 1 Boyolali is a Madras-based educational institution that has a vision of creating a generation that is religious, intelligent, disciplined and caring with an environmental perspective. In accordance with its vision, MIN 1 Boyolali strives to make its students have faith, devotion and noble morals. The religious character formation program for students was held at MIN 1 Boyolali because it answered the public's interest in entrusting their children to enter MIN 1 Boyolali to receive a religious education so that they become pious and pious children or have a religious character. Religious character is an obedient attitude and behavior in implementing the teachings of the religion one adheres to. Religious values are attitudes and behavior that are close to spiritual matters. A person is called religious when he feels the need and tries to get closer to God (as his creator) and obediently carries out the teachings of the religion he adheres to (Esmael et al, 2018).

Religious character education at MIN 1 Boyolali helps students understand and practice religious values in more depth. They are given a comprehensive understanding of religious principles, ethics, morality and procedures for worship. This helps students build a stronger relationship with God and practice religious teachings in everyday life. The success of forming a character is when someone has multi-competencies such as knowledge about morals (moral knowing), feelings about morals (moral feeling) and moral actions (moral action) as an inseparable unit (Hidayati et al, 2021).

Religious character education is based on the religious values held by individuals. Every religion has teachings and moral principles that are the basis for character education. For example, in Islam, religious character education prioritizes values such as honesty, patience, humility and love. In this way, religious character education can help students develop positive attitudes and values, namely patience, honesty, humility, compassion and respect for fellow humans. Through in-depth religious instruction, students are taught to have good morality and behave with good manners. They are also taught to respect differences and uphold tolerance between religions, so that an inclusive and respectful attitude is formed. Religious character education at MIN 1 Boyolali encourages students to have a broader understanding of their roles and responsibilities as individuals in society. They are taught to live responsible lives, contribute positively to the environment, and care about social welfare. "This religious character education helps students build awareness of the importance of social justice, balance in life, and concern for the environment." To form noble character or morals, character education and religious education are needed. Education is very determined in the formation of human character, personality, character and character (Sajadi. 2019).

Based on observations made by researchers, one of MIN 1 Boyolali's efforts to improve the religious character of its students is the existence of a program to familiarize themselves with reciting the Al-Qur'an. In character education, there are many methods, including through example, habituation, attention or supervision, religious activities, and so on. (Hidayah et al, 2021). Al-Qur'an tadarus activities are routinely carried out every morning. This activity is carried out to familiarize children with reading the Koran. Implementing routine habits every morning such as reciting the Koran is not an easy thing to do, especially in this day and age when children spend more time playing games. So PAI teachers always try to make habits that can shape students' religious character, one of which is by doing recitations of the Al-Qur'an every day, little by little but with determination. The aim is that students also get used to doing tadarus, not only in madrasas. Good habits carried out continuously and consistently can have an impact on students (Safira et al, 2022).

In the process of forming students' religious character, there are supporting and inhibiting factors in achieving the results of the process of forming religious character. Likewise, MIN 1 Boyolali also experienced the same thing, namely the existence of supporting and inhibiting factors. The supporting factors that MIN 1 Boyolali has are adequate madrasa learning facilities and the motivation of accompanying teachers. Meanwhile, the inhibiting factors for tadarus activities at MIN I Boyolali are that some students' ability to read the Al-Qur'an is still not fluent, there are teachers who do not master Al-Qur'an tajwid because their educational background is general, and the discipline of teachers and students is still lacking.

Conclusion

Based on the study and discussion regarding the habit of reciting al-Qur'an in improving the religious character of students at Madrasah Ibtidaiyah Negeri 1 Boyolali, it can be concluded as follows: habituation is carried out every time before lessons start, after Duha prayers once a week and on Islamic holidays. Then the supporting factors are adequate madrasa learning facilities and the motivation of accompanying teachers and the inhibiting factors are the ability to read the Al-Qur'an for some students which is still not fluent, there are teachers who do not master the recitation of the Al-Qur'an because their educational background is general, and teacher discipline. and students are still lacking.

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