

The Role of Memorizing the Qur'an in Developing the Character of Students

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ABSTRACT

This article examines the role of Qur'an Memorization in shaping students' characters at Banua Qur'an Palu. This article aims to explore the factors that influence the ability to memorize the Qur'an and the extent to which Qur'anic memorization can shape students' personalities. The research adopts a qualitative method with a case study approach. Data is collected through direct observation, in-depth interviews, and written document analysis. Data analysis techniques include data reduction, presentation, verification, and conclusion. The research findings indicate that the factors influencing the ability to memorize the Qur'an include internal and external factors. Qur'anic memorization can shape the students' personalities because the Qur'an contains verses that prohibit wrongdoing and encourage righteous deeds. These findings align with Tomas Lickona's theory, which suggests that good character can be developed through the habituation of good deeds in students' daily lives. This habituation is known as Moral Knowing, Moral Loving (Moral Feeling), and Moral Doing (Learning to Do). The implications of this research highlight the importance of continuous learning and guidance from religious teachers in shaping the students' characters.

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1. Introduction

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The Qur'an is the word of Allah, revealed to Prophet Muhammad through Gabriel in Arabic. The verses of the Qur'an were written down gradually on sheets of parchment. The first verse was Surah Al-Fatihah, and the closing chapter was Surah An-Nas. By diligently reading and memorizing the verses of the Qur'an and studying them, human beings can draw closer to Allah. Memorizing the verses of the Qur'an is also a symbol for Muslims to demonstrate their belief in Allah and Prophet Muhammad (Nurfaiqah, Nurdin, & Alhabsyi, 2022). The Qur'an is the most widely read book in the world and undeniably the most accessible book to memorize.

Scholars agree that the law of memorizing the Al-Qur'an is fardu kifayah (Maliana, Inayati, Rosyadi, & Chusniatun, 2022). If there are members of the community who have implemented it, the burden will be freed from other members of the community. But if no human being reads the verses of the Qur'an, then all humankind will sin. The principle of fardu kifayah is intended to protect the Qur'an from falsification, alteration, and substitution, as has happened to other books in the past. Imam as-Suyuti, in the book, *Al-Itqan*, said, "Know, actually memorizing the Al-Qur'an is fardu kifayah for the people."

However, some of the memorizers of the Qur'an have not met the requirements for memorizing the Qur'an, so character problems continue to occur throughout human life from time to time. Character formation is significant to face a life full of challenges. So character education will

be able to change human character. Al-Qur'an education will form a surface following the values in the Al-Qur'an, namely the character of the Al-Qur'an (Berglund & Gent, 2019).

This research aims to discover the factors influencing students' ability to memorize the Al-Qur'an. Then, find out how far memorization of the Qur'an can shape students' personalities in everyday life. Human behavior can be changed through the process of character formation, which is carried out intentionally by teachers (Achdiyaradzan, Nurdin, & Alhabsyi, 2022). This process must take time and effort to be done. The process of character formation must be carried out in stages to provide maximum results. The process of character formation is a relatively long learning process. Human character is not innate because the environment and the people around that environment form character. Character is formed through various learnings from places such as home, school, and the environment in which one lives. Parties that play a role in character formation include family, teachers, and friends (Keddie, 2023). Character is usually closely related to a person's behavior. If someone has good behavior, they will likely also have good character. However, if a person has bad behavior, that person's character is also bad.

2. Literature Review

2.1 The Concept of Character

Character is always associated with morals (Lapsley & Lasky, 2001). Al-Ghazali said that morals are like a person's state of the soul. In that soul,

ideas arose to do something easy for human life. When this situation arises, it is called a good and commendable deed, so it is called good character. If bad deeds arise from a bad soul, then the condition in which those actions appear is called bad morals. The moral formation is a process that lasts for a long time. The formation of morals in question is to form character through memorizing the Al-Qur'an. Morality is closely related to the way people treat each other (Bergmann, 1998).

In a small community like a school environment, there are two kinds of relationships: their relationship with fellow students and the teachers. Both connections can have a positive impact on influencing the values and character of students.

The methods of memorizing the Qur'an consist of learning new memorization and reviewing existing memorization. Scholars also mention two inseparable ways of remembering the Qur'an: "tahfidz" and "takrir." Tahfidz is the method of memorizing new Qur'an verses that have not been memorized before, while takrir involves reviewing the memorization that has been previously recited to a teacher. A method is a way to successfully implement a plan in actual activities to achieve the predetermined goals. A technique is a means of achieving something, implying that a method is used to actualize the established strategies (Prince & Felder, 2006). In other words, a method is a way to facilitate the attainment of a predetermined goal.

The word Wahdah comes from Arabic, which means unity because the

word Wahid means one. The wahdah method is memorizing the verses that are being memorized one by one. To achieve initial memorization. Each verse can be recited ten times or twenty times or more so that this process can form patterns in shadows. The Wahdah method is a way to memorize verses of the Qur'an one by one. To achieve initial memorization, each verse is usually read ten or twenty times or more so that this process can form patterns in students' minds. In this way, the memorizer of the Qur'an verses will be able to condition the verses they memorize not only in students' minds but also be able to remember them firmly and correctly.

Qur'an verses are memorized continuously up to one page. So when one page can be memorized, students must remember the sequence of verses on that one page (Nurfaiqah et al., 2022). To learn this, the steps that must be taken include reading and repeating the verses on the page. In this way, students can produce the verses on one page naturally or reflexively. So the wahdah method is a method for memorizing the Qur'an by memorizing verses one by one repeatedly so that they are really memorized, then proceeding to the following verses in the same way.

2.1 The Relationship between Character Formation and Memorizing the Al-Qur'an

The character possesses values of life that reflect the development of religious life. The integration of character is vital in shaping one's character through the memorization of the Qur'an, with supporting factors in

aligning character with Qur'an verses, such as Al-Faathir 29-30.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ (29)

لِيُؤْفِقَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ (فاطر : 30)

The verse above explains that a servant of Allah SWT who studies the Al-Qur'an secretly and openly will get a gift from Allah in the form of heaven. The one who memorizes the Qur'an will never be at a loss. The younger generation of Muslims who always study and read verses from the Qur'an will get spiritual strength for themselves. Those who study the verses of the Qur'an will also be rewarded heaven, and Allah will protect them in this world and the hereafter. The younger generation who learn the Qur'an also has personality traits that tend to be good, thus making the youth individuals with noble morals.

3. Methodology

This research adopts a qualitative approach. Qualitative research is characterized by collecting descriptive data, including the informants' words, actions, and feelings, who serve as the needed data sources (Nurdin & Pettalongi, 2022). The collected data is supported by textual and documentary data (files, audio, visual, audiovisual) that support the research. With this approach, the researcher aims to provide a detailed description of the phenomena occurring in the field, the nature of the phenomena, and all aspects related to the theme under investigation (Nurdin, Stockdale, & Scheepers, 2013).

This study is classified as a case

study research. Case study research delves more intensively into the current situation to gather information (Nurdin, Scheepers, & Stockdale, 2022). In other words, the researcher must build good relationships with various individuals and entities to become sources of information within the environment, such as academic units, social groups, individuals, institutions, and communities. The researcher must also immerse themselves in the surrounding environment to gather as much data as possible. The research was conducted Banua Qur'an Palu. It is an informal Islamic education runs by a private organization.

4. Result and Discussion

Tahfidz, derived from Arabic, is a verb (fi'il) formed from "hafidzha - yahfadzhu - hifdzan." If it is said hafidza as syai'a, it means to protect, preserve, and safeguard. Hafidza ad-darsa means to memorize. The Qur'an is commonly defined as the word of Allah conveyed by the angel Jibril to Prophet Muhammad, and the believers sincerely receive it. Tahfidz hul Al-Qur'an refers to the method and plan of memorizing the Qur'an with intense memorization (mutqin) of the Qur'anic verses and memorizing their meanings properly, procedurally, and systematically so that they can be absorbed into the hearts and minds of students.

4.1 Factors that influence Memorizing Al-Qur'an

Several factors influence the students of Banua Qur'an Palu in

memorizing the Qur'an. These factors can be categorized as external factors that come from outside the students and internal factors that come from within the students themselves. External factors include the influence of the environment and parental encouragement in memorizing Qur'an verses. Internal factors include the students' previous memorization abilities. In addition to the student's abilities, other factors such as interest and attention, including strong intentions and determination to memorize the Qur'an, play a crucial role. Other internal factors include attitude and habits, physical and psychological factors, formal reasoning, and motivation to memorize the Qur'an. Strong motivation enables students to remember the Qur'an successfully.

During the interview conducted by the author with one of the informants, it was found that internal and external factors influence students in memorizing the Qur'an. Internally, the students are motivated by their sincerity in drawing closer to the Qur'an and their desire to draw closer to Allah. Additionally, the student's memorization abilities are supported by external factors, such as the encouragement provided by parents who support their children in memorizing the Qur'an.

Parents play a crucial role in motivating and fulfilling their children's physical and spiritual needs at Banua Qur'an School. Another external factor is the influence of the environment, specifically, the teachers who serve as role models in memorizing the Qur'an. The teachers diligently recite Qur'an verses before the students and

consistently assess their memorization progress.

Parental support plays a significant role in motivating students to memorize the Qur'an. Their parents' motivation drives several students who excel in Qur'anic memorization. For example, one of the informants stated the following:

"Some students at Banua Qur'an can excel in memorizing Qur'anic verses due to their parents' constant encouragement, motivation, and prayers. These students complete their memorization journey until graduation because the motivation given by their parents has a significant impact on their lives and their ability to memorize the Qur'an."

With these internal factors, the students possess a strong desire and sincerity to memorize the Qur'an. They also diligently review the verses they have memorized. Positive external factors, such as parental encouragement and the environment of Banua Qur'an Palu Islamic boarding school, support this ability.

The results of interviews with other informants regarding the supporting factors that influence Qur'anic memorization in Banua Qur'an Islamic boarding school are as follows:

"Due to the limited interest of the community in enrolling their children in tahfizh houses to memorize the Qur'an, factors that can foster interest among the community include providing additional subjects such as the Arabic language, which can encourage them to continue their studies in the Middle East, focusing on memorization and Arabic language"

skills. Furthermore, the students also participate in various exams such as tutfatul atfal, which certify their proficiency in Tajweed and memorization with proper certification, providing them with tangible evidence that can benefit the community."

This research indicates that several factors influence Qur'an memorization among students. Internal factors originating from the students include a sincere desire to draw closer to Allah. Additionally, environmental factors, such as parental encouragement, significantly motivate students to memorize the Qur'an. Another external factor is the environment within Banua Qur'an Islamic boarding school, where weekly study sessions on the virtues of Qur'anic memorization, specifically the study of at-Tibyan, are conducted. These regular weekly activities have revived and nurtured their enthusiasm for Qur'an memorization. The weekly routines serve as an additional learning program to prepare students for further studies in the Middle East and other countries.

4.2 How Far Memorization Leads To The Formation of Santri's Character

The word "character" originates from Latin, specifically from the term "character," which means nature, temperament, psychological traits, moral values, personality, and ethics. The term "character" is also adopted from "charavther," "kharessian," and "xharaz," which mean tools for marking, engraving, and pointed stake, respectively, referring to a stamp or seal. Therefore, it can be understood that

character is like a stamp or seal, representing the qualities inherent in a person's identity.

Imam Ghazali, a Muslim scholar, expresses that character has a definition that is nearly the same as ethics, referring to individuals' spontaneous actions and behaviors. (Mansur, 2011). These actions have united the subconscious mind, causing individuals to act spontaneously without thinking.

According to Thomas Lickona, good character consists of knowing what is good, desiring what is good, and doing what is good. It also involves cultivating virtuous qualities demonstrated through thoughts and actions. These aspects are necessary to guide a moral life, encompassing ethical awareness, knowledge, moral values, perspective-taking, moral thinking, decision-making, and self-awareness. Moral feelings include conscience, self-worth, empathy, love for what is good, self-control, and humility. Moral actions encompass competence, desire, and habits.

The Qur'an is a guide and a source of life principles for all humanity, particularly for Muslims. It is the greatest miracle revealed by Allah to Prophet Muhammad. The Qur'an contains guidance related to belief, transactions, Islamic law, history, etc. Therefore, as Muslims, we are guided to study and understand the teachings and content of the Qur'an (Pratama, Pettalongi, & Nurdin, 2022).

Memorizing the Qur'an should be based on a solid intention, accompanied by avoiding traits such as arrogance, envy, jealousy, adultery, and other negative qualities. Thus, students find it

easier to memorize the Qur'an because the Qur'an is the word of Allah, and reciting it is an act of worship. Students are constantly guided to develop their character following the memorization of the Qur'an. By recognizing the benefits of memorizing the Qur'an, students' character is formed through positive habits and practices.

The researcher's interview with one of the informants found that students who have memorized Qur'an verses are always cautious in their actions and words. They strive to think before acting or speaking. Generally, these students are mindful of their hearts, attitudes, speech, and thoughts because if they do not guard these aspects, it can impact their memorization. On the other hand, if their memorization remains well-preserved, Allah is pleased with their status as Memorizers of the Qur'an.

However, some students struggle to control their actions and words, such as laughing more during Qur'an memorization sessions. Additionally, some students discuss trivial matters, requiring teachers to remind them. When students come across verses prohibiting gossiping or speaking ill of others, they try to refrain from such conversations. For example, if a student has memorized Surah Al-Hujurat and encounters verse 12, which advises against harboring negative assumptions about others, they will refuse to talk about others. One of the informants stated the following:

"The Qur'an guides life and shapes noble character, as we have memorized verses prohibiting gossiping or speaking ill of others. We remind our fellow memorizers if

anyone engages in such behavior. Currently, we are memorizing Surah Al-Hujurat, specifically verse 12, which advises against harboring negative assumptions about others because it is considered a sin. If we come across a friend unaware of this verse, as those who have memorized it, we inform them of the prohibition and mention the surah and verse that emphasize this restriction."

This is how the lives of Qur'an memorizers revolve around reminding one another of their mistakes and virtues, providing concrete and unquestionable evidence. Gradually, the formation of character aligned with the values of the Qur'an takes place within their lives.

The memorization of the Qur'an is closely related to individuals' character, behavior, and speech. Through Qur'an memorization, students are encouraged to embrace goodness and distance themselves from negativity. If a Qur'an memorizer unintentionally engages in something wrong or speaks ill, they will immediately feel remorse. Character formation occurs through the presence of manners that Qur'anic memorizers must possess, such as:

تعاهد بالقرآن، والتخلق بأخلاق القرآن والإخلاص على طلب القرآن.

The first stage of Moral Knowing (Learning to Know) aims to shape character by directing students toward acquiring knowledge about morality. Students should be able to distinguish and determine noble etiquette from negative etiquette, enabling them to understand and apply it in their lives. The second stage is Moral Loving (Moral Feeling). In this stage, character

formation focuses on the students' emotions, hearts, and souls. By instilling and nurturing a love for the Qur'an, which is the foundation of noble morals based on Qur'anic verses, students will reach the final stage, Moral Doing (Learning to Do). In this stage, students acquire the pinnacle of the third stage, where they know and love, and practice good character values in their everyday lives.

Thus, knowledge of goodness can motivate students to behave virtuously, forming a series of character development processes. Students can embody these values by practicing good character daily, driven by self-awareness and without coercion. It can be concluded that Qur'an memorization can lead to the formation of nature among students.

4.3 Student Behavior following the Al-Qur'an

Human behavior undergoes a process of character formation, which involves stages aimed at improving the nature of a student (Zulkarnaim, Sidik, & Nurdin, 2022). This process should be carried out gradually to yield optimal results. Character formation is a relatively long learning process. Human character is not inherent at birth but is shaped by the environment and the people surrounding that environment. Character formation occurs through various forms of learning from home, school, and the community. Those who play a role in shaping a person's character include family, teachers, and friends. Character is closely related to an individual's behavior. If someone exhibits good behavior, they likely

possess good character as well. Conversely, if someone displays bad behavior, their nature is presumably poor.

Students disciplined character is shaped by the pesantren (Islamic boarding school) environment, which is filled with rules and regulations. Pesantren enforces various rules that prohibit students from engaging in harmful behaviors. If students engage in such behaviors, they will face disciplinary action. Strict rules make students more disciplined and prevent them from engaging in negative acts. Students in Islamic boarding schools are also engaged in various positive and intensive activities, leaving no leisure time for unproductive activities. They embrace a simple way of life, as they are accustomed to living modestly and consuming simple meals. Their attire is also uniform, reflecting simplicity and equality in their lives.

Students believe that the Qur'an is a guide for human life that narrates spiritual aspects and contains comprehensive, holistic, and universal teachings. The Qur'an also mentions relevant scientific signs that remain applicable throughout time, contributing to the advancement of society. Therefore, human beings require intellect and reasoning to develop various methodologies for understanding the content of the Qur'an. Consequently, the Qur'an becomes more beneficial for humanity and capable of addressing the challenges faced by human needs. If, until now, the Muslim community has lagged in the field of knowledge, it is not the fault of the Qur'an itself but rather the inability of

individuals to comprehend the messages conveyed by the Qur'an.

5. Conclusion

By memorizing the Qur'an and cultivating a genuine sense of awareness and intention, individuals will draw closer to Allah. Consequently, human character will begin to align with the values present in the Qur'an. Through Qur'anic memorization, individuals will acquire a character that reflects the Qur'an's values, as the Qur'an's contents will permeate the soul of a Qur'an memorizer. Several factors influence the success of Qur'anic memorization, including parental encouragement, the learning environment, and the community environment. These three factors mutually support each other in ensuring the successful memorization of the Qur'an.

Memorizing the Qur'an leads to forming students' personalities because they acquire Qur'an verses related to prohibitions and recommendations in various actions. By understanding the contents of the Al-Qur'an, they will remind each other in daily life, just as they remind each other in carrying out tasks or conversations so that mistakes can be avoided. The students will always maintain their hearts, attitudes, and words when interacting with the school environment and the community. Such characters embody the results of memorizing the verses of the Qur'an because the verses of the Qur'an have deeply influenced them during memorization. Tomas Lickona's theory states that character is formed through the habits in the students' lives, which

include Moral Knowing, Moral Doing, and Moral Feeling. The Moral Knowing stage aims to shape the character of students oriented toward mastering moral knowledge. Meanwhile, the Moral Feeling stage is where students focus on the emotional aspects, their hearts and souls. Finally, the Moral Doing stage applies all the knowledge about character values in their lives.

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