



INTERNALIZATION OF SPIRITUAL VALUES IN FORMING STUDENT CHARACTER THROUGH TAHFIDZUL QUR'AN EXTRACURRICULAR ACTIVITIES

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Received: 14-08-2022

Revised: 20-09-2022

Accepted: 30-10-2022

Abstract

This article aims to discover the existence of spiritual values in extracurricular activities, the process of inculcating spiritual values in shaping students' character, and the obstacles and results of applying spiritual values in extracurricular activities of Tahfizul Qur'an at Pondok Pesantren Al-Mukhtariyah Sungai Dua. This study uses qualitative research with a descriptive approach. In collecting data, researchers used the methods of observation, interviews, and documentation. The results showed that Tahfizul Qur'an extracurricular activities were carried out before entering class, with Murajaah and repetition of memorizing. The process of inculcating spiritual values is carried out by refraction, combined learning methods, learning strategies emphasizing the role of mentor teachers, daily evaluations by checking memorization, monthly evaluations with verse connecting verse games, and semester evaluations with the Tahfiz exam. The obstacles in instilling spiritual values are students' awareness, including taking advantage of the extended learning time in Islamic boarding schools, then the lack of cooperation with parents about memorizing children to what extent the child's abilities.

Keywords: Spiritual Values, Extracurricular Tahfizul Qur'an, Character.

Abstrak

Artikel ini bertujuan untuk mendeskripsikan proses penanaman nilai nilai spiritual dalam membentuk karakter siswa bagaimana hambatan yang dihadapi dan solusi yang dilakukan dalam kegiatan ekstrakurikuler Tahfizul Qur'an di Pondok Pesantren Al-Mukhtariyah Sungai Dua. Penelitian ini menggunakan penelitian kualitatif dengan pendekatan deskriptif. Dalam proses pengumpulan data, peneliti menggunakan observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa kegiatan ekstrakurikuler Tahfizul Qur'an dilaksanakan pada waktu sebelum masuk kelas, dengan murajaah, dan pengulangan hafalan. Proses penanaman nilai spiritual dilakukan dengan pembiasaan, metode pembelajaran gabungan, strategi pembelajaran yang bebas sesuai kebutuhan saantri. Adapun hambatan yang ditemukan adalah kesadaran siswa, termasuk memanfaatkan waktu pembelajaran yang sangat panjang dan lama di pesantren, kemudian kurangnya kerja sama dengan orangtua seputaran hafalan anak sejauh mana kemampuan anak tersebut.

Kata Kunci: Nilai spiritual, Ekstrakurikuler Tahfizul Qur'an, Karakter.

INTRODUCTION

Spiritual values development in students in all educational institutions is critical to establish a moral character as a provision for the further students' life. So that way, today's Islamic education units must constantly develop and upgrade Islamic morals to keep up with the general education unit.¹ Because learners are the output for realizing a nation's future, students will eventually play a role in continuing the sustainability of social life. At this point, a comparison is also required between the human intellect and revelation, which will eventually be able to determine moral values. When studied in an Islamic context, it is divided into three parts: exemplary, morality, and *adab*.²

Reciting, studying, and memorizing the holy Qur'an is intimately tied to strengthening spiritual principles through the *tahfidz* program. This statement is purposed when you want to enhance students' spiritual value; it must be studied and must be able to recite first each verse to be recited; once this is done, it will be able to form a pattern of memorizing the Qur'an and will have an impact on their spiritual personality that exist in students which can later be observed through their daily behavior, mindset, and character.³ Character development is a conscious attempt to cultivate the values that enable us to live meaningful lives and build a better world.⁴ Students are said to have a solid and good character if they have been successful in absorbing the values and beliefs instilled in the educational process and using them as a moral and spiritual strength in their personality to carry out their duties and obligations to manage the world for the benefit and good of society and themselves.⁵

Teachers must lead students with a specialized character education strategy, such as extracurricular activities, for instance, *Tahfidzul Qur'an* in an Islamic educational institution, to build students' character. *Tahfidzul Qur'an* is an activity of memorizing the Qur'an to conserve and preserve the verses of the Qur'an so that it is always remembered by everyone,⁶ provided that you have a solid and undivided determination, patience, *istiqamah*, and stay away from things that Allah SWT. Forbids and chooses the best method to memorize the verses of the Qur'an.⁷ The *Tahfidzul Qur'an* program is one among several programs carried out by the *Al-Mukhtariyah Sungai Dua* Islamic boarding school, and it aims to create the Qur'anic character in students. Creating the desirable character is how memorizing and reciting the Qur'an can shape and change students' lousy character.

¹ Rizki Akmalia, "Membangun Great Team dan Great Players Menuju Perubahan yang Inovatif dan Kreatif di Satuan Pendidikan Islam," *Sabilarrasyad: Jurnal Pendidikan dan Ilmu Kependidikan* III, no. 01 (2018): 1–11.

² Rony Rony dan Siti Ainun Jariyah, "Urgensi Pendidikan Karakter Dalam Membentuk Akhlak Peserta Didik," *Tajkir: Interdisciplinary Journal of Islamic Education* 1, no. 1 (2020): 79–100, <https://doi.org/10.31538/tijie.v1i1.18>.

³ Miftakhul Ulumiyah, Muhammad Anas Maarif, dan M. Afif Zamroni, "Implementation of the Tallaqi, Tafahhum, Tikrar and Murajaah (3T+1M) Method in the Tahfidz Istana Palace Learning Program," *Jurnal Pendidikan Islam Indonesia* 6, no. 1 (14 Oktober 2021): 23–33, <https://doi.org/10.35316/jpii.v6i1.342>.

⁴ Thomas Lickona, *Educating for Character How Our Schools Can Teach Respect and Responsibility*. Terj. Juma Abdu Warn aungo (Jakarta: Bumi Aksara, 2013).

⁵ Febri Nanda Monalisa dkk., "Upaya Dalam Menumbuhkan Karakter Agamis Siswa Pada Bulan Suci Ramadhan Di Madrasah Tsanawiyah Negeri Binjai," *Fondatia: Jurnal Pendidikan Dasar* 6, no. 2 (2022): 206–22.

⁶ Jamil Abdul Aziz, "Pengaruh Menghafal Al-Qur'an Terhadap Pembentukan Karakter Peserta Didik Di Raudatul Atfal (RA) Jamiatul Qurra Cimahi," *Ilmiab Tumbuh Kembang Anak Usia Dini* 2, no. 1 (2017).

⁷ Aziz.

Through field observation at the *Al-Mukhtariyah Sungai Dua* Islamic boarding school, it turns out that *Tahfidz Qur'an* extracurricular activities have been running for a very long time, as a routine twice a day with the system that the students submitted the verses of Qur'an they have memorized to the *ustadz/ustadzah*. The school also puts maximum efforts to carry out its main program, which is to produce *hafidz* with an Islamic mindset and who follows Islamic law.⁸ Extracurricular activities are implemented to maximize students' potential, talents, interests, abilities, personality, cooperation, and independence in order to support the achievement of national education goals. In line with this, extracurricular activities are additional activities, outside the program structure which are generally optional.⁹

Previous research has found that a person's success in memorizing the Qur'an is determined by the strategies used and arranged explicitly to improve memorization.¹⁰ Another study found that *Tahfidz Qur'an* activity is implemented through memorization training, which is carried out three times a day.¹¹ In line with this, religious extracurricular activities are classified into three types based on their frequency of implementation; daily activities, weekly activities, and annual activities.¹² The internalization of students' character values through the *Tahfidz Qur'an* program focuses more on the character of discipline, honesty, and responsibility.¹³ Furthermore, the internalization of spiritual values contained in *Tahfidz Qur'an* extracurricular activities is accomplished through knowledge, coaching, and habitation in aspects of its activities.¹⁴

Based on the previous findings, this study attempts to investigate how the internalization of spiritual values influences students' character at *Al-Mukhtariyah Sungai Dua* Islamic boarding school through *Tahfidz Qur'an* extracurricular activities. So that way, the primary goal of the *Tahfidz Qur'an* is to shape students' personalities in terms of behavior and mindset in everyday life.¹⁵ It is expected that this extracurricular will change students' attitudes, behavior, and character by becoming students with Qur'anic spirit.

⁸ M. Husnur Rofiq dan Nuril Ainun Nadliroh, "Analisis Evaluasi Pembelajaran Aqidah Akhlak Dalam Sistem Kredit Semester Di Madrasah Tsanawiyah Cerdas Istimewa Amanatul Ummah," *FATAWA: Jurnal Pendidikan Agama Islam* 2, no. 1 (2021): 70–92, <https://doi.org/10.37812/fatawa.v2i1.269>.

⁹ Suryosubroto, *Proses Belajar Mengajar Di Sekolah* (Jakarta: Rineka Cipta, 2009).

¹⁰ Hasmia, "Strategi pembelajaran tahfidz Qur'an dalam meningkatkan kemampuan menghafal Al-Qur'an di pondok pesantren Al-Madani Lengkok" (UIN Mataram, 2020).

¹¹ Moh. Jumali, Muhtadi, dan Adibah Jauhari, "Manajemen Pembelajaran Tahfidz Qur'an Melalui Pendekatan Living Qur'an (Studi Multisitus di Pondok Pesantren Madrasah Al Qur'an Tebuireng dan Pondok Pesantren Nurul Qur'an Bendungrejo Jogoroto Jombang)," *Arsy: Jurnal Studi Islam* 2, no. 2 (2018): 1–7, <https://doi.org/10.32492/arsy.v2i2.271>.

¹² Eva Yulianti, "Implementasi Ekstrakurikuler Keagamaan Dalam Pembentukan Karakter Religius Peserta Didik di SMP Islam Brawijaya Kota Mojokerto," *Ta'dib: Jurnal Ilmiah Pendidikan Agama Islam* 8, no. 1 (2018): 1–12.

¹³ Safinatur Robikah, "Internalisasi nilai-nilai karakter peserta didik melalui program tahfidz al-Quran di SMA As-Sa'adah Bungah Gresik" (UIN Sunan Ampel Surabaya, 2021).

¹⁴ Nurhasanah, "Internalisasi Nilai-Nilai Spiritual dalam membentuk karakter siswa melalui kegiatan Ekstrakurikuler Tahfidz Qur'an di SD Swasta Generasi Bangsa Medan Labuhan" (Universitas Islam Negeri Sumatera Utara, 2020).

¹⁵ Duma Mayasari, "Internalisasi Nilai-Nilai Karakter Peserta Didik Dalam Pembelajaran Tahsin Dan Tahfidz Al-Qur'an Di Madrasah Aliyah Tahfizhil Qur'an Yayasan Islamic Center Sumatera Utara" (Universitas Islam Negeri Sumatera Utara, 2019).

RESEARCH METHOD

This research was conducted at the *Al-Mukhtariyah Sungai Dua* Islamic boarding school. The type of research used is field research using qualitative research methods. In this research, researchers discover, analyze, and comprehend how the internalization of spiritual values shapes students' character through *Tahfidzul Qur'an* extracurricular activities at *Al-Mukhtariyah Sungai Dua* Islamic boarding school. This method requires the researchers to obtain information through observation in the field and comprehend the phenomena that occur by interviewing and observing the participants.¹⁶

Data collection was done in a natural setting using observation, interview, and documentation techniques. This triangulation technique was used to determine the validity of the data. Moleong defines triangulation as a technique used to measure the truth of something other than data to confirm checking or comparing the data.¹⁷ Checking the credibility of the data from qualitative research results can be done by conducting: (1) Extended observation. The researchers conducted the extended observation until they reached the data saturation point; (2) Increasing research persistence. Researchers' increased persistence in research means that they do the observation carefully and continue to ensure that the data obtained is recorded and clear; (3) Triangulation. Triangulation is used to cross-check data sources by comparing the interview results to observation results and comparing them with what is conveyed by data sources from teachers.

FINDINGS AND DISCUSSION

The Process of Cultivating Spiritual Values in Shaping Students' Character through *Tahfidzul Qur'an* Extracurricular Activities at *Al-Mukhtariyah Sungai Dua* Islamic Boarding School

Based on the research results, the *Tahfidzul Qur'an* activities at the *Al-Mukhtariyah Sungai Dua* Islamic boarding school began with getting in line and continuing to pray *dhuba*. After the *dhuba* prayer, the students met with their respective classes to carry out the following routine, which is submitting the memorization before the general learning activities. The students will begin by memorizing the Qur'an at first if the students have been fluent and not forgetting, then submitting the new memorization. The students are targeted to memorize a minimum of three verses per day and a maximum of seven verses per day.

Al-Mukhtariyah Sungai Dua Islamic boarding school gives their students the freedom to use the memorization method that suits their needs, such as the *talaqqi* method, the *tiqrar* method, or other methods. So that in implementing learning activities following previous plans, as evidenced by the teaching and learning process and the material taught by the *asatidz*. The strategy used in the *Tahfidzul Qur'an* extracurricular activity is also adjusted to the students' rote memory ability and their condition who have not been fluent in reciting the Qur'an. To overcome boredom, the *ustadz* and *ustadzah* utilize various methods, which are constantly changing based on the student's needs, even using a combined strategy. The *muraja'ah* method (*tadarus* and *Tahsin*), the *Kitabah (imla')* method, the *Jami'* method (students repeat after the

¹⁶ John W. Creswell dan J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publications, 2018).

¹⁷ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2006).

teachers), the *Sema'I* method, the *Wabdah* method, the listening in pairs method, the *musyafaha*/face to face method, the task method, *talaqqi takrir*, and *mudarasah* method are among the methods. By doing various variations in memorization strategy, it is hoped that the students will remain enthusiastic and active following the *Tahfidzul Qur'an* process. The process of instilling spiritual values and characters has been formed through *Tahfidzul Qur'an* extracurricular activities can be seen in the following table:

Table 1. The spiritual value of 'Tahfidzul Qur'an activities in shaping students' character

N	Tahfidzul Qur'an Activities	Spiritual Value	Shaped character
1	Praying before studying.	- <i>Taubid</i> / faith.	- Religious
2	Reciting Asmaul Husna.	- <i>Taubid</i> / get to know Allah and His greatness.	- Religious
3	Recite one surah and its meaning altogether.	- Faith, understanding the meaning contained in the verses of the Qur'an to intensify the faith.	- Religious
4	Reciting the Qur'an and <i>muraja'ah</i> .	- Piety/worship.	- Religious
5	Submitting memorization in rotation.	- Morals. - When the students submit their memorization in line while continuing to repeat the memorization. With this habituation, the queuing embedded in their hearts.	- Discipline - Religious - Hard work - Care for the environment.

From the data above, it can be concluded that the process of instilling spiritual values in shaping students' character through *Tahfidzul Qur'an* extracurricular activities at *Al-Mukhtariyah Sungai Dua* Islamic boarding school is proceeding well, despite it still has obstacles here and there in the implementation process. The students' character that will be build is a religious character and discipline. Religious, discipline, and friendly or communication were dominant character values that were successfully formed out of the 18 values contained in the character. Concerning the problems that have occurred in Islamic boarding schools, it is also the problems that commonly occurs in all Islamic boarding schools because some students seek the attention of the *ustadz/ah* by engaging in misbehavior.

Obstacles And Solutions to Instilling Spiritual Values in *Tahfidzul Qur'an* Extracurricular Activities at Al-Mukhtariyah Sungai Dua Islamic Boarding School

The obstacles that are frequently faced in implementing the internalization of spiritual values at the *Al-Mukhtariyah Sungai Dua* Islamic boarding school include the presence of many students who do not follow the regulations that have been established. Therefore, no matter how good the policy is, it cannot be implemented if there are students who are misbehaving or breaking the rules. As a result, the character goals you want to build, such as discipline, will not be able to function optimally. Many external factors that cause mischief in students are the social environment and society. For this reason, in this case, the role and support of parents at home is required in controlling their children's association. Another obstacle comes from the students themselves, specifically low motivation because they are already tired of learning activities in the



Figure 1 The ongoing teaching and learning process by overcoming difficulties and obstacles

morning.

Based on the obstacles found, solutions to overcome the obstacles are needed. Every obstacle faced has a solution to overcome, both from the school itself and the initiatives of the *ustadz/ustadzah*. The following are the solutions to overcome the obstacles/barriers to the internalization of spiritual values in *Tahfidzul Qur'an* activities:

- a. Ustadz/ustadzah uses special methods in character building, not only exemplary and advice, but also varied rewards and punishments are required so that students regain awareness to continue participating in the *Tahfidzul Qur'an* extracurricular program, even if they are forced to. *Tahfidzul Qur'an*'s extracurricular learning rewards and punishments are only in the form of going home quickly for those who have successfully completed their memorization or it will take a long time for those who have not completed their memorization until they are able to complete their memorization.
- b. Ustadz/ustadzah can engage in character development outside of the *tahfidzul Qur'an* program. It is, however, integrated into all subjects and always creates educational interactions for students. So, the task of character building is not limited to religious activities; Ustadz/ustadzah must also take part in character building.

- c. Islamic boarding schools strive to provide a more effective time so that *Tabfīzūl Qur'an* is not only carried out on certain days and with a limited time.
- d. Islamic boarding schools create communication books or liaisons to involve families in the development and behavior of their students. This is evidenced by the notes written by the homeroom teacher if the students make a problem and also the response from the homeroom teacher. By this, parents will take part in their children's memorization development and participate in controlling their children at home.

The Evaluation of *Tahfidzul Qur'an* Extracurricular Learning at *Al-Mukhtariyah Sungai Dua* Islamic Boarding School

An assessment (evaluation) is required to determine the level of progress which achieved by students during one period of the teaching and learning process. The students' cognitive success can be measured in various methods, including written tests, oral tests, and practice tests. The form of assessment (evaluation) of extracurricular *tahfidzul qur'an* learning carried out at *Al-Mukhtariyah Sungai Dua* Islamic boarding school is the daily memorizing test system, the mid-semester memorizing test, and the end-semester memorizing test. Meanwhile, for students who have not accomplished, remedial is carried out under the provisions set by the Islamic Boarding School. In addition, the aspects that were assessed were: aspects of memorization fluency, recitation, and memorizing tajwid reading signs.

Evaluations by *Ustadz* and *Ustadzah* were conducted to determine the development of students' learning outcomes, intelligence, special skills, interests, social interactions, attitudes, and personalities. This assessment activity is carried out to determine the level of achievement of student competencies over a specific period. Furthermore, it can be utilized as a material for creating reports on the progress of learning outcomes so that improvements that may need to be made can be identified. *Tahfidz* extracurricular learning is evaluated in various methods, including monthly verse guessing games and the *Tahfidz* exam, which is conducted at the end of each semester. There are 4 aspects to consider: recitation, accuracy, fluency, and attitude.

After being evaluated, the *Ustadz* and *Ustadzah* implemented tactics/strategies in character education and internalizing spiritual values in three stages: Moral Knowing/Learning to Know, Moral Loving/Moral Feeling, and Moral Doing/Learning to Do. This stage is described in detail in the table below:

Table 2
Tactics in Evaluating Character Education and Internalizing Spiritual Values

No	Character Strategies and Internalization of Values	Education and Activity
1	Moral Knowing/Learning to Know	<ul style="list-style-type: none"> - Explain the etiquette of memorizing the Qur'an - Explain the meaning of the verse that is read - Explain tajwid - Correct in reading the Qur'an - Students submit memorization for assessment - Students demonstrate etiquette consistent with those who memorize the Qur'an

2	Moral Loving / Moral Feeling	- Giving motivation - Showing the story of the memorizer of the Qur'an
3	Moral Doing / Learning to Do	- Students' discipline in submitting memorization

The findings show that *Tahfidzul Qur'an* implementation has been quite well implemented. However, it does require the cooperation of various parties, both from the Islamic boarding school and the student's families. In line with this, factors that influence the formation of a student's character generally come from within, namely factors derived from a person's personality, character, and behavior. And it is caused by external factors, such as habits, environment, and culture.

DISCUSSION

The Process of Instilling Spiritual Values in Shaping Students' Character through *Tahfidzul Qur'an* Extracurricular Activities at *Al-Mukhtariyah Sungai Dua* Islamic Boarding School

All students are required to participate in the dhuha prayer in the mosque as part of the process of instilling spiritual values. This is done so that students can become acquainted with prayer and can practice reciting the Qur'an in prayer. Students should ideally receive formal Qur'anic education between the ages of 4 and 6 because, by the age of 7, they are expected to do obligatory prayers. With the habit of obligatory prayers automatically requires fluency in reciting the Qur'an at least Surah Al-Fatihah and short surah.

Tahfidz Qur'an extracurricular activity at Al-Mukhtariyah Sungai Dua Islamic boarding school is organized in learning planning tools such as prota, prosem, and lesson plans aligned with the education calendar from the Regional Office of the Ministry of Religion of North Sumatra. The *tahfidz* teacher must include in the planning program the target of memorization or extracurricular *tahfidz al-Qur'an* materials that are appropriate for the students' grade-level memorization ability. The *tahfidz* teacher's role here is to stimulate students by providing learning tasks. In line with this, teachers must be able to provide rich and well-designed stimuli to help students to improve their intellectual, emotional, spiritual, and social development.¹⁸ *Tahfidz* teachers should always try to motivate students to memorize Qur'an verses. This can be accomplished through a variety of memorization methods, pleasant personal relationships both inside and outside the classroom during extracurricular activities, and strategies used by *tahfidz* teachers to improve student memorization.

Brooks and Goole stated that character education tactics and internalization of spiritual values must have three stages, namely Moral Knowing/Learning to Know, Moral Loving/Moral Feeling, and Moral Doing/Learning to Do, such as using examples, directives. providing guidance, encouragement (motivation), *Zakiyah* (instill a sincere intention), continuity (a process of habituation to learn, behave, and act), remind, repetition, organize, and heart.¹⁹

¹⁸ Nur Rohmah dan Tatik Swandari, "Manajemen Program Tahfidz dalam Pengembangan Karakter Siswa," *Iryaduna: Jurnal Studi Kemahasiswaan* 1, no. 2 (2021): 199–211.

¹⁹ Abdul Majid, *Strategi Pembelajaran* (Bandung: Remaja Rosdakarya, 2014).

Obstacles And Solutions to Instilling Spiritual Values in *Tahfidzul Qur'an* Extracurricular Activities at *Al-Mukhtariyah Sungai Dua* Islamic Boarding School

Based on the research, it has been discovered that the implementation of *Tahfidzul Qur'an* has been running and implemented successfully. Internalizing spiritual values in *Tahfidzul Qur'an* requires the cooperation of various parties, both the school and the student's parents. However, as this extracurricular activity progressed, several obstacles were discovered, for instance, students not being obedient to the rules that had been established and agreed upon due to the encouragement of unnecessary habits such as intensely socializing with an unwell environment/friend after back from school.²⁰

Then, after being evaluated by the school that the implementation time was less effective because it was carried out during the day when the students were tired and needed to rest, causing a commotion and disturbing their friends who were focusing on memorizing. Other barriers can be seen from parental participation in controlling their children at home, both from activities and friends because the environment is the dominant factor that can affect a child's character. Haidar²¹ emphasized that external factors such as environment and culture can impact children's character.

When children are given *Tahfidzul Qur'an* extracurricular activity rules, one of the essential roles for parents is to supervise their children's obligatory prayers at home. For this reason, good communication between the *Tahfidz* teacher and parents is essential. Communication is how humans interact with one another, both individuals and groups.²² The purpose of good communication is to create this extracurricular activity's primary goal in shaping the spirit and character of good students. Based on those obstacles, Abdussyukur found in his research that the obstacles in the implementation of *Tahfidz Qur'an* consist of three factors: students factors, teacher factors, and external factors (family and environment).²³

To overcome the obstacles above, the *Tahfidz* teacher uses a unique method of character building, not only through exemplary and advice, but also through learning rewards and punishments, so that students regain awareness to continue participating in the *Tahfidz* extracurricular program. The *Tahfidz* teacher creates educational interactions in its implementation by integrating all material for all subjects. The schools also make efforts to change the time so that the students have more time to memorize, and the school also implements communication books so that parents can monitor their children.²⁴ With this solution, it is expected that *Tahfidzul Qur'an* extracurricular activities will be practical, so that way

²⁰ Rezki Nurma Fitria, Alwasih Alwasih, dan Muhammad Nur Hakim, "Strategi Kepala Madrasah Dalam Meningkatkan Prestasi Akademik Siswa," *Academicus: Journal of Teaching and Learning* 1, no. 1 (26 September 2022): 11–19.

²¹ Haidar dan Nurgaya, *Pendidikan Karakter* (Medan: CV Manhaji Medan, 2016).

²² Samsuddin dan Rizki Akmalia, "Tafsir Ayat-Ayat Alquran Tentang Komunikasi Pendidikan," *Almufida* II, no. 02 (2017): 95–106.

²³ Abdussyukur, "Model Pembelajaran Tahfidz Al-Qur'an di Pondok Pesantren Terpadu Bunayya Kabupaten Gayo Lues," *Inteligensia* 6, no. 2 (2022): 1–24, <https://doi.org/1054604/itg.v9i2.74>.

²⁴ Ninik Indawati dkk., "Improving The Religious Character of Educators Through Exemplary of Principles," *AL-TANZIM: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (1 Juni 2022): 789–801, <https://doi.org/10.33650/al-tanzim.v6i3.3691>.

it will achieve the goals as planned and students will be able to understand learning material efficiently.²⁵

The Evaluation of *Tahfidzul Qur'an* Extracurricular Learning at *Al-Mukhtariyah Sungai Dua* Islamic Boarding School

The process of evaluating *Tahfidzul Qur'an*'s extracurricular learning outcomes went very well. This is provided by a continuous process, the remedial program, the availability of students' memorization cards, and the reporting of students' memorization results for both students and *ustadz* and *ustadzah*. *Ustadz* and parents can use this monitoring book to check and monitor their children's memorization, as evaluation in *Tahfidzul Qur'an* extracurricular learning is very important, as evaluation is one of the main activities that must be carried out by a teacher in learning activities.²⁶

After the evaluation was carried out, the *Ustadz* and *Ustadzah* used several strategies to improve students' spiritual values, including: a) Always giving and repeating explanations to students about the etiquette of memorizing the Qur'an; b) Showing students motivational stories for memorizing the Qur'an while explaining that a memorizer of the Qur'an must match what he memorizes with the behavior he maintains; c) Giving students an example by showing the *ustadz* by never coming late, being polite and soft-spoken.

This is in line with what was expressed by Brooks and Goole that in the process of instilling character values, students require a variety of tactics and that character education tactics and value internalization have three stages, namely Moral Knowing / Learning to Know, Moral Loving / Moral Feeling, and Morals of Doing/Learning to Do.²⁷

CONCLUSION

Based on the result of research on the application of spiritual values in shaping students' character through *Tahfidzul Qur'an* extracurricular activities, it can be concluded that students will be instructed to do *muraja'ah* first to their teacher before starting the memorization. In addition to *muraja'ah*, the *Ustadz* and *Ustadzah* also often give quizzes at the beginning and the end of the lesson. The process of instilling spiritual values in shaping the character of students in *Tahfidzul Qur'an* activities, including instilling the values of *tauhid*/faith in students, carried out by habituation to students such as prayers, reading *Asmaul Husna*, reciting a selected surah and its meaning, The *Duha* prayer and the five daily prayers, as well as messages from the *ustadz* that make students afraid to commit immorality so that they always maintain etiquette. The most common obstacles are students' lack of awareness, inefficient time management, and parents who do not control their children's activities at home. In this case, the teacher overcomes these obstacles by using the reward and punishment strategy and creating a connecting book.

²⁵ Mulyono, *Strategi Pembelajaran* (Malang: UIN Maliki Press, 2012).

²⁶ Abdul Azis, Reem Abou-Samra, dan Andika Apriyanto, "Online Assessment of Islamic Religious Education Learning," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (29 Januari 2022): 60–76, <https://doi.org/10.31538/tijie.v3i1.114>.

²⁷ Abdul Majid, *Penilaian Autentik Proses dan Hasil Belajar* (Bandung: Remaja Rosdakarya, 2014).

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