



## THE EXISTENCE OF PROPHETIC LEARNING IN IMPROVING SPIRITUAL INTELLIGENCE THROUGH TAHFIDZ AL-QUR'AN FOR STUDENTS

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### Abstrak

Artikel ini bertujuan untuk mendeskripsikan eksistensi *prophetic learning* dalam meningkatkan kecerdasan spritual melalui program tahfidz Al-Qur'an pada siswa kelas 8 di SMPN 1 Deket Lamongan. Metode yang digunakan oleh peneliti adalah metode kualitatif dengan *natural setting*, dimana peneliti melakukan penelitian dilapangan secara alamiah yang kemudian menghasilkan beberapa temuan. Pertama, eksistensi *prophetic learning* meliputi nilai-nilai humanisasi, liberasi, dan transendensi merupakan penerapan sikap untuk menyelesaikan permasalahan degadrasi moral siswa. Kedua, menumbuhkan kecerdasan spritual dengan tertanamnya karakter nilai profetik melalui hafalan Al-Qur'an. Ketiga, proses program tahfidz Al-Qur'an menggunakan metode talqin, metode tasmī' dan metode muroja'ah. Keempat, faktor pendukung meliputi; guru yang berkompeten di bidang tahfidz Al-Qur'an, fasilitas dan sarana memadai, adanya dukungan motivasi dan apresiasi dari seluruh stakeholder di lingkungan sekolah dan wisuda tahfidz. Faktor penghambat meliputi; terdapat siswa yang tidak bisa membaca Al-Qur'an, sebagian siswa tidak pernah mengaji dirumah, sehingga tidak dapat menghafal dengan baik, kurangnya motivasi dari orangtua, kurangnya konsentrasi siswa dikarenakan sering bermain games online. Novelty juga ditemukannya bahwa salah satu dari siswa ada yang tergolong siswa inklusi, sehingga pendekatan dalam program tahfidz Al-Qur'an berbeda dengan siswa lainnya. Siswa inklusi perlu perhatian dan pendekatan khusus untuk mengulang-ulang hafalannya. Dari pengalaman guru yang mengajar metode yang digunakan adalah dengan Metode TIKRARUL MAHFUDZ, Metode KITABUL MAHFUDZ, dan Metode ISATI'AMUL MAHFUDZ.

**Kata kunci:** eksistensi *prophetic learning*, kecerdasan spritual, tahfidz Al-Qur'an

### Abstract

This study was aimed at determining the existence of prophetic learning to improve spiritual intelligence through the tahfidz Al-Qur'an program for grade 8 students at SMPN 1 Deket Lamongan. The method applied was a qualitative method with a natural setting, where the researcher conducted research in the field naturally which then produced several findings. First, the existence of prophetic learning included the values of humanization,

liberation, and transcendence, which was the implementation of attitudes to solve students' moral degradation problems. Second, fostering spiritual intelligence by embedding prophetic characters through memorizing Al-Qur'an. Third, the tahfidzul Qur'an process program used talqin, tasmi' and muroja'ah methods. Fourth, supporting factors included: competent teachers in the field of tahfidz Al-Qur'an, adequate facilities, and infrastructure, motivational support and appreciation from all stakeholders in the school environment and tahfidz graduation. Inhibiting factors included; there were students that were unable to read Al-Qur'an, some never recite at home, some were lack motivation from parents and students' lack of concentration because they often play online games. Novelty was also found that one of the students was classified as an inclusive student, so the approach in the tahfidz Al-Qur'an program was different from other students. Tahfidz teachers at SMPN 1 Deket never discriminated against their students. Inclusive students needed special attention and approach to repeat their memorization. From the experience of teachers who taught were by using the methods of *Tikrarul Mahjudz*, *Kitabul Mahjudz*, and *Isati'amul Mahjudz* methods.

Keywords: *Existence of Prophetic Learning, Spiritual Intelligence, Tahfidz Al-Qur'an*

## INTRODUCTION

A good nation is a nation with morality. The existence of *prophetic learning*, amongst the issue of moral degradation, can foster spiritual intelligence for Z Generation who makes technology the most important part of everyday life. In this all-digital era generation, moreover the *Covid-19* pandemic occurred, students are required to have *an Android cellphone* as a tool of online learning media.<sup>1</sup> The influence of communication and information technology can make it easier for students in the learning process, yet a negative effect also emerges, such as immoral content (pornography) can be accessed easily resulting a decrease of student concentration, imitation of bad deeds, addiction to playing games, cultural-foreigner influences, a bullying among peers, a fighting among schools and so on.<sup>2</sup>

Such phenomenon denotes that education is not merely an intellectual intelligence, but also spiritual and emotional values. Nowadays, moral degradation is very far from Islamic values taught by the Prophet Muhammad SAW, one of the ways to return Islamic values to Z generation is through the learning process in both formal and non-formal education environments. The

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<sup>1</sup> Nur Zaytun Hasanah et al., "Regeneration of Al-Qur'an Love Education Realized Through Tahfidz Extracurricular Education," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (March 31, 2022): 339–50, <https://doi.org/10.31538/nzh.v5i2.2069>; Sylvia Y. F. Tang et al., "Millennial Generation Preservice Teachers' Intrinsic Motivation to Become a Teacher, Professional Learning and Professional Competence," *Teaching and Teacher Education* 96 (November 1, 2020): 103180, <https://doi.org/10.1016/j.tate.2020.103180>.

<sup>2</sup> Atikah Markhamah Ayyusufi, Ari Anshori, and Muthoifin Muthoifin, "Evaluation of The CIPP Model on The Tahfidz Program in Islamic Boarding Schools," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (May 18, 2022): 466–84, <https://doi.org/10.31538/nzh.v5i2.2230>; Miftakhul Ulumiyah, Muhammad Anas Maarif, and 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 (October 14, 2021): 23–33, <https://doi.org/10.35316/jpii.v6i1.342>; Nofika Ria Nur Farida, Muhammad Anas Ma'arif, and Ari Kartiko, "Implementation of the Wahdah Method in Improving Students' Ability to Memorize the Qur'an," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 3 (October 19, 2021): 518–30, <https://doi.org/10.31538/nzh.v4i3.1084>.

example of the Prophet Muhammad SAW is a benchmark for students' character to foster spiritual intelligence.

There were previous studies related to tahfidz Al-Qur'an in order to improve spiritual intelligence and its prophetic aspects; first, Nurul Faizatur Rohmah,<sup>3</sup> 2020 entitled *The Implementation of Tahfidz Al-Qur'an Program in Improving Spiritual Intelligence of Prophetic Aspects in Boarding School Students at Mts N 1 Kudus* found that such program was categorized as good. The tahfidz al-Qur'an activities were conducted during Madrasah lesson hours and tahfidz hours at boarding schools. Besides, its implementation was considered to be able to improve students' spiritual intelligence marked prominently to regular students' characteristics of shiddiq, amanah, tabligh, and fathonah. Second, Putri Rahmayani<sup>4</sup> et al., entitled *Application of Tahfidzul Al-Qur'an Learning in Improving Students' Spiritual Intelligence at MTs Teladan Gebang*. This study did not use any prophetic aspects but Tahfidzul Al-Qur'an activities was able to improve spiritual intelligence that the students had a high sense of empathy and willingly grateful. Third, Miftakhul Huda<sup>5</sup>, entitled *the Potential of Tahfidz Al-Qur'an in Fostering Spiritual Intelligence* stated that the most effective way to grow one's spiritual intelligence was through memorizing Al-Qur'an because by memorizing Al-Qur'an, humans would always be closer to Allah SWT.<sup>6</sup>

As an effort to create a generation with good morals exemplified by the Prophet Muhammad, the Tahfidz Al-Qur'an program was one which is taken advantage among Lamongan educational institutions. This is in accordance with the regulation of the Lamongan Regent No. 5 of 2013 concerning Reading Al-Qur'an for students in Lamongan Regency, implemented with GLM (Gerakan Lamongan Menghafal – or that referring to *a movement of Lamongan students to memorise*). State Junior High School [henceforth (SMPN)] 1 Deket is one of the leading reference schools and prioritizes character education which is conceptualized in *prophetic learning*. This study aims to find out: (1) How is the existence of *prophetic learning* in improving spiritual intelligence through the Tahfidz Al-Qur'an program at SMPN 1 Deket Lamongan? and (2) How are the supporting and inhibiting factors in implementing it?

## METHOD

This study was based on qualitative research conducted at SMPN 1 Deket Lamongan for grade 8 students. The qualitative approach was applied in the study since it was able to describe and understand a basic meaning of behaviour from respondents, describe background and various interactions, then exploration was conducted to identify various types of information and

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<sup>3</sup> Nurul Faizatur Rohmah, *Pelaksanaan Program Tahfidz Al-Qur'an Dalam Meningkatkan Kecerdasan Spiritual Pada Aspek Profetik Siswa Boarding School Di Mts N 1 Kudus* (STAIN Kudus, 2021).

<sup>4</sup> Fauzan Azmi Putri Rahmayani, Muhammad Saleh, *Penerapan Pembelajaran Tahfidzul Al-Qur'an Untuk Meningkatkan Kecerdasan Spiritual Siswa Di MTs Teladan Gebang*, 2021.

<sup>5</sup> Miftakhul Huda, *Potensi Tahfidz Al-Qur'an Dalam Menumbuhkan Kecerdasan Spiritual OSF Preprints*, n.d.

<sup>6</sup> Nurotul Faidah and Muhammad Anas Maarif, "Literacy-Based Islamic Cultural History Learning at Islamic Elementary School," *Jurnal Pendidikan Islam Indonesia* 6, no. 2 (April 15, 2022): 110–22, <https://doi.org/10.35316/jpii.v6i2.345>; Nani Sumarni, Andewi Suhartini, and Nurwadjah, "Manajemen Kurikulum Tahfidz Di Pondok Pesantren Ad Da'wah Lebak Banten," *Jurnal Pendidikan Islam Al-Affan* 1, no. 2 (March 4, 2021): 136–42.

phenomena.<sup>7</sup> The implementation was in the following table:

This study was supported by several informants consisting of the principal, vice principal of curriculum and student affairs, tahfidz teachers, Counselling Guidance [henceforth (BK)] teachers, homeroom teachers and students. The approach of qualitative study applied *natural setting* method, where the researchers themselves conducted the study in the field naturally by interacting immediately to respondent and looking at activity/behaviour both condition and situation naturally.<sup>8</sup> Then, the position of researchers was as planners, data collectors, data analyser and findings interpreter finally reported the results of the study. The stages of this study were interview, observation and documentation. The following was a flow chart of the stages and time of implementation conducted by the researchers:

The procedure of data collection was modified with the focus and purpose of the study,<sup>9</sup> data in this study were obtained through methods of, Interview, Observation and Documentation. This stage was an organizing and sorting data process into pattern, category and unit description base, so that the theme could be found and formulated by data.<sup>10</sup> Sugiono explained the technique of data analysis was the process of finding and arranging data systematically obtained from the results of interview, field notes, and documentation by organizing data into category, describing into units, conducting synthesis, composing into pattern, selecting which one was important and to be studied, then making conclusion so that easily understood by herself and others.<sup>11</sup> In relation to data analysis technique, Miles and Huberman also stated that qualitative data analysis should be conducted continuously and interactively on each stage of research process until truly finished and finally saturated data were obtained.<sup>12</sup> Analysis phase included: phases of study analysis, exploration data, data coding, data reduction, and data presentation. From the collected data, then the researchers composed so that data were able to be concluded and verified.

## RESULTS AND DISCUSSION

The implementation of tahfidz program at SMPN 1 Deket was implemented from grade 7 to grade 9. However, the researchers focused on grade 8 students because the target of memorizing and attending the tahfidz graduation was carried out for grade 8 students who had previously memorized since grade 7.

**Table 1. The Number of grade 8 students participating in tahfidz program in academic year of 2022**

Class	Total students	Students who have not taken tahfidz exam	Students who have taken tahfidz exam
8A	29	13	16

<sup>7</sup> Sanapiah Faisal, *Penelitian Kualitatif: Dasar-Dasar Dan Aplikasi*, n.d.

<sup>8</sup> Risdea Putri, *Efektivitas Implementasi Sistem Manajemen Mutu Iso 9001:2008 Di Man 2 Model Pekanbaru*, n.d.

<sup>9</sup> Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan Re&D*, n.d.

<sup>10</sup> Burhan Bungin, "Analisis Data Penelitian Kuantitatif," n.d.

<sup>11</sup> Sugiyono, *Metode*, n.d.

<sup>12</sup> Sugiyono, *Memahami Penelitian Kualitatif*, n.d.

8B	30	15	15
8C	31	16	15
8D	29	14	15
8E	28	13	15
8F	29	15	14
8G	28	14	14
<b>Total</b>	<b>204</b>	<b>100</b>	<b>104</b>

Source: tahfidz teacher documentation

The table above showed that there were 104 students who had taken tahfidz exam and those who had not were 100. Any students might take exam, once they had finished memorizing juz 30. On the other hand, those who had not taken the exam were who had not met the memorization target. The grade 8 students who passed were found that their grade 7 E-report resulted score both 3 for good and 4 for very good spiritual attitudes. This was also evidenced by the observation results in the field that students who were currently in grade 8 in odd semester had good character and their learning outcomes had also improved intellectually. Also, the influence of the tahfidz program was not only to embed the love to Al - Qur'an but also to foster spiritual intelligence.

## DISCUSSION

### The Existence of Prophetic Learning in improving Spiritual Intelligence

In Bahasa Indonesia dictionary, it is explained that: "Existence means presence, condition, being."<sup>13</sup> According to Pius Abdullah in 10-Million English-Indonesian Dictionary, the word *prophet* means "Apostle, forecaster".<sup>14</sup> While *learn* means "studying, listening". So, if the word *learn* is added to the verb "ing", it becomes *learning* which means learning process.<sup>15</sup> Shortly, *prophetic learning* can be interpreted as a way of how the Apostle learns. In other words, the existence of *prophetic learning* is to present a way of learning that is in accordance with the prophetic path. A prophetic ideal was contained in QS. Ali Imran verse 110: "You are the best community ever raised for humanity-you encouraged good, forbid evil, and believe in Allah."<sup>16</sup>

The existence of *Prophetic Learning* at SMPN 1 Deket as a reference for habituation in carrying out religious programs and character building in schools, one of which is the tahfidz Al-Qur'an program. *Prophetic Learning* is carried out by introducing prophetic values as role models for students, then as a reference for evaluating the character building achieved in spiritual intelligence was habituation of prophetic values included the humanization value (upholding goodness), liberation value (preventing evil), and transcendence value (believing in Allah SWT).

With the prophetic values embedded, the ultimate goal of the educational process is being

<sup>13</sup> Dessy Anwar, *Kamus Lengkap Bahasa Indonesia*, n.d.

<sup>14</sup> Pius Abdullah, *Kamus 10 Juta Inggris-Indonesia, Indonesia-Inggris*, n.d.

<sup>15</sup> Abdullah.

<sup>16</sup> Kuntowijoyo, *Islam Sebagai Ilmu Epistemologi, Metodologi, Dan Etika*, n.d.

a pious human being.<sup>17</sup>

The education failure, apart from abandoning human values, the Islamic education crisis arises since there is an epistemological dichotomy between religious science and universal science, or else between 'western modern' and 'Islamic traditional' sciences.<sup>18</sup> Therefore, it is necessary to present *prophetic learning* to restore Islamic and human values where humans become *insan kamil*. Zakiyah explained that *insan kamil* are human beings who are complete spiritually and physically, can live and develop naturally and normally because of their devotion to Allah, are useful for themselves and society, and are friendly with the universe to achieve happiness in the world and hereafter.<sup>19</sup>

**Table. 2 Existence of Prophetic Learning in Improving Spiritual Intelligence**

No.	Prophetic Learning	Spiritual Intelligence
1	Humanization value (upholding goodness)	Memorizing Al-Qur'an will essentially affect students' lifestyle because they often mix up with the Allah SWT's verses. So that the life set, mindset, personality and even behaviour is humbler, imitating Al-Qur'an verses' contents. Also, students are disciplined to perform prayers together and <i>kebusu'</i> , have character and attitude of <i>istiqomah</i> , trustworthy, honest and confident in all actions, patient in dealing with problems and always grateful, and not complaining.
2	Liberation value (preventing evil)	Students are afraid to do evil, for example: fighting, bullying, saying impolitely and so on.
3	Transcendence value (believing in Allah SWT).	By memorizing Al-Qur'an, students are always closer to Allah SWT.

Table 1.4. showed the researchers' observations results by analysing the existence of *prophetic learning* in improving spiritual intelligence in grade 8 students at SMPN 1 Deket Lamongan.

The existence of *Prophetic Learning* is an effort as exemplified by Rasulullah SAW, and is not easy problem in the development era of Z Generation. In Rasulullah SAW himself, there are knowledge and science about self-development.<sup>20</sup> It is expected that the existence of *Prophetic Learning* for Z generation's understanding with several aspects mentioned earlier, then, may embed a spiritual intelligence.

Spiritual intelligence (SQ) is mental intelligence that helps a person to develop himself with positive values. SQ is a part of facility that can help to resolve and make peace with problems. SQ has characteristic that is with self-awareness to use experience as a form of

<sup>17</sup> Khoiron Rosyadi, *Pendidikan Profetik*, n.d.

<sup>18</sup> Moh. Shofan, *Pendidikan Berparadigma Profetik*, n.d.

<sup>19</sup> et al Zakiyah Daradjat, *Ilmu Pendidikan Agama Islam*, n.d.

<sup>20</sup> Hamdani Bakran Adz-Dzakicy, *Prophetic Intelligence*, n.d.

implementing value and meaning.

SQ is a necessary foundation to enable Intelligent Quotient (IQ) and Emotional Quotient (EQ) effectively. Moreover, SQ is the highest intelligence because SQ is base and source from other intelligences. According to Khavari, there are a number of aspects that become spiritual intelligence base, namely: (a) spiritual-religious point of view, (b) socio-religious point of view, (c) social-ethic point of view.<sup>21</sup>

### **Tahfidz Al-Qur'an Program**

Tahfidz al-Qur'an comes from the words tahfidz and al-Qur'an. In lughawi, tahfidz means memorizing.<sup>22</sup> Etymologically, Al-Qur'an means a reading. In Arabic rules of ism marker (noun), there are *tanwin* and *al*. If *tanwin* is already used, *al* should be removed. And vice versa, the word قرانا Qur'an after being given *al* becomes القرآن Qur'an which is isim makrifat has been clearly pointed out, namely reading.<sup>23</sup> Terminologically, Al-Qur'an is a holy book revealed by Allah SWT to Muhammad SAW through the intercession of Jibril to be conveyed to all mankind until the end of time.<sup>24</sup>

Al-Qur'an is a guide to human life due to making it the main source and the first teaching in organizing their lives. Al-Qur'an contains divine revelations that become instructions, guidelines and lessons for those who believe and practice it. Al-Qur'an covers all the points of *Shari'ah* contained in the previous books. Therefore, anyone who believes in Al-Qur'an will grow in love with it, love to read, learn, understand, and be able to practice and teach it to others.<sup>25</sup> The Tahfidz Al-Qur'an program in this study is in line with the Sabit.<sup>26</sup>

The tahfidz program at SMPN 1 Deket applies several methods, namely *talqin*, *tasmi'* and *muroja'ah* methods.

#### 1.) Talqin method

Talqin method is a method that is done by a teacher by reading verses of Al-Qur'an first which will be memorized, then the students imitate the reading, and if there are readings that are wrong or not appropriate enough then the teacher will correct or justify their reading. So that the students know the correct and right reading sound.

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<sup>21</sup> Khavari Khalil A, *Spiritual Intelligence A Practical Guide to Personal Happiness*, n.d.

<sup>22</sup> Achmad Warson Munawwir, *Al-Munawwir Edisi Indonesia-Arab*, n.d.

<sup>23</sup> Ahyadi, *Materi Pembelajaran Qur'an Hadits Kurikulum 2013 Madrasah Tsanawiyah Kelas 7*, n.d.

<sup>24</sup> Inu Kencana Syafie, *Qur'an Adalah Filsafat*, n.d.

<sup>25</sup> Fikri Hakim and Litho'atillah, *Membumikan Al-Qur'an*, n.d.

<sup>26</sup> Sabit Alfatoni, *Teknik Menghafal Al-Qur'an*, n.d.



**Picture 1.2. Teacher applies talqin method**

2.) Tasmî' method

Tasmî' method is a method that is carried out by delivering to the teacher, so students take in turn perform memorization in front of their teacher, and the teacher immediately listens carefully as well as corrects the reading if something goes wrong.



**Picture 1.3. Teacher applies tasmî' method**

2) Muraja'ah method<sup>27</sup>

The Muraja'ah method is certainly familiar among the memorizers of Al-Qur'an, it can even be said to be the most widely used method in Tahfidz Al-Qur'an. The Muraja'ah method is a repetition of memorization method, so students repeat Al-Qur'an verses several times or check back.<sup>28</sup> Technically, the teacher starts memorization then points student to continue the memorization verse, the teacher also let student listen to memorization in pairs.

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<sup>27</sup> Alfatoni.

<sup>28</sup> Alfatoni.



**Picture 1.4. Impelementation of muroja'ah method**

The muroja'ah method is carried out in pairs to listen to each other, and sometimes in groups guided by the teacher to repeat memorization several times. However, these three methods are difficult to apply to inclusive students. SMPN 1 Deket is an inclusive school, because it is a school that welcomes all students regardless of gender, ethnicity, social, economic, and educational needs. All students can learn, contribute, and perform in all aspects of life at school. Students in inclusive schools can spend time studying with their friends to get mutual benefits of the school system.

There are inclusive students of autistic category in grade 7 and mental retardation in grade 8. Inclusive students receive special attention from the teacher in this tahfidz Al-Qur'an program. As for children's behavioural development with autism who experience obstacles, such as: speech and occupation, lack of development as in normal children, where both types of behaviour are needed in communicating and socializing with the environment, so that if it is not handled properly, it will hinder the learning process of these children. The autism can also be accompanied by ADHD (Attention Deficit and Hyperactivity Disorder). Children with ADHD are characterized by a lack of ability to focus on something, or else their attention level is usually below average compared to children at their age. ADHD is a type of behavioural disorder, namely hyperactive and impulsive behaviour. Impulsive human behaviour is behaviour that suddenly changes, unplanned or an attitude that is not supported by a strong reason.<sup>29</sup> A mental retardation is students who experience intellectual disabilities, so they need a special educational service to be able to develop the potential that exists within them.<sup>30</sup> SMPN 1 Deket never discriminates the students. Inclusive students need special attention and approach to repeat their memorization. Based on the teachers' experience, they teach by using methods of *Tikrarul Mahfudz*, *Kitabul Mahfudz*, and *Isati'amul Mahfudz*.

1) Tikrarul Mahfudz method

This is a method in which the memorizers repeat Al-Qur'an verses, it can be done by repeating one verse at a time or little by little until the memorizer can memorize the verse without seeing manuscript [henceforth (mushaf)]. The approach taken by the teacher assisting inclusive student named 'AD' was by repeating one verse until several times, until they memorized.

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29 Alfatoni.

30 Alfatoni.

2) Kitabul Mahfudz method

This is a method that the memorizers write the verses they memorize on paper then they memorize it. Some may be suitable to use this method, since what they write will illustrate in their memory. On this method, student was requested to write verses to be memorized, in this case, write non-Arabic words, so that it was easily read and memorized, due to 'AD' student was unable to read Arabic script (Al-Qur'an).

3) Isati'amul Mahfudz method<sup>31</sup>

This is a method in which the memorizers listen to Al-Qur'an verses to be memorized repeatedly until they can pronounce them themselves without looking at the mushaf again. This method is usually very appropriate for children or those who have a deficiency like blind. The teacher accompanies by providing technology media facilities, such as cell phones then listen them to Al-Qur'an verses and reads verses that will memorized while students listen and imitate.

The tahfidz program for students at SMPN 1 Deket is juz 30, starting from grade 7 to grade 9. To evaluate and appreciate students in tahfidz Al-Qur'an program, SMPN 1 Deket enforces tahfidz exam and tahfidz graduation. Though, not all students are easy to memorize since their background comes from various elementary schools or they have never participated in the TPQ. Therefore, students who pass the tahfidz graduation exam are those who meet the memorization targets that have been determined by the school.



**Picture 1.5. Grade 8 students take the tahfidz exam**

Picture 1.5. the grade 8 students who are taking the tahfidz exam are students who have met the memorization target.

The examiner is the *ustadz/ustadzah* of the GLM association appointed by Lamongan Education Office. The selected students will get scores from the exam and a certificate, then they can take part in the tahfidz graduation organized by the school.

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31 Alfatoni.



**Figure 1.6. Tahfidz Graduation of Grade 8 Year 2022**

The picture showed the tahfidz graduation of grade 8 on August 30, 2022 at SMPN 1 Deket Lamongan. The results of observations and data collection showed that in addition to spiritual intelligence, intellectual and emotional intelligence improved. The success of memorizing fluency, by muroja'ah method, repeating or reading memorization in front of friends or teachers, will leave a memorizing mark in the heart that is much better five times or more than reading or repeating alone.<sup>32</sup>

However, memorizing Al-Qur'an should not only rely on understanding it without being supported by many and continuous repetitions, because this is the most important thing in memorizing the Qur'an. A tongue that repeats a lot so that it is fluent in reading the memorized verses will easily remember the memorization even though not focusing on it. Meanwhile, people who only rely on their understanding will forget a lot and easily break their readings by simply breaking their concentration. This is often the case especially when reading long verses.<sup>33</sup> So, those who memorize Al-Qur'an should not only understand the verse but also understand the meaning, *asbabunnuzul* and *makbraj tajwid* that are much more important and have many benefits particularly for the Al-Qur'an memorizers.

### **The Existence of *Prophetic Learning* in improving Spiritual Intelligence through the Tahfidz Al-Qur'an Program**

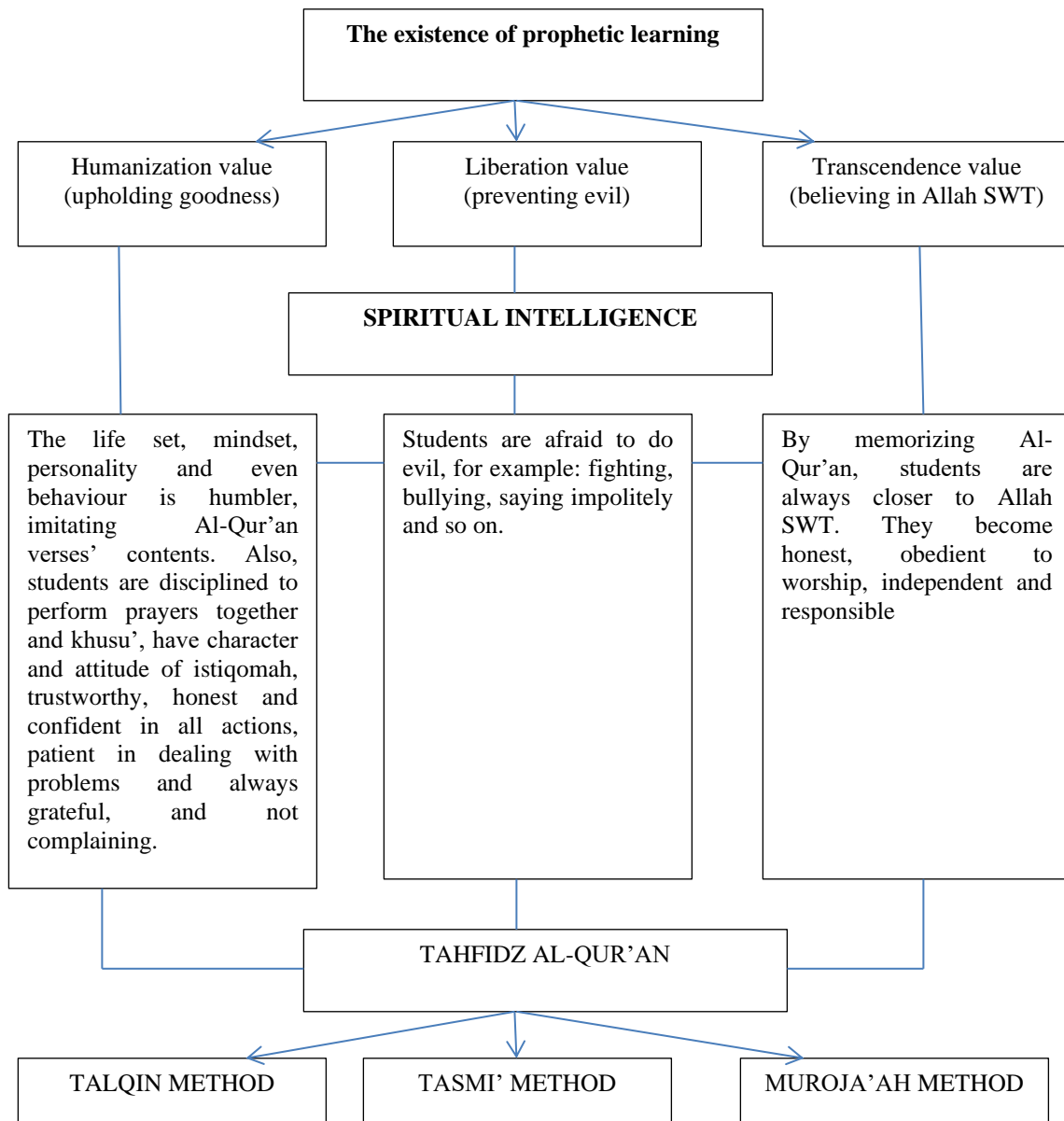
The existence of prophetic learning becomes a reference for applying prophetic values to improve spiritual intelligence. One of the programs to implement prophetic learning at SMPN 1 Deket Lamongan is with tahfidz Al-Qur'an program, which is also in accordance with the regulation of the Regent of Lamongan No. 5 of 2013 concerning Reading Al-Qur'an for students in Lamongan Regency, implemented with GLM. The schemes are summarized below:

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<sup>32</sup> Alfatoni.

<sup>33</sup> Alfatoni.

The Existence of Prophetic Learning In Improving Spiritual Intelligence Through Tahfidz Al-Qur'an For Students



Efforts to deal with students' moral degradation, what educational institutions can do, is to provide learning and example. The existence of prophetic learning aims to introduce and apply prophetic values that can improve spiritual intelligence. If the general schools only prioritize intellectual intelligence, at SMPN 1 Deket through the tahfidz Al-Qur'an program where part of prophetic learning is a way to maintain and preserve the purity of Al-Qur'an revealed by Allah to the Prophet Muhammad SAW. Through the tahfidz Al-Qur'an program, the students are humbler towards the teacher, imitate the contents of Al-Qur'an verses, also students are also closer to Allah SWT so that a strong faith is formed. For example, students are more disciplined to perform prayers together at school, have *istiqomah*, have *istiqomah*, trustworthy, honest and able to manage emotions in dealing with problems. School conditions are also harmless because

the students' character understands that evil actions should be avoided such as: bullying, fighting and being rude.<sup>34</sup>

With the prophetic values embedded, the ultimate goal of the educational process is being a pious human being.<sup>35</sup> The education failure, apart from abandoning human values, the Islamic education crisis arises since there is an epistemological dichotomy between religious science and universal science, or else between 'western modern' and 'Islamic traditional' sciences.<sup>36</sup> Therefore, it is necessary to present *prophetic learning* to restore Islamic and human values where humans become *insan kamil*. Zakiyah explained that *insan kamil* are human beings who are complete spiritually and physically, can live and develop naturally and normally because of their devotion to Allah, are useful for themselves and society, are friendly with the universe to achieve happiness in the world and hereafter.<sup>37</sup>

Field results through observations and interviews also found supporting and inhibiting factors in the implementation of tahfidz program.

**Table 1.5 Supporting and inhibiting factors of tahfidz Al-Qu'an program**

Supporting factors	Inhibiting factor
Competent teachers in the field of Tahfidzul Qur'an	there are students who cannot read Al-Qur'an
Adequate facilities and infrastructure	Some students never recite at home
Support for motivation and appreciation from all stakeholders in the school environment	Partly lack of motivation from parents
Tahfidz graduation	Lack of concentration since students often play online games.

## ANALYSIS

The existence of *Prophetic Learning* in improving spiritual intelligence was described in its entirety through several methods achieved in tahfidzul Qur'an program. Prophetic values became the learning principles to achieve. The learning achievements were grouped into three, which were: humanization, liberation and transcendence values. So that in improving spiritual

<sup>34</sup> Rony Rony and Siti Ainun Jariyah, "Urgensi Pendidikan Karakter Dalam Membentuk Akhlak Peserta Didik," *Tafkir: Interdisciplinary Journal of Islamic Education* 1, no. 1 (2020): 79–100, <https://doi.org/10.31538/tijie.v1i1.18>; Ninik Indawati et al., "Improving The Religious Character of Educators Through Exemplary of Principles," *AL-TANZIM: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (June 1, 2022): 789–801, <https://doi.org/10.33650/al-tanzim.v6i3.3691>; Dinda Zulaikhah, Akhmad Sirojuddin, and Andika Aprilianto, "Analisis Pembelajaran Pendidikan Agama Islam Kurikulum 2013 Bagi Anak Berkebutuhan Khusus," *Tafkir: Interdisciplinary Journal of Islamic Education* 1, no. 1 (2020): 54–71, <https://doi.org/10.31538/tijie.v1i1.6>; Akhmad Sirojuddin, Ashlahuddin Ashlahuddin, and Andika Aprilianto, "Manajemen Kurikulum Terpadu Berbasis Multiple Intellegences Di Pondok Pesantren," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 1 (April 23, 2022): 35–42, <https://doi.org/10.31538/munaddhomah.v3i1.143>.

<sup>35</sup> Alfatoni, *Teknik Menghafal Al-Qur'an*.

<sup>36</sup> Alfatoni.

<sup>37</sup> Alfatoni.

intelligence, it is not just a discourse, but is conceptualized from the beginning until the goal was achieved through the tahfidz Al-Qur'an program.

### Humanization Value



Applying a positive mindset as a Qur'anic generation, have polite and tawadhu' personality. By memorizing Al-Qur'an, students are also used to be istiqomah, intelligent, honest, and once they get problems, they can be calm in solving it because their heart is used to listen to Al-Qur'an verses. The method applied is Talqin method, while the inclusive student uses the Tikrarul Mahfudz method.

### Liberation Value



Applying Al-Qur'an verses meaning explained by the tahfidz teacher. The content of the verse explained the existence of the Final Day (Revenge) and hell/heaven. So that students are careful in their attitude (not to violate the rules of Allah SWT).

The Tasmi' method is used to remind each other, and the Isati'amul Mahfudz method (or listening to Al-Qur'an verses and contents).

### Transcendence Value



Making students love to Al-Qur'an will automatically improve their faith in Allah SWT. Students become honest, obedient to worship, independent and responsible. The Muroja'an method is a repetition of memorization to strengthen the heart and mind so that they always remember their memorization, also Kitabul Mahfudz method to write beautifully the words of Allah, Al-Qur'an.

At SMPN 1 Deket, the existence of *prophetic learning* in improving spiritual intelligence was not only for normal students, but also for inclusive students with special needs. Hanun Salsabila<sup>38</sup> said that the success of implementing inclusive education basically required support from various aspects: including policies, school culture, and learning practices that were able to accommodate the diversity of students in the classroom. Teacher efforts were needed to be creative in developing friendly learning for all students. Friendly was meant to be able to provide all learning needs to any diversity of student characteristics in the classroom, one of which was the tahfidz program which provides a memorizing method that could be understood by both inclusive and normal students.

The implementation of the tahfidz program at SMPN 1 Deket Lamongan is part of the effort to produce the Qur'anic generation. Mujiburrahman<sup>39</sup> stated that Qur'anic character generally contained three main value dimensions that were oriented to the moral aspect, including: Morals towards Allah, others, and universe. Moreover, it is difficult to apply morals

<sup>38</sup> Alfatoni.

<sup>39</sup> Alfatoni.

towards Allah or transcendence values. Allinda Hamidah<sup>40</sup> said that Rasulullah SAW embedded and educated faith lasted about 13 years longer than Shari’ah education which lasted only 10 years, this was due to the difficulty of guiding faith when compared to Shari’ah education. Therefore, it was expected that by embedding the love to Al-Qur’an, it could make easier for students to believe in Allah SWT.

*Prophetic Learning* in this study focused on prophetic values (humanization, liberation and transcendence). However, the spiritual intelligence summarized earlier also produced exemplary characters from Prophet Muhammad’s characteristics. Tiara Savana Chanangal and Murfiah Dewi Wulandari<sup>41</sup> denoted that prophetic character possessed character values that were sourced from the mandatory characters for the apostle, namely: *shiddiq, amanah, tabligh, and fathanah*. The prophetic characters exemplified in the Tahfidz program were as follows:

Realm	Achieved indicators
<b>Shidiq</b>	Believing in Allah SWT, understanding Al-Qur’an verses, practicing the contents of Al-Qur’an
<b>Amanah</b>	Memorize the Qur’an on time, responsible for memorizing
<b>Tabligh</b>	Performing muroja’ah among friends carefully according to the correct reading, Conveying the truth that is in Al-Qur’an
<b>Fathanah</b>	Memorization can improve intelligence, learning tajwid and its meaning, learning the tones of Al-Qur’an recitation

## CONCLUSION

The existence of *prophetic learning*, amongst the issue of moral degradation, can foster spiritual intelligence for Z Generation who makes technology the most important part of everyday life. SMPN 1 Deket Lamongan presented *prophetic learning* to restore Islamic and human values. With the prophetic values embedded, the ultimate goal of the educational process is being a pious human being. SMPN 1 Deket Lamongan does not require intellectual intelligence alone, but the importance of spiritual intelligence as well, so that it can be realized through the tahfidz Al-Qur’an program. In addition, the process of the tahfidz Al-Qur’an program uses talqin, tasmi’ and muroja’ah methods.

The improvement of spiritual intelligence is shown from students’ attitude who are disciplined, are closer to Allah SWT, students are humbler towards the teacher, imitate the contents of Al-Qur’an verses, have *istiqomah*, trustworthy, honest and able to manage emotions in dealing with problems. School conditions are also harmless because the students’ character understands that evil actions should be avoided such as: bullying, fighting and being rude.

Supporting factors of tahfidz Al-Qur’an program included; competent teachers in the field of tahfidzul Qur’an, adequate facilities and infrastructure, motivational support and

<sup>40</sup> Alfatoni.

<sup>41</sup> Alfatoni.

appreciation from all stakeholders in the school environment, graduation so that students are motivated. Meanwhile, The inhibiting factors included; there were students that were unable to read Al-Qur'an, some never recite at home, some were lack motivation from parents and students' lack of concentration because they often play online games. Novelty was also found that one of the students was classified as an inclusive student, so the approach in the tahfidz Al-Qur'an program was different from other students. Tahfidz teachers at SMPN 1 Deket never discriminated against their students. Inclusive students needed special attention and approach to repeat their memorization. From the experience of teachers who taught were by using methods of *Tikrarul Mahjudz*, *Kitabul Mahjudz*, and *Isati'amul Mahjudz* methods.

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