

## Al-Qur'an Memorization Learning Strategy in Forming the Character of Students at the Al-Jihad Student Islamic Boarding School in Surabaya

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### ABSTRACT

Promiscuity, violent crime, corruption, manipulation, fraud, and other disgraceful acts are some examples of the daily lives of people who have lost their morals. This shows bad behavior and despicable morals. The Arabic term "akhlaq" comes from the single word "khuluq", which means actions, both praiseworthy and despicable. Moral learning can be found in various educational institutions such as schools and especially in Islamic boarding schools, such as the Al-Jihad Islamic Boarding School in Surabaya. This research aims to find out the method of learning tahfidz Al-Qur'an and how it influences the character or morals of students, as well as how they are accepted and face challenges. This research uses a descriptive qualitative method, which means data is collected through a process of interviews, documentation and observation. There are three stages in analyzing data: condensing data, presenting data, and concluding. In this research, it was found that the Al-Quran tahfidz program at the Al-Jihad Surabaya student Islamic boarding school was carried out every Monday to Friday in the evening; On Saturdays at the end of each month, this program is only held in the morning. The activity begins by reading a prayer together. Then, people took turns coming forward to the listening ustadz to listen to the ziyadah or murojaah memorizing the Koran. The listening ustadz then assessed and encouraged them, and the activity closed with a group prayer. The existence of the tahfidz learning method forms a Qur'anic, skilled, intelligent and knowledgeable soul. They also become noble in character. Apart from the environment, lack of family attention, too much use of social media, and lack of self-encouragement, this tahfidz learning strategy faces many challenges. The strategy of learning Al-Quran tahfidz used at the Al-Jihad Surabaya student Islamic boarding school aims to produce students who are responsive, insightful, proficient and have noble behavior.

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## 1. INTRODUCTION

Education is a carefully planned effort to create a learning environment in which students actively develop their religious knowledge, personality qualities, intelligence, morality, independence, and skills needed for themselves and society. Education does not only provide specific abilities; it also includes deeper things, such as providing knowledge, wisdom, and thinking. Education usually includes all previous experiences, except school instruction (Tafsir, 2008).

The Quran, the basis of Islamic education, encourages its followers around the world to continue to read, memorize and study it. All Muslims, from children to adults, with various professions, both in the city center and in remote villages. Memorizing the Quran is the goal of public and Islamic schools, such as madrasahs and Islamic boarding schools (Madjid, 2010). The Quran is the main source for all areas of Muslim life, such as education and psychology. Because every educational process must produce good character, Islamic educational psychology focuses on the Quran as the main source for studying the process of Islamic religious education, especially about the character of students who memorize the words of Allah SWT.

Globalization and westernization continue to spread, especially among students and Islamic boarding school students. This has a negative impact on the behavior and character of Islamic boarding school students because there is no initial filter. As a result, globalization and westernization increase the possibility of negative impacts on Islamic boarding school students, such as free association and alcohol consumption. As a result, the goal of every educational process is to produce people with good behavior, practice and character.

National character is very important in terms of family, society and nation. A person's personality is formed during childhood. John Lock described the era of childhood as "a pure white sheet of paper on which nothing has yet been written." As a result, it is like a white paper that depends on other people who will write the pages, especially their parents (Mudin, 2021).

For the reasons above, creating characters can be difficult because it requires a process that is not short and consistent that is done comprehensively. Because character building in students is not an easy task. Respecting and appreciating others and their environment, steadfastness, discipline, and a sense of responsibility are some of the character traits that can be identified. In order for them to instill the values and characters of the Quran in themselves, those who memorize the Quran must learn and apply it. In addition, they will be better able to develop good daily behavior if it becomes a habit in their daily lives in the Islamic boarding school.

Quran memorizers must behave differently from others. They must be calm, polite, and friendly. In addition, they must not be loud, rude, joke too much, stubborn.

In a journal written by Farah Amelia entitled "Implementation of the Al-Quran Tahfidz Program Policy as an Effort to Strengthen Character Education at the Ibnu Katsir Jember Al-Quran Putri Islamic Boarding School", 1) determining the appropriate program will help achieve common goals, of course by considering the condition of the students. 2) The policy in the tahfidz program is applied to improve character learning while the students are learning to memorize. Many activity programs produce noble characters, such as adding, rereading memorization, and testing the Qur'an. 3) Supporting factors are the existence of a place for students to memorize, a place with comfortable supporting facilities, and the availability of books to add memorization, repeat memorization, and tasmi' exams which are directly supervised by the asatidz and provide rewards and punishments. as well as a consistent tahfidz halaqoh program. Then the factors that hinder, such as the talent and nature of the teacher. 4) There are two ways to overcome difficulties. The caregiver can motivate students to do tasmi' activities. The second way is to ask the asatidz to follow up on students who do not attend ta'lim.

With the above research, it can be concluded that both studies focus on qualitative research; however, the latter focuses on reinforcement, while the former focuses on impact. This study aims to find out how

the method of learning Al-Quran memorization, especially the one used in Al-Jihad Islamic Boarding School in Surabaya, works and how it affects the character education of students. In addition, this study also aims to find out what obstacles in memorizing the Quran will affect the character of students.

## 2. METHODS

This study uses a qualitative method, which includes a field research approach and a phenomenological method. The choice of qualitative methods is based on the researcher's desire to understand the phenomenon through a natural setting. This study is written in the form of stories, sentences, or words. One of the important objectives of the study is to obtain data that can meet the established standard rules, the right data collection method requires four general methods for data collection (Sugiyono, 2015).

To collect data, observation, interviews, and documentation were used. The focus of observation was the Al-Quran memorization program, and interviews were conducted to find out how the character patterns of students at the Al-Jihad Islamic boarding school in Surabaya influenced it. Information obtained from interviews and observations about Al-Quran memorization activities is supported by documentation.

Al-Jihad Surabaya Student Islamic Boarding School is located on Jl. Jemursari Utara III/9, Surabaya, East Java, using the research subjects of students at the Al-Jihad Surabaya Islamic Boarding School. The council of tahfidz asatidz is the informant in this study.

## 3. FINDINGS AND DISCUSSION

Memorizing the Quran is a process in which people memorize the Quran with a strong impression in their brain's memory of all the words and meanings of its verses. This helps people avoid facing problems in their lives because the Quran is always in their hearts all the time, making it easier to practice its memorization (Sucipto, 2020). To ensure that the Quran is not changed or falsified, and to prevent forgetting in whole or in part, tahfidz of the Quran is a process of maintaining the purity of the Quran so that it is not falsified.

The word character comes from the Greek, which means "to mark" or mark, people who are cruel, greedy, and behave badly are called bad characters. Conversely, individuals who act according to moral principles are called good characters.

Marzuki argues that character is identical to behavior, so that character is a value of universal human actions that include all human actions, both when dealing with God, with oneself, with other humans, and with their surroundings. According to Rosyad (2019), thoughts, attitudes, feelings, words, and actions show these values, which are based on law, manners, culture, and religious norms.

So with the existence of memorizers of the Qur'an so that there is no falsification of the verses of the Qur'an, especially to immortalize the verses that have been memorized in their hearts, and practiced with their actions according to the rules or guidelines that have been contained in the Qur'an. Because memorizing the Qur'an can affect the character of someone who memorizes it.

### **Realization of Al-Qur'an Memorization Learning Strategy at Al-Jihad Islamic Boarding School Surabaya**

One of the Islamic boarding schools in Surabaya called Al-Jihad Surabaya focuses on Islamic religious education and behavior and the formation of attitudes of students through the grounding of the Quran. One of the programs offered by the boarding school is the Quran memorization program.

The planning of the Al-Quran memorization learning strategy is carried out in the following stages: (1) determining the vision of the Al-Quran memorization program: to develop successors who are indifferent to the word of Allah SWT, have noble morals, have broad relations, and have the goal of quality memorization. (2) identifying the measure of success of the learning strategy, which requires students to complete the Final Munaqosyah Tahfidz Exam, which covers topics from 5 to 30 Juz. (3) Ustadzah Nur Sofiyah was appointed as the instructor of the learning strategy together with Ustadzah

Adel, Ustadz Agus Rosyidi, and Ustadz Nur Huda. (4) Preparing the activity schedule: The Al-Quran memorization program is carried out every Monday to Friday after the Isha prayer until finished.

To achieve the goals of the Al-Jihad Islamic Boarding School in Surabaya, there are things that must be observed in its implementation:

### 1. Implementation of Al-Qur'an Memorization Learning Strategy

The method is a pattern of teachers conveying information to the brain of students (Rosyadi, 2004). Zen (1985) stated that the tahfidz and takrir methods involve female teachers so that they can memorize correctly and fluently, even if they sometimes forget or to be reminded when they forget a word. The Al-Quran tahfidz learning design is applied at the Al-Jihad Islamic Boarding School in Surabaya from Monday to Friday. This program is held in the tasmi' room of the Az-Zaitun building after the Isha prayer, namely from 20.00 until finished. The process is that the students are divided into several halaqoh groups. Ziyadah and muroja'ah to each musyri'ah and asatidz will be listened to by him. It begins and opens with a prayer by the listeners, then submits their memorization, and an evaluation will be carried out.

In its implementation, students will face their ustadz to submit and be corrected when reading, so that when there is a mistake in pronunciation, there is someone to remind them.

### 2. Al-Quran Memorization Method

According to Sa'dulloh (2008), tasmi' refers to conveying memorization to individuals or groups. According to Rushd (2015), the word "tasmi'" comes from the word "listen". By using this tasmi', memorizers of the Qur'an can find out their weaknesses because they may be careless in pronouncing the words or harakat. This allows them to concentrate more on memorizing. By using the tasmi' method, Al-Jihad Islamic Boarding School Surabaya tries to improve the memorization of the Qur'an. Memorization and memorization review are carried out every night, and every afternoon and free time, students must read their own memorization. Those who have memorized more than five, ten, and fifteen juzuk will be focused and prepared for the munaqosyah exam.

At the scheduled time, the students must come forward to recite their memorization so that their teacher can hear them, every time they add to their memorization or review.

### 3. Evaluation of Al-Qur'an Memorization

Evaluation can have a positive impact on both teachers and students, for students to be more active in learning and for teachers to be able to improve the learning process, while for educational institution managers, evaluation can improve learning facilities and quality (Ginting, 2008). Learning Tahfidz Al-Quran at the Al-Jihad Islamic Boarding School in Surabaya, each Ustadz/Ustadzah summarizes the number of ziyadah and muroja'ah received each month and submits it to the head of the boarding school. In addition, to assess and evaluate the level of success of the program in achieving the goals of the students, and for the munaqosyah carried out by the students for the tahfidz exam every semester.

With the evaluation, it can improve the quality of students, ustadz or ustadzah and also the head of the boarding school. Such as in carrying out activities, providing facilities, and also in memorizing the Qur'an.

## **The Impact of Al-Qur'an Memorization Learning Strategies on the Character of Students at the Al-Jihad Islamic Boarding School in Surabaya**

Overall, Al-Jihad Islamic Boarding School Surabaya has an extraordinary character of students because the education provided is equally important between theory and practice. not only teaches to leave bad things, but also teaches, trains, and instills good traits and characteristics. Efforts to achieve the desired target in this case, the process must be carried out through certain stages.

### 1. Character Formation Process

Islam as a religion that is full of spiritual values has a systematic character education trail (Fuad, 2013). Samani and Haryono (2018) stated that character can be concluded as the attitude and behavior of each individual that can facilitate moral actions.

In essence, individual character develops through a very long stage, namely habituation. Human attitudes do not come from birth; instead, their environment and the individuals who live in it shape them. Character is related to how a person acts every day. A person who has a good personality is also more likely to behave well in a good environment.

Based on the definition above, it can be interpreted that character education is an effort to understand and practice good human values towards other humans and also towards God Almighty.

## 2. Character Building of Santri

a. Discipline: Discipline is an important part of life in Islamic boarding schools. By being given tasks and prohibitions, as well as punishments for violations, students are educated to be better. This discipline is an attitude of respect, appreciation, submission, and submission to applicable regulations, both written and unwritten, and if the obligations and authorities delegated are violated, sanctions cannot be avoided (Siswanto, 2001).

b. Qona'ah and simple: A santri usually lives a simple, modest, and sufficient life, sometimes even lacking (Hamka, 2015). Santri become qona'ah and simple naturally and habitually, because of eating what is available and with the same portion as others, limited clothing, a non-luxurious resting place, and minimal facilities.

c. Responsible, which is actually taught in Islamic boarding schools. All students are taught to avoid their parents and must be smart in dividing time, money, cleaning and tidying clothes, and other things. Thomas Lickona (2012) places responsibility as part of two main values, namely respect and responsibility. Furthermore, according to Lickona, responsibility is a form of implementation of respect, so that when we appreciate or respect someone, it means we feel a value or measure of our sense of responsibility to respect their welfare.

d. Learning in Islamic boarding schools that have noble character depends on the values of listening, obeying, being civilized, and being ethical with others, as well as respecting and appreciating their teachers, and teaching students to respect and appreciate those who are older, put others first, and respect those who are younger. This can produce attitudes and principles that can be applied in everyday life. Humans will be perfect if they have commendable morals and avoid all reprehensible morals (Mansur, 2009).

e. Honesty: Honesty is implemented in Islamic boarding schools so that students can learn to be honest wherever they are. According to Ibn Manzur, the word *al-shidq* has several meanings, namely; who is perfectly right, who has many truths, who justifies or proves his words with his actions, and who is good forever (Hasiah, 2014).

Tahfidz Al-Quran is different because in addition to having to be read, it must also be memorized and put into one's heart as a measure of their faith. This is the characteristic of those who are given knowledge. If you only read it, you will not find the truth in it. To actively participate in the struggle of the believers, we must read, memorize, and study the Quran. To facilitate application in their daily lives.

If we listen to the recitation of the verses of the Quran, we will experience a great philosophical change, although sometimes we do not understand the meaning in Indonesian. Basically, memorizing the Quran means absorbing the broad meaning rather than just reading and memorizing the verses. This can help reduce depression, sadness, mental health, and fight various diseases.

Researchers found that the role of memorizing the Al-Quran forms the character of students to be content, honest, polite, patient, and orderly.

## **Obstacles Faced When Implementing the Al-Qur'an Memorization Learning Strategy in Forming the Character of Students at the Al-Jihad Islamic Boarding School in Surabaya**

The interview process conducted by the researcher with Ustadzah Nur Sofiyah, as a tahfidz musyriifah from the Al-Jihad Islamic Boarding School in Surabaya, showed several challenges encountered when realizing the Al-Quran tahfidz program for the formation of the character of students, including:

### a. Environmental Influence

The social environment has a significant influence on the quality of student learning. Interactions between students and teachers, classmates, and parents can affect their motivation and interest in learning. Teachers who are able to create a positive and supportive environment, as well as classmates who support and work together, will have a positive impact on the quality of student learning. In addition, the role of parents in supporting and motivating their children is also very important in improving the quality of student learning (Siti, 2024).

The development of commendable attitudes of students in the process is influenced by the scope of their previous areas. If students previously lived in a commendable environment, then the environment has an influence on the growth of the politeness of the students' character, and conversely, a bad environment will also have a bad impact on the growth of the students' character. This prevents mentors and musyriks from building the character of students when implementing the Al-Quran memorization program.

In forming the character of students in accordance with the Qur'an, a good and healthy environment is needed, both from friends, teachers and parents.

#### b. Lack of Attention from Family

Parents can influence their child's motivation and interest in learning. Erikson said that a person's life stage is formed by various influences and social interactions that he receives, making him a physically and psychologically mature human being (Erik, 2010). Parents are the closest people to children who have a big role and responsibility for their development and growth (Lasota, 2015).

In reality, if parents do not know much about religion. Working makes them even busier, so students do not get much attention from both parents. This can give students more freedom to act, to break the rules outside the supervision of parents, and have an impact on the learning process of students. Therefore, it will be more challenging to educate and advise children when they are in the Islamic boarding school to be fostered. And this contributes to the development of the character of students.

The presence of parents for children is a special encouragement in living their days, whether in studying, college, or boarding and memorizing the Qur'an. Therefore, children who do not get support from family and parents will have an impact on the child's character if there is no one to educate, direct and remind.

#### c. Over Social Media

Excessive use of social media can cause a decrease in the absorption of educational knowledge for students or students (Kokoc, M., et al., 2021). Because social media can distract students from assignments and add excess burden to the brain (Zou, X, et al., 2021).

Nowadays, many people cannot possibly not use social media in their lives. Because even santri cannot possibly not use social media. Having a cellphone and social media that can be used so freely when returning home for a long vacation or even before starting to study at a boarding school, This will be one of the obstacles to building character. In real life, getting used to the absence of smartphones and social media will be a challenge for students living in boarding schools.

Social media is a support for the lives of students who are studying to complete their assignments, but there is also a need for limits in operating it so as not to hinder the brain of students from receiving the knowledge that has been studied. And also so as not to be lazy in memorizing the Qur'an.

#### d. Low Motivation

According to Ranupandojo and Suad (1998) in general, the motivation given can be divided into two, namely negative motivation and positive motivation. Positive Motivation is the process of trying to influence others to do something we want by giving the possibility of getting a "prize". Negative Motivation is the process of trying to influence others to do something we want, but the basic technique used is through the power of fear.

Providing motivation to students to always improve their learning achievements, as a place to ask questions and complain about things that are children's problems, providing clear direction for the future of students are things that should be done.

It is impossible for the instructor to achieve the goal of character formation of students towards the existence of the Al-Quran memorization program if there is no motivation for students to have better personalities and behave commendably. Therefore, it is important for students to receive motivation as a supplier of character formation. Be it in the form of historical stories or examples that are directly exemplified by their educators in practicing character education.

#### 4. CONCLUSION

This study shows that the method of memorizing the Quran at the Al-Jihad Islamic Boarding School in Surabaya and how this program affects the character of students has been implemented in accordance with four stages of planning. First, the program is established, which means it already exists. Then, indicators of success are determined, such as someone must memorize 30 juz of the Quran. Finally, Ustadzah Nur Sofiyah was appointed as the program implementer. Fourth, there is a plan and method for ziyadah and murojaah activities to be carried out from Monday to Friday every day.

Al-Jihad Islamic Boarding School Surabaya develops the character of its students through the Al-Quran memorization program. The program aims to shape the character of students who are content, honest, polite, patient, and orderly. Obstacles encountered in realizing the Al-Quran memorization method and its effects on the character of students include an unpleasant scope, then minimal knowledge and affection from parents, then the impact of social media, and low determination towards the students themselves.

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