



The Processes of Memorizing the Qur'an Program as An Optimization of Islamic Religious Education Learning in Shaping the Noble Morals of Students

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Abstract: The purpose of this study is to analyze and describe: the paradigm, objectives, programs, processes, evaluations, supporting and inhibiting factors, and the impact of memorizing (*tahfizh*) the Qur'an tahfizh program as an optimization of Islamic Religious Education learning in shaping the noble character of students at SMP IT Qordova and SMP Al Amanah Bandung Regency. This research is qualitative research using phenomenological and ethnographic methods. Data collection techniques are carried out through interviews, observations, and literature. Data analysis is carried out by sorting out the data obtained and then collecting it for analysis and conclusions. The results of this study show that the process of the *tahfizh* Al-Qur'an program as an optimization of Islamic religious education learning in shaping the noble character of students in the two schools begins by strengthening the motivation and responsibility of students to learn by memorizing the Qur'an and is realized through the stages of planning, learning, using media, methods and learning administration. These findings highlight the Al-Quran *tahfizh* program as optimizing Islamic religious education learning in forming students' noble morals.

Keywords: emotional experience; moral behavior; noble morals; positive reinforcement; religious text.

1. Introduction

Religious texts significantly influence human behavior through several mechanisms, including positive reinforcement. Many religions enforce moral behavior through positive reinforcement, such as the concept of heaven or paradise in Christianity and Islam, which encourages good behavior and moral actions (Henley, 2017). Also, they could reinforce fear of punishment. The concept of hell or other forms of punishment in various religions serves as a negative reinforcement, encouraging individuals to act morally and ethically (Francis, 2016). Besides, religious narratives delve into emotional experiences, motivations, and behavioral patterns, providing frameworks for understanding human psychology and spiritual transformation (Pargament et al., 2017).

In Islam, the Qur'an affects human behavior by providing moral guidance, influencing emotions and psychology, shaping social and cultural norms, and priming individuals to act morally (Alawneh, 1998; Tamin, 2016). These effects are multifaceted and can vary across different religions and cultural contexts. Hence, memorizing the Qur'an is a significant component of Islamic religious education that plays a crucial role in shaping the noble morals of students. Quran-based education has a positive influence on the spiritual and emotional development of children, helping them develop noble virtues and steadfastness (Wening & Hasanah, 2020).

The purpose of Indonesia's national education, as stated in Law of the Republic of Indonesia Number 20 of 2003 Chapter II Article 3 concerning the National Education System, is to develop the potential of students to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, able to be creative, independent and become democratic and responsible citizens (Jakarta, 2006). However, the phenomenon that occurs that the national education goals have not been achieved optimally is characterized by the fact that there are still many students who behave badly, even to the point of cases that lead them to legal channels such as acts of violence, brawls, bullying and so on. This is a problem in the world of education, especially in forming noble morals. In fact, the above UUSPN expressly emphasizes the importance of noble moral education (*akhlak karimah*) which begins with the idiom of faith and piety to God Almighty. The inclusion of religious elements in the ideals of National Education reflects that education in Indonesia is not secular, in the sense that religion is placed as the basis for the development of students' noble morals in schools (Mulyana, 2013).

The results of current education show that it is still not satisfactory to all parties, this is proven that there are still many morals of *mazmumah* (reprehensible) and experiencing moral crises, such as corrupt practices, collusion and nepotism that are increasingly rampant in government institutions, free sex behavior among the younger generation, drug abuse, the rise of anarchism, plus brawls between students in various regions. Based on KPAI data as of August 31, 2020, data on juvenile delinquency that occurred in Indonesia, including: Data on child delinquency involved in fights in 61 cases, children's victims of fights in 32 cases, children's victims of violence at school in 6 cases, children of bullies in 6 cases, data on children issued due to pregnancy (DO) in 78 cases, drug data in 46 cases, data on pornography cases of 526 children, data on children facing the law in 704 (Revalina et al., 2023). Meanwhile, based on data from the National Commission for Child Protection, the number of student brawls in 2021 was 339 cases and claimed the lives of 82 people; until September 2021, there were 86 brawls between students, with 26 deaths. Likewise, in 2021 West Java became the province with the most cases of student fights in 37 villages from 8 provinces. Followed by North Sumatra and Maluku with 15 villages/sub-districts, each experiencing similar cases (Rizaty, 2021). Student fights can be caused by many factors, ranging from unstable adolescent emotions, unharmoniously family conditions, economic and socio-cultural problems, or the school environment and teachers who are less able to direct students to do positive activities.

The above phenomenon has clearly received sharp criticism, especially of the education system and learning patterns that have been implemented so far. Currently, Indonesia's education system is considered to be more concerned with knowledge and ignores the realm of emotions and social ethics. In addition, education kills creativity and innovation. An educational approach that is not based on a solid pedagogical approach to inculcate noble moral values in children will plunge them into immoral behavior (Fiddini, 2007). According to Zakiyah Daradjat (Daradjat, 2017), moral behavioral deterioration is caused by a lack of religious spirit embedded in a person and the failure to carry out religious education as it should be in the family, school and community. Meanwhile, currently, the duties and responsibilities of religious education, families and communities tend to entrust some of their responsibilities to school educational institutions, especially Islamic Religious Education (PAI) teachers. In fact, religious education is very important and plays a role in life because religious education has an impact on the moral development of students.

The Qur'an is a guide for life throughout the ages, so the Qur'an must be introduced and taught from an early age to children. Teaching the Qur'an starts with introducing the letters, reading, memorizing and understanding the content of the Qur'an. Teaching children to memorize the Qur'an is an important and noble thing, but it is also not easy to make children happy to memorize the Qur'an. Becoming a memorizer of the Qur'an is a dream for every Muslim, various ways have been carried out both in formal and non-formal education paths. In

Indonesia, the development of the *tahfizh* al-Qur'an program has begun to be widely carried out in various educational institutions, both in general education and in Islamic education. In some public schools, especially private schools, many have developed *tahfizh* programs in various ways and methods. Allah takes care of the Qur'an by making it easier for Muslims to memorize it.

Those who interact with the Qur'an will be very noble, both on the human side and on the side of Allah in this world and in the hereafter. The Sahih hadith that states that the best human beings are those who interact with the Qur'an in the form of learning and teaching, is the Prophet's honor for lovers of the Qur'an (Aziz & Rauf, 2015). People who memorize the Qur'an are actually not just memorizing words, but they are memorizing something that gives life to the soul and the mind as well as their body. The Qur'an is a *ghidha ruhi* (nourishment of the soul) that is needed by our spirituality, just as the body needs food as well as spirituality needs intake with the words of Allah.

Memorizing the Qur'an is not like memorizing qasida, verses, stories or songs, when memorizing the Qur'an, there will be a change in one's view of something around. Habits and behaviors will also follow what is memorized. Aisyah *r.a* was once asked about the morals of the Prophet PBUH. She also said: "His (Prophet's) morals are the Qur'an" (Herry, 2012).

To sharpen the reasoning of the human mind, humans cannot be separated from trying to seek knowledge in any form, because by pursuing knowledge, they can expand their knowledge horizons. Along with the development of the times, the abundance of promiscuity, the many influences from any direction, seeking knowledge without any underlying must feel less embedded in the heart, so it is necessary to have a basis that can be used as a handle in daily life. The Qur'an guides Muslims to implement integrative and comprehensive education. Education that combines intellectual, emotional, and spiritual dimensions (Said Agil Husin Al Munawar, Al-Qur'an Membangun Tradisi Ketakwaan Sejati (Jakarta: Ciputat Pers, 2002). Namely education that is continuous between one education and another, and its content is comprehensive covering everything, which combines intellectual, emotional, and spiritual dimensions into one in a person, not only knowledge but also morals and manners as stated in the Qur'an.

Learning the Qur'an which starts early will be easier because childhood is a time that has the privilege of purity and the power of memory to memorize, therefore it should be used to memorize and master the Qur'an. The *tahfizh* program of the Qur'an, which is the process of learning the Qur'an by introducing *hijaiyah* letters and also memorizing the verses of the Qur'an. Currently, there are many educational institutions that have begun to develop to equip them from an early age, namely with schools that have excellent programs, one of which is *tahfizh* al-Qur'an.

Each educational institution has its own efforts in shaping and developing the noble morals of students. As well as Qordova IT Junior High School, Rancaekek District, Bandung Regency and Al-Amanah Junior High School, Cileunyi District, Bandung Regency. The two schools are consistent with moral development through the *tahfizh* Al-Qur'an program, so that it is a special attraction for the community to send their sons and daughters to the two junior high schools.

One of the ways carried out by schools to instill noble morals in students is through the *tahfizh* Al-Qur'an Program in the form of habituation, learning, exemplary and creating a supportive environment in the development of students' morals. The creation of the environment can be carried out in school institutions with various activities both in the classroom or out-of-class learning, as well as the creation of a school environment with religious culture managed by the school.

Based on the initial observations of researchers in the two junior high schools above, the implementation of the Qur'an *tahfizh* program held is different from other schools. Like SMP IT Qordova is one of the Islamic schools that conducts moral development through the *tahfizh* al-Qur'an program as an effort to develop PAI in the aspect of the Qur'an. The *tahfizh* Al-Qur'an

program at SMP IT Qordova in some ways is different from the *tahfizh* program in other schools, one of the most interesting is the regular program of the 3 juz package and the 30 juz package *takhasus* program, so that the birth of the *hafidz* and *hafidzoh* of 30 juz of the Qur'an and at least 1.5 juz of *tasmi*, and gives birth to students who are not only good at memorizing the Qur'an, He only reads and writes, but his attitude and daily manners are also very polite to his friends, teachers and parents at home, as well as to the surrounding environment. This is also evidenced by the results of IASP 2020 accreditation in point 1 concerning discipline culture which includes discipline in attendance, dress and compliance with the rules has a value of 4 (very good), in point 2 related to religious culture (religious) also has a value of 4 (very good), in point 3 related to resilient culture, hard work and responsibility also has a value of 4 (very good), Likewise, in point 4 related to freedom from bullying, schools have shown that they are free from bullying with a value weight of 4 (very good). In addition, other achievements are also seen in the field of PAI, including: in 2017 became 1st place in LCC at the West Java level PAI stage so that he had the opportunity to participate in the PAI stage at the National level, in 2019 1st place in the West Java level *Pildacil*, 2nd place in women's calligraphy at the Bandung Regency level.

As for the Al-Amanah Junior High School, which is used as a research locus in addition to the schools above, they also have a moral development program through the Qur'an *tahfizh* program as one of the PAI developments in the Qur'an aspect. This program is one of the main attractions in the school so that many people want to send their children to school, because many of the students are not only *tahfizh* Al-Qur'an, but have abilities in the field of general science and religion and their moral behavior is very polite and respectful both to teachers and also to their parents. This is also evidenced by the results of IASP 2020 accreditation in point 1 concerning discipline culture which includes discipline in attendance, dress and compliance with the rules has a value of 4 (very good), in point 2 related to religious culture (religious) also has a value of 4 (very good), in point 3 related to resilient culture, hard work and responsibility also has a value of 4 (very good), Likewise, in point 4 related to freedom from bullying, schools have *shown* that they are free from bullying with a value weight of 4 (very good). This al-Qur'anic *tahfizh* program is not only for students but for educators, so that being a teacher is not only in charge of teaching but also in charge of learning.

The importance of moral development from an early age through the *tahfizh* al-Qur'an program is expected to be a concern for every educational institution, parents and teachers. The age of children is the golden age for learning the Qur'an. Children have a huge prospect and opportunity to memorize because they have excellent memory. Likewise, in forming the habit of memorizing the Qur'an in children, there needs to be a program that synergizes between schools and parents.

2. Methods

The approach used in this study uses a qualitative approach to analyze and describe the Process of the *tahfizh* Al-Qur'an Program as an Optimization of Islamic Religious Education Learning in Forming Noble Morals of Students at SMP IT Qordova and SMP Al Amanah Regency Bandung. The qualitative approach is based on the philosophy of positivism, which is used to research the natural state of objects. Using a variety of methods, which involve complex thinking both inductively and deductively, presents a complete and comprehensive picture (John W.Creswell tt. Ahmad Lintang Lazuardi, 2015).

The methods used in this study are the phenomenological method and the ethnographic method, the phenomenological method is used to describe the general meaning of a number of individuals to various life experiences related to concepts or phenomena, the goal is to reduce individual experiences to phenomena that occur about the typical nature of something, the phenomenological method is used to reveal things experienced by students at Qordova IT Junior High School and Al-Amanah Junior High School related to the process of forming noble morals

through the *tahfizh* program. This method describes phenomena that exist without manipulation or change, but describes a condition as it is. On this basis, this study seeks to describe qualitative data related to the learning of Islamic religious education through the Qur'anic *tahfizh* program in shaping the noble character of students at SMPIT Qordova and SMP Al-Amanah Bandung.

The type of data in this study is qualitative data in the form of words and actions. The data sources in this study include primary data and secondary data. Data collection techniques in qualitative research are carried out by means of observation, interviews, and documentation. The data analysis model in this study uses an interactive data model according to Miles and Huberman, that is, in qualitative research, it is possible to analyze data when the researcher is in the field or after returning from the new field to be analyzed. In this study, data analysis has been carried out in conjunction with the data collection process. In the research, this analysis process is carried out through three stages, as follows: Data reduction, data presentation, and drawing conclusions or verification.

3. Result and Discussion

Based on the results of interviews with Al-Qur'an teachers, it is stated that the PAI learning process through *tahfizh* Al-Qur'an which is carried out at SMPIT Qordova, is a step carried out in learning routine activities, this is a strategy to facilitate the process of memorizing students so that the target to be achieved is right on target according to the predetermined time, namely students can complete the memorization of the Qur'an within 3 years with the number of memorizations A total of 3 *juz*, namely *juz* 30 in grade 7, *juz* 29 in grade 8 and *juz* 28 in grade 9, so that as long as students are effective in learning at SMP IT Qordova, students have memorized at least 3 *juz* of the Qur'an. As for students who have more memorization, the memorization target is adjusted to the students' excess in memorizing the Qur'an so that their memorization target is more than 3 *juz*. In addition to memorization, they will also be carried out *muroja'ah* and also the Qur'anic memorization *munaqasah* exam.

In the process of learning *tahfizh* Al-Qur'an through PAI learning, in this case, the researcher interviewed students to ask how they followed the learning process of the Qur'an, in this case, Shaquilla Zahrani said:

I participated in the *tahfizh* Al-Qur'an learning activity seriously and happily, because learning is not monotonous but fun to follow, the learning process is carried out in groups in learning, often the *tahfizh* teacher gives quizzes/games to compose verses, continue the verses, and sometimes interpret the verses to make learning more fun. In addition, in every meeting, teachers always remind and motivate their students to have good morals, in the form of our morals to teachers at school, friends, as well as parents and siblings at home and in the surrounding environment. He also said that he is diligent in reading, memorizing and *muroja'ah* the Qur'an every day, so that he does not forget to memorize, prays on time, and follows MABIT held by the school. This spirit also had an impact on Sauquilla's memorization which had reached 30 *Juz* in grade VII (Interview with Shaquilla Zahrani, student of IT Qordova Middle School, Bandung, November 08, 2022).

In addition to Sauquilla, the researcher also interviewed Khaylla, he said:

I participated in the learning process of the Qur'an very enthusiastically because of the fun learning process, the teacher of the Qur'an in teaching the Qur'an is not monotonous but varied in the learning process interspersed with quizzes, there are messages conveyed to us, learning is also not tense so we are comfortable and engrossed in learning the Qur'an, I am also serious in memorizing, because the memorization has been more than 3 *Juz* of the Qur'an. In the learning process, teachers always provide motivation and also provide games so that the learning process is very fun and fun. when I can take part in fun learning, it can shape my personality to be even better and also apply what I get from studying the Qur'an so that it

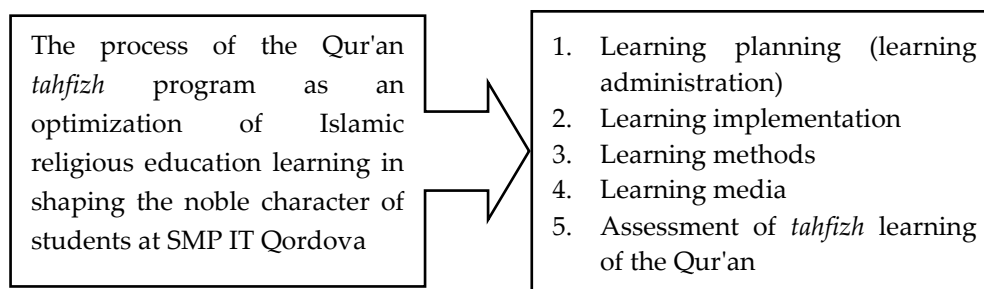
forms noble morals in me, especially I feel more disciplined in managing time, more responsible for the tasks that must be done, and also feel more independent and confident (Interview with Khaylla, student of IT Qordova Middle School, Bandung, November 08, 2022).

In line with Khaylla's opinion, Salwa said in following the process of learning *tahfizh* Al-Qur'an:

I follow it seriously and always follow it happily, when I follow the *tahfizh* learning of the Qur'an, there is something different in my feelings, my heart feels calm and feels close to Allah, in learning the teacher starts by providing motivations related to our daily behavior, teaching the Qur'an which is fun, if there is a difficulty, always help the teacher with patience, so that when I take part in the learning it is very fun, not tense so the lessons are easy to understand, there is a translation of the Qur'an as well so that I understand the content of the Qur'an and slowly I try to apply it in my daily life. For me, the process of learning the Qur'an is very beneficial for the formation of my morals in daily life, after participating in the *tahfizh* study I become more diligent in prayer, diligent in reading and memorizing the Qur'an every day, more disciplined, more resilient in facing problems, as well as relationships with family, especially with parents, become better (Interview with Salwa, student of IT Qordova Middle School, Bandung: November 08, 2022).

Figure 1

The process of the Qur'an *tahfizh* program as an optimization of Islamic religious education learning in shaping the noble character of students at SMP IT Qordova



Based on the results of interviews with students at Al Amanah Junior High School, Keiko Azuka Zein said:

In following the process of learning *tahfizh* Al-Qur'an I am happy because the learning is easy to follow, so I feel that I have increased my insight regarding how to read the Qur'an with the correct tajwid, used to reading and memorizing the Qur'an because I have to deposit *One Day One Verse* because I have to deposit after the dawn prayer so I am diligent in waking up at dawn, I can manage more time to do some positive activities, I feel that there is something wrong if I can't increase my memorization, I also feel more independent and feel that my heart is calmer (Interview with Keiko Azuka, Student of Al Amanah Middle School, Bandung, November 10, 2022).

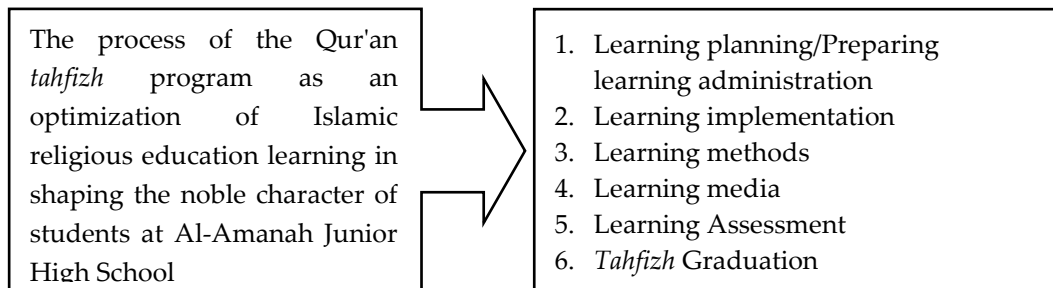
In addition to Keiko, the researcher also interviewed a student named Ardelia, she said: "I am very enthusiastic to take part in the *tahfizh* learning of the Qur'an because I want to become a memorizer of the Qur'an. In addition, learning the Qur'an for me is very fun because the learning is swung so that it is easy for me to apply it to my Qur'an reading, I also feel more responsible for the tasks that must be done" (Interview with Ardelia, Student of Al Amanah Middle School, Bandung, November 10, 2022).

In addition to students, interviews were also conducted with Al-Qur'an teachers that the learning process of the Qur'an at Al-Amanah Junior High School was carried out in a classically taught

classroom by 2 teachers. In the implementation of learning, Al-Qur'an teachers divide tasks where 1 teacher provides Qur'an learning materials and the other assists students who are not able to read the Qur'an properly and correctly.

Figure 2

The process of the Qur'an *tahfizh* program as an optimization of Islamic religious education learning in shaping the noble character of students at Al Amanah Junior High School



According to Majid (Majid, 2014), the implementation of learning is a teaching and learning process as a core element of learning activities which in its implementation are adjusted to the signs that have been prepared in the previous plan. Meanwhile, according to Bahri and Aswan Zain, the implementation of learning is an activity with educational value, the value of education colors the interaction that occurs between teachers and students. Interactions that have educational value because the implementation of learning is directed to achieve certain goals that have been formulated before the implementation of learning begins (Djamarah et al., 2010). Learning is a process of interaction between students and educators and learning resources in a learning environment (UUSPN Number 20 of 2003 Chapter I article 1).

From the description above, it can be understood that learning is the process of creating and managing an environment so that students learn to develop creativity that can improve students' thinking skills, and can improve the ability to construct new knowledge as an effort to increase good mastery of subject matter.

Religious Education is one of the subjects in schools from elementary, junior high, high school/vocational school to higher education. This subject is presented in accordance with the religion and beliefs embraced by students. For students who are Muslims, this map becomes Islamic Religious Education and Ethics. At the junior high school level, this Religious Education map is presented in a duration of 3 hours of lessons per week (K-13) and 2 hours of lessons per week (K-Merdeka) with the addition of the Pancasila Student Profile Project Strengthening Program which is carried out in collaboration with other maps determined by the school.

3.1 The process of implementing the Qur'anic *tahfizh* program at SMPIT Qordova

The process of implementing Qur'an *tahfizh* learning was held at SMP IT Qordova Rancaekek, Bandung Regency. The learning of *tahfizh* Al-Qur'an begins by grouping students, where previously a placement test was carried out, this is the initial stage before students learn *tahfizh* through the *ummi* method for mapping will be placed at which level, with indicators; *Ummi 1*, *Ummi 2*, *Ummi 3* and *Ghorib*.

After the placement test, students will be grouped according to the mapping, a maximum of 12-13 people are held by 1 teacher. This is done to make the learning process easier for students. If students who have memorized a lot in elementary school have memorized juz 30, then this child will be given a different learning method, of course, from children who have not memorized at all while in elementary school. In this case, the Qur'an teacher will group them according to the ability of the child which is divided into 4 categories, namely:

Group A: Children are proficient in reading the Qur'an, have passed the Qur'an learning process with the *umi* method and have had a lot of memorizations. Group B: Children are familiar with learning the Qur'an with the *umi* method but are not yet proficient in reading the Qur'an and already have memorization. Group C: Children are familiar with learning the Qur'an with the *umi* method but have not yet graduated in learning, so that children will continue the process of learning the Qur'an and the process of increasing the memorization of the Qur'an. Group D: children have never learned the Qur'an using the *umi* method and do not have memorized the Qur'an.

Qur'an *tahfizh* learning is carried out every day, namely Monday to Friday. With the learning process of the group system in 1 group, there are 12-13 students. The learning process is carried out in the classroom, some around the classroom, and some in the mosque. As for the implementation of learning, teachers carry out several stages of learning implementation, namely (a) initial activities; (b) core activities and (c) final activities.

The process of optimizing PAI learning through the Qur'an *tahfizh* program at SMPIT Qordova has several learning steps, including: 1) Teachers make learning plans in the form of learning administration preparations, namely: a) *Prota*, b) *Promes*, c) Syllabus, d) RPP. In the initial stage, before carrying out learning activities, it is necessary to prepare activities and schedules of learning activities to be carried out. By compiling and determining the activity schedule, of course, the implementation of the Qur'anic *tahfizh* program that will be carried out will be clearer and more directed. In this case, it is also carried out at Qordova IT Junior High School, namely by compiling *Promes*, *Protap*, Syllabus and RPP.

3.2 Implementation of the Qur'an Tahfizh Learning Process

Qur'an *tahfizh* learning at SMPIT Qordova is carried out in the form of groups. One group consists of 12 to 13 students. As for the learning process, the results of the researcher's observations are:

a. Unveiling

Students get a schedule to meet with the Qur'an teacher. When starting learning, the Qur'an teacher will direct the students to make a circle, form a group leader to lead the prayer before learning, relaxation or give motivational words by the Qur'an teacher by asking how you are doing, asking about prayer and others.

b. Memorization of Short Surahs

After the opening of the lesson, the Qur'an teacher will repeat (*Muraja'ah*) the memorization of short surahs according to the target of the students. In this process, students memorize or memorize *muroja'ah* together according to the targeted surah; for example, students have memorized surah *al-Nas* to *al-infithar*, and then students memorize together from surah *an-Nas* to *al-infithar*.

c. Ummi Book Classification

Perception, the Qur'an teacher will repeat the material that has been taught before to relate to the material that will be taught at that time. Planting concepts, explaining the material/subject matter to be taught. Comprehension and understanding of concepts by training students to read examples written under the subject.

d. Read Listen/Read Read Pure

Skills/exercises, facilitating students' reading by repeating.

e. Evaluation

Al-Qur'an teachers observe and provide assessments through achievement books on the ability and quality of students' reading one by one.

f. Memorization Deposit

After learning the Qur'an with the UMMI method, students deposit the memorization that they have memorized. As in the subject matter of learning for grade 8 students in even semesters, at the first meeting, students deposit the memorization of surah *al-Infithar* verses 1-2.

g. Closing

Conditioning students to stay orderly then read the closing prayer of learning and ended with a closing greeting by the Qur'an teacher.

3.3 Qur'an Learning Methods

The learning method used at SMPIT Qordova is the *Ummi* method, which is one of the methods of reading the Qur'an that directly includes and practices the reading of *tartil* in accordance with the rules of tajwid. The purpose of using the UMMI method at SMPIT Qordova Rancaekek, Bandung Regency, is to meet the needs of students in learning the Qur'an, which is easy to apply, by providing a guarantee that every student when they graduate from learning the Qur'an with the *UMMI method* they are sure to be able to read the Qur'an well and *tartil* according to the rules of tajwid. In addition to how to read the Qur'an with *tartil*, what distinguishes the Ummi method from other methods is that it has a tajwid and Gharib book that is separate from the volume book. The *UMMI* method in optimizing learning uses the following methods: (a) *Talqin*, which is a way of doing memorization work done by a teacher by reading a verse and then imitating it by the student repeatedly until it sticks in his heart (b) *Talqqi*, which is the presentation of the student's memorization to the teacher

The *tahfizh* method of the Qur'an with the UMMI method developed at SMPIT Qordova is carried out with the *sima* method, *tallaqi*, where the teacher will listen to students who deposit memorization and also *talqin* where the teacher will guide them to say verse by verse by repeating. This method of learning the Qur'an is in line with the method in the formation of morals as well. Namely, there must be continuous repetition, as recommended by Ibn Maskawih in his moral education.

3.4 Learning media

Learning media is a tool or material used by teachers to deliver learning materials to students so that the learning process is more effective and efficient in achieving the learning goals set by the teacher. In optimizing the learning process of PAI through the Qur'an tahfizh program at SMPIT Qordova Rancaekek Bandung, the learning media used are: (a) adult *ummi* book (b) *gharib ummi* book (c) *tajweed ummi* book (c) *mushaf al-qur'an ummi* (d) evaluation book. The learning media above refers to the books issued by the central UMMI team. This is intended so that learning is easy to apply and achieve the targeted results.

3.5 Assessment of the Qur'an and tahfizh

From the results of good research conducted through interviews, observations and documentation, that the pattern of implementation of the Qur'an *tahfizh* program at SMPIT Qordova in the formation of students' morals is carried out by:

a. Habituation

The Qur'an *tahfizh activity* at SMPIT Qordova is not only a temporal activity, but an activity designed to become a habit for all SMPIT Qordova school residents. Starting from a compulsion to carry out the rules then becomes a habit and, in the end, it is expected to become awareness because it is basic human nature to make a habit must begin with a sense of compulsion which is a form of adaptation at the beginning and in SMPIT Qordova this is poured in the Qur'an *tahfizh* program. Where these habits will foster good morals.

b. Benchmarking

Tahfizh Qur'an activities in shaping students' morals will be effective and useful if the principle of *Uswatun Hasanah* (good example) from education practitioners such as school principals, teachers, education personnel, security guards, school guards, students, school committees and parents and this exemplary process will facilitate the implementation of the program, in other words, there is harmony between all levels of the school community without an exemplary process. Good, then this will be difficult to build a good culture.

c. Learning

Tahfizh Al-Qur'an activities at SMPIT Qordova are not only carried out through habituation and exemplification activities but also through learning activities that are programmed in intracurricular

activities included in the curriculum structure set by the school with the name of the Qur'an subject. Al-Qur'an subjects are allocated 2 hours of lessons per day so that in a week, there are 10 hours of lessons. Especially for the subject of the Qur'an, an Al-Qur'an Team was formed consisting of Coordinators and members of the Al-Qur'an Team; they have the task both administratively and, in the implementation, and intensive evaluation in monitoring the development of students' ability to read, understand, and memorize the Qur'an as well as no less important in monitoring and guiding the development of their morals.

3.6 The Process of Implementing the *Tahfiz* Al-Qur'an Program at Al Amanah Junior High School

Al-Amanah Junior High School is one of the Educational Institutions that teaches the Al-Qur'an *tahfiz* program in the classroom, Al-Amanah Junior High School has made Al-Qur'an *tahfiz* a staple subject and has been included in the curriculum. where this is what distinguishes between schools under the auspices of Ministry of National Education (MONE) and other MONE schools that do not implement the *tahfiz* program, they combine *tahsin* learning with *tahfiz* because the two are interrelated so that students can not only memorize, they can memorize according to the right *tajweed* science and the appropriate letter *makharijul*. Therefore, the process of optimizing Qur'an *tahfiz* learning is carried out by:

1. Making learning planning/learning administration

In the preparation of activities and schedules for the Qur'an *tahfiz* program at Al-Amanah Junior High School, it has been contained in PROTA and PROMES prepared by the Al-Qur'an teacher team of Al-Amanah Junior High School, besides the *tahfiz* program schedule is also on the syllabus as well. So that the program is carried out in accordance with the schedule and activities that have been arranged.

2. The process of optimizing Qur'anic *tahfiz* learning

The process of learning *tahfiz* Al-Qur'an at Al-Amanah Junior High School is carried out once a week. However, even though classical learning is only carried out once a week, the learning that students do every day is in the form of the One Day One Ayat (ODOA) program, which is to deposit memorization to their respective Qur'an guidance teachers through *Voice notes* which are carried out every day after dawn *prayers*. The process of optimizing the learning of *tahfiz* Al-Qur'an at Al-Amanah Junior High School, which is carried out in the classroom:

a) Unveiling

Teachers open learning in the classroom by saying greetings and then attending to students and providing motivations related to students' morals, stories in the Qur'an, the spirit of learning the Qur'an and other materials. After that, the learning activity continued with the recitation of the Qur'an together in accordance with the learning materials that had been determined and the translation was also read and then briefly discussed what was in the translation.

b) Repetition of material

Before starting learning in the observation of the research on learning the Qur'an at Al-Amanah Junior High School, the material was repeated from the material that had been taught in the previous lesson. In this case, the aim is for students to be able to recall what material they have received so that they are reminded again when new material will be added. In this case, according to the researcher, it is very good because students may forget what they have received in the previous weeks, therefore the repetition of this material is very good for teachers of the Qur'an because if they continue the material without any *control* over the previous materials, then students may forget the previous Qur'an learning materials, according to researchers, this is very good to do.

c) Subject matter

After the teacher repeated a little bit of last week's material, the Qur'an teacher continued with the new material. For example, in this week's syllabus, the addition of the material is the third move of the *tasdid sign*. In this case, the teacher gave a little prologue to discuss the third move, then continued by giving examples of verses in the Qur'an related to this third move. In the observation of the researcher when looking at the learning process of the Qur'an at Al-Amanah Cinunuk Junior High School, Bandung, the Qur'an teacher in providing the material is very fun and more directly applied to pronunciation practices by providing examples according to the discussion and in accordance with the surah read at the beginning of learning. After the teacher

discusses the material and then practices with examples, the teacher then tells the students to look for examples of words from the Qur'an that are in accordance with the material at the time of learning, then the students are told to read it.

d) Assignment

After completing the main material, in this case, students will be given a written task, namely to look for words in the Qur'an related to learning materials and then collect them. This assignment aims to measure the ability of students to be successful in understanding the learning material this time, if there are still many students who do not understand, the teacher will repeat the learning material and will provide many examples. If the student's understanding is already 85% on the material, the learning will continue on the next material, the material is completed, and the assignment of student will deposit the memorization of the Qur'an to the Qur'an teacher who is guided by 2 teachers in the class.

e) Closing

The conclusion of learning the Qur'an is an evaluation to find out the level of memorization of students for the verses and letters that have been memorized. The assessment is given entirely to the teacher of the Qur'an. The thing that is assessed is the fluency, tajwid, and *makhrijul* (the exit point) of the letters in the memorization deposit process. Meanwhile, there is also a written assessment, namely looking for sentences in the verses of the Qur'an according to the material studied at that time.

3.7 Learning Methods

The learning method used at Al-Amanah Junior High School is the MAQDIS method, specifically developing the teaching of the Qur'an, both in terms of how to read it through the teaching of the Tahsin method, how to memorize it, through the *Tahfiz* method, as well as understanding and interpreting it; through the Thematic Tafsir Al-Qur'an program. A more prominent feature of the *Maqdis* Method is that teaching reading has a unique and fun technique to make it easier to read the Qur'an, such as one move, which is when meeting two-digit punctuation signs with the word "*Diaayun aajah*". In addition, in the practice of learning through the typical rhythmic approach of the *Maqdis* method. Songs and rhythms such as *bayati*, *saba* and so on are also taught, but with everyday sentences to make it easier for student participants to remember *Qira'ah* songs and tones. Everything is done with an easy teaching system, and the results can be tested.

The *Maqdis* method prioritizes *talaqi* with the practice of pronouncing *makhrijul* letters and the laws of reading. The compiler of *tajweed* science in terms of practice is the Prophet PBUH, whose reading he received from the angel Gabriel received from Allah, while in terms of theory, the first person who compiled the science of tajweed, there are differences of opinion. Some mention Al Khalil bin Ahmad Al Farahidi, Abul Aswad Ad Du-ali, Hafs bin Umar Ad Duri, and the Imams of Qiro'ah. The purpose of *tajweed* science is to protect the tongue from errors in reading the Qur'an, which include *Al Lahmul Jaily* (clear errors, meaning errors in reading the Qur'an that can be known by *Tajweed* experts or violate the rules of the Arabic language) and *Lahnul Khafiy* (hidden errors, which are only known by *tajweed* experts, not others) One of which is by using the *Maqdis* method. The science of *tajweed* includes 3 things, namely *makhrijul letters*, *letter rights* and *letter imperatives*.

1) Learning Media

- a) Tahsin Level I Book: "7 Unique and Fun Moves to Read the Qur'an"
- b) Tahsin Book Level II: "Signs of Gharib/Foreign Reading"
- c) Level III Tahsin Book: "Practical Guidebook' Fluent in Reading Letters"
- d) Level IV Tahsin Book: "Getting to Know the Terms in the Science of *Tajweed*"

2) The process of forming students' noble character through learning *tahfizh* Al-Qur'an.

The process of forming students' morals is basically an education that leads to the creation of human birth and inner behavior so that they become human beings who are balanced in the sense of themselves and outside themselves. This education needs to be taught to tell how humans should behave, behave towards others and to their God. In Islam, the basis or barometer of human moral education is the Qur'an and as-Sunnah. Everything that is good according to the Qur'an and as-Sunnah

is what is good to be used as a handle in daily life. Preferably, everything that is bad according to the Qur'an and as-Sunnah, means that it is not good and must be avoided. Therefore, the strategy in shaping students' morals is very much in line with the Qur'an *tahfizh* program because the source of morality is in the Qur'an. The process of forming morals in the learning process of the Qur'an *tahfid* program at Al-Amanah Junior High School is as follows:

a) Learning

The *tahfizh* learning process will grow: (1) *Istiqomah* in reading the Qur'an, in learning Qur'an *tahfizh*, of course, students must be *istiqomah*, so that what is memorized can be remembered, in the observation process carried out by the researcher (Observation on November 22, 2022) the researcher sees the *istiqomah* of Al-Amanah Junior High School students in memorizing the Qur'an teacher (2) Hard work, in the process of memorizing the Qur'an, of course, it is not an easy thing for Al-Amanah Junior High School students, but they will try to memorize it because the requirements for them in grade 3 to take a diploma must be completed memorization at least *Juz* 30, therefore they work hard and try to complete memorization, especially in *Juz* 30 (3) Discipline, through the learning process in the formation of student morals at Al-Amanah Junior High School, discipline is enforced among students; If anyone violates it, sanctions will be imposed.

b) Habituation

Based on the results of research conducted by researchers at SMPIT Qordova Rancaekek, Bandung Regency and Al-Amanah Junior High School, the learning process of the *tahfizh* Al-Qur'an program in shaping students' noble morals takes place in accordance with the stages of learning, and also the process of forming morals through the learning process also appears in the implementation of the *tahfizh* al-Qur'an program learning, the entire process of learning activities is carried out in the school environment. The habits that take place at Al Amanah Junior High School include (1) The habit of praying in congregation at school (2) The habit of praying in congregation at school (3) The habit of *infak* on Friday (4) The habit of reading the Qur'an in the morning through voice notes (5) The habit of *muroja'ah* Al-Qur'an together (6) The habit of reciting the Qur'an together (7) The habit of saying Truthfully and (8) The habit of discipline at school.

Islamic Religious Education Learning is a process that aims to help students learn Islam. This learning will be more helpful in maximizing the intelligence of students who have it, enjoy life, and have the ability to interact physically and socially with the environment (Mukhtar, 2003). Islamic religious education (PAI) is a conscious and planned effort to prepare students to believe, understand, and practice Islam through guidance, teaching and/or training activities. Islamic Religious Education (PAI) is seen from two perspectives, namely, a process and material or containing teachings. From the process aspect, PAI learning is a process of developing students' potential so that they become servants of Allah who have faith, piety, and knowledge based on the sources of Islamic teachings. In terms of material, PAI is a material or material used in learning activities that contains material on the Qur'an, Hadith, *Fiqh*, *Aqidah*, Morals and Cultural History or Islamic Civilization. Learning Islamic Religious Education is basically a process in its development, also referred to as a group of subjects taught in schools and universities (Rahman, 2009).

Meanwhile, *tahfizh* Al-Qur'an is an effort for a person to be able to maintain, pursue and memorize the Qur'an so that it is not lost from memory by always reading it and maintaining its memorization continuously (Riduan, 2016). Meanwhile, learning *tahfizh* Al-Qur'an is the process of memorizing the Qur'an through the teaching and learning process between educators and students using appropriate and effective methods in order to achieve maximum and high-quality educational goals (Nugroho, 2016). Therefore, the Qur'an *tahfizh* learning program has an important role in efforts to develop Islamic religious education, so the Qur'an *tahfizh* program is very important to be implemented, where learning the Qur'an *tahfizh* program is able to improve the quality of reading, writing and memorizing the Qur'an in children and expand children's knowledge about Islam.

In line with the above, in Al-Ghazali's view that learning must be carried out with a good curriculum, namely in compiling a curriculum of lessons, Al-Ghazali pays special attention to religious sciences and ethics as he does with sciences that are very beneficial to people's lives. The curriculum,

according to Al-Ghazali, is an educational tool that must be adjusted to the development of students (Putra, 2016). The curriculum according to Al-Ghazali is based on two tendencies, namely religious tendencies and Sufism. This tendency led Al-Ghazali to put the sciences of religion above all else and to see them as a tool to purify oneself and cleanse it from the influence of worldly life. Pragmatic tendencies, this tendency is seen in his writings. Al-Ghazali has repeatedly repeated his assessment of science based on its benefits for humans, both life in this world and the hereafter. He explained that knowledge that is not useful to humans is valueless knowledge.

For Al-Ghazali, every knowledge must be seen from its usefulness in the form of practice. Human beings are the subject of education, while education is very important for humans, so in education it must be considered about the curriculum. The educational curriculum according to Al-Ghazali is scientific material that is delivered to students should be in order, starting from memorizing well, understanding, understanding, believing, and justifying what they receive as knowledge without the need for evidence or evidence. Al Ghazali's thinking about the curriculum can be learned from his thinking about dividing knowledge into three broad categories: (1) unworthy science, (2) decent science, and (3) science that is commendable to a certain degree but is not recommended to be studied in depth (Nata, 2003).

The implementation of the *tahfizh* Al-Qur'an program with the formation of students' morals, in this case, Yusuf Qardhawi explained that reading and listening to the verses of the Qur'an can make humans have more faith in Allah and have noble morals. Then, according to Dr. Abdullah Subaih, professor of psychology at Imam Muhammad bin Su'ud al-Islamiyah University in Riyadh, he called on students to join a group (*halaqoh*) to memorize the Qur'an. He also emphasized that memorization of the Qur'an can help for concentration and is a condition for gaining knowledge. He also added that memorizing the Qur'an can shape children's morals in a better direction (Poerwanto, 1992).

In the learning process, which begins with prayer and ends with prayer, this is also manners and morals, as according to Ibn Maskawih in Moral Education said that there are several moral materials, this learning is a moral material that is mandatory for the soul. Where the moral material that is mandatory for the soul is to have the right belief, to know the oneness of Allah, to praise and glorify Him, to deepen the knowledge of His mercy and wisdom, to motivate to be happy with knowledge. So, it can be understood that the learning process of the Qur'an is a moral education that is classified as moral education for the benefit of the soul.

Ibn Miskawaih argued that religious teachings are soul guidance for good morals and noble ethics. The worship services carried out are all soul exercises aimed at the mental development of good morals, as well as soothing to a sense of social virtue, all of which are based on the basis of love that exists in human beings themselves. The method proposed by Ibn Miskawaih can achieve good morals, that is, with good habits and practices and lessons, then this can help a person achieve commendable qualities (Nasution, 1999). In addition, by getting used to participating in activities carried out when memorizing the Qur'an, it will indirectly change the child's habits, because by continuously repeating something or activities that are carried out, it will become a habit. This is in line with Ivan Pavlov's theory of Classical conditioning, that is, the process in which the stimulus or stimuli initially do not appear, but if it is carried out continuously, as a result, the first stimulus can also give rise to a response (Syah, 2015). So, memorizing the Qur'an will indirectly have an impact on the behavior or behavior of students because the habits done during memorization turn out to affect a person's behavior or morals. It can be understood that with this *talaqqi* and *talqin* learning method, where students are guided to memorize and also deposit their memorization directly to the teacher, which is carried out continuously, because the learning of the Qur'an is carried out every day, this will affect the behavior and morals of students.

Meanwhile, in Al-Ghazali's view, in principle, learning begins with memorization and understanding then continues with belief and justification, after which the enforcement of postulates and information that supports the strengthening of the faith. This is a reflection of his Sufi attitude of life and diligent worship. He found a way to prevent people from doubting religious matters, namely the existence of faith in Allah, accepting with a clear soul and a definite faith at the earliest possible age.

Then strengthen it with arguments based on the study and interpretation of the Qur'an and Hadith in depth accompanied by diligent worship, not through the science of kalam or others that are sourced from reason.

In moral education, it is an attitude that is rooted in the soul from birth. There are commendable and reprehensible morals. With this education, Al-Ghazali concluded that education must lead to the formation of noble morals, so he made the Qur'an as the basic curriculum in education. He also concluded that the ultimate goal of education and coaching is two, namely: (1) Perfection which boils down to approaching oneself to God; 2) Perfection that leads to happiness in this world and the hereafter (Suban, 2020).

Moral education is the core of all types of education. Because it is an education that leads to the creation of human birth and inner behavior so that it becomes a balanced human being in the sense of himself and outside himself (Suwito, 2004). This education needs to be taught to tell how humans should behave, behave towards others and to their God. In addition, moral education can also be interpreted as mental and physical exercise. This training can be formal structured in educational institutions, or informal obtained from the results of human interaction with the surrounding environment. In the implementation of the formation of students' morals, they need examples and habits, The important thing that must be done by educators (parents and teachers) is to show a consistent example between what is taught and what has been done (Ginanjari, 2017).

The formation of morals must be associated with the recognition of the greatness of God. Therefore, learning *tahfizh* Al-Qur'an at SMPIT Qordova is an appropriate means in forming good student morals, especially morals towards Allah. As for the indicators developed as explained by the Principal of SMPIT Qordova, that in the formation of morals also refers to the characteristics of the Prophet Muhammad SAW, the indicators of moral formation through the Qur'an *tahfizh* program are:

a) Faith and *Taqwa*

Faith and piety are the traits and behaviors of faith and obedience in carrying out the religious teachings adhered to, tolerating the practice of worship of other religions, and living in harmony with followers of other religions (Zulfitriah, 2017). Good morals cannot be created just like that, of course this must have an example from all parties, it must always be *Istiqamah* in carrying it out. In this regard, of course, schools must implement a program in implementing it. Therefore, the Qur'an *tahfizh* program at SMPIT Qordova is a form of implementation in the formation of students' morals in terms of faith and piety through the recitation of the Qur'an, *murojaah* together, and congregational prayers together.

b) Discipline

The formation of students' morals in the Qur'an *tahfizh* program is the formation of discipline in students. In this case, discipline in learning Qur'an *tahfizh* is implemented, students must be disciplined in participating in learning and also disciplined in depositing memorization and participating in *murojaah* and congregational prayers together.

c) Strive

The process of memorizing and remembering, this memorization is not easy; therefore,, in this case,, students need hard work to be able to manage a study schedule and also a schedule to add memorization and memorization *murojaah* so as not to forget.

d) Responsible

Responsibility is an attitude and behavior of a person in carrying out his duties and obligations; in the observation process carried out by the researcher saw the sense of responsibility of students towards the Qur'an *tahfizh* learning process where students at SMP IT Qordova as a form of responsibility they follow learning well, memorize the letters of the Qur'an which are assigned by the Qur'an teacher

e) Honest

This honest nature is a reflection of the morals of the Prophet where the Prophet is nicknamed al-Amiin or "the trustable" because of his honesty, in the Qur'an learning process, carried out at SMPIT

Qordova can be seen from the practice of *yaumiah* that is filled at home, namely the recitation of the Qur'an, Prayer and *murojaah*, then they fill it honestly, this will also be seen when the student's reading or memorization is continuous and does not forget what he has memorized.

f) Patience

Patience is one of the traits that is widely mentioned in the Qur'an, this shows how important this trait is for humans to have. Muhammad Rasyid Ridha said: "There is no other major moral in the Qur'an mentioned in as many numbers as patience". In Islam, patience (صَبْرٌ) is a highly valued trait. Patience in Islam is defined as patience in carrying out goodness, facing trials, difficulties, or obstacles in life with sincerity and determination, and keeping hope in Allah's help.

In the learning process carried out at SMPIT Qordova in memorizing the Qur'an, high patience is needed from students, both patient in learning and memorizing the Qur'an, patient in leaving things that are not beneficial, as well as patient in facing difficulties and learning. This is proven that students can live it well supported by a better reading of their Qur'an, and the number of memorizations continues to increase; this happens as one of the fruits of the patience they have.

In conveying noble morals, al-Ghozali, al-Tusi, and Ibn Maskawaih agreed on the methodology of moral education, that a person's morals are flexible and can be nurtured to become a noble human being through training and education. To achieve the perfection of morality, a Muslim can go through it in a serious way and practice through the process of education and coaching, this is what ordinary humans do. The morals of a Muslim can also be nurtured through the process of fighting lust. That is, it does not mean killing him but only guarding and educating him to follow the guidance of reason and religion (Syafri, 2012). Humans are obliged to understand and understand the meaning of good and bad, regarding commendable morals and reprehensible morals. Something that is good according to humans is not necessarily good according to Allah SWT. Likewise, something that is bad according to humans is not necessarily bad according to Allah SWT. This can be experienced by all humans because, basically, human intellect and intelligence abilities are very limited.

Good human behavior is shown by the traits and movements of his daily life. Humans, as individuals and as social beings, do not stop from behaving. Every day, human behavior can change even though humans can make plans to act routinely. Good deeds have indicators. The main indicators of good deeds or *karimah* morals are as follows:

- a. Deeds commanded by the teachings of Allah and the Messenger of Allah, which are contained in the Qur'an and As-Sunnah.
- b. Actions that bring benefits to the world and the hereafter.
- c. Good deeds increase the dignity of human life in the eyes of Allah and fellow humans.
- d. Actions that are part of the purpose of Islamic law, namely preserving the religion of Allah, intellect, soul, descendants, and wealth (Saebani & Hamid, 2017).

Talking about the process of forming morals at this time is very important because there are more and more challenges and temptations as a result of advances in the field of science and technology that can erode Islamic moral values. For example, at this time everyone finds it very easy to communicate over a distance and is no longer an obstacle, therefore, for junior high school children it is a very vulnerable thing (Redawati & Chintya, 2017).

The school's task is to facilitate and motivate students to continue to be literate both at school and at home, students are encouraged to take advantage of technological sophistication to be used as a media and learning resource. One of them is the existence of an android cellphone that almost all students currently have can be used as a media and learning resource, but its use must always be in the control of their parents because surely all of it still has positive and negative impacts. If used in positive terms, it will certainly be very helpful in accelerating learning as well as a solution to the limitations of available learning resources and human resources, but if it is used for bad things, of course the impact will be much more dangerous for students' lives.

According to Manshur Ali Rajab in the book *Ta'ammulat fi Falsafah al-Akhlaq* said that morality does not need to be formed, because morality is the *instinct (garizah)* that humans carry since birth. This school argues that morality is innate from human beings themselves, namely the tendency to goodness or nature that exists in humans and can also be in the form of a heart or intuition that is always inclined to goodness and truth. With this view, morality will grow on its own, even without being formed or cultivated by anyone. This is in line with Ibn Thufail's perspective who said that if reason is not influenced by its environment, then by itself reason will destroy God and will carry out Islamic law. The intellect will know what is good and what is bad, all human beings will be good formed by their human nature (*fitrah*) that they have brought since birth, and will be able to have noble morals (Nasarudin, 2015).

In contrast to the opinion above, almost all moral figures, such as Ibn Miskawaih, Ibn Sina, and Al-Ghazali, are of the opinion that morality can be formed. Moral formation can be done through education, training, coaching, and earnest hard struggle. Iman Al Ghazali expressed in his seminal work, *Ihya' 'Ulum al-Din*, as follows: "If the morality cannot accept change, then the function of will, advice, and education is null and void and there is no function of the hadith of the Prophet PBUH which states, "improve your morals". The Prophet also always prayed to avoid undesirable deeds by praying: "O Allah, I take refuge in You from morals and undesirable deeds, from lust and from all diseases" (HR Tirmidhi from Ziyad bin 'Alaqoh).

Fitrah since birth, humans have been equipped with *instincts (garizah)* that are always inclined to goodness and truth. If it is not influenced by the environment, it will still be good, but if the environment is influential, it can be good or bad, therefore maximum effort is needed to develop all the potentials that children have, such as nature, intellect, conscience, feelings, lust, will, and so on, there is a need for guidance, coaching, training, modeling, learning and habituation that is carried out earnestly and consistent from parents, at home, from educators and their environment.

The function of education is essentially to develop positive human potentials. Because there are two paths for guidance from Allah SWT, as stated by Allah SWT in QS Al Balad, 90:10, which means: "And We have shown him two paths". Why did Allah SWT give these two instructions to humans? The answer is to test humans as stated by Allah SWT in QS. Al-Kahfi, 18:7. This is where the importance of education, guidance, training, habituation, learning and example lies so that humans can choose and sort out which is a good path to do and which is a bad path to avoid.

Efforts in fostering and shaping morals must be developed in educational institutions through various programs and methods. This shows that morals do need to be fostered, and this coaching turns out to bring results in the form of the formation of Muslim individuals with noble character, obedience to Allah and His Messenger, respect for parents, love for all creatures of God and nature. On the other hand, if morals in children are not fostered or left without guidance, as well as direction and education, then this will be contrary to the teachings of Islam. This shows that morality needs to be formed and coached (Zuhri, 2013).

Habituation in the formation of morals is an activity that children carry out continuously in daily life so that it becomes a good habit. With the moral formation and coaching program, it is hoped that it can increase piety towards God Almighty so that a good child attitude is fostered and can control himself and interact with the surrounding environment. Therefore, if he is accustomed to doing good deeds, then growing on that goodness, then he will be happy in this world and the hereafter, and his parents will also get a common reward. This clarifies the position of the habituation method for the improvement and formation of morals through the habit of reading and memorizing the Qur'an. Because the mouth that is used to reading and memorizing the Qur'an will be awakened in his speech, his actions will also be his attitude. At the age of junior high school, psychologically entering adolescence, during this period a person usually experiences turbulent changes, both physical and psychological, which are very drastic.

In order for the changes that occur to remain controlled for the better, good, continuous, and consistent guidance and coaching are needed.

The process of forming morals is very necessary, especially with the increasing number of challenges and temptations as a result of the advancement of science and technology, all humans find it easy to communicate, for example, we can see mobile phones, the internet, and so on. Especially when we are currently to find out about good and bad events, both from television sets, the internet, and magazines, we are very easy. In fact, the rise of illegal drug products, liquor and materialistic lifestyles and hedonism are increasingly.

So, from here, we can know that morality is the most important thing that must exist in humans because with good morals, we have a strong foundation so that when there is a shock, we will definitely be able to overcome the problems faced, with good morals the worship we do will be more meaningful and contain elements of goodness not only for ourselves but also for others. Jalaludin Rahmat, in his book entitled "Prioritize morals over fiqh," describes how important morals are in the implementation of worship, both *makhzhah* and *ghair makhzhah*. Morals and Fiqh in several verses of the Qur'an are always juxtaposed, including in QS Al Ankabut (29):45 which means "Prayer can prevent heinous and unscrupulous acts", "Fasting is required to train people to become pious people" (QS. Al Baqarah (2); 183), Hajj must be done by maintaining morals: "Whoever performs the obligation of Hajj, then he should not speak dirty, do not commit wickedness and do not quarrel during Hajj" (QS. Al Baqarah (2): 197), Likewise, the worship of zakat will be in vain if it is followed by sub-districts and hurtful words: "O you who believe, do not deprive yourself of the reward of your alms by mentioning it and hurting the feelings of the recipient..." (QS. Al-Baqarah (2): 264), from Jabir: The Prophet PBUH said: "The person I love the most and the one closest to me in my position in heaven is the one with the best morals. The people I hate the most are those who are arrogant, arrogant and arrogant." Thus, morality can be a measure of a person's faith (Rakhmat, 2007). There are many worship activities whose ultimate goal is the formation of noble morals as explained above.

Based on the theories described above, morality is a behavior or basic trait in a person where the behavior or trait has permeated in oneself and become a personality due to the influence of exercises and habits that continue to be repeated, so that from here arise various kinds of actions spontaneously and easily without considering something, both in relation to Allah SWT, with yourself, with your family, with the community as well as with nature. Through moral development, it is hoped that it can shape human beings so that they know what is good and what is bad, fear for Allah SWT, love for truth and justice firmly in Muslim personality can also form Muslim personalities who are *kamil*, so that they become virtuous Muslims, good manners, behave well, diligently worship in accordance with Islamic teachings, as well as community and national responsibility. Therefore, if he is accustomed to doing good deeds, then growing on that goodness, he will be happy to live in this world and the hereafter, and his parents will also get a common reward.

As it is known, early forms of religion were established to facilitate social bonding, which shapes cultural norms and influences individual and group behavior (Saroglou et al., 2020). Moreover, religious scriptures or rituals act as moral reminders, priming individuals to act in a moral and honest manner (McKay & Whitehouse, 2015). Likewise, frequent participation in religious activities can affect social and moral behavior positively, as seen in studies where religious primes enhance cooperation and altruism (Brañas-Garza et al., 2013). In addition, reading religious scriptures activates brain regions involved in personal interaction, influencing the God-image and individual actions toward others (van Ments et al., 2018). Finally, religious texts create and convey meaning, shaping religious beliefs and practices across cultures and eras. These narratives influence long-lasting beliefs and practices (Susanto et al., 2023).

There is a significant correlation between the memorization of the Qur'an and student learning achievement. Memorizing the Qur'an enhances focus, accuracy, and overall cognitive functions, positively impacting other academic activities (Hidayah et al., 2022). Various methods

are employed to facilitate effective memorization, such as the use of rhythm and multisensory approaches, which can enhance the quality of memorization (Engkizar et al., 2022). Here, parents and teachers play crucial roles in motivating and supporting students in their memorization efforts. Parental involvement and teacher-student relationships can significantly influence motivation and self-efficacy in memorizing the Qur'an (Yundianto et al., 2023). Memorizing the Qur'an not only enhances academic performance but also provides individuals with ease in life and guides them in making better life choices, avoiding negative influences (Hidayah et al., 2022). Islamic educational institutions prioritize the Qur'an memorization program, involving leaders, teachers, students, and parents to ensure its successful implementation (Wening & Hasanah, 2020). This is what happened at the two schools discussed above.

4. Conclusion

Perkembangan Based on the results of research and discussion on the memorizing the Qur'an program as an optimization of Islamic religious education learning in shaping the noble character of students at SMPIT Qordova and Al Amanah Junior High School, Bandung Regency, it can be concluded that the process of the tahfizh Al-Qur'an program as an optimization of Islamic religious education learning in shaping the noble character of students in the two schools begins by strengthening the motivation and responsibility of students to learn in memorizing the Qur'an and manifested through the stages of planning, learning, use of media, learning methods and administration.

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