Analysis of the Formation of The Religious of Santri as Memorizers of the Al-Quran at Tahfidz Al-Bayyinah's House

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Abstrak

Tulisan ini membahas mengenai pembentukan karakter religius santri yang dianalisa berdasarkan kegiatan sehari-hari yang biasa dilakukan sebagaimana layaknya seorang penghafal Al-Quran. Dimana dalam pelakasanaannya terdapat problema yang menarik untuk dibahas. Beranjak dari salah satu misi dari rumah tahfidz Al-Bayyinah yakni menghidupkan budaya membaca dan menghafal Al-Quran sebagai aktifitas harian rutin di tengah keluarga dan masyarakat, berharap dengan misi ini dapat melahirkan penghafal Al-Quran yang berkarakter religius semestinya. Tujuan dari penelitian ini adalah untuk menganalisis bagaimana karakter religius santri Al-Bayyinah bisa dibentuk melalui pembiasaan dari kegiatan yang rutin dilakukan, membahas siapa saja yang berperan dalam pembentukan karakter religius santri, serta membahas apa saja problema dalam membentuk karakter religius santri serta bagaimana solusi dalam mengatasinya. Jenis penelitian yang digunakan dalam penelitian ini adalah penelitian kualitatif dengan menggunakan metode deskriptif. Data dalam penelitian ini diperoleh melalui teknik observasi, wawancara mendalam, dan dokumentasi yang dimana peneliti datang langsung kelapangan untuk memperoleh data penelitian. Teknis analisis data menggunakan metode Miles dan Huberman. Hasil dari penelitian ini menunjukkan bahwa pembentukan karakter religius santri bisa dibentuk karena berawal dari disiplin akan peraturan program yang telah di jadwal kan, sehingga dari disiplin itu akan menghadirkan ke konsistenan untuk terus melakukan sehingga akhirnya akan terbiasa untuk terus melakukan. Namun dalam pelakasanaan terdapat juga problema yang di sebabkan oleh beberapa faktor, salah satu nya karena kejenuhan. Dari faktor-faktor tersebut makan akan menimbulkan solusi yakni melakukan penedekatan kepada santri dengan beberapa kegiatan seperti memberikan reward, rihlah (perjalanan tadabbur alam), dan kegaiatan lainnya yang menarik.

Kata Kunci: Pembentukan, Karakter Religius, Penghafal Al-Quran.

Abstract

This article discusses the formation of the religious character of santri which is analyzed based on daily activities that are usually carried out as befits a memorizer of the Al-Quran.

Where in its implementation there are interesting problems to be discussed. The aim of this research is to analyze how the religious character of the Al-Bayyinah santri can be formed through habituation from routine activities, discuss who plays a role in forming the religious character of the santri, and discuss what problems there are in forming the religious character of the santri and how to solve them. The type of research used in this research is qualitative research using descriptive methods. The data in this research was obtained through observation techniques, in-depth interviews, and documentation where researchers came directly to the field to obtain research data. The data analysis technique uses the Miles and Huberman method. The results of this research show that the formation of the religious character of students can be formed because it starts with discipline regarding program regulations that have been scheduled, so that this discipline will provide consistency in continuing to do it so that in the end they will get used to continuing to do it. However, in implementation there are also problems caused by several factors, one of which is boredom. From these factors, a solution will emerge, namely approaching the students with several activities such as giving rewards, rihlah (tadabbur nature journey), and other interesting activities.

Keywords*: Formation, Religious Character, Memorizing the Al-Quran.*

Introduction

The character problems currently occurring in Indonesia highlight that there has been a loss of national identity and character, so that this problem is in conflict with Law Number 20 of 2003 concerning the National Education System, which should be the basis for the formation of national identity and character (Sanimah & Wahyuni, 2021). To create a young generation with character, appropriate efforts are needed through the education system (Fajriyah, 2019). Education has a crucial role in instilling and applying positive values in students, as well as changing the character of students who are not good enough to be better (Fahdini et al., 2021). Meanwhile, character education based on religion is education that develops values based on religion that shape the main or noble personality, attitudes and behavior in life (Ramadhani, 2021). Therefore, character education is one way of advancing morality as seen from one's morals (Tsauri, 2015).

Responding to the current serious problem of character education, Law Number 20 of 2003 concerning the national education system provides an overview of the function of the national education system, namely to shape the character and civilization of a dignified nation (Purnomo, 2018). What is meant also includes the value of character education which includes several components of knowledge, awareness, will and action to be applied in everyday life (Siregar, 2023). The concept of education requires students to be able to implement and develop it to become human beings as divine beings and make the world a place for shared prosperity (Rofi'ie, 2017).

Even though it is stated in the educational goals, the main character education still comes from the family. Therefore, the family has an important role as the beginning of individual formation, so that after the individual grows and develops, character education can be applied (Yusti Prabowowati, Seger Handoyono, 2011).

However, looking at the many education systems that currently exist in Indonesia, the education system that is expected to be able to improve character is not just formal education such as elementary school (SD), junior high school (SMP), senior high school (SMA), or college. public or private (Andrianie, 2021). The non-formal education system can also be expected to be able to overcome character.

One of them is religious-based non-formal education which is carried out at Tahfidz's house (Azlina, 2019). With the existence of a tahfidz house, it is hoped that the memorizers of the Al-Quran who are forged will not only memorize the Al-Quran, but also with good morals (Basyiruddin, 2023).

The activities that take place at the Tahfidz house can be used as a reference in forming religious character, because the activities at the Tahfidz house on one day only focus on religious or religious teachings, because its function is as a self-help institution that must accompany a group of Al-Quran memorizers. Quran (Nuruddaroini et al., 2022). The religious studies undertaken have a very important position and role in fostering a love of the Koran and being able to memorize it (Burhanuddin, 2021).

Religious teachings in the form of religion can function as a motivational factor (encouragement to act correctly, well, ethically and beneficially), prophetic (becoming a message that shows the direction of life), critical (encouraging what is right and preventing what is wrong), creative (directing deeds or actions that produce benefits for oneself and others), integrative (uniting damaged elements in humans and society to become better), sublimative (providing a process of self-purification in life), and liberative (liberating humans from various shackles of life) (Qori, 1998).

Religious indicators in a person also include aspects of their life related to religion. This makes a religious person a role model in every word, attitude and action (Andrianie, 2021). This indicator of religious character can be observed from someone who has a religious character. Therefore, non-formal education such as the tahfidz house also has a very big influence in shaping this religious character.

The same thing as the house of Tahfidz Al-Bayyinah which was studied. Through one of the missions of the Al-Bayyinah Tahfidz House, namely to revive the culture of reading and memorizing the Al-Quran as a routine daily activity in the family and community, the management of the Al-Bayyinah Tahfidz House hopes that with this habit of memorizing the Al-Quran, the students of the Al-Bayyinah Tahfidz House can make the habit of memorizing the Al-Quran a daily habit that is routinely carried out, so that gradually the character of a true memorizer of the Al-Quran can be established in each student, such as the character of patience, calm and other religious characters.

However, even though the Al-Quran is used as a guide for activities at the Al-Bayyinah tahfidz house, it turns out that there are still those who violate the rules that have been set by the Al-Bayyinah tahfidz house administrators which creates problems in their implementation. Some of the violations that occurred were violations that were still categorized as reasonable and not too serious. It's just that researchers want to investigate further why some of these problems continue to occur even though the students of the Tahfidz house are known for their religious character which is better than other lay people with formal education.

Thus, the researcher is interested in discussing further the problems in the formation of religious character through the habit of memorizing the Al-Quran and the solutions to these problems which are carried out at the Al-Bayyinah tahfidz house, Percut Sei Tuan District, Deli Serdang Regency.

Research Method

The research setting is the place where researchers carry out their research to obtain the sources and information they need. The place where the research was carried out was Tahfidz Al-Bayyinah's house, whose address is Medan Estate Housing Complex, Kananga Baru, Percut Sei Tuan sub-district, Deli Serdang district, North Sumatra.

This research is classified as qualitative research with a descriptive approach. This research is intended to understand the phenomenon experienced by

the research subjects, namely the students of the Tahfidz Al-Bayyinah house (Hasibuan et al., 2022). This research was carried out by describing the facts of the actual situation (Fadli, 2021).

Data collection in this study used non-participant observation techniques by only observing without involvement from the group being observed, but the researcher came directly to the field. In-depth interviews (in-depth interviews) are conducted formally or informally by asking several questions or topics that you want to explore. And documentation studies by collecting data in the form of documentation such as photos of activities, photos of students' strength records and others which are used to explore various data in Tahfidz Al-Bayyinah's house (Abdussamad, 2021).

After the data in the field is obtained, the next step is data analysis using the Miles and Huberman technique which consists of three activity flows that occur simultaneously, namely data reduction, data presentation, and drawing conclusions/verification (Rahmadi, 2011). After that, the final stage of this research is to check the validity of the data to ensure that the data used is accurate, consistent and relevant (Suparman, 2020).

Result and Discussion

Process of Forming the Religious Character of Santri as Memorizers of the Al-Quran

Character has a very important role in success as a memorizer of the Koran. Character in the form of noble morals in an Islamic perspective is the fruit resulting from the process of implementing sharia in the form of worship and muamalah which is based on a solid foundation of aqidah. So that good aqidah will create a reflection on daily attitudes and behavior (Fahrur Rozi, 2021). For example, a memorizer of the Al-Quran who has good faith or aqidah will have an attitude or behavior that is directed and easy to control, so that it will manifest the character of a good memorizer of the Al-Quran (Fikriyah et al., 2022).

The priority of individuals who memorize the Al-Quran is individual choice. And the best selected individuals are those who memorize and practice the contents of the Al-Quran. If it is followed by good deeds and sincerity, it will be a blessing. Apart from that, if you memorize the Al-Quran you can also understand the meaning of the sentences in the Al-Quran. This means that you can also understand the definition of Arabic, as if you can already produce a language (Alfian Nurul Khoirulloh & Husna Nashihin, 2023).

In memorizing the Al-Quran, the character or behavioral characteristics that encourage success in memorization, this is related and can be explained logically and religiously (Alfian Nurul Khoirulloh & Husna Nashihin, 2023). According to logic, the character that is formed to support good memorization of the Al-Quran is due to discipline, so that from this discipline something can be formed in the students in the form of consistency. This process can be explained through the following concepts:

Figure 1. *The process of forming the religious character of students from habituation*
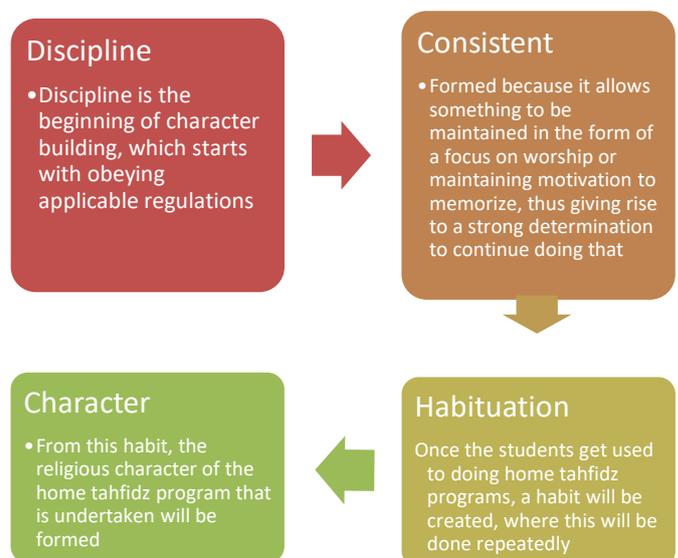
From this concept it can be explained that discipline is the initial key to the formation of a santri's religious character. Students who follow the discipline with the schedule and program that has been set by the Al-Bayyinah Tahfidz house at the start

will certainly feel the weight of the program they are following. Starting from having to wake up at 04.00 WIT to perform the midnight prayer and waiting for the morning prayer. For students who have just entered and are not used to doing this before joining Al-Bayyinah's tahfidz house, the initial challenge they feel is that it is difficult to get up and difficult to perform ablution and tahajud and morning prayers too. Not to mention, after that, immediately carry out the morning tasmik which starts at 06.00 WIB. When carrying out tasmik this morning, the initial challenge felt by the students was sleepiness which resulted in a lack of focus in adding to their memorization to be submitted to their ustadz/ustadzah. And this discipline must continue to be carried out by the students until the end of the day's activities, namely the schedule for sleeping again at night, namely at 22.30 WIB.

From the discipline that is continuously carried out by Al-Bayyinah students, consistency will then be created. What is expected to be consistent is to carry out programs that are carried out continuously every day in the form of a focus on worship, a focus on murajaah, and a focus on other activities so as to create a strong determination to continue doing these things.

Once the students are consistent in carrying out the programs continuously every day, gradually this consistency will become a habit that will make the students accustomed to doing them without having to schedule them again. Habituation carried out in an action that is repeated over and over again will automatically stick with the student. For example, like a student who initially finds it difficult to get up to pray the tahajud prayer after he becomes consistent, after a while he will no longer find it difficult to do that because he is used to it.

From this habit, the desired good character will be formed within the students. Habits that are done repeatedly will create a character. So character formation can be done by instilling good habits. Such as carrying out obligatory and sunnah worship which can bring oneself closer to Allah SWT. Being kind has important values for building harmony and peace. Reading the Koran and practicing it can increase charity in everyday life. Therefore, habituation is an effective way to shape character. Good habits will form good character and vice versa. Character formation is an ongoing process, so character will be better if it continues to be honed because it can develop with age and experience.

In forming the religious character of students, of course there are several subjects involved in its formation. The subjects referred to are those who have a role in forming the religious character of the students. Those related to the formation of religious character are:

1. Ustadzah/Musyrifah
   Musyrifah is the guardian of the students and the ustadzah at Tahfidz Al-Bayyinah's house. The musyrifah has a role that includes being a parent or foster sibling of the students. The musyrifah of Al-Bayyinah's tahfidz house is ustadzah Halimatussa'diyah, M.E. Musyrifah was chosen as the subject of this research because she also lived with the Al-Bayyinah students. Indirectly, Musyrifah is the person who best understands the daily character of the students because they live together. Musyrifah also has a role as a character shaper for students, what this means is that if there are students who have problems, then Musyrifah has a role to correct if there are mistakes and at the same time guide students so they don't make mistakes again. This guidance can take the form of advice, solutions, or directions on what should be done best.

2. Santri Al-Bayyinah
   Santri Al-Bayyinah is an important subject as an aspect that must be shaped in character. Because Al-Bayyinah students must have a religious character as targeted by the tahfidz house, don't let the students leave the tahfidz house with

a character that does not reflect that of memorizing the Al-Quran.

3. Parents of students

The parents of the students also have an important role in shaping their children who are entrusted to the Al-Bayyinah students' home. Parents must support their children in the Tahfidz home program on the road. Likewise, if the child is at home, parents must play the same role as the musyrifah at Tahfidz Al-Bayyinah's house, namely reminding them to pray, murajaah, and other activities that are usually carried out at Tahfidz Al-Bayyinah's house

This habit is important for students to continue doing because it affects the quality of memorizing the Al-Quran. This is also related to character formation because it is a mental formation process to memorize and memorize the Al-Quran to be recalled in the subconscious (Qinthara et al., 2020). This process also requires cooperation with the heart so that the Al-Quran is not only memorized verbally but also makes an impression on the hearts of the students (Ramadhani, 2021). So every stage of remembering Al-Quran verses requires patience. So it can be done repeatedly until the memorization is correct (Sari, 2019).

Therefore, the formation of the religious character of students can be done by instilling habits which are programs that have been determined by the tahfidz house (Anggraeni, 2021). Because the values contained in the program contain several spiritual values that can form a relatively permanent attitude in the students (Suparlan, 2015).

Obstacles in Forming the Religious Character of Santri

The Quran tahfidz program can be considered as a real form of implementing character education in the form of religious character. The various character education values that are instilled through the tahfidzul quran program are not limited to values such as tabligh, patience, istiqomah, time discipline, toughness, sincerity, social

sensitivity, humility, perseverance, enthusiasm and hard work. This is based on a surah in the Koran which explains the morals of the personality of the Prophet Muhammad (Nujumuddin et al., 2021) as an example for all humans.

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللهَ وَالْيَوْمَ الْأَخِرَ وَذَكَرَ اللهَ كَثِيْرًاۗ

Indeed, in (the person of) the Messenger of Allah there really is a good role model for you, (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and who remember Allah a lot (Q.S Al-Ahzab: 21).

But In its application, for forming the religious character of Al-Bayyinah students, there will definitely be problems, such as not praying in congregation, deliberately not doing tasmik, or other problems. This certainly has certain reasons and reasons why the violation was committed.

Because basically a memorizer of the Koran is an individual who is considered a source of inspiration, has a special status and has the confidence to spread Islamic teachings (Al-Dausary, 2018). However, if students in their daily activities have obstacles and problems, there must be a reason for these problems. Every problem that occurs both internally and externally among the students greatly influences the verses they memorize (Mustapa, 2016). Therefore, musyrifah students need to understand the psychological conditions of students, such as inviting discussions or listening to the complaints experienced by students. As explained in the following concept:

Figure 2. *The concept of problems and solutions forms the character of students*
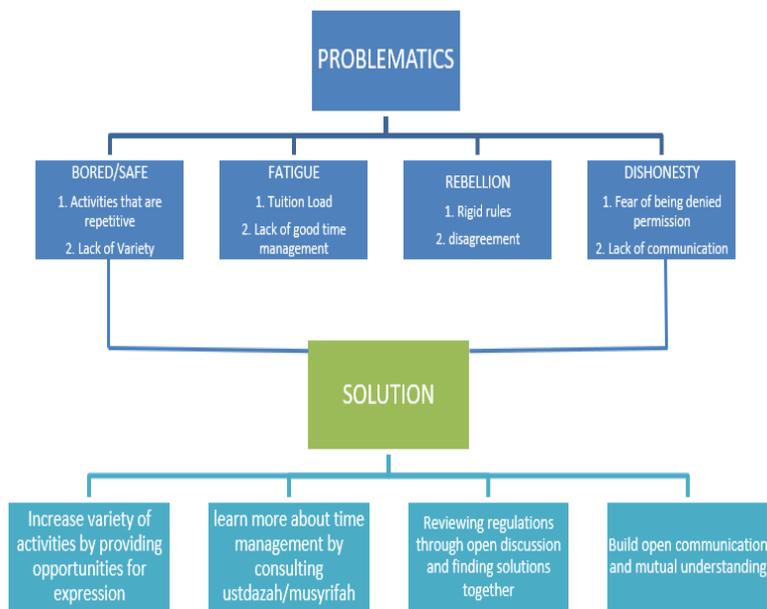
From the concept above it can be explained that:

1. Bored with repetitive activities

With routine activities that are scheduled every day, over time many students become bored. The reason for this boredom, for example, is because there is no new atmosphere or there are no interesting things to do or find in daily activities. Just stick to the schedule that has been determined. However, it is actually necessary to understand that a character is formed due to repeated activities. Because a student who wants to have a religious character must comply with a program that has religious indicators. Through these repetitive activities, it will eventually give rise to a habit that will eventually become a religious character (Surifah et al., 2018).

2. Tired from college

The lecture factor is also one of the reasons why Al-Bayyinah students have problems in forming their religious character, one of which is because they are tired of outside activities such as studying. Al-Bayyinah students, all of whom are students at the State Islamic University of North Sumatra, must be good at time management between dormitory affairs and lecture matters. Not to mention the obligation to do assignments, memorization, and demands that must be completed as a student. Due to one of these factors, many of Al-Bayyinah's students are given permission not to perform tasmik, not to pray in congregation on the grounds that they have just finished college or other reasons. Musyrifah, who sees the condition of the students, understands and understands the reasons for her own students, but on the one hand, the Al-Bayyinah students must also have the awareness that they are following the Al-Bayyinah memorizing program at Tahfidz Al-Bayyinah's house which must be obeyed.

3. Rebelling against the rules

Apart from that, another reason was because he rebelled against the rules that had been set by the Al-Bayyinah Tahfidz house. The reason for this rebellion could be disagreement or fear of not being permitted by the Al-Bayyinah tahfidz house if this is done, such as the rules for returning home which are not permitted to exceed the agreed rules, or for example, when students are permitted to leave, they are afraid that the musyrifah will not allow it. thus causing the students to leave the dormitory without the musyrifah's knowledge, and other reasons.

4. Regulations that are too strict

Another reason is because the rules are too strict, causing students to feel too confined in the dormitory. From this problem, many students are found to be dishonest about their situation. The reason is the same as before, namely fear that it will not be permitted or fear that the agreement given by Musyrifah

will not be in accordance with the students' hearts.

Solutions to Overcoming the Problem of Forming the Religious Character of Santri

In overcoming various problems, of course you must also have a solution so that the problem can be resolved in any form. In the previous discussion, it is necessary to understand that students come from different family and environmental backgrounds and this is inherent in the students themselves. This uniqueness and diversity are characteristics of the character of each individual student, such as different memorization styles, introverted, extroverted or ambiverted attitudes and other character traits (Ade Sintia Wulandari, 2022).

However, this is not solely due to an error in the program that was designed by the Tahfidz house. Therefore, in dealing with the various problems characters of students, an approach is needed so that it can be oriented towards analyzing students who take the form of several approaches in solving problems, and also anticipate that in solving these problems there will be no wrong attitude taken (Rambe, 2016).

The solution offered by researchers is to further strengthen the approach between ustadzah/musyrifah and Al-Bayyinah students. With a clear approach, musyrifah can identify students' character problems more accurately and plan appropriate steps to overcome them.

In addition, this approach makes it possible to monitor students' progress in solving students' character problems, so that adjustments can be made if necessary in a consistent manner. In this approach, problems and conflicts can be minimized so that solutions to students' character problems can emerge.

By using a measurable approach, Musyrifah can evaluate students' progress more clearly and can communicate effectively about what is working and what still needs improvement in students. Thus, the approach to overcoming character problems becomes a solid foundation for continued growth and improvement for students.

It is hoped that the approaches taken can build communication and help the students of Tahfidz Al-Bayyinah House understand and comply with the regulations with awareness and a sense of responsibility. One form of approach that can be taken is a preventive and curative approach to achieve this goal.

Table 1. *Preventative and curative approaches used to overcome problems*

PREVENTATIVE APPROACH	URATIVE APPROACH
Building a positive culture 1. Create a comfortable atmosphere 2. Instill discipline values.	Individual coaching 1. Understand the reasons for the violation. 2. Provide solutions and guidance
Dissemination of clear and consistent regulations	Spiritual approach 1. Emphasize the importance of obeying the rules as a form of submission to Allah SWT.
Fair and wise application of rewards and punishments	

A preventive approach is an approach that is carried out to prevent problems from occurring, or you could say pre-incident. Meanwhile, a curative approach is taken after the incident occurs. Or it could also be said to be a solution after a problem occurs. The preventive approach focuses on building a positive culture, disseminating clear regulations, and implementing a reward and punishment system. Building a positive culture can be done by creating a family atmosphere, instilling disciplinary values, and involving students in drafting regulations. The dissemination of clear and consistent rules, as well as the application of fair and consistent rewards and punishment, can help students understand the consequences of their actions and encourage them to comply with the rules.

The curative approach focuses on individual and spiritual formation. Individual coaching can help understand the reasons behind violations and provide solutions and guidance to students. A spiritual approach can emphasize the importance of obeying regulations as a form of obedience to Allah SWT.

The application of a combination of preventive and curative approaches, taking into account the age and maturity level of the students, as well as open communication involving all relevant parties, is expected to help the students of Rumah Tahfidz Al-Bayyinah to understand and comply with the regulations with awareness and a sense of responsibility.

Conclusion

From this research, the researcher draws the conclusion that the process of forming the religious character of students occurs in several stages. The initial stage is due to discipline, so from that discipline comes consistency which creates a feeling to continue doing these activities, thus giving rise to a habit that becomes a character in the students. The problems that occur in forming the religious character of these students certainly have their own reasons, both internal and external factors. The researcher

does not intend to blame the program that has been designed by the Tahfidz Al-Bayyinah house, it's just that in their attitude the students have different characters. Therefore, the solution that researchers offer is to approach students. The approach is intended to further strengthen relations and communication between the Al-Bayyinah tahfidz house and its students.

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Curriculum Vitaes

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