

INCREASING CHILDREN'S RELIGIOUS BEHAVIOR THROUGH THE TAHFIDZUL QUR'AN PROGRAM IN MATUR SUB-DISTRICT



Salma Fadhlilah Hanun¹ , Supratman Zakir² , Dassy Maulana³ , Salma Adilah⁴ , Refda Yetti⁵ 

***Correspondence :**

Email :

salmafadhlulahhanun@gmail.com

Authors Affiliation:

^{1,2,3,4,5}Universitas Islam Negeri Syech M. Djamil Djambek Bukittinggi, Indonesia

Article History :

Penyerahan : 18-11-2024

Direvisi : 22-11-2024

Diterima : 24-12-2024

Diterbitkan

Keyword : Religious Behavior, Tahfidz Al-Qur'an, children

Kata Kunci : Perilaku Religius, Tahfidz Al-Qur'an, anak-anak

Abstract

This research was motivated by several problems that the author found where before participating in the Qur'an tahfidz program, children in the jorong sidang tangah, matur sub-district had behavior that could be said to be not good such as often resisting or arguing with parents. Because during this time with the development of the times many of today's children are disrespectful to their parents, do not have good ethics to parents, then those who initially fill their days with things that are not useful such as playing games with their friends until they forget the time, and often neglect to do the five daily prayers. But after the children in the jorong sidang tangah matur sub-district joined the tahfidz Tahfidz Qur'an Syifa'ul Qalbi program, their behavior began to change into better behavior than before. The type of research that the author uses in this research is qualitative research methods. The data collection techniques I will use are based on interviews, documentation and my own observations. Interviews were conducted by in-depth interviews with teachers at Tahfidz Qur'an Syifa'ul Qalbi.

Abstrak

Penelitian ini dilatarbelakangi oleh beberapa permasalahan yang penulis temukan dimana sebelum mengikuti program tahfidz al-Qur'an anak-anak di jorong Sidang Tangah, kecamatan Matur mempunyai perilaku yang bisa dikatakan kurang baik seperti sering melawan atau membantah kepada orang tua. Karena selama ini dengan berkembangnya zaman banyak diantara anak-anak sekarang ini yang tidak hormat kepada orang tuanya, tidak memiliki etika yang baik kepada orang tua, kemudian mereka yang awalnya mereka mengisi hari-hari mereka dengan hal-hal yang tidak bermanfaat seperti bermain game dengan teman-temannya sampai lupa waktu, dan sering lalai untuk mengerjakan shalat lima waktu. Namun setelah anak-anak di jorong sidang tangah kecamatan Matur mengikuti program tahfidz Tahfidz Qur'an Syifa'ul Qalbi ini perilaku nya mulai berubah menjadi perilaku yang lebih baik daripada sebelumnya. Jenis penelitian yang penulis gunakan dalam penelitian ini adalah metode penelitian kualitatif. Teknik pengumpulan data yang akan saya gunakan adalah berdasarkan wawancara, dokumentasi dan pengamatan saya sendiri. Wawancara dilakukan dengan wawancara secara mendalam dengan guru-guru di Tahfidz Qur'an Syifa'ul Qalbi.

INTRODUCTION

Religious behavior is something that is attached to a person or object that shows identity, characteristics, compliance or Islamic messages. This religious behavior will be attached to a person who will be seen from the way of thinking and doing. When viewed in terms of behavior, people who have religious behavior will always show their firmness in belief, compliance in worship, maintaining good relations with fellow humans and the nature around them (Kusno, 2014).

Religious values are attitudes and behaviors that are closely related to spiritual matters. A person is called religious when he feels the need and tries to get closer to God (as his creator) and is obedient in carrying out the teachings of the religion he adheres to (Abdillah, 2017).

The formation of religious behavior can be done with center learning, such as cooking centers that can help children to have a unique experience in knowing about various food ingredients. In this center, children can learn about various science, math and social concepts, so that they can support cognitive, motor, religious and artistic development in children. The value of character education that is instilled is the value of religion and curiosity (Iswantiningtyas & Wulansari, 2019).

Cultivating children's religious behavior is an important need, apart from providing cultivation in other aspects of development. Because if children are not given the cultivation of religious behavior from an early age, it will interfere with the child's behavior in the future. This religious dimension Allah gave only to humans, not to other creatures. Providing religious education to children greatly affects the behavior and religious character of the child. Because, in religious planting children can recognize all about God's creation, all that God commands and what God forbids.

This religious behavior is very much needed by children in the face of changing times today, in which case children are expected to be able to behave well based on religious provisions and provisions. The formation of religious behavior is also referred to as the result of educational efforts in educating and training seriously on various spiritual potentials contained in humans, especially in children. This religious behavior can be interpreted as a person's character, character, character or personality formed from the internalization of various policies based on religious teachings (Ahsanulkhaq, 2019).

In dealing with juvenile delinquency that can damage the nation's character, this religious foundation is very important to solve the problem. The cultivation of religious behavior must be emphasized more in cultivating the character or behavior of children so that religious behavior can be created in these children.

Pondok Tahfidz Al-Qur'an Syifaul Qalbi located in jorong sidang tangah Matur sub-district which was established in 2019 until now (approximately 4 years). Based on the results of interviews conducted on November 2, 2024, researchers obtained data that before the children who were in the jorong sidang tangah, matur sub-district participated in the Qur'an tahfidz program at the Syifaul Qalbi tahfidz cottage, initially they had behavior that could be said to be not good such as filling their days with things that were not useful such as playing games until they forgot time with their friends, often neglecting to pray five times, then often resisting or arguing with their parents.

Based on these problems, the researcher is interested in conducting research on improving children's religious behavior through the tahfidz al-Qur'an program in the matur sub-district. The purpose of this research is to find out what religious behavior is grown in students from the Syifaul Qalbi tahfidz cottage program so that in the implementation of this research can be a contribution of thought or a source of reference in improving quality for improvement in educational institutions in the future.

METHODS

The type of research that the author uses in this study is a qualitative research method that is narrative in nature. Then the data collection technique was carried out using observation, interviews and documentation with the subject Tahfidz Qur'an Syifaul Qalbi Teacher Jorong Sidang Tangah, Nagari Matur Mudiak, Matur District, Agam Regency.

For the data obtained, an interview was conducted with Pondok Tahfidz Al-Qur'an Syifaul Qalbi Teacher on November 2, 2024. In addition, direct observation was also made to the location in question, namely Pondok Tahfidz Al-Qur'an Syifaul Qalbi which is located in

Jorong Sidang Tangah, Nagari Matur Mudiak, Matur District. Data analysis by the author here is done by recording the source's voice and listening back for more accurate data. Observation and documentation are also done for the accuracy of the data that the author obtained.

RESULT AND DISCUSSION

RESULT

The results of research on improving children's religious behavior through the Qur'an tafhidz program in Matur sub-district can be seen based on the results of observations, interviews, and documentation. It can be concluded that; First, as for the religious behavior that is grown in children from the Pondok Tahfidz Al-Qur'an Syifa'ul Qalbi program in the jorong Sidang Tangah Matur sub-district, namely, at first only the fiqh of worship, which can be seen from their worship that always maintains five daily prayers in congregation in the mosque or musholla. Moreover, they do it in congregation and in the mosque too, of course it is very extraordinary, because the virtue of praying alone with congregation is certainly different. Besides that, why they become more enthusiastic about praying because the memorization of the Qur'an can be used as a reading, the morals of these children if now over time since the tafhidz program is coupled with Arabic language training, the fiqh knowledge of these children is a little deeper and they can apply the fiqh knowledge in everyday life from an early age until they die later. Then the children become more patient. As a memorizer of the Qur'an, patience is needed because when memorizing the Qur'an then not memorizing it, of course it will be easy to get emotional and also desperate. In addition, children who take part in this tafhidz program also have good manners, always respecting the ustaz, parents, friends and also the community."

Second, in addition to external factors in the form of the Qur'an tafhidz program that can improve students' religious behavior, there are also internal factors from the students themselves that come from within the students themselves such as having a strong determination, istiqamah, enthusiasm and so on, it is all a factor that comes from students. Internal factors themselves have two aspects, the first aspect is the physiological aspect or physical aspect in the form of physical health and the second aspect is the psychological aspect in the form of a child's mentality.

DISCUSSION

Based on the results of research on improving children's religious behavior through the Qur'an tafhidz program in Matur sub-district. This program has a positive impact on children in jorong Sidang Tangah, Matur sub-district. This tafhidz program with the permission of Allah SWT succeeded in changing the behavior of children in jorong Sidang Tangah into children who behave religiously, the parents of the children who participated in tafhidz often saw their children memorizing the Qur'an at home, which initially they filled their days with things that were not useful such as playing games, but now they have started filling their time with useful things, previously they often fought against their parents now it has decreased because someone who wants to memorize the Qur'an must leave sinful acts especially those included in major sins (Manik, W. &., 2021).

Then as for the teaching method, there are 3 types of methods used, namely tafhidz, tahsin and muraja'ah. Tafhidz is a method for memorizing the Qur'an, in this method it starts with children memorizing the Qur'anic recitation, then if they have memorized it, they continue by depositing their memorization with the ustaz. Furthermore, the tahsin method is a method of learning to read the Qur'an. In this tahsin method, children read the Qur'an first, then the ustaz will listen to the fluency of the reading and the correctness of the tajweed before starting to memorize the Qur'an. This tahsin method is very important because it can keep our reading of the Qur'an from reading errors that can cause us to change the meaning of the reading. And the last method is the muraja'ah method, which is the memorization that has been memorized repeated or re-read to strengthen the memorization so as not to forget. The

process of muraja'ah activities is carried out every day after the tahsin and tafhidz methods are carried out, because the ustadz will repeat what the children have memorized then the memorization will be tested by the ustadz by connecting the verses that have been delivered by the ustadz then the children are told to continue reading." Muraja'ah activities are very important to do with the aim of maintaining memorization so that it is maintained. Because basically there is no memorization without muraja'ah. For example, when memorization increases, it must be able to schedule muraja'ah in every short-term time span for memorization that has been memorized before (M. Ilyas, 2020).

Before participating in the Qur'an tafhidz program, children in jorong Sidang Tangah had behavior that could be said to be not good. However, after participating in the tafhidz al-Qur'an program, the children's behavior became better. As an increase in the sense of faith in Allah, the sense of faith has grown in him, at school the difference has been seen that the child can be directed and not stubborn. Then it can be seen from their worship which always maintains the five daily prayers in congregation at the mosque. Then after becoming a memorizer of the Qur'an these children become more patient. As a memorizer of the Qur'an, a patient soul is needed because when memorizing the Qur'an then not memorizing it, of course it will be easy to get emotional and also desperate. In addition, the children who take part in this tafhidz program also have good manners, always respecting the ustadz and their friends. Likewise, when they are depositing memorization, they are very ethical and no one is chatting or playing alone. Because so far with the development of the times many of the children are disrespectful to parents, do not have good ethics to parents, and dare to argue with their parents.

CONCLUSION

From the discussion that has been presented above, it can be concluded that the tafhidz al-Qur'an Syifaul Qalbi program in jorong Sidang Tangah, Matur sub-district has a capable role. Before participating in this tafhidz program, children who are in jorong Sidang Tangah, nagari Matur Mudiak, Matur sub-district, Agam district have behavior that can be said to be less good, such as often resisting or arguing with their parents, often playing games with their friends, often neglecting to do the five daily prayers. But after the children in the jorong Sidang Tangah participated in the tafhidz al-Qur'an program, their behavior began to change into better behavior. In addition, the role of the Qur'an tafhidz program is not only to change the behavior of children for the better but these children or students can also achieve achievements in the non-academic field, this is evidenced by the number of children who participate in this tafhidz program who excel in participating in competitions at the sub-district level and at the district level.

References

Ahsanulkhaq, M. (2019). Membentuk karakter religius peserta didik melalui metode pembiasaan. *Jurnal Prakarsa Paedagogia*, 2(1), 22–24.

Azis, A. D. (2019). Pendidikan Karakter Religius Melalui Pembelajaran di Kelas V Sdit Al-Khiraat Kota Yogyakarta. *Basic Education*, 8(23), 3.

Ilyas, M. (2020). Metode muraja'ah dalam menjaga hafalan al-qur'an. *Al-Liqo: Jurnal Pendidikan Islam*, 5(1), 4.

Iswantiningtyas, V. (2019). Penanaman pendidikan karakter pada model pembelajaran BCCT (Beyond Centers and Circle Time). *Jurnal Obsesi Jurnal Pendidikan Anak Usia Dini*, 3(1), 110.

Kusno, K. P. (2014). Model Pendidikan Karakter Religius Berbasis Pada Pengetahuan Matematika Sekolah. *Khazanah Pendidikan*, 7(1), 4.

Manik, W. (2021). Peran program tahlif alquran dalam meningkatkan perilaku belajar terhadap anak dan remaja. *WARAQAT: Jurnal Ilmu-Ilmu Keislaman*, 6(2), 64.