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Formation of Religious Character through the *Takhasus* Memorization Program

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| Article Information | Abstract |
|---------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Received: 12 November 2024 | <p><i>This study examines the process of religious character formation with the Takhasus memorization program. The study was conducted at SD Hj. Isriati Baiturrahman 2 Semarang. The research method used is field research with a qualitative descriptive approach. Data were collected through observation, interviews, and documentation. Teachers and students are the subjects of this study. Data analysis uses the steps of data reduction, presentation and verification. The Takhasus memorization program includes memorizing the Qur'an (juz 'amma), authentic al-Hadis, and daily prayers, carried out routinely every morning before learning begins. The Takhasus memorization program is essential in forming students' religious character, such as increasing faith, piety, and noble morals. In addition, other characteristics that are also formed include discipline, responsibility, hard work, independence, and a love of reading. This habit has an impact on increasing mutual respect among fellow students. The success of this program is influenced by family support and teacher consistency in implementing habits. This program is part of the school's strategy to instill Islamic values in students early, benefiting their spiritual development and forming better character. In addition, character education also includes spiritual awareness, namely awareness of the presence of God and developing love and fear for Him. In this context, individuals must focus on growing their character and prioritizing moral and ethical values. Thus, the memorization program can be a model for other schools that want to integrate religious and character education into the learning process. This study contributes to the world of education by developing similar programs that focus on forming students' religious character.</i></p> |
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| Keywords: <i>Character Formation, Religious Character, Takhasus Memorization.</i> | |
| | <p>Penelitian ini bertujuan untuk mengkaji proses pembentukan karakter religius dengan program menghafal <i>Takhasus</i>. Penelitian dilakukan di SD Hj. Isriati Baiturrahman 2 Semarang. Metode penelitian yang</p> |

digunakan adalah penelitian lapangan dengan pendekatan deskriptif kualitatif. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Guru dan siswa sebagai subjek penelitian ini. Analisis data menggunakan Langkah reduksi, penyajian dan verifikasi data. Program menghafal *Takhasus* meliputi menghafal Al-Qur'an (*juz 'amma*), al-Hadis otentik, dan doa harian, dilakukan secara rutin setiap pagi sebelum pembelajaran dimulai. Program hafalan *Takhasus* memiliki peran penting dalam membentuk karakter religius siswa, seperti meningkatkan keimanan, ketakwaan, dan akhlak luhur. Selain itu, karakter lain yang juga terbentuk antara lain disiplin, tanggung jawab, kerja keras, kemandirian, dan kecintaan membaca. Kebiasaan ini berdampak pada peningkatan rasa saling menghormati antar sesama mahasiswa. Keberhasilan program ini dipengaruhi oleh dukungan keluarga dan konsistensi guru dalam menerapkan pembiasaan. Program ini merupakan bagian dari strategi sekolah dalam menanamkan nilai-nilai Islam pada siswa sejak usia dini, yang tidak hanya bermanfaat bagi perkembangan spiritual mereka, tetapi juga untuk pembentukan karakter yang lebih baik. Selain itu, pendidikan karakter juga mencakup kesadaran spiritual, yaitu kesadaran akan kehadiran Tuhan dan mengembangkan kasih dan takut kepada-Nya. Dalam konteks ini, individu diharapkan untuk fokus pada pengembangan karakter mereka dan memprioritaskan nilai-nilai moral dan etika dalam hidup mereka. Dengan demikian, program hafalan *Takhasus* dapat dijadikan model bagi sekolah lain yang ingin mengintegrasikan pendidikan agama dan karakter dalam proses pembelajaran. Penelitian ini berkontribusi pada dunia pendidikan dalam pengembangan program serupa yang berfokus pada pembentukan karakter religius mahasiswa.

I. INTRODUCTION

Character is a fundamental thing in human life. That character distinguishes humans from animals (Abidin et al., 2019; Irwan et al., 2023). Humans can be called people with strong character and are both individually and socially good when they have good morals and ethics. This character formation can be done in various ways, including education (Riadi, 2016). Education has a vital role in instilling ethical and moral values in students. Educators, in this case, are responsible for shaping students' character through the formal learning process in the classroom and activities outside of learning. Thus, education not only serves to develop intellectual abilities but also to form a good personality and moral attitude (Mawikere, 2020).

Character education aims to instill positive and moral values in students, such as honesty, hard work, empathy, and tolerance. This process can be done through various methods, including formal learning at school or other educational institutions, daily experiences, and interactions in social settings. With character education, students are expected to develop a good attitude, become more qualified individuals, and contribute positively to community life (Alfarikh et al., 2021).

The Qur'an and Hadith emphasize the importance of character education in building a good society and practicing religion well (Sari, 2017). As the hadith of the Prophet PBUH narrated by Muslims is as follows:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- « إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ ». رواه مسلم

From the words of Abu Hurayrah, the Prophet (peace and blessings of Allaah be upon him) said: *"Indeed, Allah does not look at your physical and wealth, but He sees your heart and your deeds"* (Hadith narrated by Muslim).

In character education, this hadith emphasizes that a person's moral and ethical values have more significant meaning than their appearance or social status. Character education in Islam encourages individuals to build noble morals, such as honesty, sincerity, perseverance, cooperation, compassion, and other positive values (Maula, 2020). Character education also includes strengthening spiritual awareness by growing awareness of God's presence and developing love and fear for Him (Abdullah & Sadiah, 2024; Anwar, 2021).

In this context, individuals need to focus on developing their character and prioritizing moral and ethical values in their lives (Wahid, 2018). The value of character education consists of 18 values, and the 18 character values are summarized into five character values, one of which is a religious character (Baginda, 2016). Religious character is the first and foremost characteristic that must be instilled in children, so it becomes the basis of spiritual teachings in the lives of individuals, society, and the nation. Religious character is related to relationships with *Ubudiyah* and concerns the relationship between fellow humans and the environment (Basri et al., 2023). Character education in schools has a

vital role in instilling students' character. Efforts to foster character education are carried out through habituation of religious activities (Nurbaiti et al., 2020).

Socially, the formation of religious character can be implemented through the *Takhasus* memorization program (Junita et al., 2023). The selection of the title of this research is based on the importance of shaping students' character. Seeing how important it is to instill character in children, each school has its way of shaping children's character. As applied to SD Hj. Isriati Baiturrahman 2 Semarang through the *Takhasus* memorization program (memorizing the Qur'an, al-Ḥadis, and daily prayers) is one of the strategies to shape students' character. This program can shape the character of students, mainly Islamic characters. The researcher called the program Islamic Character because it was able to form a religious soul. In addition, through the program, children get used to getting closer to God because the program contains memorization of two laws or guidelines for the life of Muslims, namely the memorization of the Qur'an, al-Ḥadis, accompanied by the memorization of daily prayers that can make children always remember Allah.

Various studies have examined the *Takhasus* memorization program to form students' religious character (Habibah et al., 2022; Zilfan et al., 2024). Although this study provides insight into the *Takhasus* memorization program in the context of character formation, it has not explained in detail the types of characters formed through the program. This shows shortcomings in the existing literature, especially in exploring the specific aspects of the character that are influenced by the *Takhasus* memorization program. Therefore, this study aims to dig deeper and identify what characters develop among the students of SD Hj. Isriati Baiturrahman 2 Semarang through the practice of the *Takhasus* memorization program.

SD Hj. Isriati Baiturrahman 2 Semarang is part of YPKPI (Islamic Studies and Development Foundation) of the Great Mosque of Baiturrahman Central Java which consists of KB-TK, SD, SMP, and SMK Balai Islam Baiturrahman. SD Hj. Isriati Baiturrahman 2 Semarang is located on Jl. Abdulrahman Saleh No. 285 Kalipancur Ngaliyan Semarang. SD Hj. Isriati Baiturrahman 2 has been committed

to providing quality education based on Islamic values. This school focuses on academic achievement and the formation of students' noble character. Various excellent programs are implemented to support the school's vision and mission, including the Tahfidz Al-Qur'an program, Islamic character development, and various extracurricular activities that support the development of student talents, such as the Gempita Nusantara Marching Band and Rebana El Haidar Junior. With this holistic approach, SD Hj. Isriati Baiturrahman 2 has produced many graduates who excel in various fields. At SD Hj. Isriati Baiturrahman 2, the *Takhasus* memorization program has become part of school habits. The formation of student character is carried out by integrating the habituation of the *Takhasus* memorization program into students' daily routine.

II. METHOD

The type of research used in this study is field research because it is based on data collected directly in the field to make observations of the object's location, namely at SD Hj. Isriai Baiturrahman 2. The approach used is qualitative descriptive. Namely, the data collected is not in the form of numbers but comes from interview scripts and field notes, and the author only describes a problem or the state of events according to the facts (Yulianah, 2022).

This research was carried out at SD Hj. Isriati Baiturrahman 2 Semarang, which is located on Jl. Abdurrahman Saleh No. 285 Semarang. Meanwhile, the time used by the researcher to conduct the research is from July 29 to August 12, 2024. Meanwhile, the subjects in the study were the classroom teacher and the deputy head of curriculum affairs, Mrs. Ifa Luthfiah, S. Pd., and one of the students of class IV D, Syifa. The data sources used are primary data sources and secondary data sources (Emzir, 2014). Primary data sources are obtained directly from researcher observations and interviews with teachers at SD Hj. Isriati Baiturrahman 2 Semarang. Secondary data is obtained not directly by the researcher but secondhand, for example, from books, reports, and journals (Fransiska, 2022).

To obtain the completeness of the information needed in a valid and accountable manner. The data collection methods used in this study are: Observation is a data collection technique in which researchers make direct or indirect observations about the things they observe and record them on observation tools. The author uses this method to obtain data on school conditions, religious and character education learning activities, and the implementation of habituation. The interview is a research technique carried out through dialogue between the researcher and the respondent (Hasnunidah et al., 2017). The data source is teachers and students to determine their response to the habituation method and the extent to which they have done habituation at school. The documentation method can be done by looking for data in notes, books, newspapers, minutes, agendas, and so on (Ikhwan, 2021). This method obtains data on the number of students, teachers and employees, organizational structure, facilities and infrastructure, geographical location, and activities at SD Hj. Isriati Baiturrahman 2 Semarang.

The author uses an inductive analysis method to analyze the data. Based on the opinion of Miles et al. (2014), the data analysis process consists of three main steps: data reduction, data presentation, and conclusion drawing/verification. Data reduction is a step to filter data by selecting, summarizing, and focusing on key and important information, identifying themes and patterns, and eliminating irrelevant data. Data presentation compiles data from narratives, tables, or graphs to facilitate the conclusion. Conclusions are drawn after the data is collected and analyzed. The data is interpreted and then formulated into a conclusion at this stage.

III. FINDINGS AND DISCUSSION

The criteria for the manifestation of religious character can be seen when spiritual values are instilled in students so that they have faith and piety in Allah Swt and have good morals towards humans and other creatures created by Allah Swt (Ahsanulhaq, 2019). Based on these criteria, the habituation method of the *Takhasus* memorization program at SD Hj is applied. Isriati Baiturrahman 2 Semarang makes students not only trained to memorize but also internalize

religious values such as discipline in carrying out obligations, responsibility for the tasks given, gratitude to Allah Swt, and politeness in interacting with others. The character can also be applied in students' daily lives at home and in the community.

The Process of Forming Religious Character through *Takhasus* Memorizing

One of the efforts to cultivate religious character was carried out at SD Hj. Isriati Baiturrahman 2 is through the *Takhasus* memorization program, which includes memorizing the Qur'an (*juz 'amma* or juz 30), authentic and famous al-Ḥadis, and daily prayers. Memorization done every morning for 35 minutes is very good for making a habit for students to get used to starting something by praying. Students are expected to be able to master the memorized material that has been determined and be able to apply it in daily life because the three aspects of memorization above are the basis for a Muslim in deciding his attitude and behavior.

Instilling Islamic character in students through the *Takhasus* memorization program takes a long time. So it is impossible to do it only during habituation but as long as the student is at home.

This is as expressed by one of the fourth-grade students, Syifa who emphasized that;

"Although the memorization program is done every first hour, students not only memorize at that time, but students also repeat and memorize it at home" (Syifa, 2024).

This statement shows that family support is critical to the success of this program. When students resume memorization at home, they strengthen their memory and build discipline and Islamic values in their daily lives. Therefore, instilling Islamic values from an early age is very important to form the character of students with noble morals based on religious teachings.

The cultivation of religious character is carried out by the habituation method. Students from the first grade begin to be introduced to the recitation of the Qur'an, al-Ḥadīš, and prayer. In fact, they are not only introduced to but also used to reading it through the *Takhasus* memorization program that is done every

morning. For 35 minutes, students are given breakfast in the form of readings that are the basis of life, namely al-Qur'ān, al-Ḥadīṣ, and prayer. Moreover, before entering the classroom and starting the lesson, students are also greeted by the teacher behind the gate to greet them.

Students line up at the front of the class after the bell rings and then pray before studying. In this case, the class president has the opportunity to lead the other friends. Students are also used to praying in congregation at the mosque. Not only congregational prayers, before carrying out this obligation, students are also invited to dhikr, by chanting *asmaul husna*.



Figure 1. *Implementation of muraja'ah activities*

Religious characters and many other characters can be produced from the memorization of *Takhasus* (Arifin, 2018). If students can absorb all the content of the memorized material, then memorization will accompany each step. So that in behaving and behaving, students will remember their memorization. Automatically, when students have understood the message from memorization, other characters will follow. In other words, the Islamic character obtained from memorizing this *Takhasus* can give rise to different characters, such as discipline, hard work, love to read, etc.

The cultivation of religious character can also be done through examples. As a figure who is admired and imitated, a teacher has a vital role in instilling character in students. Because the level of elementary school children is imitation,

students have not been able to develop their creativity to the maximum, in the sense that they are still imitating their teachers.

For example, when memorizing, students will imitate what a teacher reads. This is necessary to correct the reading both *makhraj* and *tajwid's* reading is correct. So a teacher must be proficient first. Teachers must memorize first before telling students to learn. Likewise, the congregational dzuhur prayer is held in the mosque, and the teacher accompanies students to pray.

This is as expressed by Mrs. Ifa Luthfia, S.Pd as a classroom teacher and deputy head of curriculum affairs who emphasized that;

"We ensure that all teachers at SD Hj. Isriati Baiturrahman 2 has a strong religious foundation. This is important so that they can integrate general knowledge with religious values in every teaching and learning activity. As is the case with the habit in the morning, that is, before entering the classroom, students line up in front of the class in an orderly manner to read prayers and *asma'ul husna*, memorize hadiths, and memorize the letters of the Qur'an. This habituation aims to instill a P5 attitude (Pancasila Profile Strengthening Project)" (Luthfia, 2024).

The teachers hope that with the habituation of the *Takhasus* memorization program, the students of SD Hj. Isriati Baiturrahman 2 Semarang can grow into honest and *istiqomah* individuals. The formation of honest character and *istiqomah* was also carried out in the research by Ikhwan et al. (2021); Musyanto (2016) shows that habituation of the *Takhasus* memorization program can form religious character. Strengthening at SD Hj. Isriati Baiturrahman 2 Semarang includes fostering awareness of the importance of reading, memorizing, and studying the Qur'an as a guideline for human life in daily life. So, there is a balance in the cognitive, affective, and psychomotor domains. Because the *Takhasus* memorization program is related to reading and memorizing the Qur'an which is directed at cognition whose main goal in forming a noble personality is realized in students' daily lives. As Lickona said, character education includes "knowing the good, loving the good, and knowing the good."

The process of forming students' religious character at SD Hj. Isriati Baiturrahman 2 is carried out through the *Takhasus* memorization program, which includes memorizing the 30th chapter of the Qur'an, authentic hadiths, and daily prayers. This program aims to accustom students to start activities with prayer,

internalizing Islamic values, and making them part of their daily attitudes and behavior. This habituation is carried out every morning for 35 minutes, allowing students to strengthen their memorization and understand its meaning. However, the success of this program depends not only on the habituation at school but also on the role of the family in supporting students to repeat the memorization at home, as conveyed by one of the fourth-grade students, Syifa. Family support helps strengthen memory, build discipline, and integrate religious values into students' lives.

The formation of religious character through *Takhasus* memorization begins early, even since first-grade students. They are introduced to reading the Qur'an, hadith, prayers, and prayers. In addition to memorization in class, students are also accustomed to doing other religious activities, such as morning prayers, greetings with teachers, dhikr, reading the *Asmaul Husana*, and praying in congregation at the mosque. These activities strengthen students' religious side and instill values such as discipline, hard work, and responsibility.

Teachers are vital in this program as role models for students and teachers at SD Hj. Isriati Baiturrahman 2 requires a strong understanding of religion to combine knowledge with Islamic values in every learning activity. Teachers accompany students in memorization activities and lead and ensure that students understand how to read the Qur'an correctly regarding tajwid and *makhraj*. The teacher's exemplary role in implementing religious values creates an environment that supports student character formation, such as honesty and *istiqomah*.

This unique memorization program instills religious character and helps shape other characters, such as discipline, love of knowledge, and hard work. If students can understand the message in memorization, they will find it easier to apply these values in their daily attitudes and behaviors. This program also balances the cognitive, affective, and psychomotor domains, as emphasized in character education according to Lickona. Thus, the habit of memorizing *Takhasus* not only forms the personality of religious students but also integrates these values into their lives holistically.

Characters Formed from Memorization *Takhasus* Programs

The unique memorization program at SD Hj. Isriati Baiturrahman 2 is a strategic effort to strengthen students' religious character while increasing their Islamic knowledge. In this program, students are accustomed to reading the Qur'an, learning the authentic and famous hadith books, and memorizing daily prayers. This activity brings students closer to Allah as the Creator so that they develop into religious individuals with strong Islamic characters (Arifin, 2018). In addition to improving the spiritual aspect, this habit also functions as a guideline that directs students' attitudes and behavior in everyday life.

Through this program, students learn cognitively and internalize Islamic values in their every action. The unique memorization program is not only limited to forming religious characters but also contributes to developing other positive characters. When students deeply understand the contents of the material they memorize, the memorization becomes a guideline in determining attitudes and behavior. Memorizing verses of the Qur'an, hadiths, and daily prayers not only becomes a memory in the head but also a principle guiding their actions in various situations. Thus, a deep understanding of the messages in memorization can foster multiple positive characteristics such as discipline, hard work, perseverance, a love of reading, and responsibility (Habibah et al., 2022). This memorization becomes a foundation that strengthens students' behavior with Islamic values, reflecting noble morals through religious teachings.

Students are given a unique memorization book containing complete material to support this process. This book includes memorizing the Qur'an (juz 'amma or juz 30), famous authentic hadiths and meanings, and daily prayers that must be mastered within a certain period. This book trains students to work hard and be responsible for the predetermined targets. They must fulfill the memorization schedule according to the specified time, creating a diligent and disciplined character. This process teaches students to value time and complete their responsibilities well. In addition, with clear targets, students are also trained to have a hard-working spirit and sincerity in achieving goals, which indirectly builds a strong and confident character.

The success of this unique memorization program also depends on good synergy between teachers and parents. Teachers accompany students in memorizing at school and ensure that the material is delivered correctly. However, this memorization is not enough to be done only at school. Students are also required to repeat and strengthen their memorization at home. Therefore, cooperation between teachers and parents is essential in supporting this program's success. Good communication between the two parties is needed to ensure that students continue to read and memorize consistently at home (Kadri & Kirin, 2022). This is in line with the view of Zakiah Daradjat, an Islamic education expert, who stated that educating children is essentially the main task of parents. At the same time, schools act as a second party that helps in the process (Nurhayati, 2020). Therefore, intensive family support will strengthen students' success in memorizing and forming positive characters.

This memorization program also encourages students to have a character that loves reading. By frequently reading the Qur'an, hadith, and prayers, students hone their memorization skills and foster a continuous interest in reading. This habit of reading that is done routinely creates a diligent character, where students are accustomed to taking the time to study independently. In addition, students are also trained to understand and internalize every message in their memorization so that Islamic values can be applied in everyday life.

The aspects of the *Takhasus* memorization taught include three main types: memorizing the Qur'an (*juz 'amma* or juz 30), memorizing authentic hadiths, and memorizing daily prayers. These three aspects are the main foundations for Muslims in determining their attitudes and behavior. The memorization material is understood verbally and is expected to be applied in the student's daily lives. Thus, this *Takhasus* memorization program is more than just an academic activity; it is a holistic character-building process, balancing the cognitive, affective, and psychomotor domains. Students memorize and learn to love Islamic values and practice them in their lives.

IV. CONCLUSION

The memorization program of *Takhasus* at SD Hj. Isriati Baiturrahman 2 Semarang has a significant role in shaping students' religious character through the habit of memorizing the Qur'an, hadith, and daily prayers, which not only teaches religious knowledge but also instills Islamic values as the basis for daily attitudes and behavior. This habituation includes aspects of religious rituals (*ubudiyah*) while strengthening students' social relationships with other humans and their environment. It results in a religious character reflected in values such as discipline, responsibility, hard work, reading habits, honesty, and istiqomah. Students are expected to be able to memorize internalize and practice the messages from memorization as a guideline for life. In addition, this program also supports the strengthening of Pancasila values through the Pancasila Profile Strengthening Project (P5). This study has limitations in the scope of the research object and the implementation time. External factors such as the role of the family and social environment have not been discussed in depth, so for further research, it is recommended to expand the scope by involving external factors and using more diverse research methods, such as longitudinal studies, to understand the long-term impact of this program on the formation of student character and provide a more comprehensive contribution to the development of educational programs based on religious values.

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