

Application of Halaqah Tahfidz Qur'an Extracurricular Activities Specifically in the Formation of Religious Behavior of Santriwati Ar-Rohmah Ngawi Islamic Boarding School

Dian Febrianingsih

STIT Islamiyah Karya Pembangunan Paron Ngawi

dianfebrianingsih@gmail.com

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Abstract

This study aims to determine the implementation of extracurricular activities *halaqah tahfidz Qur'an* specifically at the female Islamic boarding school Ar Rohmah Ngawi, analyze the religious behavior of female students who take part in extracurricular activities *halaqah tahfidz Qur'an* specifically and find out the supporting and inhibiting factors that influence the application of religious behavior of female students in Ar Rohmah Islamic boarding school for girls participating in special extracurricular activities, *halaqah tahfidz Qur'an*. Collecting data using the method of observation, interviews and documentation. Data analysis techniques through data triangulation, namely analyzing the results of interviews by checking the validity of the data which includes data sources, methods and time. The results of this study stated that the *halaqah tahfidz Qur'an* extracurricular activities specifically at the Ar Rohmah Ngawi female Islamic boarding school handled female students who had specialties in memorizing the Qur'an exceeding the targets programmed for each class and motivating them with various additional activities to strengthen memorization Qur'an for female students so that they are expected to graduate with memorization of 30 chapters of the Qur'an. Analysis of religious behavior at the female Islamic boarding school Ar Rohmah Ngawi shows that learning at the female Islamic boarding school Ar Rohmah Ngawi always begins with greetings and prayers. Praying before studying is an embodiment of morality to Allah SWT in learning, while at the same time praying to Allah SWT is a manifestation of a straight Islamic faith. Supporting factors in the application of religious character at the Ar Rohmah Ngawi Islamic boarding school include supporting facilities, togetherness between teachers, female students can use the environment as a trigger for a learning atmosphere, female students memorize the Qur'an as a calming agent, have good management and the existence spirit of the students. The inhibiting factors found in the field were lack of attention and cooperation from some parents of students, limited teaching media, lack of knowledge of child psychology, boredom of female students when participating in extracurricular activities, especially those that are mandatory, *halaqah tahfidz Qur'an*, and problems that arise. due to personal matters of students.

Keywords: *extracurricular activities, religious character, female students*

INTRODUCTION

The function of written education Republic of Indonesia Law no. 20 of 2003, regarding UUSPN article 3 it is explained that "National education functions to develop capabilities and form dignified national character and civilization in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have good morals noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen" (UU No. 20 of 2003, Chapter 2 Article 3).

UUSPN Foundation No. 20 of 2003 article 3 above shows that there is a function of National education which will have a major influence on the formation of the character and intelligence of students and one of the goals written is to develop the potential of students so that certain character values are achieved in students.

The initial thought that underlies this study is character building. According to Law no. 20 of 2003 article 1 Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation and state. (Law No. 20 of 2003, Chapter 1 Article 1).

The role of schools as places of moral education becomes even more important when millions of children receive little moral education from their parents and when the powerful values acquired through other places of worship are slowly diminishing and disappearing from their lives. At this time, when schools did not provide moral education, the influence of violence on children's character entered so quickly and made the prevailing values become a vacuum. (Licknona, 2013).

Values education in schools is now a basic view with broad meaning that supports the development of education. However, there is a lack of effective approaches that schools have in dealing with life trends like this, an environment that does not support the formation of student character. Facing a deteriorating moral situation in the personality of students, teachers also have difficulty inserting meaning values into it.

Suara detik online stated that "From the data from the PPA Unit, said Dewa, in 2018 there were 55 cases of juvenile delinquency and in 2017 there were only 36 cases. Or up nearly 50%. Of the 55 cases, 8 cases were abused, 15 cases were beaten, 13 cases were theft, 18 cases were sexual intercourse and 1 case was gambling. For 2017, a total of only 36 data from our PPA Unit, namely 12 cases of abuse, 2 cases of

beatings, 7 cases of intercourse, 13 cases of sexual intercourse, 2 cases of carrying away girls," he said. (Detiknews, 2018).

The involvement of juvenile delinquency is worrying and troubling for parents in general, the world of education. Schools are increasingly being asked to provide more education, with more serious moral education issues, but only receive insignificant support. They are also now no longer able to assume as before that families have the same strong views and educate their children with values from the same norms taught in school. (Licknona, 2013).

Values education in schools is now a basic view with broad meaning that supports the development of education. However, the lack of effective approaches that schools have in dealing with life trends like this, an environment that does not support the formation of students' religious behavior.

Therefore it is necessary to have controllers to overcome this problem, character formation for the younger generation will be more affective if they are present and interact in a non-formal environment. The environment referred to by researchers is the environment (Islamic boarding school), and students who live in Islamic boarding schools are called Santriwati.

One of the educational institutions that has long been implementing character education is Islamic boarding schools. This view seems to originate from the fact that: Islamic boarding schools are easier to shape the character of their students because these educational institutions use a dormitory system that allows them to apply the values and world views they adhere to in the daily lives of students (Syafi'i, 2017).

The process of developing Islamic boarding schools should be seriously supported by the government and the surrounding community in an effort to develop the role of Islamic boarding schools in the modernization era and as an inspiration for forming the morals of the nation's children. We have encountered several activities in Islamic boarding schools in general, namely: Implementation of education in salaf Islamic boarding schools in general using the sorogan, bandungan, and wetonan methods. The sorogan system is an individual learning process in the world of Islamic boarding schools or traditional education, while Bandungan students listen and translate what their kyai convey, this system is called halaqoh. (Wahid, 2014).

Even though it seems to be running slowly, independence is supported by strong beliefs, it turns out that Islamic boarding schools are able to develop their institutions and existence in a sustainable manner, such as implementing extracurricular education which is inserted through special Qur'an halaqoh tahfidz activities at the Ar-Rohmah Ngawi Islamic Boarding School, from the results of the initial survey. It is through this education that Islamic boarding schools can create

individuals who are knowledgeable and have noble character, not only intellectually but also from a religious aspect.

Researchers are very concerned about what is happening to today's children, children are reluctant to be lazy to go to Qur'an educational parks, mosques to recite and study the Qur'an. The behavior of children who are starting to be affected by technology such as television, mobile phones, play stations, causes parents and teachers to always worry about their behavior in a negative direction. (Rohman, 2016).

Along with the times, if you look more closely at the behavior of today's young generation, where they experience moral decadence as a result of being dragged by current globalization and modernization, of course, this must be addressed immediately, especially through formal education. Lots of parents are worried about their child's situation, because sometimes they feel that the education they receive at school is not enough to have an impact on their child's morale. One of the efforts made is to apply Al-Qur'an education in schools. (Romadon, 2018).

One of the efforts of Muslims is to memorize the Al-Qur'an because by memorizing it, they will gain many virtues including being classified as *ahlul Qur'an*, as programmed by the Ar-Rohmah Ngawi Islamic boarding school, namely extracurricular activities *halaqoh Tahfidz Qur'an* special. The extracurricular *halaqoh Tahfidz Qur'an* specifically referred to in this study is the activity of a special program organized by the school in memorizing, namely trying to absorb it in the mind so that it always remembers. (KBBI online)

The process of memorizing does require a long process, perseverance and sincerity. To memorize it requires great effort and repetition of memorization which is not only repeated once, so that it is not simply forgotten and this situation requires interest, strong determination and great motivation according to the abilities of each female student. The special extracurricular *halaqoh tahfidz Qur'an* which is held at the Ar-Rohmah Ngawi female Islamic boarding school is conducted Monday-Sunday at 5.30, directly supervised by the superintendent of the special extracurricular *halaqoh tahfidz Qur'an* (Interview).

How important is the role in memorizing the Qur'an among Muslims, because of planning, methods, tools and infrastructure, memorization targets, memorization evaluations and so on. Therefore it takes (management) learning to memorize the Al-Qur'an for children who can improve children's memory well, so that learning to memorize the Al-Qur'an can achieve the expected targets and in accordance with the goals set. And later the hopes of parents and teachers so that one day they will become a generation of scholars who memorize the Al-Qur'an can be realized. (Nurhadi, 2015)

Halaqoh tahfidz Qur'an special extracurricular activities are expected to be able to develop female students' religious behavior. pray to be given ease in memorizing the Qur'an, find an effective atmosphere for memorizing, pray closing the majlis (Interview). The extracurricular activities above have a religious element, namely praying to Allah SWT. So this activity is a real form of forming religious behavior in the Ar-Rohmah Ngawi female Islamic boarding school. This makes the writer motivated to find out more about how the process of forming religious behavior takes place. The author also hopes that with this knowledge, one can find out the efforts to shape the religious behavior of female students.

METHOD

This research took place in Ds.Katikan Kec.Kedunggalar Kab.Ngawi Prof.Jawa Timur. is under the auspices of the Ar-Rohmah Yasiroh Magetan Islamic Foundation. This makes the Ar-Rohmah Katikan Putri Islamic Boarding School different from other schools, as well as the school's culture.

The type of research used by the author is qualitative research. Qualitative data sources Qualitative research is research that seeks to understand or interpret the meaning of an interaction event of human behavior, in certain situations. Qualitative research is research that seeks understand or interpret the meaning of an interaction event of human behavior, in certain situations (Widiasworo, 2018).

The choice of this qualitative method aims to make researchers more able to observe in detail, depth and detail through a direct approach to the object being observed. This is also supported by the things that the researcher will do by describing what is observed, including the implementation of the special Halaqoh Tahfidz extracurricular activities at the Islamic Putri Ar-Rohmah Katikan Islamic Boarding School and the role of the Special Halaqoh Tahfidz Qur'an activities in shaping behavior. Religious Santriwati. So this research requires researchers to approach residents within the Pondok area in order to find answers to the research questions posed.

This research requires 8 subjects to be studied in order to be able to answer research questions prepared by researchers and of course those related to the focus of researchers. The subjects in this study were the residents of the cottage area which included; The principal, deputy principal, ustadzah Superintendent of the Special Halaqoh Tahfidz Qur'an extracurricular activities, five female students participating in the Special Halaqoh Tahfidz Qur'an activity.

Primary data sources in this study are data obtained directly by interviewing informants or direct sources. Primary sources are data sources that directly provide data to data collectors (Sugiyono, 2015). As for this study, the primary data sources were 5 female students at the Ar-Rohmah Ngawi Islamic boarding school for those

who actively participated in the special Halaqoh Tahfidz Qur'an, ustadzah Supervising Halaqoh Tahfidz Qur'an extracurricular activities specifically.

Secondary data sources are sources that do not directly provide data to data collectors, for example through other people or documents (Sugiyono, 2015) This secondary data source will make it easier for researchers to collect data and analyze the results of this study which can later strengthen findings and produce research that has a high level of validity, which includes: Principals, vice principals.

Data collection techniques can be done with the following techniques:

1. Interview. As a data collection technique, if the researcher wants to conduct a preliminary study to find problems that must be studied, and also if the researcher wants to know things from respondents that are more in-depth and the number of respondents is small/small. This data collection technique is based on self-reports or at least on personal knowledge or beliefs.
2. Documentation. Is a record of past events. Documents can be in the form of writing, pictures, or monumental works of a person. Documents in the form of writing, for example diaries, life histories, stories, biographies, regulations, policies. Documents in the form of images, such as photographs, live images, sketches and others. documents in the form of works such as works of art, which can be in the form of pictures, sculptures, films, and others. document study is a complement to the use of observation and interview methods in qualitative research. The documents used in this study used proof of achievement photos, achievement records and achievement documents belonging to the Islamic Putri Ar-Rohmah Ngawi Islamic Boarding School.

RESULTS AND DISCUSSION

The Ar-Rohmah Katikan Putri Islamic Boarding School was originally located at the location of the Al Muslimun Sumber Agung Rt.13 Rw.03, Plaosan, Magetan then moved to Jl. Hasanuddin Rt. 01 Rw. 05 Ex. Selosari, Kec. Magetan changed its name to Putri Ar Rohmah Islamic Boarding School and settled in Bulakrejo, Katikan, Kec. Kedunggalar, Ngawi Regency, East Java.

The establishment of the Putri Ar-Rohmah Katikan Islamic boarding school was supported by close friends at the majlis ta'lim and suggestions from the surrounding community so that the Putri Ar-Rohmah Katikan Islamic boarding school was founded with the hopes of the ummah.

Ar-Rohmah Katikan Islamic Boarding School for Girls is supported by competent teaching staff. Starting to join the Ar-Rohmah Yasiroh Islamic Foundation in 2004, the existence of the Ar-Rohmah Katikan Princess Islamic Boarding School is supported by the Ar-Rohmah Yasiroh Islamic Foundation (Interview).



Figure 1: Ar Rohmah Putri Ngawi Islamic Boarding School

Every formal and informal educational institution certainly has goals to be achieved. The vision, mission and objectives of the Ar-Rohmah Ngawi girls' Islamic boarding school were compiled by the principal based on experience as a school principal and a few comments adhering to Muhammadiyah organizations.

Through deliberations with the Ar-Rohmah foundation, Yasiroh Magetan and the elders of the Ar-Rohmah Katika daughter Islamic boarding school. The compiled vision and mission have expectations and goals to be achieved. The vision of the Ar-Rohmah Ngawi Islamic Boarding School for Girls is the realization of an educational institution that is able to give birth to sholihah alumni who are knowledgeable, pious, skilled, and trustworthy.

The halaqoh tahfidz Qur'an program specifically at the Putri Ar-Rohmah Ngawi Islamic boarding school is a flagship program developed starting in the 2015/2016 school year that emphasizes memorizing and understanding the contents of the Qur'an, in which case the program is included in extracurricular activities.

The Halaqoh Tahfidz Qur'an Special Program which was carried out at the Putri Ar-Rohmah Ngawi Islamic boarding school is a superior program that was held because of the desire of the head of the boarding school Director, Ust Ahmad Zuhdi Sutarjo, S.Pd, he tried to create the best graduates by having memorized the Al-Qur'an The Qur'an as a guide and effort to practice habituation in everyday life so that it can differentiate madrasah graduates from public school graduates. And besides that, the desire of the Islamic boarding school to open the tahfidz program is to maintain and preserve the memorizers of the Koran which are becoming extinct, especially in formal education.

Halaqoh Tahfidz Qur'an in conclusion, the meaning above is: "Sit in groups to form a circle together with the supervisor teacher in order to memorize verses of

the Qur'an." The halaqoh tahfidz Qur'an method at the Putri Islamic Islamic Boarding School Ar-Rohmah Ngawi is grouped into two:

1. Special

Handling female students who have the privilege of memorizing the Qur'an exceeding the targets programmed for each class and motivating them with various additional activities to strengthen female students' memorization of the Qur'an so that they are expected to graduate with 30 chapters of Qur'an memorization.

The Halaqoh Tahfidz coaching is directly guided by the Tahfidz Plus teacher, which is carried out every day except Friday, from 4.30 to 5.30. Santriwati who take part in the Extracurricular Halaqoh Tahfidz Qur'an specifically register by filling out a registration questionnaire, the participants currently number around 40 female students.

2. Regular

The person in charge of this activity is the homeroom teacher. The form of the activity is that the homeroom teacher forms groups consisting of class members, the group under the chairman memorizes the Qur'an every 4.30 to 5.30 and during tahfidz lessons in class.

The group leader is responsible for checking the memorization of its members and reporting progress to the homeroom teacher, activities in the group include: checking tahsin and carrying out tasmi' alternately, with the hope that the target is passing 10 juz memorization. However, in this study, the authors only focused on special Tahfidz halaqoh activities. The special Halaqoh tahfidz Qur'an activity has a series of activities in it and occurs every time the Halaqoh tahfidz Qur'an begins, namely the opening word by saying greetings and answering greetings, asking news, saying prayers memorized Qur'an, looking for an atmosphere of memorization, closing by saying regards.

The process of implementing extracurricular activities halaqah Tahfidz Qur'an specifically uses the halaqoh method, and it is mandatory to memorize the juz that have been targeted so that it does not only repeat memory but can also increase the amount of memorization. This is in line with the expression of the special halaqoh Tahfidz Qur'an extracurricular coach;

"All female students are required to memorize according to the memorization target, and repeat the memorization before and after to maintain the targeted memorization. For female students who are already mutqin (smooth) in their memorization and according to the recitation of the Tajwid law, they can take part in Tasmi' taking turns in halaqoh Tahfidz Qur'an activities."

The determination of the extracurricular activities schedule at the Ar-Rohmah Ngawi Islamic boarding school for girls is prepared by the ustadzah who supervises extracurricular activities under the guidance of the ustadzah for the Kesantrian division

The process of implementing Halaqoh Tahfidz Qur'an in the female Islamic boarding school Ar-Rohmah Ngawi is in accordance with the results of interviews that the activities carried out are very diverse from all female students who take part in extracurricular halaqoh Tahfidz Qur'an female students who have filled out the Tahfidz registration questionnaire are required to take part in the activities by accompanied by the halaqoh Tahfidz Qur'an extracurricular coach. As is the case with what the ustadzah Halaqoh Tahfidz Qur'an extracurricular coach said that;

"The process of implementing this extracurricular activity is carried out enthusiastically by female students, especially in the morning, with motivation and enthusiasm from the Ustadzah Supervisor, especially the spirit of competition in memorizing. Every morning the special halaqoh tahfidz extracurricular participants are required to take part in Al-Qur'an activities and memorize according to the memorization target that day. The process of implementing the Halaqoh Tahfidz Qur'an extracurricular activities was guided directly by me as the person in charge of the Halaqoh Tahfidz Qur'an extracurricular activities using the sima'an method."

So the implementation of Halaqoh Tahfidz Qur'an extracurricular activities is followed by female students who have a strong desire to strengthen their memorization of the Qur'an, one of which is the convenience of having a tutor, environment and memorization friends making it easier for female students to achieve their memorization targets.



Figure 2: Halaqoh Tahfidz Qur'an Activities at the Putri Islamic Islamic Boarding School Ar-Rohmah Ngawi

The concept offered by the Islamic Putri Ar-Rohmah Ngawi Islamic Boarding School is through habituation of positive behavior, so that in the process it takes determination and consistency to make changes and there is an evaluation process.

The values of Islamic teachings that are instilled in students in terms of behavior patterns towards Allah include aspects of the values of aqidah, Fiqh, and morals. Normatively, the inculcation of aspects of the values of aqeedah and akhlaq towards Allah at the Putri Ar-Rohmah Ngawi Islamic boarding school is given through extracurricular activities Halaqoh Tahfidz Qur'an. While applicatively planting aspects of aqidah and moral values and worship related to behavior patterns towards Allah is carried out through memorizing activities every day with the nuances of aqidah and moral values, as well as worship. As conveyed by the Halaqoh Tahfidz Qur'an extracurricular coach specifically;

"Before the main activities take place, the ustadzah coach always starts the students getting used to saying greetings, asking each other how they are doing, praying to be given ease in memorizing the Qur'an, looking for an effective atmosphere for memorizing, praying closing the majlis."

Based on the description above, it can be seen that learning at the Islamic Putri Ar-Rohmah Ngawi Islamic Boarding School always begins with greetings and prayers. Praying before studying is a manifestation of morality towards Allah in learning, while at the same time praying to Allah is a manifestation of a straight Islamic faith. As stated by the superintendent of extracurricular activities;

"In applying religious behavior to students, one of them is that we form the morals first through Tahfidz activities. With Tahfidz habituation, for example, getting used to muroja'ah at the beginning of Tahfidz learning, then the activities of depositing memorization take turns in an orderly manner. By first forming their morals through these activities, students will have a religious soul."

The activity of depositing memorization can train students' honesty when they really haven't memorized it. They will tell the truth if they have not memorized it. In addition, Ustadzah must also provide direction/advise students to behave according to the Qur'an wherever and whenever, because if we want to be trusted by others. Ustadzah Superintendent of extracurricular activities conveys;

"The habit of the female students when attending tahfidz is in the form of majlis and halaqoh, so that in the formation of the behavior that is formed, the female students always respect a teacher or someone who is older than her."

Therefore the implementation of Halaqoh Tahfidz extracurricular activities specifically at the Ar-Rohmah Ngawi female Islamic boarding school has the goal of positive habituation, one of which is in the form of a majlis.

"The habit of muroja'ah in the morning is a habit that can form students' mental awareness. With this habituation, they can strengthen their rote memory."

Based on interviews with researchers, that at the beginning of learning the ustadzah guides students to muroja'ah together with the hope that it can strengthen students' rote memory and become a habit that can be used as a habituation of religious value in their daily life at the cottage or at house.

Supporting factors that influence the implementation of extracurricular activities halaqoh tahfidz qur'an specifically at the Ar-Rohmah Ngawi female Islamic boarding school are as follows: 1) Supporting facilities and infrastructure. In every activity there must definitely be facilities and infrastructure because learning will not be carried out if the facilities and infrastructure do not support these facilities and infrastructure including: buildings, prayer rooms, libraries, and existing inventory such as: desks, blackboards, tape recorders and others, 2) There is togetherness between teachers. There is enthusiasm and togetherness among fellow teachers or coaches of the Ar-Rohmah Ngawi female Islamic boarding school in an effort to develop the personality of the female students, such as all ustad or ustadzah participating in monitoring the activities of the students, both daily, weekly and monthly activities, 3) The enthusiasm of students. In the process of teaching and learning students or students are objects that become one of the central positions in occupying learning. In this regard, female students are enthusiastic about teaching and learning activities. It can be seen that in the teaching and learning process, 40

female students listened to what was conveyed by the teacher and were responsive., 4) when given targets and questions about Tahfidz Qur'an. Santriwati can divide their time well or can manage their time properly so that the targets set in the extracurricular activity program can be carried out properly, 5) Santriwati can take advantage of the environment as a trigger for a learning atmosphere so that it becomes a trigger for a new atmosphere and enthusiasm for female students, 6) Santriwati memorize verses of the Qur'an as part of the best heart calmer and motivator, 7) Have a good management of extracurricular activities.

Internal factors that hinder the formation of the religious character of female students are: 1) Lack of attention and cooperation from some parents of students. The family is the first and foremost foundation of education. In this case the role of parents is very important, but some parents of students pay less attention to the child's development. It can be seen from the surrender of parents in submitting their child to an institution without the help of guidance by parents at home, 2) Limitations of teaching media. In education or learning at the Ar-Rohmah Ngawi Islamic boarding school for girls there must be adequate media such as tape recorders, Islamic books, Islamic magazines, signs for makharijul letters, 3) Lack of knowledge of child psychology. Halaqoh tahfidz activities are only focused on memorizing the Al-Qur'an, however, as the demands of the times develop, extracurricular tutors find it difficult because of differences in students' interests and abilities, 4) There is a saturation of female students when participating in extracurricular activities, especially those that are mandatory, 5) There are problems that arise due to the personal affairs of the female students

Discussion

Nurturing and educating children is something that is instinctive. Every parent is obliged to educate and direct their children. However, in the era of modernization in all fields that tends to lead to moral decadence, the stunning and amazing advances in technology and science actually make many parents complacent in educating their children.

Finally a question arises: "How to educate and direct children? In which direction will our children be educated, especially during puberty (age 12-20 years) where at that age the child's soul tends to be still unstable?" This question is a small part of various educational problems. Children as individuals need guidance and direction as a continuation of the struggle in the future.

Therefore, the Ar-Rohmah Putri Islamic Boarding School is present in the midst of the people as an educational institution that is ready to take part in educating and directing children (especially girls) so that they can avoid the negative influences of this modern era, and can become the next generation. who are morally Qur'anic.

There is a change in behavior that is formed from female students participating in extracurricular activities *halaqoh tahfidz Qur'an* can have an impact on the habituation of religious behavior in each female student.

CONCLUSION

The habit of the female students when attending tahfidz is in the form of majlis and halaqoh, so that in the formation of the behavior that is formed, the female students always respect a teacher or someone who is older than her.

Therefore the implementation of Halaqoh Tahfidz Qur'an extracurricular activities specifically at the Ar-Rohmah Ngawi female Islamic boarding school has the goal of positive habituation, one of which is in the form of a majlis.

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