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Santri Character Development (Primary Age Children) Through the Tahfidzul Qur'an Program

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan upaya pembinaan karakter santri anak usia dasar melalui program tahfidz al-Qur'an di Yayasan Tahfidzul Qur'an Al Fawwaz Medan. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi deskriptif. Pengumpulan sumber data melalui wawancara, observasi, dan dokumentasi. Sumber data atau informannya adalah pihak Yayasan, orang tua santri dan santri dari yayasan. Sedangkan pengecekan keabsahan data dilakukan melalui derajat kepercayaan (*credibility*), keteralihan (*transfer-ability*), keberagantungan (*dependability*), dan kepastian (*confirmability*). Hasil penelitian ini menyimpulkan bahwa: pertama, pelaksanaan pembinaan karakter pada program tahfidz Al-Qur'an tersebut adalah berpedoman pada visi misi Yayasan Tahfidzul Qur'an Al-Fawwaz, sedangkan proses pelaksanaannya melalui tiga tahapan, yaitu program kegiatan *tahsin* (perbaikan bacaan), kegiatan *tasmi'* (setoran hafalan), dan kegiatan *muraja'ah* (mengulang hafalan). Adapun strategi, dan evaluasi melalui tiga pendekatan, yaitu keteladanan guru, pembiasaan, dan tahfiz. Kedua, aspek-aspek pembinaan karakter pada program tahfidz Al-Qur'an di Yayasan Tahfidzul Qur'an Al-Fawwaz antara lain; aspek religius, disiplin, kemauan, kerja keras, dan tanggung jawab. Ketiga, keberhasilan pelaksanaan pendidikan karakter pada program tahfidz Al-Qur'an di Yayasan Tahfidzul Qur'an Al-Fawwaz yaitu, Pertama: tertanamnya nilai-nilai karakter religius, disiplin, kemauan yang tinggi, kerja keras, dan tanggung jawab peserta didik. Kedua: capaian hafalan santri yang terus meningkat.

Kata Kunci: Anak Usia Dasar, Pembinaan Karakter, Santri, Tahfidz Quran.

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Abstract

This study aims to describe efforts to develop the character of elementary-aged students through the tahfidz al-Qur'an program at the Tahfidzul Qur'an Al Fawwaz Foundation in Medan. This study uses a qualitative approach with a descriptive study method. Collecting data sources through interviews, observations, and documentation. Sources of data or informants are the foundation, parents of students and students from the foundation. While checking the validity of the data is done through the degree of trust (*credibility*), transferability, dependability, and certainty (*confirmability*). The results of this study conclude that: first, the implementation of character building in the tahfidz Al-Qur'an program is guided by the vision and mission of the Tahfidzul Qur'an Al-Fawwaz Foundation, while the implementation process goes through three stages, namely the *tahsin* activity program (reading improvement), *tasmi'* (memorization deposit), and *muraja'ah* (repeating rote) activities. As for the strategy, and evaluation through three approaches, namely teacher example, habituation, and tahfiz. Second, aspects of character building in the Al-Qur'an tahfidz program at the Al-Fawwaz Tahfidzul Qur'an Foundation, among others; religious aspects, discipline, willingness, hard work, and responsibility. Third, the successful implementation of character education in the Tahfidz Al-Qur'an program at the Tahfidzul Qur'an Al-Fawwaz Foundation, namely, First: the embedded values of religious character, discipline, high will, hard work, and responsibility of students. Second: the students' memorization achievement continues to increase.

Keywords: Elementary Age Children, Character Building, Santri, Tahfidz Quran.

PRELIMINARY

Indonesian people are known as a nation with a polite and friendly personality. This attitude is based on the ability of the Indonesian people to tolerate each other in diversity, both ethnicity, culture, and religion.

The multicultural, multi-ethnic, and multi-faith of the Indonesian people do not in the slightest reduce the form of mutual respect and mutual respect between communities. In fact, Indonesian unity is getting stronger with the spirit of diversity (Pitaloka, *et.al.*, 2021).

The history of the Indonesian nation records that all efforts to build the nation's character, as a national identity. Efforts to build courageous, honest, responsible, polite, and love for the homeland character start from the education process. The concept of education was born as an idea to unite and abolish the colonialism experienced by the Indonesian people for many years. Likewise, national identity or identity with a very high tolerance value must be maintained (Daiman & Iswahyudi, 2019: 242-247).

Today, technological advances are present as a form of facilitating community activities in various sectors of life, including education. Learning is carried out online, discussions from a distance, to lectures carried out by a full online system are a tangible form of the presence of technology in the field of education. This matter is certainly good news for educational progress and innovation, but on the other hand it exposes Indonesian education to new problems, especially the character or character of students (Hafnidar, *et.al.*, 2021).

The issue of character has become a national concern for this nation, because the character of Pancasila and diversity is inherent as the identity of the Indonesian nation. The moral degradation that occurs due to technological sophistication and the swift current of globalization provides an important warning to education providers to foster the character of students according to the character education strengthening program (PPK) which is a national education program (Salsabilah, *et.al.*, 2021).

Character education aims to restore human nature, where every human being has human rights and dignity that must be protected, and between individuals respecting each other's differences and rights. Character education efforts for students require three synergistic environments, namely the family environment, school/madrasah and community environment. Forging the character of students in these three environments will play a major role in the formation of student identity.

Character building for students refers to efforts to develop the potential of students to be balanced between thoughts, behavior, and hearts focused on goodness. Then, build consistent behavior as the identity of the nation's children in the midst of Indonesian multiculturalism (Nuswantari, 2018: 78-87). Finally, it is an effort to improve the nation's civilization that is competitive (high competitiveness value) as an individual (group), as well as collaborative (high cooperation) in national unity.

Character formation in students is not something that just comes through the transfer of knowledge, because training is needed to get used to it and stick to it as a child's daily behavior. Habituation of good behavior to students starts from the process of seeing, hearing, practicing, and living the impact of every act of kindness (Jamaluddin, *et.al.*, 2015). For this reason, teachers are required to be able to become role models for the formation of student character.

Character building must be done in an integrative (whole) manner accepted by students. For this reason, religious teaching is expected to be a "way back" that must be maximized to develop children's spiritual intelligence. One of the efforts made by the organizers of Islamic educational institutions is the tahfiz Qur'an program. This is based on the community's desire to make their children a Qur'anic generation with good character (Erdinna, *et.al.*, 2022: 291-297).

Tahfidz Qur'an program is a form of living Qur'an which is actualized in schools or madrasah (Assingily, 2019: 19-36). In addition to improving students' reading, this program also aims to learn to understand, mentadabburi, appreciate and practice the values of life based on the Qur'an, and memorized by students. The gradual decline of the Qur'an provides many important lessons in the process of memorizing the Qur'an, these lessons include: showing the Qur'an is very easy to memorize, because it was revealed gradually; reading the Qur'an in tartil and not in a hurry in reading this Rasulullah used to teach in prayer and outside prayer; more imprint in the heart and increase faith for the Apostle and his companions because the angel Gabriel always sent down the verses of the Qur'an at the right time and at the right time.

The maintenance of the Qur'an which is directly from Allah swt., is explicitly the word of Allah swt. contained in the manuscripts of the Qur'an. One of the gifts that Allah gives to His servants who love the Qur'an is the ability to receive (memorize) the Qur'an at heart. On this basis, it is important to teach the Qur'an program to children from an early age (basic age). Because, technological sophistication causes children to start being lazy to follow the Koran recitation because they are fun to play online games (Linnaja & Imron, 2021: 39-62).

The spirit of making the Koran the basis for the formation of students' character has received great attention in the community. On this basis, the tahfiz program has become the flagship program of Islamic

educational institutions (madrasas, integrated Islamic schools and Islamic boarding schools), including the provision of education in non-formal institutions. Likewise, it is recognized by education providers that it is not easy to present a program of memorizing the Qur'an to children from an elementary age. For this reason, combined methods are needed such as *talaqqi, takrir, muroja'ah, mudarasa, tasmi* to strengthen children's memorization (Aini, 2020).

The Tahfidzul Quran Al-Fawwaz Foundation in Medan is present in the midst of the community in addition to aiming to give birth to hafidz / hafidzah in the midst of society, this foundation also forms the character of students who have salimah faith, worship sholihah and have good morals. The interesting thing that can be seen is that by following In the Tahfidzul Qur'an program, the character changes in the santri are increasingly visible, it can be seen from the changes in the behavior of the students who previously tended to be unkind towards their friends and teachers, but after participating in learning at the Tahfidz institution, it can be seen that the students have a better character towards their friends, and teachers and even to the community. Not a few students at the tahfidz institution also contribute to activities held in the community.

Based on observations, it appears that the students of the Tahfidzul Quran Al-Fawwaz Foundation have good behavior even though these students have different educational backgrounds. The students of the Tahfidzul Quran Al-Fawwaz Foundation are not only from Islamic educational institutions, not a few of them have backgrounds in general education institutions whose religious education is not as much as Islamic education.

The students have good characters such as helping each other and speaking politely to their friends and those who are older than them, and there are also students who bow when they are going to walk in front of their teacher. Before entering the class they greet and shake hands with the Ustadz/Uminya, they are also responsible for putting their sandals/shoes neatly on the shoe rack provided. The students are used to performing ablution and praying in congregation, they are also patient and have perseverance in memorizing the Koran.

Indeed, research relevant to this theme has been discussed from various disciplines (study point of view). Among them are discussing aspects of learning the Qur'an in developing Islamic character (Shobirin, 2018: 16-30), Ummi's method in teaching the Qur'an (Fauzi & Waharjani, 2019: 131-145), extracurricular tahfidz al-Qur'an at school (Muslim, *et.al.*, 2021: 128-134), implementation of character education (Effendi, *et.al.*, 2018: 40-46; Rasidi, 2021: 50-65), management of the tahfiz al-Qur'an coaching model (Dahlia & Kasduri, 2022: 18-33), the implementation of the tahfiz al-Qur'an program in the era of the Covid-19 pandemic (Mubarakah & Munastiwi, 2020: 184-194), munaqosah tahfidzul Qur'an activities (Hariyatmi, *et.al.*, 2020: 50-55), effectiveness of the Qur'an-based character building program (Sulastini & Zamili, 2019: 15-22), strengthening character education in pesantren (Camelia, 2020: 1-10), and the model for the formation of the religious character of the santri (Faiqoh & Mahfudh, 2015).

Observing the description above, the literature review study became the basis for researchers in finding gap analysis, namely aspects of the implementation of the tahfiz al-Qur'an program, character building, and the achievement of the program's success, equipped with supporting and inhibiting factors. Furthermore, this research is summarized in the title, "Student Character Development (Basic Age Children) Through the Tahfidzul Qur'an Program". Through this research, it is hoped that the concept of character building for elementary age children based on the tahfiz al-Qur'an program will be found.

METHOD

This study uses a qualitative approach with a descriptive study method. The focus of this research discussion is the implementation of the tahfiz al-Qur'an program, character building, and the achievement of the program's success, complemented by the supporting and inhibiting factors experienced by the Tahfidzul Qur'an Al-Fawwaz Foundation in Medan. Collecting data sources through interviews, observations, and documentation. Sources of data or informants are the foundation, parents of students and students from the foundation. Data collection is carried out systematically, starting from preliminary studies, researchers go to the field to collect data, analyze data, to report research results. While checking the validity of the data is done through the degree of trust (credibility), transferability, dependence, and certainty (confirmability).

RESULTS AND DISCUSSION

The Process of Implementing Character Development in the Tahfidz Al-Qur'an Program

The program is a set of frameworks of activities that are planned and implemented in accordance with the plans and targets that have become a decision, both personally and institutionally (Hizkia & Robiansyah,

2020). The reality is that the program stands because it is based on the principles that become the main basis for a program to be made (Arifuddin, 2021). At the Tahfidzul Quran Al-Fawwaz Foundation, the thing that underlies the process of implementing character development through the Tahfizh Al-Qur'an program is one form of practice from the teachings of Islam contained in the Qur'an, namely by equipping all students with faith and good morals. The foundation also has the goal that students have the ability to read, memorize, and understand the Qur'an and are able to become individuals who are serious, disciplined, and able to hold themselves.

This is according to an interview with the Director of the Tahfidzul Quran Al-Fawwaz Foundation in Medan, Ustadz Muhammad Ruslan, M.Pd, namely:

"...Before we describe the implementation of character development in the Tahfizhnya program, sir, there are several things that become rules at our foundation. So this foundation has made character building its big home. A mission of the foundation is to build noble character. Here, sir, the students are accustomed to positive characters from an early age, a simple example is that there are no teachers shouting when dealing with their students, because we have forbidden it from the start, there are no teachers hitting, no students running around. In front of their teachers, they have been accustomed to not using harsh words, students behave politely and respect each other among their friends, the goal is to form noble character in children".

The same thing was explained by the coordinator of Tahfidz Al-Qur'an Foundation Tahfidzul Quran Al-Fawwaz Medan, Ustadz Abdul Halim, namely:

"...based on a desire that parents whose students are sent to school here have a strong character, so the character or behavior of the students must reflect a good personality and good character. And the policy of implementing character development in the Tahfizh program is the same, which aims to form noble character".

The implementation of character development in the tahfizh Al-Qur'an program at the Tahfidzul Quran Al-Fawwaz Foundation includes the tahfizh program determined by the institution, among others, "first, character building in the tahsin process; second, character building habituation in the tasmi' program (memorization deposit), and third, character building in the murojaah program." As for the first, the implementation of character building in tahsin activities according to the observations of researchers, namely the implementation of welcoming teachers when students arrive, some teachers assigned to picket come earlier than their students to welcome students at the entrance.

This is in accordance with an interview with the tahfidz coordinator of the Al-Fawwaz Tahfidzul Quran Foundation, Ustadz Abdul Halim, who said:

"...The implementation of character building can be seen from his behavior and daily habits, for example, students are greeted by their teachers, say hello, then shake hands, showing a radiant face. When they want to go to class, the santri are used to putting their shoes neatly, maybe because they see that their older siblings are used to being neat, I see. In class, too, the children put their bags in the available places. Also in the tahsin activity, the teacher starts the greeting, the students answer it, continue to read the letter Al-Fatihah, pray. The teacher asked how he was doing to the students, the teacher prepared his props, his achievement card, his Al-Qur'an, also listened intently. At the time of deposit, it is also orderly and orderly without anyone preceding each other".

This is in accordance with an interview with the Mudir of the Tahfidzul Quran Foundation Al-Fawwaz Ustadz Muhammad Ruslan, namely: "... actually when the tasmi' process was taking place the students tried hard to memorize the memorization of the letter with high willingness and motivation. In my opinion, the students feel they have the responsibility and obligation to complete their respective memorization targets". Third, the process of implementing character development in the *muraja'ah* program (Deswita, *et.al.*, 2022). In this observation, the researcher observes the process of implementing character building through rote *muraja'ah*, namely:

*"...The results of the observations of the researchers in the class showed that all the students went to their respective classes, then all the students sat down, only after all the students were complete, the students started *muraja'ah* guided by their Al-Qur'an teacher, this activity was one of the tahfizh programs that had been determined by the teacher. foundation, namely the habit of repeating the reading of the letters according to the memorization of each student in turn, reading the predetermined letter is read starting with the reading of *ta'awwudz*. The students seemed enthusiastically repeating the reading of the letters according to their own memorization. *Muraja'ah**

is routinely or *istiqamah* carried out every day. The children repeat the reading of the memorization letter then alternately the students face the teacher to deposit their own *muraja'ah* memorization”.

This data is reinforced by the results of an interview with one of the *tahfidz* teachers at the *Tahfidzul Quran Al-Fawwaz Foundation*, Umi Saidatunnisa, M.Pd, who said:

“...for the *muraja'ah* program, there is the habituation of the students, sir, the students repeat the letters according to the memorization of each student. So every day the students are used to and *istiqamah* doing these activities, repeating the memorization of the *Qur'an* that has been memorized in class”.

The character building strategy is through the *Tahfidz Al-Qur'an* program at the *Tahfidzul Quran Al-Fawwaz Foundation* in Medan, namely through teacher exemplary strategies, habituation of students, and mastery of predetermined letter materials. This strategy is carried out so that the implementation of character building through the *tahfidz Al-Qur'an* program is maximally successful.

First, the teacher's exemplary strategy, this is in accordance with the results of the researchers' observations on the implementation of character building through the *tahfidz Al-Qur'an* program, namely:

“...the teacher appeared when giving guidance on *tahsin Al-Qur'an* before starting the lesson not forgetting to say hello, smile, and ask how he was, and together read the *Surah Al-Fatihah* and the prayers that were echoed when they wanted to start the *tahfidz* learning process and when entering the series. the teacher always gives examples of good and correct reading of the *Qur'an* in front of his students and then orders his students to follow, once the teacher gives an opportunity to imitate one of the students, the students can practice according to the reading exemplified by the teacher”.

This is in accordance with the results of an interview with Anisa Rahma Aulia, namely:

“...when *tahsin Al-Qur'an*, when the *ustadz* explains, yes I listen to what the *ustadz* reads, after that the *ustadz* usually orders to practice it. So it's easier to practice, if I make a memorisation deposit, I've already prepared my memorization from home, all I have to do is make a deposit, sometimes I repeat it before it's my turn”.

Second, the continuity strategy: character building is the habituation behavior of students through the *tahfidz Al-Qur'an* program, such as the behavior of repeating the recitation of the *Al-Qur'an* in a *istiqamah*, diligent and disciplined manner during the program, *muraja'ah* and prayer. -prayer, as well as a memorizing deposit process, in which students perform a series of behaviors to prepare themselves to read the *Qur'an* either together, *tasmi'* with their friends' readings, or *muraja'ah* individually (Rusadi, 2018: 268-282).

This is in accordance with the researcher's observations on the habituation behavior of students when the *tahfidz* program is in progress, namely it appears that students always praise their memorization repeatedly by reading the *Qur'an* while waiting for their turn to deposit their memorization to their respective *ustadz*, by listening to each other's memorization, to his friends, there are those who repeat their own memorization by checking the *Qur'an* they are holding.

The conclusion of the process of implementing character development in the *tahfidz Al-Qur'an* program is, firstly, that the process of implementing character development through the *tahfidz* program has the main guidelines and footings, namely the vision and mission of the foundation described in the points above, namely students have the ability read, memorize, and understand the *Qur'an* and be able to become a person who is serious, disciplined, and able to restrain himself. Meanwhile, the implementation of character development in the *Tahfidz Al-Qur'an* program at the *Tahfidzul Quran Al-Fawwaz Foundation* in Medan is carried out through three programs, namely the first, the *tahsin* program, the second and the *muraja'ah* program, and the third the *tasmi'* program. Then the method, strategy, and evaluation of the implementation of character development in the *tahfidz* program at the *Tahfidzul Quran Al-Fawwaz Foundation* by means of three main approaches, namely teacher example, second continuity (habituation), third *imtahan* strategy (juz increase exam).

Aspects of Character Development Through the *Tahfidz Al-Qur'an* Program

Aspects of character building in the *Tahfidz Al-Qur'an* program at the *Tahfidzul Quran Al-Fawwaz Foundation* that the researchers studied were religious, disciplined, persistent and earnest, fond of reading, and responsibility. In accordance with the observations made by researchers about the religious aspect in the implementation of character building in the *tahfidz Al-Qur'an* program at the *Tahfidzul Quran AL-Fawwaz Foundation*, namely:

The results of the researchers' observations on the religious aspect, it appears that students arrive at the foundation in the afternoon saying greetings to the teacher who welcomes all his students, also when the teacher starts the lesson, starting with greetings and answering greetings, also when students take ablution to perform the Asr prayer in the mosque, and it was also seen when the students started and ended the lesson by reading Al-Fatihah and praying, and when the students were waiting for their turn to deposit the memorization of the Al-Qur'an they seemed to be reading the Qur'an which would be deposited by rote, also when the sentence closed the learning process was closed by reading a prayer (Direct observation, Thursday, June 16, 2022).

This is in accordance with the results of an interview with the tahfidz coordinator of the AL-Fawwaz Quran Foundation Ustadz Abdul Halim, namely:

"...the value aspects of the tahfizh Al-Qur'an program, such as religious aspects, discipline, responsibility, and the sincerity of students to be able to memorize, for example in the religious aspect, Ustadz / Umi and students when they want to start learning first read Al-Fatihah and prayer, the students want to repeat the reading of the Qur'an, the students have a strong commitment to quickly memorize, all of this is not easy to realize without these character aspects, so it's just the willingness and responsibility of the child".

In line with the above, the interview with the tahfizh teacher Umi Nurul Azmi, he also said:

"...Yes, there are aspects such as aspects of faith and piety, responsibility, willingness and motivation, and discipline. Especially for the religious aspect, for example, we can see when students come and say hello, students go to the mosque and then perform ablution and pray in congregation, when in class Ustadz/Umi start with greetings and greetings and start by reading Al-Fatihah and prayer, Ustadz/Umi provide examples of good and correct reading, so that students can imitate what is practiced by Ustadz/Umi".

The discipline aspect is in accordance with the observations made by researchers about aspects of character building in the Tahfidz Al-Qur'an program at the Tahfidzul Quran Al-Fawwaz Foundation in Medan. The aspect of persistent and earnest character is in accordance with observations made by researchers in the tahfidz Al-Qur'an program at the Tahfidzul Quran Al-Fawwaz Foundation. The results of the researchers' observations, it was seen that the students participated in the Al-Qur'an tahsin program, listened to the information delivered by the Ustadz/Umi, the teacher attentively, and practiced reading verse by verse that Ustadz/Umi asked to read, and repeating the reading of the letter, -the letter well before it's turn to deposit.

As for the character aspect of reading fondness according to the results of observations made by researchers in the Al-Qur'an tahfidz program at the Al-Fawwaz Tahfidzul Quran Foundation, namely: when reading the Qur'an together to prepare the students' memorization which will be deposited to the Ustadz/Umi, and there are also those who listen to each other alternately between students (Direct observation, 16 June 2022).

This is in accordance with interviews with students of the Tahfidzul Quran Al-Fawwaz Foundation ananda Annisa Rahma Aulia, namely: "... so that I can memorize quickly, I read and repeat letters that have not been memorized at the foundation every day with friends, other than muroja'ah. In my foundation I also read the Qur'an at home every night after the Maghrib prayer and for muraja'ah after reading the Qur'an".

The aspects of responsibility are in accordance with observations made by researchers about aspects of character building in the tahfidz Al-Qur'an program at the Tahfidzul Quran Al-Fawwaz Foundation. As the researcher observes on the responsibility aspect, it appears that students arrive on time before the Asr prayer to take part in the tahfidz program together in their respective classes, namely repeating the reading of the letters to be memorized, and also when students respect the Ustadz/Umi teacher, they are responsible for the facilities provided by the foundation so that they can look after together, and it also seems that they are enthusiastic about participating in the implementation of the tahfizh program from the beginning until the learning is complete (Direct observation, 16 June 2022).

Based on the description above, it can be concluded that the aspects of character building through the tahfizh Al-Qur'an program at the Tahfidzul Quran Al-Fawwaz Foundation from the results of the research are, First: the religious aspect, students have the character of piety and obedience in the tahfizh Al-Qur'an program. Qur'an. Second: the discipline aspect, the students' craft in learning, coming to school on time, being serious in memorizing, persistence in carrying out the tasks given by Ustadz/Umi. Third: the aspect of being persistent and earnest, students have a high will and work hard to follow all tahfidz Al-Qur'an programs according to the schedule and conditions set by the foundation. Fourth: the aspect of liking to read, students

always read and repeat the reading of the Qur'an according to the memorization target of each student. Fifth: the aspect of responsibility, namely carrying out tasks as well as possible with sincerity and full responsibility and concern for the foundation's facilities by jointly maintaining existing facilities.

The success of the Tahfidz Al-Qur'an Program at the Tahfidzul Qur'an Al-Fawwaz Foundation in Medan

The development of the character of students at the Tahfidzul Quran Al-Fawwaz Foundation has a major role in achieving the success of the Al-Qur'an memorization program, without strong character values, the desires and aspirations of each student are difficult to realize and even impossible to achieve. Dreaming of success is certainly an initial capital and will be a solution for students to make it happen. Then it is hoped that they can realize their memorization targets in each of them, so that students can be more serious and diligent in participating in the tahfidz program.

The values of character building play a significant role in maximizing the potential of each student. The basic values of character building in the tahfidz program, such as religious, discipline, and responsibility are examples of the character of students at the Tahfidzul Quran Al-Fawwaz Foundation, this is an indicator of success through the achievement of memorizing targets. These values are then attached and embedded in each student in their efforts to achieve the memorization target.

The success of character building through the tahfidz Al-Qur'an program at the Tahfidzul Quran Al-Fawwaz Foundation, the indicators are, firstly the formation of character values, and secondly having the achievement of memorizing the Qur'an so that you become a hafidz and hafidzah. Interview with the Mudir of the Al-Fawwaz Tahfidzul Quran Foundation, Ustadz Muhammad Ruslan, M.Pd, he said:

"...the determination of the tahfidz teachers at the Al-Fawwaz foundation, the students managed to be able to read the Qur'an well and also managed to memorize according to the foundation's target, and Alhamdulillah they were both successful but for the imtihan or juz promotion exams at this foundation the implementation was more serious, so it's not easy to move up to the next chapter if the memorization is not really fluent and fluent. This step is actually done to make the tahfidz program easier, if the child can read well, of course memorizing it can be easier too".

This is in accordance with the interview with the tahfidz coordinator of the Al-Fawwaz Al-Fawwaz Tahfidz Quran Foundation, namely:

"...The success of character building varies, if in detail it can be 18 characters, but the main thing is that the students here are accustomed to being obedient and obedient in carrying out their duties and responsibilities, students are accustomed to being serious in their studies, accustomed to discipline, orderly and so on. This character development supports the success of children memorizing and fulfilling their memorization targets so that they can become hafidz and hafidzah, this also includes religious characters, students usually read the Qur'an".

Furthermore, the second aspect of success in character building in the tahfidz Al-Qur'an program at the Tahfidzul Quran Al-Fawwaz Foundation, namely santri has the achievement of tahfidz Al-Qur'an. There are some students who have won in various competitions, there are even students who have dared to appear in events in the community. The foundation also provides rewards/awards for outstanding students. This is in accordance with the results of an interview with the Tahfidz Al-Fawwaz Foundation Tahfidz program coordinator, Ustad Abdul Halim, who stated:

"...for graduation in the tahfidz program at the Al-Fawwaz Tahfidzul Quran Foundation, students must pass the imtihan (juz promotion exam) first. Then they can continue their memorization to the next juz, this imtihan will be tested by their respective ustadz/ummah. The imtihan carried out will later result in an assessment from the ustadz / umi about the memorization of students, if the students' memorization is good and fluent, they can continue their memorization to the next juz, but if the students' memorization is still a lot wrong and not smooth, the students will repeat the imtihan process. The form of the assessment results from this imtihan assessment is called Mumtaz (perfect), Jayyid Jiddan (very good), Jayyid (good), Maqbul (accepted)".

The success of the tahfidz program that has been achieved by students according to the tahfidz teacher of the Al-Fawwaz Tahfidzul Quran Foundation Umi Nurul Azmi, namely:

"... The success of character building at the Tahfidzul Quran Al-Fawwaz Foundation has implications for the achievement of the memorization target as well, because the character of the santri cannot be completely separated from the tahfidz program, and I think they are interrelated. The students were successful because they had the character and the will of course, such as disciplined character, had

high spirits, worked hard, took responsibility, and obeyed the rules, so that with these values the students could achieve their memorization”.

Based on the description above, it is concluded that the success of coaching in the tahfidz Al-Qur'an program at the Tahfidzul Quran Al-Fawwaz Foundation in Medan includes the embedded values of religious character, discipline, high will, hard work, and responsibility of students. Second, the success of character building in the tahfiz Al-Qur'an program is the achievement of the student's memorization target at the foundation.

CONCLUSION

Based on the findings and discussion above, it can be concluded that: first, the implementation of character development in the Tahfidz Al-Qur'an program is guided by the vision and mission of the Tahfidzul Qur'an Al-Fawwaz Foundation, while the implementation process goes through three stages, namely the program of tahsin activities (improvement of readings), tasmi' activities (memorization deposits), and muraja'ah activities (repeating memorization). As for the strategy, and evaluation through three approaches, namely teacher example, habituation, and tahfiz. Second, aspects of character building in the Al-Qur'an tahfidz program at the Al-Fawwaz Tahfidzul Qur'an Foundation, among others; religious aspects, discipline, willingness, hard work, and responsibility. Third, the successful implementation of character education in the Tahfidz Al-Qur'an program at the Tahfidzul Qur'an Al-Fawwaz Foundation, namely, First: the embedded values of religious character, discipline, high will, hard work, and responsibility of students. Second: the students' memorization achievement continues to increase.

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