

Fostering Islamic Morality through Tahfidz Learning: Islamic Law

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ABSTRACT

Background. Tahfidz learning is a learning that can change the behavior of santriwan and santriwati and develop a potential that they have such as improving the reading of the Qur'an, increasing the memorization of the Qur'an. The tahfidz house is a place where students learn, foster and develop and apply the values contained in the Qur'an in everyday life such as at home, in the community and at school.

Purpose. This tahfidz activity begins with prayer, then murojaah, memorizing the recitation of the Qur'an.

Method. Data was obtained by giving teacher performance scales, teacher digital literacy, and online learning implementation scales.

Results. The results of this tahfidz activity research begin with prayer, then murojaah, memorizing the recitation of the Qur'an. After memorizing the Qur'an, each student deposits his memorization one by one to the ustadz or ustadzah. After that the students and ustadz or ustadzah continue by playing the verse connection game in order to increase the enthusiasm of the students in memorizing so that they are not easily bored and bored, because in learning there are a lot of complaints and laziness when learning, let alone learning to memorize the Qur'an there are a lot of outside distractions.

Conclusion. After the students take part in tahfiz learning, there are Islamic morals that can be applied, namely keistiqomahan, patience which is contrary to the previous morals of the students.

KEYWORDS

Fostering, Islamic Law, Tahfidz

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INTRODUCTION

The target of education itself is human, education intends to develop the abilities possessed by humans or students who are learning. (Alanya-beltran, 2021). Santriwan and santriwati learn to memorize Qur'anic verses called Tahfidz Learning, which is a lesson that contains memorizing Qur'anic verses without seeing the Qur'an and learning Tahfiz by murojaah so that they are more fluent in reciting the memorized verses. (Arya, 2017). Educators work as teaching children who want to learn in any aspect, teachers need to have a good attitude and be exemplary by students where a teacher must be able to guide children who want to learn from an early age from 5 years old to adulthood and regardless of age, as for



institutions that can guide us to learn Tahfidz, one of which is TPQ (Taman Pendidikan Qur'an) and tahfidz houses which are widely carried out in each TPQ area, there needs to be Tahfidz learning in addition to learning to teach. (Noor et al., 2022). Tahfidz learning needs to be carried out in various ways, this is based on different local wisdom and different learning methods in Tahfidz learning, it is necessary to have variations in memorization so that students are not easily bored, as for the methods that can be done by Tahfidz teachers, namely memorizing the Qur'an with the game connect verse by verse in turn and so on. (Khafidah et al., 2020). The problem formulated on this occasion is that many acts of crime, violations of social norms, and lack of politeness between fellow human beings are the result of the moral decline of the Indonesian nation. (Brasche et al., 2016). Therefore, it is necessary to have moral education in a non-formal environment Qur'anic education park. The goal to be achieved in learning Tahfidz Al-Qur'an is that children starting from an early age can capture the moral value of learning the Al-Qur'an. (Abdul Mutalib et al., 2022). Many problems that occur in society experienced by someone, namely children who commit many crimes, violations of social norms, lack of politeness towards others due to the deterioration of the morals of the Indonesian nation's children, therefore it is necessary to have Tahfidz and TPQ places to learn and educate someone. (Bacso et al., 2021). The problem formulations are: 1.) How is the character of students after participating in the learning of Tahfidz Al-Qur'an 2.) Are there examples of Islamic morals that can be exemplified by students after participating in learning Tahfidz Al-Qur'an? 3.) Are there any external influences that make students not want to learn Tahfidz Al-Qur'an? 4.) How many students take part in learning Tahfidz Al-Qur'an? Other objectives of learning Tahfidz Al-Qur'an 1.) To find out the extent of students' memorization of the Quran 2.) To find out how the students learn Tahfidz so that they memorize the verses of the Qur'an 3.) To find out if there are external factors that make students not want to learn 4.) To find out the extent of the students' desire to memorize the Koran (Brasche et al., 2016).

Tahfidz Al-Qur'an is a combination of Tahfidz and Al-Qur'an, while Tahfidz is keeping, maintaining and memorizing. (Annur et al., 2021). Etymologically, Al-Quran means reading, while terminologically Al-Qu'ran is the word of Allah revealed through Gabriel to the Prophet Muhammad Saw in Arabic, the contents of which are guaranteed truth and proof of his apostleship. (Barlas, 2022). Tahfidz Qur'an discussed in this study is not a Qur'an deepening program that includes understanding the interpretation and meaning of the Qur'an, but rather a Tahfidz Qur'an program held in schools, boarding schools, Tahfidz homes, in mosques or other places where the average person has learned Tahfidz Qur'an. The benefits of memorizing the Qur'an in general are 1.) Can get rewards from Allah SWT 2.) Saved from the day of judgment in the afterlife 3.) Become the family and trust of Allah 4.) Keep away from bad things 5.) Protected by Allah and there are still many benefits that we can feel after what we do in goodness (Berglund, 2017). Talking about morals, morals are what is inside a person and is practiced in everyday life, therefore morals are very important for life and without morals in a person it will be arbitrary to communicate with fellow humans, the creator and the universe with that Islamic moral education needs to be carried out on an ongoing basis so that it becomes a stable behavior, inherent in the self and education in Indonesia is basically ideal for forming moral and dignified humans. (Cohen & Morse, 2014).

Memorizing the Qur'an is a job that is more difficult than reading and understanding it because the Qur'an contains many verses and the Qur'an has nuances of language that are relatively difficult to understand. (Rahiem, 2021). In memorizing the Qur'an, it takes a long time, it takes a process, it takes, patience, sincerity, perseverance, determination, effort, desire, as well as interest and motivation within ourselves so that in memorizing the Qur'an we do it *lilahi ta'ala* and according to the abilities we have because everyone is different. (Yazit et al., 2022). In the

implementation of Tahfidz learning, there are bad influences from outside and inside, as for the influence from outside, namely it can be caused by teasing friends, and inviting friends not to take part in Tahfidz learning and others. (Huss-Keeler, 1997). The internal influence is due to lack of motivation from parents and also lack of attention from parents and families to what students do so that students feel less attention to the activities they do where a child if doing good and positive things the child tends to want to be noticed so that they feel cared for and want their parents to support what they do (Nguyen et al., 2022). If a child wants to achieve memorization of Tahfidz up to 30 juz, the child needs to undergo the process, there is a motivator as well as a guide and a method that is suitable for use in memorizing the Qur'an, in memorizing the Qur'an, children must be able to keep their eyes on non-muhrim, maintain speech, maintain morals, be confident, do it according to their respective abilities. (Rahman et al., 2020).

Qur'anic education for santriwan and santriwati is a problem that must receive attention if you want to see a generation that is strong, faithful, good and noble, and good at being grateful. In educating children, it must be in the form of appreciation, having Qur'anic experience and Islamic studies so that students become future generations and hopes. (Junaidi et al., 2021). Education should be given to students at the earliest possible age from the age of 5 years when they will enter the education period because coaching that starts early in its influence will be sharper and will be imprinted on students than education given to adult children it will be difficult to accept. (Heiskanen et al., 2018). To carry out Islamic moral education does not only lie in formal institutions (schools) but also families and also community education institutions such as TPQ (Qur'an Education Center) which we already know. (Steenbergen et al., 2020). The purpose of education is to guide and shape human morals to become pious servants, obedient to worship, and have noble character, this is in line with the words of the prophet Muhammad PBUH that he was sent to perfect religious morals Indeed, I (Muhammad) was sent to perfect good morals. (Reeves et al., 2016). Many people demand an increase in the intensity of the implementation of Islamic character education in formal educational institutions, demands based on the growing social phenomenon of increasing juvenile delinquency in early childhood in society. (Buchanan et al., 2020).

Character is what distinguishes humans from animals, humans are referred to as someone who has a strong moral character, both individually and socially. In education, educators have the responsibility of instilling good morals in students through the process of learning and outside of learning. (Saada & Magadlah, 2021). Education is required to be a strong fortress that will maintain the morals and ethics of the nation. Character education aims to make today's young generation have a personality and have the provision of morals and morals in living life with this increasingly dynamic era. (Birhan et al., 2021). The current state of the times changes many ways of life that increasingly lack ethics in dress and the ease with which one can obtain information from various media so that the opportunity to follow the current trend is very easy and influential. Unfortunately, development does not only have a positive impact on society but also has a negative impact, especially for the younger generation of the nation's successors. (Thew et al., 2020). Nowadays there are many teenagers or children who lack manners to parents or elders, for example, such as disrespect, not greeting each other if they know each other, disrespecting teachers, parents, and acting at will. Bad behavior does not need to be emulated and does not need to be proud of and there is a need for character education to reduce and even eliminate bad habits that exist in a person and do not need to be done anymore. (Dunlop et al., 2021).

Islamic morals are morals possessed by humans or creatures of God who have reason and mind, Islamic morals are very noble morals and want to be owned by someone and not many people

have good morals, but if that person learns to study religion then someone can have good morals, morals are a good behavior that we have today and are driven by a desire to do good, and morals according to Arabic are behavior, character or temperament. (Rehan et al., 2019). Morals are very important in our daily lives and also considering the glory of people is determined by their morals. As for Islamic morals, it is an act that is open in nature so that it can be an indicator of whether a person is a good or bad Muslim. (Misselhorn, 2018). The examples of good manners towards Allah SWT are 1.) Obey all the commands of Allah 2.) Worship to Allah 3.) Dhikr to Allah 4.) Pray to Allah and continue to put your trust in him. The first characteristics of Islamic morals are absolute, comprehensive, meaning that the goodness contained in it is good for all mankind, steady, and obligations that must be done. The character referred to in the Qur'an is a trait that has been embedded in the human soul and with it a good or bad action is born, without requiring his thoughts and without consideration from him. (Lefebvre & Krettenauer, 2020).

In Tahfidz learning, there are initial steps that need to be taken to form Islamic character through Tahfidz education by, for example 1.) Providing regular motivation about the importance of reading the verses of the Koran, such as with students being motivated about the importance of memorizing the Koran and its benefits 2.) Encouraging the Quran memorizers, for example 1.) Participants are guided through the personal approach method and provide enthusiasm for memorizing Quranic verses and also provide motivation about the virtues of memorizing the Qur'an to hafidz Hafidzah 3.) Murojaah every time, namely to shape the Islamic character of students through memorizing the Qur'an, and students are always directed to memorize the Qur'an every time at home indirectly taught about discipline where it has formed the character of students (Chu & Vu, 2021). Kedisiplinan sering kita lakukan disetiap saat akan pergi sekolah dalam pembelajaran contohnya seperti pergi school on time, enter class on time and there is still more discipline that we do without realizing it, but there is also discipline that we never do such as being late for class, late for school and so on. (Bui, 2020). If we are accustomed to discipline, we will do everything happily without anxiety because the time is up, it has passed because it does not match the time with the activities we do, therefore in life we need discipline that we apply to ourselves. (Anyon et al., 2018).

Tahfidz Qur'an is an activity of memorizing verses of the Qur'an carried out by various methods and done in murojaah so that memorization is not easily lost, Tahfidz Al-Qur'an activities can be carried out in boarding schools, schools, mosques or other places that have Tahfidz Qur'an activities, Tahfidz Qur'an was established to make students have good and Islamic morals and can be applied in everyday life. (Saada, 2018). In instilling Islamic character in students, educators have their own way of making good character in children. In instilling Islamic character, Tahfidz Qur'an learning is carried out in each area so that the character of students can be formed as desired by educators. The benefit that students get in participating in tahfidz learning is that they increase their knowledge of the Qur'an in an easier way and can understand it on their own. (Pittenger et al., 2021). This activity is one of the effective ways to improve Islamic morals, especially for children at an early age whose morals are not good because the influence is quickly attached to them because every student does something bad and they will remember the verses they have learned and memorized. So we need to do good things so that children at an early age imitate good things from what they see around them. (Aboul-Enein, 2018).

RESEARCH METHODOLOGY

Methods are techniques or ways that are well generalized so that they can be applied in learning or practice. Method is a way or way to do something, while the meaning of the way or way is an effort to achieve something desired. So the method is the steps in achieving something that wants to be done so that it is carried out, such as collecting information and data and so investigating the data that has been obtained. The method used in the research is the observation method where data collection means that the researcher makes direct observations in the field. The methods used in memorizing the Qur'an are 1.) The juz'i method is to memorize the Qur'an gradually and connect verse by verse in the unity of the memorized material. In this method, students combine previously memorized verses with new verses so that the memorized verses are not easily lost, students must do murojaah 2.) The repetition method is that the memorization is listened to the ustadz and ustazah in order to maintain the memorization so that it is not easily lost 3.) The deposit method, namely the memorized Al-Qur'an verses are deposited with the tahfidz teacher so that the memorization increases and can reach the target if done according to the schedule, with this deposit method students can find out which verses are less precise and wrong in pronouncing them 4.) The test method is ustadz or ustazah testing the overall memorization of students during one semester of Tahfidz study. This method finds out in the achievement of the material that has been taught to students.

RESULT AND DISCUSSION

Learning tahfidz Qur'an is done directly so that it is easier for children to recognize the verses of the Qur'an and also children know more about the Koran if it is done in a direct way, because children who are learning tahfidz Qur'an start from the age of 5 years to adulthood so children who are still underage usually absorb lessons more quickly and are easy to remember. (Rifa'i, 2018). When the covid 19 pandemic came to hit the world, that's when online learning occurred or not in person and using the sophisticated tools we have such as cellphones and others. (Lubis et al., 2020). Cellphones and other sophisticated tools greatly affect students where when learning using cellphones the child misuses them such as children will fall asleep, play games because there is no supervision from the educator. (Gunawan, 2022). While direct learning makes learning effective, because students can listen to educators explaining learning and students can pay attention to what the tahfidz teacher says and pay more attention because of the supervision of the educator himself. (Sabiq, 2020). So, direct learning has a positive impact on students so that students master the subject matter, especially at this time, direct learning is needed because with direct learning children's memorization is not easily lost, especially plus murojaah every time and always supervised by parents, ustadz and ustazah. (Gustria, 2020).

The positive response from ustadz and ustazah TPQ and TPQ Hifzul Iman students Sungai Patai, sungayang sub-district, flatland district has helped this Tahfidz work program. Where students who were previously not interested in learning Tahfiz Qur'an, but with the existence of motion techniques in memorizing the Qur'an, students are enthusiastic about learning the Holy Verse of the Qur'an and its meaning. (Umj, 1970). In Tahfidz learning, students get moral learning in the Qur'an, for example, students learn suat An-Nas in the fourth verse which means from the evil (Whisper) of the shaytans who hide. (Gustria, 2020). There are several causes of satanic whispers, namely not paying attention to learning the Qur'an, not being polite and so on. From the whispers of the devil, gradually students will realize that all the whispers of the damned devil. There is a saying that seeking knowledge in childhood is like carving on a rock, seeking knowledge in adulthood is like carving on water. The meaning of the proverb is to bring knowledge obtained at

an early age even though it is difficult but it remains recorded in memory until humans grow up. (Ismail et al., 2022). With that, learning the Qur'an with its meaning can foster Islamic morals in oneself, therefore Tahfidz learning education is very important to improve and even foster Islamic morals in humans that will be carried until they grow up. (Fatimah, 2020).

The Qur'an is the word of Allah which contains deep meanings that can be studied by Muslims. From elementary age, children before occupying kindergarten education usually referred to by the abbreviation kindergarten can be given learning the Qur'an as a provision or capital for life when they grow up later. (Qowim, 2020). Allah SWT is recognized by his servants in life through his creations on earth and in the sky, therefore tadabbur nature is a necessity that every human being does, before that, you must first understand what the Qur'an is, which we both know is a guide to life or the main life priority. (Nu'man, 2016). We as humans must be able to revive the Qur'an in ourselves through commendable and noble behavior, therefore there are many ways that develop in society in an effort to revive the Qur'an in ourselves. Our efforts in reviving the Qur'an are an effort made by ourselves, groups, organizations or the whole community in responding to various situations to preserve the study of the Qur'an in their respective regions both in social, cultural, educational and other aspects. So the effort in reviving the Qur'an as we know is by implementing Tahfidz Qur'an learning in TPQ, schools, pesantren or tahfidz homes to learn to read the Qur'an, memorize, practice and do murojaah what has been done. (Afianingsih, 2021).

Education has an important role in improving the quality of human knowledge. Education is one of the absolutes that must be fulfilled to improve the standard of living of the Indonesian people so that they are not left behind by other developed nations, Education is a basic and planned effort to create a comfortable and peaceful active learning atmosphere in order to achieve a potential in students. (Harahap, 2021). To have religious spiritual attitudes, self-control, intelligence, knowledge and skills in themselves. At this time where morals are more important than knowledge why because many people are highly knowledgeable and others but they do not have good morals and do not have morals in themselves. (Jannah, 2020). So when studying knowledge, the morals of speaking are prioritized, respecting elders so that when interacting with someone it prioritizes respect. For this reason, if morals are good, the knowledge and education that we will undergo, we will do well according to our morals because morals will reflect what we do. (Anang & Zuhroh, 2019). In schools and other places, students are required to have very good Islamic morals so that what is done has benefits and wisdom from us. The meaning of education itself is a place where we as students create the potential that exists in themselves. The education that a person has is useful for his survival, such as wanting to apply for a job, it is very necessary for the education we have taken. (Harjon et al., 2020).

Learning is an obligation for every Muslim, with learning Muslims will gain knowledge that is beneficial to themselves and the knowledge they have can also benefit others. (Khasanah, 2021). Learning is an effort to make students and an effort to teach students. In the learning process, there are many events that are usually considered something ordinary by individuals to experience difficulties when learning complexes. Islamic religious learning which is usually called PAI learning is widely studied in Islamic schools such as MIN, MTS, MAN. Islamic religious learning is also divided into several subjects such as moral creed, fiqh, skiing, Al-Qur'an Hadith and other Islamic religious subjects. (Solihin, 2020). As for Al-Qur'an-based education, it means education that discusses Al-Qur'an issues in the sense that it discusses recitation (reading), understanding (tadabur), tahfidz (memorizing) as well as practicing, teaching and also maintaining it. In Qur'anic education, there are many values contained in the Qur'an that can be seen in the attitude of students' activities wherever we are. (Herti, 2019). When reading the Qur'an we must not be hasty so that the

reading of the Qur'an that is read is correct and does not make mistakes in speech or does not change the reading. The purpose of Qur'anic education is to develop the potential possessed by students in order to make human beings who believe and fear Allah SWT.

The formation of Islamic morals of students begins by focusing on the power within us, namely the power of *shahwiya* which is commonly referred to as human lust. The meaning of lust is that it always prioritizes materialistic desires and prioritizes the world without limits. (Tambak et al., 2020). The power of lust must be suppressed into life activities by familiarizing congregational fard prayers and *dhuha* sunnah prayers from both ways can suppress the power of the soul of lust and ultimately give birth to the attitude and virtue of 'iffah. In the implementation of congregational prayers can develop the behavior of students in TPQ. The implementation of congregational fard prayers at TPQ continues in their daily lives at home so that it can suppress the soul of the students' *syahwiya* and will give birth to good morals in their future lives. The use of congregational fard prayers that we carry out is to control the lust of the world so that simple, honest morals arise, and our virtuous attitude in life. Learning is not just for the world but also to get closer to Allah SWT and master the vast knowledge of Allah. If we pray together, our faith will increase and get closer to Allah SWT for the afterlife. Therefore, it is necessary to have sincerity of heart to do good things and keep away from things that make us misguided and go down a path that is not blessed by Allah SWT.

Tahfidz learning is used to foster Islamic morals, in Tahfidz learning there are many activities, activities that lead to good moral behavior starting from being ready to be polite to *ustadz* *ustadzah*, to their elders and peers, apart from the learning place it can also be in the community environment. (Mz, 2018). Because doing good does not see where we are but where we are we must respect others. In Tahfidz learning after students participate in Tahfidz activities every study schedule, it appears that the good Islamic morals of students after participating in the Qur'an Tahfidz program at TPQ Hifzul Iman Sungai Patai, Sungayang sub-district, Tanah Datar district. Islamic morals that are often applied by students are always obeying Allah's commands, always saying good things to others, always being grateful for what Allah gives us, helping each other, trusting in Allah and being sincere *lilahi ta'ala*. So, what we have done because of Allah *Ta'ala* will all be good if done with sincerity. Implementation in learning Tahfidz Al-Qur'an is an effort made by educators to realize designs that have been well planned and compiled. Therefore, the implementation of learning activities strongly indicates the application of the steps of the methods and strategies of Tahfidz Qur'an learning activities and in outline there are several steps taken by a teacher in the implementation of Tahfidz Qur'an, namely the Tahfidz Qur'an learning step, the principal with *wakakurikulum* and PAI teachers form the Tahfidz Qur'an Team (TTQ) after that can formulate TTQ guidelines to all TTQ teachers.

The first tahfidz learning begins with reading the Al-Fatihah prayer simultaneously and is opened by the tahfidz teacher before memorizing the Qur'anic verse. To make memorization easier, we ask for convenience to the one who created the Qur'an, namely Allah SWT. (Fenty Sulastini & Moh. Zamili, 2019). The Qur'anic verses that have been memorized will be continued with *murojaaah* together or individually. The memorization process is carried out by means of verse connection games and also individual deposits to the *ustadz* *ustadzah* who have been divided, every day students are asked to carry out these activities in a structured manner so that it is easy to do. Memorizing the Qur'an will be more effective if done directly with the teacher than online. Because directly the *santriwan* and *santriwati* will catch the memorization faster and focus more if it is done with the tahfidz teacher himself because when online the child will not focus and play more at home than memorizing and *murojaaah*. (Tsalisah & Syamsudin, 2022). But tahfidz learning has been

experienced by students because of the covid 19 that hit during 2019 so that online learning occurred for approximately three years. The impact of online learning on humans on earth is more negative than positive, just look at ourselves what we feel and what we get during online learning is not attached and absorbed in what we have learned. An example that we can see from elementary, junior high, high school levels during lurinh schools that should stay in class because there are things that make them unable to continue to the next level but because covid 19 and is not done face-to-face, a teacher must consider again between covid problems and students' knowledge. (Mubarakah & Munastiwi, 2020).



Figure 1. Santriwan and santriwati TPQ Hifzul iman sungai patai

The picture above is a number of students who follow tahfidz Qur'an at TPQ Hifzul iman sungai patai which is located in sungayang sub-district, flatland district. Students who are participating in tahfidz Qur'an amount to approximately 30 people. Students who participate in tahfidz Qur'an at the elementary school level start from grade 1 to grade 6 sd. At the time of the research, tahfidz Qur'an learning was carried out directly and had begun to carry out activities as usual before the Covid 19 pandemic came. After direct learning, students interact as usual again and communicate with each other simultaneously, after that it starts with opening learning by praying and continuing with the deposit of verses that have been memorized while at home whether there is murojaah during online and seen from the time of depositing to the teacher who students really memorize the Qur'an and murojaah while at home. Judging from the deposit of the verse, there are students whose memorization increases, memorization forgets and is not fluent in saying the verse. The teacher asks students to murojaah the verse again and add memorization to be deposited every day so that the memorization is not easily forgotten if they do it often, the teacher provides motivation to memorize the Qur'an in the form of words of encouragement in memorizing the word of God and studying the world hereafter. Motivation will also affect students' memorization, children who have high motivation and extraordinary desire will easily achieve their memorization targets.



Setor verse by means of a verse connection game

The picture above is an evaluation of tahfidz by connecting verses alternately according to the order of sitting and also by raising your hand if you know what the verse connection is. This method is effective for remembering and maintaining memorization, santriwan and santriwati who have memorized more than 3 juz, 4 juz he will be stopped from adding memorization but he will continue to murojaah and strengthen the memorization that has been memorized. Then after fluent memorization, the students continue to add memorization up to juz 30 and so on. Students learn tahfidz starting from after the afternoon prayer until before maghrib every day according to the schedule that has been made, they do asr prayer in the mosque so that students are more diligent and also become a habit of praying in congregation in the mosque, for male students it is mandatory for him to perform fard prayers in the mosque, Hadith from Abu Hurairah Radhiyallahuanhu said, Rasulullah Shallahu'alaihi wa sallam said which means: A man's prayer in congregation will be multiplied 25 times more than the prayer he prays at home. It is also permissible for a woman to pray in a mosque, but it is better if she prays at home, where she is covered from view and where she is safe from temptation, whether that temptation arises from herself or is a threat to her. A child must get used to doing these activities from the beginning, such as teaching prayer, learning, respecting others to be honed so that adulthood becomes a habit because teaching from an early age is easy to absorb and become a habit in oneself.



Figure 3. Individual verse deposits

The picture above is an example of a santri who is depositing his memorization individually, the students deposit the memorization alternately and continuously until the completion of the entire santri to deposit. In the way of individual depositing can also test the mentality of children to come forward without flocking and do it with the tahfidz teacher. Here the child is tested to have courage

so that the child has a strong mentality and will be useful for himself if he is outside and interacts with other people no longer afraid. An example of a child who has a strong mentality and has courage if he is at school and wherever he is he will be brave enough to be appointed and asked to be a performer, deliver material and can also take part in events in front of people, that's where children are mentally tested. Courageous attitudes are necessary for Muslim men and women and not necessarily measured and not excessive according to Al-Ghazali. But it is also accompanied by maintaining good manners and ethics. So character is an important foundation in Islam and it is also a means of amar ma'ruf nahi munkar. The trait is clearly to fight falsehood, as well as various kinds of injustice because it is a struggle to uphold the truth. The Qur'an has also hinted at a brave attitude, so that Muslims are not afraid to express the truth and are not afraid of other people's reproaches to them, which are helped in surah Al-Maidah verse 54.

Humans who can maintain their honor from things that are not good then they will grow good traits in themselves such as generosity, shame, patience, forgiveness and always accept the gifts of Allah SWT, friendly nature, helpful, generous and not greedy. The nature of iffah is not allowed to be excessive or vice versa, because it will bring out bad traits such as wastefulness, arrogance, jealousy, thirst for wealth, and others. In Islam strongly recommends maintaining the purity of the soul for tranquility in the self and recommends arming the soul with dhikr to Allah SWT, performing prayers, always asking for Allah's protection from the temptation of the damned shaitan. Thus, it is for the servant of Allah who always purifies himself and loses for the servant who defiles it, the Word of Allah in surah Al-Sham verses 9-10. Fighting in the soul is courage that returns to the use of the power of firmness in accordance with the provisions of reason or courage. All of this is a sign that firmness has its own place, has an attitude of compassion, and has a special part. Anyone who follows lust will be defeated by laziness and it is hard for him to purify himself again. Then humans assume that morals are not described as something that can change because morals are a basic character that cannot be changed.

Other moral formation is in the discipline that is emphasized in the Qur'an Tahfidz program such as depositing verses according to the target, sitting regularly and politely, entering on time, if you want permission, you must first get permission from the tahfidz teacher, if this process continues to be done and adhered to, it will foster a sense of responsibility and discipline in the santri and santriyah. The teacher also advises the santri and santriyah and this is good behavior, as in general, children will definitely imitate whatever their teacher does, even as the saying "Teachers pee standing, students pee running" the saying means that students will imitate the behavior of their teachers and even with their creativity they can develop it again. If the example is good it will be positive for the child, but if the example is bad then woe to the child and very bad influence on his life. Therefore, the ustadz and ustadzah are required to have good morals, because all words, actions appearance is very influential on children, especially us as educators who will be emulated by our students at school and outside of school, so that we will always provide knowledge, advice, lessons that are useful for children's lives in the future. A teacher is a noble job, we who become doctors, policemen, and get all that knowledge from the teacher where we study because our teachers can become useful people for the world and the hereafter.

Morals are behaviors that have been embedded in the self and cause various kinds of actions easily without thinking first. In essence, character or called character is a trait that has permeated the self and made a personality so that various kinds of actions arise spontaneously without being made up and without thinking first. In the formation of morals instilled in childhood, if a child is allowed to do bad things then it becomes his habit and it will be difficult to straighten it out. In the sense that education is a moral that must start from home, family, school after that only in the

environment and do not let children live without being equipped with education, guidance from the closest person even from childhood, it is better to educate children full of fun so that children are not accustomed to bad customs or habits. There are several methods in cultivating good morals, namely 1.) The exemplary method, namely, an action that must be imitated in educational practices and students tend to imitate their education 2.) The training method, namely, educating by giving exercises to a certain norm and then getting used to repeating it to get used to it. 3.) The story method, which has an appeal to everyone so that it can activate their senses to pay attention to someone who tells a story 3.) The advice method is a good warning of what can touch the heart 4.) The reward method is that Allah has created heaven and hell.

In human life, people want to be happy, which means happy in the afterlife, physically and mentally happy, healthy, well-off life, socially good and so on (Sanudin et al., 2021). The meaning of being happy in the afterlife is that we as creatures enter the paradise of Allah SWT when we die, what can make humans happy is the Al-Qur'an, because the holy book makes Muslims happy by the way we study it, and practice it. Because with that comes the true happiness of happiness and as long as it sticks to the Qur'an. The Qur'an is the word of God revealed to the Prophet SAW through the angel Gabriel which is narrated mutawatir if read will be an act of worship and begins with surah Al-Fatihah and ends with surah An-nas. The Qur'an is the first source of Islamic law for Muslims in which it includes all the keys to human life, as the basis of life. The Qur'an has advantages over other religious books as for its advantages, namely: 1.) Reading it, gives a great reward for those who read it 2.) Contemplating it, can make the soul calm and also be able to advance human life as long as it is read and practice the meaning of the verses of the Qur'an 3.) Memorize it, as Allah says in the Qur'an surah Al-Hijr verse : 9 It reads: "Indeed we are the ones who sent down the Qur'an, and indeed we really maintain it" (QS: 15: 9). The verse of the Qur'an that has been memorized needs to be transferred into the chest as it reads in the third pillar of faith, namely believing in the books of Allah, one of which is the Qur'an. The Qur'an is the book of Muslims, which must be studied, taught to others, and also practice the values contained in it in everyday life is also a form of faith in the book of Allah and has included other sources of knowledge.

CONCLUSION

Tahfidz Qur'an learning is used to foster Islamic morals in every Muslim human being who participates in Qur'an education at TPQ hifzul iman sungai patai, the steps in Islamic moral education are education in character cultivation which is taken at school including education at TPQ, socializing TPQ teaching guidelines, and preparing infrastructure. To instill some Islamic characters in students, it is necessary to take the example, habituation, attitude formation through the environment and starting from marching in front of the class, before performing zuhur prayers for female students in class and students in the mosque. Character education is also applied to tahfidz learning, praying and after starting tahfidz learning, getting used to praying after prayer, performing 5 daily prayers, fasting on Monday and Thursday, and also asking for prayers to our respective parents. Furthermore, learning is carried out on a predetermined day and according to a predetermined schedule as well. Learning tahfidz Qur'an is done face-to-face and is also done online when covid 19 comes, but online learning does not make students learn more effectively and tahfidz learning starts to be effective again when the issue of covid is no longer heard in Indonesia and learning is carried out as it could when the start of tahfidz learning was opened. Keistiqomahan for students is very important to get to something that should be done, and also keistiqomahan in depositing memorization is also important, and also the character of patience is very good if it is

instilled to memorize the Qur'an because to do something we need to have patience in order to achieve well what we want to achieve and do.

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