

STRENGTHENING STUDENTS' RELIGIOUS CHARACTER THROUGH THE TAHFIDZ QUR'AN PROGRAMME OF THE JUZ 30 MEMORISATION COMMUNITY AT STATE PRIMARY SCHOOL 21 TOLOMUNDU

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ABSTRACT

The Tahfidz Al-Qur'an programme is one of the answers to various problems about the lack of cultivation of children's religious character in the face of an increasingly developing digital world and followed by the existence of outside cultures that enter the scope of children's lives. By looking at the number of crime rates, acts of discrimination, and attitudes of disrespect or intolerance with others, so that in the scope of especially elementary schools it is very necessary to make efforts to strengthen the character of students, especially the value of religiosity. In this study, researchers collected information, studied, and analysed in a qualitative descriptive form. Data sources in this study were collected using observation, interview and documentation techniques. Data analysis was conducted based on the facts that occurred during the research which were described in a structured manner. The results of this study indicate that strengthening the religious character of students can be implemented using the tahfidz Al- qur'an programme and has a positive impact on the development of student competence both in the aspects of knowledge, attitudes, and skills.

Keywords: Religious Character, Religious Education, Tahfiz.

ABSTRAK

Program Tahfidz Al-Qur'an menjadi salah satu jawaban dari berbagai persoalan tentang kurangnya penanaman karakter religius anak dalam menghadapi dunia digital yang semakin berkembang dan diikuti oleh adanya budaya-budaya luar yang masuk dalam ruang lingkup kehidupan anak. Dengan melihat banyaknya tingkat kejahatan, tindak diskriminasi, serta sikap tidak saling menghargai atau intoleran dengan sesama, sehingga pada ruang lingkup khususnya sekolah dasar sangat perlu untuk melakukan upaya penguatan karakter siswa terutama nilai religiusitasnya. Dalam penelitian ini, peneliti mengumpulkan informasi, mengkaji, serta menganalisis dalam bentuk deskriptif kualitatif. Sumber data dalam penelitian ini dikumpulkan dengan menggunakan teknik observasi, wawancara serta dokumentasi. Untuk analisis data dilakukan berdasarkan fakta-fakta yang terjadi selama melakukan penelitian yang di deskripsi secara terstruktur. Adapun hasil penelitian ini menunjukkan bahwa penguatan karakter religius siswa dapat di terapkan dengan menggunakan program tahfidz Al-

Qur'an serta memberikan dampak secara positif terhadap perkembangan kompetensi siswa baik pada aspek pengetahuan, sikap, maupun keterampilan.

Kata Kunci: Karakter Religius, Pendidikan Agama, Tahfiz.

INTRODUCTION

The implementation of a programme in educational units, especially elementary schools, has certainly been carried out by many educators, namely teachers, both as an intracurricular and extracurricular programme. Religious-based programmes may have been widely implemented by schools with a religious base such as MI (Madrasah Ibtidaiyah), SDIT, Pondok Pesantren and others. However, religious-based programmes are very rarely implemented by schools with a general base such as elementary schools. So it becomes a new achievement if a public elementary school implements a programme with a religious base, one of which is the Tahfidz Al-Qur'an programme.¹ Education has an important role in human development, especially in shaping good character. In accordance with the Indonesian Law No. 20 of 2003 states that education aims to develop the potential and shape the character and civilisation of the nation to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, knowledgeable, independent, creative, and responsible. Basically, the purpose of education is not only to make people smart or knowledgeable, but also to make people have good character and behaviour.² Forming good character in each individual is not an easy thing, it can be realised by shaping character from an early age. So that when adulthood is embedded in good character. Forming national character is the most important aspect of education.³

¹Syahrul Ramadhan Dan Dewi Masitha Syafruddin, "Efektivitas Penerapan Media Video Animasi Pada Pembelajaran Tahfidz," *Kreatif: Jurnal Studi Pemikiran Pendidikan Agama Islam* 21, No. 2 (2023).

²Muslim Syahrul Ramadhan, "Implementasi Pembelajaran Tematik Dalam Pendekatan Saintifik Pada Mata Pelajaran Fiqih Kelas Vi Di Min 1 Kota Bima," *El-Muhbib Jurnal Pemikiran Dan Penelitian Pendidikan Dasar* 4 (2020): 1–16.

³Vinandita Putri Utami Dan Achmad Fathoni, "Implementasi Program Tahfidz Al-Qur'an Sebagai Penguatan Karakter Islami Siswa Sekolah Dasar," *Jurnal Basicedu* 6, No. 4 (2022): 6329–36, <https://doi.org/10.31004/basicedu.v6i4.3239>; Qurrotul A'yun, Mahmud Arif, Dan Alfauzan Amin, "Relevansi Nilai-Nilai Pendidikan Karakter Dalam Kitab Akhlak Lil Banat Dengan Santri Era Millenial," *Equivalent: Jurnal Ilmiah Sosial Teknik* 5, No. 2 (2023): 102–19, <https://doi.org/10.59261/jequi.v5i1.142>; Haringun Nur Adha Dan Wantini Wantini, "Revitalisasi Adversity Quotient Berbasis Pendidikan Nilai Karakter Dalam Pendidikan Islam," *Edukatif: Jurnal Ilmu Pendidikan* 6, No. 1 (2024): 1032–41, <https://doi.org/10.31004/edukatif.v6i1.6226>; Nur Islamiatul Anisa Dkk., "Analisis Nilai Pendidikan Karakter Sosial Dalam Buku Siswa K-13 Akidah Akhlak Kelas V Mi," *Al Asma: Journal Of Islamic Education* 5, No. 2 (2023): 80–90, <https://doi.org/10.24252/asma.v5i2.37879>; Ardian Arief Dan Pramudya Cahya, "E-Learning Sebagai Media Implementasi Pendidikan Karakter Bagi Peserta Didik," *Taman Cendekia* 2, No. 1 (2018): 163–68, <https://doi.org/10.30738/Tc.v2i1.2776>.

Religious character education is a strategy to shape children's behaviour, where religious character education is the starting point for producing a generation with noble character. Religious character education is first implemented in the family and school environment, where parents and schools have an important role in shaping children's religious character.⁴ The family environment is certainly the most important place in shaping children's character, because children's age or years are naturally earlier than the school environment and most of them are in the family environment. However, this does not mean that the school environment, which is essentially the second largest educational environment for children, does not affect the success of children's character development. Therefore, the role of the family in the formation of children's character is very important. Of course, if you only depend on teachers or the school environment for children's character development, it will not run optimally.⁵

In faith-based learning units, we often encounter the formation and strengthening of students' religious character through various secondary and educational programmes. However, it is very rare to find it in general or non-religious education units in relation to fostering or strengthening the religious character of students both in high school and extracurricular programmes. The purpose of national education is to develop skills and shape the character and civilisation of a nation that is valuable in order to educate the life of the community, the goal is to develop the ability of students to become human beings who believe in God Almighty and are devoted, noble, healthy, capable, creative, independent and become democratic and responsible citizens. The absence of a religious foundation in a school does not mean that it cannot form or form a place or place or programme for the formation of the religious character of its students .⁶

⁴Syahru Ramadhan, "Pembelajaran Sd/Mi Berbasis Sekolah Ramah Anak Di Mi Wahid Hasyim Yogyakarta," *El-Muhbib: Jurnal Pemikiran Dan Penelitian Pendidikan Dasar* 2, No. 2 (2020): 87–101, <https://doi.org/10.52266/El-Muhbib.V2i2.386>; M Amelia Dan Zh Ramadan, "Implementasi Pendidikan Karakter Melalui Budaya Sekolah Di Sekolah Dasar," *Jurnal Basicedu*, No. Query Date: 2022-12-20 16:43:14 (2021), <http://www.jbasic.org/index.php/basicedu/article/view/1701>; Malihatul Azizah Dan Fauzi Fauzi, "Pendidikan Karakter Dalam Pembaruan Pendidikan Islam (Studi Atas Pemikiran Azyumardi Azra)," *Edukasi Islami: Jurnal Pendidikan Islam* 11, No. 3 (2022): 759–759, <https://doi.org/10.30868/Ei.V11i03.2559>; Dicky Dominggus, "Diskursus Pendidikan Agama Sebagai Pendidikan Karakter," *Harati: Jurnal Pendidikan Kristen* 2, No. 2 (2022): 166–83, <https://doi.org/10.54170/Harati.V2i2.110>.

⁵Pgsd Stkip Dan Pgri Banjarmasin, "Elementa: Jurnal Pgsd Stkip Pgri Banjarmasin," 2022, 1–8, <https://doi.org/10.33654/Pgsd>.

⁶Mutiara Shinta Dan Siti Quratul Ain, "Jurnal Basicedu" 5, No. 5 (2021): 4045–52.

It can be observed that many facts of the moral crisis experienced by many children in the country are caused by the lack of introduction to students, especially of a religious nature. One of the factors causing a moral crisis in the generation of people in Indonesia is the development of globalisation. The rapid development of technology has affected many fields, one of which is education. The importance of education for the nation's next generation is not only to educate the nation's life, but also to create a generation that has good morals and behaviour so that they are able to compete in the future career world and the progress of globalisation. The Ministry of Education states that the cause of the moral crisis and low character among others is due to the neglect of character education. The nation's deteriorating character values require more serious character education from all parties in schools, families and communities. Character education is successful if all parties are able to cooperate well and consistently in developing children's character. However, the facts on the ground do not match expectations, because it seems that many parents ignore character development that should be done at home or in the family environment. Parents today are less aware of character education because they are busy with their work, so that children's character education is neglected or not done.⁷

Strengthening religious education through the Tahfidzul Quran program for teachers, especially in the primary grades, is very important because children are developing in the era of rapid digitalisation. In fact, if you look at the condition of the industry, the character values of students are getting worse. For teachers, introducing character education to students brings its own challenges. Teachers really need to understand that character education is the most important factor that is the key to the success of Indonesian education in the future. In order for students' characters to develop well according to the values of Pancasila, teachers must also be equipped with sufficient information and media, such as workshops related to character education development. Therefore, there are still many teachers in the field who do not show changes in their teaching habits or do not show outstanding achievements.⁸

⁷Sulastris Sulastris Dkk., "Penguatan Pendidikan Karakter Melalui Profil Pelajar Pancasila Bagi Guru Di Sekolah Dasar," *Jrti (Jurnal Riset Tindakan Indonesia)* 7, No. 3 (2022): 583, <https://doi.org/10.29210/30032075000>.

⁸Dini Irawati Dkk., "Profil Pelajar Pancasila Sebagai Upaya Mewujudkan Karakter Bangsa," *Edumaspul: Jurnal Pendidikan* 6, No. 1 (2022): 1224–38.

Education can be achieved in many ways, one of which is the Tahfidz Al-Qur'an programme. The Tahfidz Al-Qur'an programme is a programme for elementary school students through a system of memorising the Qur'an. The purpose of this tahfidz programme is to provide a forum to improve the character of students and create a generation of Al-Qur'an who understand the Al-Qur'an and its contents. Not only that, this tahfidz program also aims to shape the religious character of the students who always complement their faith, piety, and morals so that they are able to shape and face a better life in the era of growing globalisation .⁹

There are many problems related to Qur'anic literacy, one of which is the lack of interest in reading, understanding and memorising the Qur'an among children, adolescents, adults and parents. The fact is that there are still many children who cannot read the Qur'an let alone memorise it, especially in public schools which are certainly different from religious schools. Factors that influence it can be internal or external, such as lack of parental attention, being in an environment that supports learning the Koran, and so on. So having a school programme in the form of Tahfidz Al-Qur'an is an effective solution to overcome and improve the problems that arise .¹⁰

SDN 21 Tolomundu Kota Bima is one of the educational institutions that has almost entirely implemented an independent learning curriculum so that is able to excel and compete in their respective fields. SDN 21 Tolomundu has a program that aims to strengthen and improve the religious character of students, namely the Tahfidzul Qur'an Program for Juz 30 Memorisers, abbreviated as Kompaz-30. The Tahfidzul Qur'an Kompaz-30 programme is one of the weekly programmes carried out by teachers and students consistently. Usually the activities of the Tahfidzul Qur'an Kompaz-30 programme were originally carried out on Friday afternoons but changed their activities on Saturday afternoons, and are included in the category of extracurricular activities¹¹.

⁹Ana Nur Salsabilah, Beti Istanti Suwandayani, Dan Falistya Roisatul Maratin Nuro, “Implementasi Program Unggulan Tahfidz Quran Dalam Optimalisasi Profil Pelajar Pancasila Di Sd Muhammadiyah 8 Tulangan - Sidoarjo,” *Pendas : Jurnal Ilmiah Pendidikan Dasar* 8, No. 2 (2023): 5906–19, <https://doi.org/10.23969/Jp.V8i2.10196>; Nm Krisnawati Dan Sh Khotimah, “Peningkatan Pembelajaran Tahfidz Al-Qur’an Melalui Metode Talaqqi Pada Anak Usia Dini,” *Wahana* 73, No. 1 (2021): 99–107; Zuhriyandi, “Analisis Nilai-Nilai Kemanusiaan Atas Pemikiran Tafsir Buya Hamka,” *At-Tahfidz: Jurnal Ilmu Al-Qur’an Dan Tafsir* 5, No. 1 (2023): 17–33, <https://doi.org/10.53649/At-Tahfidz.V5i1.354>.

¹⁰D I Sekolah, Dasar Islam, Dan Terpadu Sdit, “Implementasi Kebijakan Kelas Tahfidz Al- Qur ’ An Surakarta The Implementation Of The Tahfidz Qur ’ An Class Policy,” T.T., 271–78.

¹¹Ajeng Wahyuni Dan Akhmad Syahid, “Tren Program Tahfidz Al-Qur’ An Sebagai Metode Pendidikan Anak فُفَف ف ذذ ذ ث ج ج ج ج ”, *Tren Program Tahfidz Al-Qur’an Sebagai Metode Pendidikan Anak* 5, No. 1 (2019): 87-96.

This programme is also a bridge in implementing and strengthening the religious character of students.

With this research, researchers try to explore, collect information, examine and analyse every series of processes in programs related to Tahfidzul Qur'an both in terms of planning, implementation, and evaluation in strengthening the Religious Character of Students carried out at SDN 21 Tolomundu, Bima City. This research is also expected to be able to produce new knowledge and understanding related to strengthening the Religious Character of Students through the Kompaz-30 Programme at the elementary school education level.

RESEARCH METHODS

Qualitative research is a research technique that uses narratives or words in explaining and describing the meaning of each phenomenon, symptom, and certain social situations. In qualitative research, the researcher is the key instrument to interpret and interpret every phenomenon, symptom and certain social situations. Therefore, researchers need to master the theory to analyse the gap that occurs between theoretical concepts and the facts that occur¹². This research uses a qualitative method, which is an approach that is not bound by strict scientific procedures. The implementation of qualitative research is flexible, adjusting to the needs and situations and conditions that exist in the field. In qualitative research, the more in-depth, thorough, and detailed the data that is successfully collected, the better the quality of the research. This is in line with the purpose of this research, which is to explore the strengthening of students' religious character through the Tahfidz Qur'an Program of the Juz 30 Memoriser Community (KOMPAS-30) at SDN 21 Tolomundu.¹³

In this study, researchers will collect information, study, analyse in a qualitative descriptive form from various respondents about strengthening the religious character of students through the tahfidz Al-Qur'an program, namely in the stages of planning, implementation, and evaluation. In this case, the topic of analysis is religious character education and the tahfidz AlQur'an programme. This research also prioritises the

¹²Marinu Waruwu Dkk., "Pendekatan Penelitian Pendidikan : Metode Penelitian Kualitatif , Metode Penelitian Kuantitatif Dan Metode Penelitian Kombinasi (Mixed Method)" 7 (2023): 2896–2910.

¹³Ipa Hafsiyah Yakin, "Penelitian Kualitatif : Metode Penelitian Kualitatif," *Jurnal Equilibrium* 5, No. January (2023): 1–7. Pp. 56-60.

analysis of the activities of the Tahfidz Al-Qur'an programme as an extracurricular lesson taught at SDN 21 Tolomundu, Bima City. Data collection techniques in the study were observation, interview and documentation techniques. Then the data analysis technique uses the Miles and Huberman framework among the data analysis mechanisms, namely; collecting data, data reduction, data verification and data conclusions.

RESEARCH RESULTS AND DISCUSSION

Implementation and Strengthening of Students' Religious Character through the Tahfidzul Qur'an Kompaz-30 Programme

To improve the character and interests and talents of students, especially in the aspect of religiosity, teachers at SDN 21 Tolomundu, Bima City, especially the PAI subject teacher as the main resource person in this study, who is a driving teacher who is active in other aspects of religious activities. Of course, this is a very important encouragement for a teacher in the teaching and learning process that is truly student-centred, both in intracurricular and extracurricular lessons. One of the extracurricular programmes that is consistently implemented is the Qur'an Tahfidz programme under the name Kompaz-30 (Juz 30 Memorisation Community). This programme was formed due to the encouragement and awareness of teachers of the importance of strengthening students' religious character. Then also as a form of being able to compete healthily with other religious-based elementary schools such as Madrasah Ibtidaiyah (MI), SDIT, Pondok Pesantren and so on. Because studying in a public school does not mean that students cannot feel the nuances of religion such as learning to read, memorise and explore the Qur'an, Hadith, recitation, and other activities. The target of this programme is all students from grade 1 to grade 6 without exception. In this programme there are several classes or activities ranging from Iqra' classes, Tahfidz juz 30, recitation, hadith, daily prayers and adhan. And the scope of the class will be enlarged again such as worship classes, fiqh and so on. In its implementation, students are not seen from how high their class is, but how high their ability is. If there is a 6th grade student, but his ability is new to Iqra' then it will still be directed according to the Iqra' class even though in the class there are 3rd, 2nd and 1st grade students. This is a form of equity in the learning process in accordance with his abilities.

Based on the description that has been presented, in strengthening the religious character of students through the Tahfidz Al-Qur'an Kompaz-30 programme, there are various aspects of its scope, namely as follows:

1. Activities in Strengthening Students' Religious Character through the Kompaz-30 Qur'an Tahfidz Programme

The Kompaz-30 programme has a variety of activities or classes that students can join according to their individual abilities, namely:

a. Iqra' Learning Activity

This activity is intended for students who have not been able to read the Qur'an at all. Students will be taught the basics first, namely getting to know the hijaiyah letters starting from Alif to Ya, then how to mention good and correct makhrojul letters starting from fathah, kasroh and dhommah punctuation marks, to a higher stage, namely the Qur'an.

b. Qur'anic Learning Activities

This activity has 3 aspects, namely learning tajweed, tartil and tilawah, which are as follows:

- 1) Tajweed, learning about how Idgham, ikhfa, iqlab, Qalqalah and so on are related to how to read in the Qur'an in accordance with the legal guidelines for reading.
- 2) Tartil, learning to read the Qur'an slowly and fluently, adjusting the tajweed and makhraj.
- 3) Tilawah, learning to read the Qur'an using tone or rhythm without forgetting fluency, tajweed or makhraj.

From the explanation above, students who have entered the phase of learning the Qur'an will go through these three stages. However, for the recitation stage, it is optional to follow because it adjusts to the student's ability.

c. Hadith Learning Activity

In this activity, students will be taught various short hadiths covering topics such as covering the aurat, loving one another, restraining anger, religion as advice, and other hadiths. After introducing the hadiths, the mentor teacher will explain their meaning in depth so that students not only memorise them, but

also understand the essence of the hadiths. The goal is that students not only remember, but are also able to practice them in their daily lives. In the context of the psychology of character education, this approach refers to character building through understanding and practising the moral values contained in the hadith. The theory of character education initiated by Lickona states that character education involves not only teaching values, but also the process of internalising these values in everyday life. This is in line with the approach taken by the teacher in teaching hadith, where students not only learn the theory, but are also trained to practice moral principles in their actions. Furthermore, according to Kohlberg, individual moral development occurs in stages, starting with the understanding of social norms to the practice of these values in real life. Therefore, by providing an in-depth explanation of the meaning of the hadith, students are expected to reach a higher moral understanding and be able to integrate these values in their daily behaviour, which is in line with Kohlberg's theory of moral development. Thus, this activity focuses not only on memorisation, but also on the internalisation and application of values in students' lives, which becomes the basis for their character development in the context of education .¹⁴

d. Adhan Learning Activity

This adhan learning activity is of course intended for male students only. With this activity, it can be a driving force for male students to be able to call to prayer. The mentor teacher will certainly explain in advance how important and noble the adhan is, so that students are interested in it.

e. Daily Prayer Learning Activity

In this activity, students are first introduced to the daily prayers that are commonly done as well as their explanations. Then students begin to be encouraged to memorise these prayers, which of course are not only memorised but also applied in everyday life. Examples include prayers for eating, prayers

¹⁴Tiara Ramadhani Dkk., "The Role Of Character Education In Forming Ethical And Responsible Students," *Ijgie (International Journal Of Graduate Of Islamic Education)*, 2024, <https://doi.org/10.37567/ijgie.V5i2.3064>; Ruswandi Hermawan Dan Sofiani Kusniasari, "Developing Strong Moral Values: Integrating Value And Character Education In Educational Context," *International Journal Of Research And Scientific Innovation*, 2023, <https://doi.org/10.51244/Ijrsi.2023.10901>; Syafri Fadillah Marpaung Dkk., "Educational Ethics In Developing Character Learners," *Edumaspul: Jurnal Pendidikan*, 2023, <https://doi.org/10.33487/Edumaspul.V7i2.5486>.

before going to bed, prayers before eating, prayers for entering and leaving the bathroom, and other prayers.

All of the above activities are of course guided directly by the programme supervising teacher. Which in this activity is certainly not only learned but also must be applied in everyday life. As mentioned earlier, there will be additional classes or activities in this Kompaz-30 programme so that it can give a good impression for strengthening students' religious character.

2. Methods in Strengthening Students' Religious Character through the Kompaz-30 Qur'an Tahfidz Programme

This programme initially used a lecture or manual method which was directly practised by the supervising teacher. As time goes by, of course, there are developments related to the media and learning methods in the programme, namely using the Audio method with speaker media. Students can listen to the recitation of the Qur'an through the speakers provided by the mentor teacher. In addition, the teacher also makes use of the mobile phones owned by each student to listen to or murojaah their memorisation of juz 30 or can be adjusted to the needs of each student's activities. With that, the teacher has also taught to utilise technology properly and correctly which leads to positive things. In the future, there will be improvements and updates related to teaching methods in this Kompaz-30 programme. For example, detailed pictures will be provided for those who learn makhrojul letters, supporting pictures will be provided for hadiths and so on.

3. Strengthening Students' Religious Character through the Kompaz-30 Qur'an Tahfidz Programme

The Tahfidz Al-Qur'an Kompaz-30 programme is a very positive programme and is certainly related to strengthening the character of students, especially on their religious character. Many forms of religious character are shown by students during the Kompaz-30 programme, such as:

- a. In the imtaq activities held every Friday morning, students are usually passive and not too eager to participate in these activities. However, after the Kompaz-30 programme, students became active and eager to contribute to enliven the activity. Such as being a speaker, recitation and so on. It is a form of strengthening religious character in the value of faith.

- b. As a public school, of course there are not only students who are Muslim but there are those outside of it. In this case, of course, students must be fair, minimal conflict, and respect each other for the differences that occur. That is also included in the value of tolerance.
- c. Students are more often with the Quran. This makes students less focused on gadgets or mobile phones that can have a negative impact on student development.
- d. If there are competitions such as Musabaqah Tilawatil Qur'an (MTQ) or other Islamic competitions, students also actively participate as participants. Participating in various kinds of competitions such as tilawah, tartil and so on. So that students have experience and a sense of being able to compete in the surrounding social environment.
- e. Students become more enthusiastic in worship. Because in this programme, of course, the supervising teacher slips knowledge about how the virtues of worship such as prayer, reciting the Koran, fasting, giving alms and other basic things. It is not only appealed to students, but to parents as well. Because it will be well realised without the support and coordination of parents.

Based on the above activities that support the strengthening of students' religious character through the Tahfidz Al-Qur'an programme, which of course is not only that. There are many other things that become a form of strengthening in the religious character of students. This effort certainly gets a very good response, especially from the principal, all teachers and staff within the scope of the school and parents, even colleagues outside the scope of the school. So that it can make this programme a superior programme, consistent, active in various religious activities and competitions, a bridge in strengthening the religious character of students, and will be a long-term programme that will continue to grow for generations to come.

CONCLUSIONS

Based on the results of the research that has been presented about strengthening religious character through the kompaz-30 tahfidz Al-Qur'an programme, the researcher can conclude that strengthening the religious character of students through the kompaz-

30 tahfidz Al-Qur'an programme at SDN 21 Tolomundu, Bima City by implementing various forms of activities such as Iqra' class, Tahfidz juz 30, tilawah, hadith, daily prayers and adhan. This programme is adjusted based on the ability and willingness of students. Based on the results of interviews with the main informant, namely the supervising teacher, the kompaz-30 programme of SDN 21 Tolomundu, Bima City has been running for approximately one year with various positive supports that make this programme run consistently and will continue to develop in the future. The process is certainly not easy, because each programme has various obstacles such as the lack of mentors who have the ability to keep up with students, the willingness of students who sometimes go up and down, and other supporting facilities.

With this, of course, it can be an encouragement for supervising teachers to further improve the quality and quality of students, especially in the aspect of religious character values. An education unit with a general base does not mean that it cannot implement or run a religious programme that is commonly carried out by schools with a religious base. So this proves that schools and students are able to compete healthily with other schools. This research is expected to provide motivation and enrich knowledge for all people, both within and outside the scope of Muhammadiyah Bima University about research related to Strengthening the Religious Character of students through religious and general-based programmes. Of course, this research still has many shortcomings that need to be improved, both in terms of writing and presentation in this writing. Therefore, the researcher hopes that suggestions, criticism and input can improve further research.

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