

FORMATION OF ISLAMIC CHARACTER OF STUDENTS THROUGH THE HABIT OF MEMORIZING JUZ AMMA AT MIMIFTAHUL HUDA BANJAREJO

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Abstract

This study aims to explore the formation of Islamic character in students through the habit of memorizing Juz Amma at MI Miftahul Huda Banjarejo. Globalization and technological developments have triggered a moral crisis in the younger generation, which can be seen from various negative behaviors such as brawls, use of harsh words, and decreased respect for teachers. Character education based on Islamic teachings is an important solution to protect students from these negative influences. The research method used is a qualitative study with a case study approach, involving observation, interviews, and documentation. The results of the study indicate that the planning of the habit of memorizing Juz Amma at MI Miftahul Huda Banjarejo has been carefully designed through the curriculum, murajaah method, provision of facilities, and support from the principal and teachers. The implementation of this memorization habit has succeeded in instilling Islamic values, such as religiosity, discipline, obedience, perseverance, and love for the Qur'an. Although there are obstacles in the form of memorization difficulties, lack of motivation, and environmental influences, collaborative efforts between teachers, students, and parents are able to minimize these obstacles. Thus, the habit of memorizing Juz Amma is effective in forming the Islamic character of students, which is expected to be a moral and spiritual provision in facing the challenges of the times.

Keywords: Islamic Character Formation, Habituation Of Memorizing Juz Amma, Character Education, Murajaah Method



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INTRODUCTION

Globalization facilitates the influx of foreign cultures into Indonesia, bringing influences that can have both positive and negative impacts.¹ This impact is most felt by the younger generation, especially teenagers, who tend to be vulnerable to moral crises due to social influences and rapid developments.² Not only that, other factors such as the role of the family, education at school, and the social environment also play an important role in shaping adolescent behavior.³ The social environment is one of the important means in the character education process, because through daily interactions with the surrounding environment, a person will form and develop their personality. Therefore, the influence of globalization cannot be underestimated, because it can influence the mindset, attitudes, and moral values of the younger generation. There needs to be an active role from various parties to direct adolescents to maintain strong character amidst the flow of global change.⁴

The moral crisis experienced by students is clearly visible through various negative behaviors, such as brawls between students, reduced respect for teachers, and the use of harsh words in everyday life.⁵ The development of technology in the digital era also has a major impact on their behavior, especially if it is not balanced with the instillation of character values from an early age.⁶ Many students, without adequate supervision from their parents, freely access negative content that

¹ Kamila Kamila et al., "Analysis of Integrating Local Potential in Science Learning and Its Effect on 21st Century Skills and Student Cultural Awareness: Literature Review," *Jurnal Penelitian Pendidikan IPA* 10, no. 5 (May 31, 2024), <https://doi.org/10.29303/jppipa.v10i5.6485>.

² Patawari Patawari and Moch Andry Wikra Wardhana Mamonto, "Formulation of Cultural Values Internalization Policy by Regional Government: Efforts to Mitigate the Negative Impact of Globalization on Children," *Journal of Law, Politic and Humanities* 3, no. 4 (September 17, 2023), <https://doi.org/10.38035/jlph.v3i4.257>; Mahalia LD and Supriyanto S., "The Role of Cultural Capital in Strengthening the Relationship between Need and Demand for Contraceptive Devices and Drugs in Several Cultural Areas in Indonesia," *Open Access Maced J Med Sci* 19, no. 9 (2021), <https://oamjms.eu/index.php/mjms/article/view/7039>.

³ Sofia Nurul Aini, "The Influence of Spiritual Leadership and Self Efficacy on Work Engagement Mediated by Character Building in Students' Islamic Boarding School Organizations," *Li Falah-Jurnal Studi Ekonomi Dan Bisnis Islam* 9, no. 2 (2024); Raden Ajeng Sofiyah, Beti Istanti Suwandayani, and Maharani Putri Kumalasani, "Characteristics of Local Wisdom in Building Character Based on the Perspectives of Teachers and Students in Batu City Elementary Schools," *Cetta: Jurnal Ilmu Pendidikan* 8, no. 1 (January 4, 2025), <https://doi.org/10.37329/cetta.v8i1.3858>.

⁴ Ailula Mufidatus Solihah, Ujang Sugara, and Anang Fathoni, "Teacher's Role: Implementation of Religious Character Education through the Habituation Method in Elementary School," *Jurnal Ilmiah Sekolah Dasar* 8, no. 3 (August 25, 2024), <https://doi.org/10.23887/jisd.v8i3.63426>; Ab. Musyafa Fathoni et al., "The New Direction of Indonesian Character Education: Bullying, Moral Decadence, and Juvenile Delinquency," *Jurnal Pendidikan Agama Islam* 21, no. 1 (June 30, 2024), <https://doi.org/10.14421/jpai.v21i1.7759>.

⁵ Elsa Andiyani, Farid Rizqi Maulana, and Deni Wardana, "Strategi Role Playing Terintegrasi Literacy Cloud dalam Penguatan Pemahaman Teks Bahasa Inggris di Sekolah Dasar," *Didaktika* 5, no. 1 (2025).

⁶ Rahfit Syahputra and Fini Fajri Mulyani, "Qualitative Approach Dominates Character Education Research in History Education Journals in Indonesia," *Journal of Innovation in Educational and Cultural Research* 6, no. 1 (January 15, 2025), <https://doi.org/10.46843/jiecr.v6i1.2020>.

is widely circulated on the internet. This situation shows that the current education system needs to be improved and strengthened by instilling positive habits that can shape good character. These efforts are important so that students are not only academically intelligent, but also have good morals, so that they are able to face the challenges of the times with a wise attitude and behavior that is directed according to positive values.

The decline in student morals emphasizes how important the implementation of character education is today. The entry of foreign cultural influences that are not properly filtered, coupled with the weak implementation of religious values, makes students vulnerable to being influenced by negative behavior around them.⁷ In this condition, schools play an important role as the main place to instill positive values that can shape students' personalities into people with noble morals. Character education should not be considered as a complement or additional activity alone, but needs to be a main part and integrated into the entire education process.⁸ That way, the formation of a strong character based on moral values can go hand in hand with academic achievement, thus producing a young generation that is not only intelligent, but also has good moral integrity in facing the challenges of the times.⁹

Education is a process that includes the development of mental, moral, and physical aspects to shape individuals into better people. As a country rich in natural and human resources, Indonesia needs a structured and planned education system in order to be able to produce quality human resources (HR).¹⁰ Education is not only about pursuing academic achievement, but must also be in line with the development of science and technology (IPTEK), and based on the values of faith and piety.¹¹ With this approach, it is hoped that the next generation of the nation will be born who are not only resilient in facing global challenges, but also have strong characters, noble morals, and are

⁷ Niken Rahmawati, Fatah Syukur, and Darmu'in Darmu'in, "Local Wisdom-Based Character Building Empowerment at Junior High Schools In Indonesia," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 3 (September 30, 2023), <https://doi.org/10.35445/alishlah.v15i3.3207>; Naffa Afkarina Izzata Dini and Heru Kuswanto, "Integrating Local Wisdom: Innovative Assessment Instrument Of Critical Thinking Skills In Science Learning," *JURNAL EDUSCIENCE* 12, no. 3 (May 1, 2025), <https://doi.org/10.36987/jes.v12i3.6849>.

⁸ Zainal Abidin et al., "Implementation of Islamic Religious Education Learning and Character in the New Normal Era," *Al-Hayat: Journal of Islamic Education; Vol 6 No 1* (2022): *Al-Hayat: Journal of Islamic Education* DO - 10.35723/Ajie.V6i1.239, June 21, 2022, <https://alhayat.or.id/index.php/alhayat/article/view/239>.

⁹ Nurhikmah Nurhikmah et al., "Teachers' and Principals' Efforts in Implementing Character Education for Elementary School Students," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 4 (December 11, 2023), <https://doi.org/10.35445/alishlah.v15i4.3667>.

¹⁰ Zahera Mega Utama, "Human Resource Management: A Study on Private University in Indonesia," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 4 (December 25, 2023), <https://doi.org/10.35445/alishlah.v15i4.4483>.

¹¹ U Abdullah Mu'min et al., "Strengthening Students' Islamic Character Education at SMK Jamiyyatul Aulad Palabuhanratu by Cultivating Morals, Ethics and Culture," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 23, no. 1 (April 30, 2025), <https://doi.org/10.32729/edukasi.v23i1.2166>.

able to bring positive changes to society. Therefore, education must be designed as a means to produce superior HR that is balanced between intellectual and moral abilities.¹²

Since the beginning of human civilization, education has been an important part of life, developing from informal patterns in simple family environments to formal systems such as modern schools today. This long journey shows that education has always played a role as the main means to maintain, develop, and pass on knowledge and life values from one generation to the next. In its development, schools are present as formal educational institutions that have a great responsibility in shaping the character of students. Through systematically designed and organized learning activities, schools not only focus on academic achievement, but also instill moral values, ethics, and positive attitudes. Thus, schools become an important place for character building of students, who are expected to be able to grow as individuals who are knowledgeable, have good morals, and are ready to face various challenges of life in the future.¹³

Character education aims to instill intelligence of thinking and behavior according to Islamic teachings.¹⁴ From an early age, Islamic values need to be introduced so that children, in the process of their growth and development, can become perfect Muslims, namely individuals who have strong faith and always fear Allah SWT.¹⁵ The role of schools is very important as a place for the formation of these Islamic values, because through daily learning activities, students are encouraged to internalize religious teachings not only as theory, but also as guidelines in their daily behavior.¹⁶ Education in schools is expected to be able to produce a generation that is not only

¹² Elvi Rahmi, Achmad Patoni, and Sulistyorini Sulistyorini, "The Management of Human Resources Development in Increasing the Quality of Islamic Education Institutions," *Al-Ta Lim Journal* 27, no. 2 (July 30, 2020), <https://doi.org/10.15548/jt.v27i2.624>; Maduki and Sri Hastutik, "Optimization Of Human Resource Management To Improve The Quality Of Education At MAN 2 Tulungagung," *Journal Visipena* 15, no. 2 (2024); Rahmi, Patoni, and Sulistyorini, "The Management of Human Resources Development in Increasing the Quality of Islamic Education Institutions."

¹³ Siti Maisuroh, Moh Jamil, and Lutfiatun Hasanah, "The Role Of Teachers In Increasing Students' PAI Learning Motivation At Madrasah," *Proceeding of International Conference on Education, Society and Humanity* 2, no. 1 (2024); Agus Jatmika, Muhamad Entang, and Jan Horas Veriady Purba, "The Strategy Of Human Resources Development In Improving The Competitive Advantage (Case Study at Madinatul Qur'an Islamic Boarding School, Depok)," *JHSS (Journal Of Humanities And Social Studies)* 5, no. 1 (March 29, 2021), <https://doi.org/10.33751/jhss.v5i1.3827>.

¹⁴ Burhan Nudin, "Islamic Education in Early Childhood: Cooperation between Parents and School To Build Character in Disruption Era," *Millah: Journal of Religious Studies* 20, no. 1 (September 17, 2020), <https://doi.org/10.20885/millah.vol20.iss1.art1>; Burhan Nudin, "Model Of Character Education For College Students In The Era Of Vuca," *El-Tarbawi* 16, no. 1 (2023).

¹⁵ Munawarah, Nur Cahyati Ngaisah, and Ikhsan, "Internalization of Habituation Activities in Character Building in Education Early Childhood," *Kiddo: Jurnal Pendidikan Islam Anak Usia Dini* 4, no. 1 (February 26, 2023), <https://doi.org/10.19105/kiddo.v4i1.8265>.

¹⁶ Alif Achadah, Wahidmurni Wahidmurni, and Ahmad Fatah Yasin, "Internalization of Character Education Values in Shaping Elementary School Students' Religious Behavior," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 4 (September 9, 2022), <https://doi.org/10.35445/alishlah.v14i4.2509>.

intellectually intelligent, but also has a noble personality, so that the instilled Islamic values can guide their actions both in personal life and in social interactions in society.¹⁷

Based on the results of observations conducted by researchers at MI Miftahul Huda Banjarejo. Students at MI Miftahul Huda Banjarejo have different characters. Some are very polite to their teachers, when they meet their teachers outside the classroom they greet and say hello, help their teachers who are having difficulties such as bringing books or learning media to the teacher's room. However, there are also those who have bad characters such as swearing, bullying and being naughty to their friends, discriminating between friends, and during the learning process they are noisy by themselves. This is certainly a problem in the world of education, because the goal of education in Indonesia is to educate the nation's children and form good character and faith in the religion they believe in.

RESEARCH METHOD

This study uses a qualitative approach with a case study to explore the formation of Islamic character in students through memorization of Juz 'amma at MI Miftahul Huda Banjarejo.¹⁸ The researcher was directly involved in data collection through interviews, observations, and documentation. Data sources include primary data from key informants and secondary data from supporting documents and literature.¹⁹

This study uses primary data from interviews with the head of the madrasah, teachers, and students at MI Miftahul Huda Banjarejo, as well as secondary data from documents, books, journals, and related reports. The three data collection techniques used are participant observation, structured interviews, and documentation, to ensure accurate, in-depth, and valid data according to the focus of the study.²⁰

The data analysis technique in this study consists of three stages. First, data condensation, which is simplifying and focusing data from field notes, interviews, and documents. Second, data presentation, compiling information in a structured form such as a matrix or graph to facilitate analysis. Third, drawing conclusions and verification, which is making temporary conclusions that are continuously verified until valid and consistent data supports them. The final conclusion was obtained by comparing the results of observations and interviews related to the formation of Islamic

¹⁷ Adam Latuconsina, "Learning Outcomes of Islamic Religious Education in Various Studies in Indonesia: Correlation Meta-Analysis and Systematic Literature Review," *International Journal of Instruction* 16, no. 4 (October 1, 2023).

¹⁸ Syahputra and Mulyani, "Qualitative Approach Dominates Character Education Research in History Education Journals in Indonesia."

¹⁹ D.M. Mertens, *Research and Evaluation in Education and Psychology_ Integrating Diversity With Quantitative, Qualitative, and Mixed Methods* (California: Sage Publications, 2009).

²⁰ Luthfiyah Muh Fitrah, *Metodologi Penelitian (Penelitian Kualitatif, Tindakan Kelas Dan Studi Kasus)* (Bandung: CV Jejak, 2017).

character through memorization of Juz 'amma.²¹ Checking the validity of data in qualitative research aims to ensure that the findings are in accordance with the reality in the field. Sugiyono put forward four validity tests: credibility, transferability, dependability, and confirmability.²² The credibility test is carried out by extending observations, increasing accuracy, triangulation, discussions with colleagues, negative case analysis, and examination by participants.²³ The transferability test ensures that the report is clear and can be applied in other contexts. The dependability test checks the consistency of the research results with the process carried out. The confirmability test measures the objectivity of the research results that can be accepted by many parties.

RESULT AND DISCUSSION

Planning for the Formation of Islamic Character Through the Habit of Memorizing Juz Amma at MI Miftahul Huda Banjarejo

The planning of Islamic character formation through memorization of Juz Amma at MI Miftahul Huda Banjarejo was well designed by the principal and teachers, who integrated this activity into the grade 3 curriculum. This program is scheduled every Tuesday with the murajaah method (memorization repetition) and is supported by facilities such as a place for ablution and a Juz Amma guidebook as a learning medium. The principal and teachers have full responsibility in designing and providing facilities so that this program runs effectively, with the main goal of forming the Islamic character of students who have noble morals according to the values of Islamic teachings.²⁴

The main motivation behind this program is to increase interest in reading and memorizing the Qur'an which had decreased due to online learning during the Covid-19 pandemic.²⁵ Teachers play an active role in guiding students, while students at MI Miftahul Huda Bajarejo such as Faiq and Ubay support this activity because they feel helped by the available facilities. With structured planning and consistent implementation. The memorization program for Juz Amma is not only able

²¹ Dedy Mulyana, *Metodologi Kualitatif: Paradigma Dan Ilmu Komunikasi Dan Ilmu Sosial Lainnya* (Bandung: Remaja Rosdakarya, 2014).

²² Muftahatus Sa'adah, Gismina Tri Rahmayati, and Yoga Catur Prasetyo, "Strategi Dalam Menjaga Keabsahan Data Pada Penelitian Kualitatif," *Jurnal Al 'Adad: Jurnal Tadris Matematika* 1, no. 2 (2022).

²³ M Husnailail and M Syahrailailani, "Teknik Pemeriksaan Keabsahan Data Dalam Riset Ilmiah," *Journal Genta Mulia* 15, no. 2 (2024).

²⁴ St Rohmatul Laili, Triyo Supriyatno, and Abd. Gafur, "Development of Islamic Religious Education Teacher Competency and Character Through Blended Learning," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (June 30, 2022), <https://doi.org/10.31538/nzh.v5i2.2359>.

²⁵ Mohammad Jailani, "Religious Behaviour of Mosque Congregation during the Covid-19 Pandemic with a Neuroscience Perspective: A Case Study at the Jogokariyan Mosque Yogyakarta," *Religia* 26, no. 2 (October 29, 2023), <https://doi.org/10.28918/religia.v26i2.1145>.

to improve students' memorization skills, but also equips them with Islamic values as provisions for good behavior in the future.²⁶

This planning includes the preparation of standards and criteria needed to improve student behavior in accordance with Islamic values. Planning is the process of determining what to do, including a series of decisions, goal setting, policies, programs, methods, procedures, and daily activities that support the achievement of these goals.²⁷ Through good planning, schools can set the right priorities, allocate resources efficiently, and implement programs that directly support improving the quality of education.²⁸

In line with this understanding, MI Miftahul Huda Banjarejo designed a curriculum that integrates the habit of memorizing Juz Amma especially for grade 3 students. This activity is scheduled once a week every Tuesday, with the main responsibility lying with the principal together with the habituation teacher.²⁹ The principal also provides supporting facilities such as a place for ablution so that students can perform ablution before memorizing, as well as a Juz Amma guidebook as a learning medium.³⁰ In implementing the activity, the method used is murajaah (repeating memorization). This is supported by Untari's research, learning media, both physical and non-physical, function as a tool between educators and students to facilitate understanding of the material, so that the learning process can take place more effectively and efficiently.³¹ With proper planning, the habit of memorizing Juz Amma is expected to be able to form students' Islamic character optimally.

²⁶ M. Ahim Nuruddaroini and Kusaeri, "Evaluation Analysis of Community-Based Quran Memorization Program Odoj: Integration of CIPP Model with Community Evaluation in Quran Memorization Education in Indonesia," *SYAMIL: Journal of Islamic Education* 11, no. 1 (June 1, 2023), <https://doi.org/10.21093/sy.v11i1.8539>.

²⁷ Amelya Amelya, Eka Eramahi, and Gifa Oktavia, "Implementation of the Wafa Method in Learning Quran Tahfizh," *Ahlussunnah: Journal of Islamic Education* 2, no. 1 (April 28, 2023), <https://doi.org/10.58485/jie.v2i1.185>; Alif Istiadatir Rohmah and Dyah Nawangsari, "Integration of Wafa Method with Quantum Teaching Learning Model: The Smart Way to Educate Learners to Memorize the Quran," *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)* 8, no. 3 (2025); Laksmana Safaq Hidayat and Dzulfikar Akbar Romadlon, "Improving the Quality of Student Memorizing Using the Wafa Method in Elementary Schools: Peningkatan Kualitas Hafalan Siswa Menggunakan Metode Wafa Di Sekolah Dasar," *Indonesian Journal of Innovation Studies* 20 (September 15, 2022): 10.21070/ijins.v20i.689, <https://doi.org/10.21070/ijins.v20i.689>.

²⁸ Atiris Syari'ah, Agus Maimun, and Marno, "Internalization of Religious and Social Character through the Islamic Building and Character Building Programs (A Case Study at Madrasah Ibtidaiyah International Sabilillah Sampang)," *Palapa: Jurnal Studi Keislaman Dan Ilmu Pendidikan* 13, no. 1 (2025).

²⁹ Wahyu Azwar et al., "Pembentukan Karakter Moral Peserta Didik melalui Pendekatan Habituas," *Seminar Nasional Paedagogia* 3 (2023); Hadi Candra, Pristian Hadi Putra, and Yelni Erniyati, "A Habituation Method in Education Character: An Ibn Miskawaih Thought," *Academic Journal of Islamic Studies* 6, no. 2 (2021).

³⁰ Sinta Nurjanah and Acep Hermawan, "Principles Of Islamic Education Management: The Perspective Of The Qur'an And Hadith In Building Quality Education," *Jurnal Manajemen Pendidikan Islam Darussalam (JMPID)* 7, no. 1 (2025).

³¹ Untari, "Efforts to Improve the Ability to Memorize Juz 30 through Illustrated Juz Amma Books for Children at Ra Ar Raihan Bantul," *Jurnal Profesi Guru Indonesia* 1, no. 1 (March 31, 2024), <https://doi.org/10.62945/jpgi.v1i1.667>.

Implementation of Islamic Character Formation for Students Through the Habit of Memorizing Juz 'Amma

The formation of students' character at MI Miftahul Huda Banjarejo is carried out through habituation, namely activities that are repeated routinely so that they become part of daily habits.³² One of the main habits is memorizing juz amma in grade 3, which not only focuses on memorization skills but also forms Islamic characters such as religiosity, obedience, discipline, perseverance, and love for the Qur'an.³³ This habituation begins with praying together in the madrasah yard, motivation from teachers, to practicing memorization individually or in groups with teacher guidance using the murajaah method.³⁴

In its implementation at Miftahul Huda Banjarejo, teachers use effective strategies, such as starting and ending activities with basmallah and hamdallah, reading letters together, then submitting memorization one by one. Memorization assessments not only assess fluency but also tajwid and fluency.³⁵ In addition, interaction between students also plays an important role, such as helping each other listen to friends' memorization or providing support when friends have not finished memorizing. This fosters the values of empathy and concern, which further strengthen the formation of Islamic character in them.³⁶

Based on the results of observations and interviews with teachers and the head of the madrasah, the habit of memorizing juz amma at MI Miftahul Huda Banjarejo can be said to be successful.³⁷ Many students have memorized juz amma and show positive changes in their daily behavior, both at school and at home. The instilled Islamic values, such as love of the Qur'an, discipline, obedience, and patience, are important provisions for building positive character in

³² Haniffatun Nisa and Ratnasari Diah Utami, "Strengthening Character In The Pancasila Learner Profile Through Habituation Methods In Elementary School," *EduHumaniora / Jurnal Pendidikan Dasar Kampus Cibiru* 16, no. 1 (January 13, 2024), <https://doi.org/10.17509/eh.v16i1.63992>.

³³ Suharyani Suharyani, Gunarti Dwi Lestari, and Nunuk Hariyati, "Implementation of The 'Talaqiyyan Fikriyyan' Method in Fostering Religious And Moral Aspects in Early Childhood at Al-Akram Early Childhood Education," *Jurnal Teknologi Pendidikan: Jurnal Penelitian Dan Pengembangan Pembelajaran* 10, no. 1 (January 22, 2025), <https://doi.org/10.33394/jtp.v10i1.14498>.

³⁴ Lulu' Khoirun Nisa, Ulumil Ishthifaiyah, and Mufa'izah Mufa'izah, "Penerapan Metode Muroja'ah Dan Mudarasaah Dalam Mengkokohkan Hafalan Santri," *ILJ: Islamic Learning Journal* 2, no. 3 (July 8, 2024), <https://doi.org/10.54437/iljislamiclearningjournal.v2i3.1700>.

³⁵ Amelya, Eramahi, and Oktavia, "Implementation of the Wafa Method in Learning Quran Tahfiz"; Ianatut Thoifah, Muhammad Yusuf, and Nanang Khosim, "Focus on Developing Al-Qur'an Learning Methods in Indonesia: Learning Style Approach," *ATTARBIYAH: Journal of Islamic Culture and Education* 8, no. 2 (December 31, 2023), <https://doi.org/10.18326/attarbiyah.v8i2.203-216>.

³⁶ Irpan Irpan and Zohaib Hassan Sain, "The Crucial Role of Islamic Religious Education in Shaping Children's Character: Psychological and Spiritual Review," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 16, no. 1 (May 28, 2024), <https://doi.org/10.37680/qalamuna.v16i1.4902>.

³⁷ Luthfiah Nur Al-Banjari, "Optimalisasi Metode Muraja'ah Pada Program Tahfiz Qur'an Di MTs Al-Washliyah 30 Pematang Guntung Kabupaten Serdang Bedagai," *AR-RASYID: Jurnal Pendidikan Agama Islam* 2, no. 2 (November 7, 2022), <https://doi.org/10.30596/arraysid.v2i2.10618>.

students.³⁸ With consistent implementation and support from the school environment and family, this habit has a long-term impact that is very beneficial for the moral and spiritual development of children.

The implementation of Islamic character formation at MI Miftahul Huda Banjarejo is carried out through habituation activities, especially through memorizing juz 'amma. This activity is in line with the vision and mission of the madrasah which focuses on developing the values of akhlaqul karimah according to Islamic teachings, namely instilling Islamic attitudes, behaviors, and characters in students.³⁹ By using the muraja'ah (repetition) method, students are invited to continuously memorize memorization, so that they not only memorize formally, but also get used to loving and understanding the contents of the Qur'an as part of everyday life.⁴⁰

The values instilled through this memorization habit include love for the Qur'an, religiosity, discipline, obedience, and perseverance.⁴¹ This is supported by research by Aris Syiah et al., if these religious values are instilled properly, then these values will be absorbed into the students and form their character naturally. This is reflected in their daily speech, attitudes, and behavior, so that the formation of religious character is not only a learning goal at school, but also becomes part of the identity of students that they will carry into life outside the madrasah.⁴² These values or characters are also instilled through the habit of memorizing the Qur'an.⁴³

Obstacles in the Implementation of Islamic Character Formation of Students Through the Habit of Memorizing Juz 'Amma

Based on field data, the implementation of Islamic character formation through memorization of Juz Amma at MI Miftahul Huda Banjarejo faces several significant obstacles. One of the main obstacles is that not all students can memorize easily, some are not serious, have

³⁸ Linda Agustina and Mahli Zainuddin Tago, "Sky Parenting on Children's Prayer Discipline Education: A Case Study of a Family Living Around the Great Mosque of Balaibaru Kuranji Padang, West Sumatra," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 16, no. 1 (July 11, 2024), <https://doi.org/10.37680/qalamuna.v16i1.5051>.

³⁹ Khoirul Amin, Abdul Muid, and Khoirul Faizin, "Implementation of the Development of Islamic Religious Education through Religious Habituation Activities to Strengthen the Profile of Pancasila Students at MTsN Gresik," *Attanwir : Jurnal Keislaman Dan Pendidikan* 2, no. 5 (2024).

⁴⁰ Fajri Ismail and Mukti Ali, "Exploring the Religious Laboratory Tahfiz Program: Enhancing Islamic University Students' Potential," *Al-Ishlah: Jurnal Pendidikan Islam* 13, no. 3 (2021).

⁴¹ Romadiah and Arsan Sanie, "Pendidikan Karakter Sekolah Dasar Berbasis Qur'anic Habit Di Sekolah Alam," *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 17, no. 3 (2023); Fauzan Haryono and Dede Rubai Misbahul Alam, "Implementation of Habituation in Islamic Religious Education Learning in the Formation of Religious Character," *International Conference on Actual Islamic Studies* 3, no. 1 (2024); Machful Indra Kurniawan et al., "The Role of Habituation in Instilling Religious Values in Elementary Students," in *Procedia of Social Sciences and Humanities*, 2024.

⁴² Syari'ah, Maimun, and Marno, "Internalization of Religious and Social Character through the Islamic Building and Character Building Programs (A Case Study at Madrasah Ibtidaiyah International Sabilillah Sampang)."

⁴³ Sutrisno et al., "Instilling Character Education Through Habituation at School with the Help of Parents," *Journal Emerging Technologies in Education* 1, no. 6 (December 26, 2023), <https://doi.org/10.55849/jete.v1i6.532>.

difficulty memorizing, or easily forget the verses that have been studied.⁴⁴ Teachers have an important role in overcoming this obstacle by guiding students optimally, using methods such as muraja'ah (memorization repetition).⁴⁵ Teachers pay special attention to students who have not been able to complete their memorization.

In addition to internal factors from students, such as laziness and lack of motivation, external factors are also obstacles, such as lack of support from the surrounding environment.⁴⁶ To overcome this problem, teachers give wise reprimands to students who are not disciplined so that they are willing to try to memorize. The approach taken is not only limited to the classroom, but also includes cooperation with parents. Teachers together with the principal try to find out the causes of obstacles, find solutions, and conduct evaluations.⁴⁷ They also form a WhatsApp group to establish intensive communication with parents so that children's progress and obstacles can be followed up immediately.

With the cooperation between teachers, students, and parents, the obstacles that arise in the implementation of the habit of memorizing Juz Amma can be minimized. Efforts such as motivating students, providing constructive reprimands, and involving parents in supporting children's memorization at home are effective strategies.⁴⁸ Obstacles such as forgetting memorization or laziness will be reduced if students receive proper guidance and adequate moral support, so that the goal of forming Islamic character through the habit of memorizing Juz Amma can be achieved properly.

⁴⁴ Khoirotul Idawati and Hanifudin, "Development of Al-Qur'an Memorization Techniques Based on Computer File Models: Learning Innovation in Islamic Education," *SYAMIL: Journal of Islamic Education* 12, no. 1 (June 3, 2024), <https://doi.org/10.21093/sy.v12i1.9198>.

⁴⁵ Al-Banjari, "Optimalisasi Metode Muraja'ah Pada Program Tahfiz Qur'an Di MTs Al-Washliyah 30 Pematang Guntung Kabupaten Serdang Bedagai"; Khoirun Nisa, Ishthifaiyah, and Mufa'izah, "Penerapan Metode Muroja'ah Dan Mudarasa Dalam Mengkokohkan Hafalan Santri"; Lina Sopyana, "Kauny Quantum Memory Application Method In Memorizing the Qur'an for Elementary Children in Kauny Qur'anic School Sindang Indramayu," *LECTURES: Journal of Islamic and Education Studies* 1, no. 1 (December 12, 2022), <https://doi.org/10.58355/lectures.v1i1.14>.

⁴⁶ Surawardi, Saibatul Hamdi, and Ahmad Riyadh Maulidi, "Navigating Remedial Dhikr and Surah Memorization: A Quest for Improvement or Procedural Challenges?," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 11, no. 1 (July 31, 2023), <https://doi.org/10.15642/jpai.2023.11.1.71-88>.

⁴⁷ Rahmat Hidayat Rambe, Abd Mukti, and Amiruddin Siahaan, "Managerial Competence of School Principals in Improving Teacher Performance," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 9, no. 2 (2024).

⁴⁸ Muhammad Helmi Labib, Ahmad Noor Ihsanuddin, and Ikhrom, "The Problems of Teachers' Readiness in Implementing New Curriculum; A Systematic Literature Review," *GHANCARAN: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 6, no. 1 (July 10, 2024), <https://doi.org/10.19105/ghancaran.v6i1.11277>.

Each student has a unique character that will continue to develop over time, especially at elementary school age which is the final stage of childhood. At this stage, children are very easily influenced by what they see, hear, and feel, so they tend to imitate the behavior around them.⁴⁹ This is supported by research by Ailula Mufidatus Solihah, et al., the role of mentoring from teachers and parents is very important in understanding children's character and providing positive examples.⁵⁰ However, often the character of children that appears in front of teachers or parents is different from when they are with their friends, because teachers or parents may not fully understand the child's true character. This is supported by research by Evy Clara and Syaifuddin, the moral, emotional, and psychosocial development of children aged 6-12 years is also influenced by parenting, environment, and relationships, at this stage children begin to judge behavior based on goals and intentions.⁵¹

Based on findings at MI Miftahul Huda Banjarejo, obstacles in implementing character building through memorization of Juz 'amma include students who forget easily, are not serious, and have minimal motivation and support.⁵² To overcome these obstacles, the madrasah makes various efforts such as using the murajaah (repetition) method so that memorization is maintained, reprimanding students who are less disciplined, motivating and supporting students, taking an approach to identify their difficulties, and involving parents through WhatsApp groups to share information about children's progress and obstacles.⁵³ This is supported by Badri Rizki and al-Banjari research, that obstacles to memorizing the Qur'an generally include demotivation, boredom,

⁴⁹ Amalia Rabiatul Adwiah, Rosi Tunas Karomah, and Siti Juleha, "Analisis Metode Pendidikan Abdullah Nashih Ulwan Dalam Pendidikan Nilai Agama Dan Moral Anak Usia Dini: Analisis Jurnal Sinta 2-5," *NANAEKE: Indonesian Journal of Early Childhood Education* 7, no. 1 (June 28, 2024), <https://doi.org/10.24252/nananeke.v7i1.38260>; Nurul Novitasari, "Analysis of Abdullah Nashih Ulwan's Method in Teaching Religious and Moral Values to Early Childhood: Analysis of Journal Sinta 2-5," *Al-Hikmah: Indonesian Journal of Early Childhood Islamic Education* 8, no. 1 (2024); Mohamad Samsul Hidayat et al., "The Exemplary Method and Its Urgency in Moral Education According to the Perspective of Abdullah Nashih Ulwan," *Assyfa Journal of Islamic Studies* 2, no. 2 (December 2, 2024), <https://doi.org/10.61650/ajis.v2i2.520>; Aulia Gita Rezka, Subandi Subandi, and Amiruddin Amiruddin, "The Concept of Children's Faith Education (Comparative Study Abdullah Nashih Ulwan and Zakiah Daradjat Thoughts)," *Bulletin of Science Education* 4, no. 1 (February 12, 2024), <https://doi.org/10.51278/bse.v4i1.983>.

⁵⁰ Solihah, Sugara, and Fathoni, "Teacher's Role."

⁵¹ Syari'ah, Maimun, and Marno, "Internalization of Religious and Social Character through the Islamic Building and Character Building Programs (A Case Study at Madrasah Ibtidaiyah International Sabilillah Sampang)"; Asniar Fajarini, "Character Formation Of Children Through Habituation Of The 'Magic Word,'" *The International Conference of Humanities and Social Sciences* 2 (2022); Yudhi Hadiamsyah and Ahmad Rezy Meidina, "Educational Challenges and Islamic Values in the Age of Disruption," *Interdisciplinary Journal of Social Science and Education (IJSSE)* 2, no. 3 (December 18, 2024), <https://doi.org/10.53639/ijssse.v2i3.52>.

⁵² Lina Sopyana, "Kauny Quantum Memory Application Method In Memorizing the Qur'an for Elementary Children in Kauny Qur'anic School Sindang Indramayu."

⁵³ Nurya Putri Wulandayu and Istanto, "The Application of Al-Qosimi Method In Learning Tahfidzul Qur'an at Muhammadiyah Senior High School In Surakarta," *Tarbiyah Wa Ta'lim: Jurnal Penelitian Pendidikan Dan Pembelajaran* 11, no. 3 (2024).

laziness, and difficulty memorizing and murajaah, so it is natural that memorizers face challenges that require support from various parties.^{54,55}

CONCLUSION

The formation of Islamic character through the habit of memorizing Juz Amma at MI Miftahul Huda Banjarejo is part of an educational strategy based on Islamic values that is designed systematically. Careful planning includes setting goals, compiling programs, methods, and providing supporting learning media. The scheduled memorization habituation activities carried out using the murajaah method not only aim to hone students' cognitive abilities in memorizing, but also to instill spiritual values such as love for the Qur'an, religiosity, discipline, and perseverance. The implementation of this activity is in line with the vision of the madrasah which emphasizes the formation of good morals and the habit of behaving in an Islamic manner in everyday life. However, in practice, several obstacles are still found such as weak student motivation, lack of support, and differences in individual children's characters. Therefore, the role of teachers, madrasah principals, and parents is very important in providing ongoing guidance and motivation. A personal approach, the use of repetition methods, and active communication between the school and parents are the keys to the success of this program. Thus, the habit of memorizing Juz Amma which is well designed and implemented has great potential in forming the Islamic character of students in a comprehensive and sustainable manner, making them individuals who are not only intellectually intelligent but also spiritually and morally mature.

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⁵⁴ Badri Rizki, "Learning Methodology of Tahfiz Al-Qur'an in Islamic Elementary School," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 5, no. 1 (July 4, 2023), <https://doi.org/10.37680/scaffolding.v5i1.3028>.

⁵⁵ Al-Banjari, "Optimalisasi Metode Muraja'ah Pada Program Tahfiz Qur'an Di MTs Al-Washliyah 30 Pematang Guntung Kabupaten Serdang Bedagai."

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