

The Role of TPQ Nurul Islam Karang Cempaka in Shaping The Character of Qur'anic Generation

Luthfatul Qibtiyah¹. Fayruzah El-Faradis²

^{1,2}Institut Dirosat Islamiyah Al-Amien Prenduan Sumenep

e-mail: ¹lutfatulqibtiyah@gmail.com, ²faradisviolet@gmail.com

Abstract. This study aimed to describe the role of TPQ Nurul Islam Karang Cempaka in shaping the character of Qur'anic generation. The approach used is a qualitative approach, while the research is descriptive study. Data collection techniques used are observation, interview and documentation. Data analysis techniques used are data reduction, data presentation and verification. The result of this study that TPQ Nurul Islam Karang Cempaka had role in shaping the character of Qur'anic generation a) recited Qur'an well and fluently as its *tajwid*, b) memorized various *shalawat* and daily prayers, and c) habituated good morals to themselves, teachers and friends.

Keywords. *TPQ, character, qur'anic generation*

1. INTRODUCTION

Nowadays digital era, both adults and children are able to operate digital tools, but the children are more advanced than adults. This all will effect to the children character improvement. The lack of character education will effect moral crisis that caused negative behavior.

The parents not only required to educate the children. Because the mean point is how to shape children character that in line with the educational values. However, nowadays generation are smart personal intellectually, but mentally their activities and behavior seems like brainless. Their intelligence make them behave negatively (Nurla Isna, 2012: 13).

By the effect of globalization in many aspects make the community less-willing to learn al-Quran. If the children not educated with religious education in this case al-Quran since early ages thus their personality or character are deficient and less-able to recite al-Quran.

Based on the number of moral crisis thus religious education required as one best solution to save the generation character. As a nation with muslim majority population, then religious and moral education should be started in early ages. The religious education for the early ages can be conducted informally trough family and social environment that one of that religious education is TPQ.

TPQ is non-formal education that emphasize teaching on learning al-Quran with additional content oriented to moral shaping and Islamic personality (Hatta Abdul Malik, 2013: 165-166). Education in TPQ emphasized on the moral dimension but intellectual. Thus, the children behave positively, and have good intelligence.

In the past, al-Quran learning and teaching conducted at Islamic prayer room or mosque mostly followed by children villager. Their learning method as capability and experience of their al-Quran teacher, no standar book, curriculum similarity or various learning methods yet.

TPQ Nurul Islam is one of non-formal institution since 01 January 2015 under the auspices of Nurul Islam Boarding School conveniently located at Karang Cempaka, Bluto, Sumenep Regency. The establishment of this TPQ based on the requests of community to head of Nurul Islam boarding school to establish place for children reciting and learning al-Quran also on head of boarding school desire to maintain the tradition method of teaching al-Quran as predecessor taught (Ny. Hulliatul Fitriyah, 2019).

TPQ Nurul Islam experiencing significant developments even though its only been established for 4 years. It can be analyzed from the quantity of TPQ enthusiasts which is increase year after year. In quality al-Quran memorization development, various *shalawat* and daily prayers became their daily activities. In other

words, TPQ contribution in shaping Quranic generation has been felt significantly in Nurul Islam boarding school environment specially and generally in its surrounding environment. TPQ Nurul Islam at Karang Cempaka has different methods than other TPQ, which maintains traditional methods, the children recite al-Quran as its *tajwid* even though without *nagham*.

Teaching and learning activities in TPQ Nurul Islam carried out on Sunday-Thursday 60 minutes scheduled for each meeting starts at 14.30-15.30 WIB for male and 15.30-16.30 for female. TPQ Nurul Islam classified students in 3 grades are: *marhalah ula*, *marhalah wustha* and *marhalah ulya*. The lessons are taught according to each grade. for *marhalah ula* are: a) basic learning of al-Quran (iqro' volume 1-3), b) memorizing 16 *surah* of *ju'uz* 30 + 1 *surah* (*al-fatihah*), c) etiquette and daily prayers, and d) writing *hijaiyah* letters. *marhalah wustha* are: a) basic learning of al-Quran (iqro' volume 4-6), b) memorizing 9 *surah* of *ju'uz* 30, c) etiquette and daily prayers, d) writing correction, and e) understanding the content of al-Quran. *marhalah ulya* are: a) memorizing 5 *surah* of *ju'uz* 30, b) etiquette and daily prayers, c) worship practice (ablution and prayer), and d) understanding the content of al-Quran.

In realizing the vision of TPQ Nurul Islam to shape muslim generation with faith, good character and love the al-Quran required teachers as professional educators. Because teachers have important role in Quranic teaching and learning process.

Al-Quran education is very important in order to improve students potential to be faith to Allah, smart, clever, skillful, able to read and write Al-Quran, have good morals, understanding and practicing the content of al-Quran. Al-Quran education apply the content values of al-Quran that seems at attitudes, and student activities wherever they are. In school al-Quran education as introduction, habituation, prevention, and investment of values (Rosniati Hakim, 2014: 129).

Based on explanation above, this research aims to describe the role of TPQ Nurul Islam in shaping Quranic generation which are able to recite al-Quran as its *tajwid*, good character, with faith, etiquette, memorize various *shalawat* and daily prayers and habituate the good morals/ etiquette to themselves, teachers and friends.

2. METHOD

This paper is the result of scientific research used a qualitative approach and used descriptive methods. The researcher investigates directly to the field and engages with teachers and students to explore the required field data. Data collection instruments used were non-participant observation, free guided interviews and documentation. The research location is TPQ Nurul Islam which is located in Karang Cempaka village, Bluto district, Sumenep regency. The steps in data analysis used Miles and Huberman models are carried out in three stages that are data reduction, data presentation and verification.

3. RESULTS & DISCUSSION

The role of TPQ Nurul Islam in shaping Quranic generation were able to recite al-Quran as its *tajwid*, memorized various *shalawat* and daily prayers and habituated the good morals/etiquette to themselves, teachers and friends.

Ability to Recite Al-Quran as its *Tajwid*

All muslim are obliged to teach and practice al-Quran as guidance in this world. But nowadays phenomenon with advanced technology apparently many children, adolescents and adults that had not been able to recite al-Quran well as its *tajwid*. In learning al-Quran, *tajwid* is required and obliged to all learners, because one letters error, shorts lengths, can have fatal consequences that's change al-Quran content meaning.

Jalaluddin (1989: 2) states that al-Quran should have been taught by parents since early ages because al-Quran is guidance and truth. In this age children have an-easy mind to learn and high potential and its easier taught al-Quran than adults.

TPQ Nurul Islam aimed how the children/ student able to recite al-Quran well as its *tajwid*. Therefore, at the initial level, teachers of Nurul Islam train and habituate the student to pronounce the Arabic letters

and sentences fluently by its *makbraj*. Because the difficulty felt by students in pronunciation it takes to practice and habituate that will help teaching al-Quran as it *tajwid* easily (Fawatiuz Zahroh, 2019).

Teaching patterns at TPQ Nurul Islam started with classic system and private system. In Classical system the teacher faces the group in one class simultaneously in accordance with the lesson delivered. Classical system based on student intellectual similarity level. This is in accordance with class management guideline of TPQ stands that classification as much as possible based on student intellectual similarity level (As'ad dan Budiyanto, 1995: 31). In Private system teacher faces the students in turns. This system used for principal lesson are reciting al-Quran and memorizing it. This private system student face to face with the teacher and interact each other. In this method, student recite or memorize al-Quran while teacher listening them, then give note, comment or guide them when required. student sits with teacher as near as possible this all in accordance with Hamalik that stands one of individual teaching advantage is to cultivate pleasant relationship between teacher and student (Hamalik, 2001: 187).

Student of TPQ Nurul Islam can recite al-Quran fluently in basis criteria that able to recite al-Quran well as its *tajwid* and its letter pronunciation. As told by Mrs. Hasiati as parent of Dinda Olivia Najwal Ilah that after learning at TPQ Nurul Islam her daughter recites al-Quran more fluent than before and she understands how to recite al-Quran well.

Ability to Memorize Various *Shalawat* and Daily Prayers

Santri TPQ Nurul Islam not only able to recite al-Quran fluently as its *tajwid* but also memorize various *shalawat* and daily prayers. Various *shalawat that memorized by* TPQ Nurul Islam students are: *sholawat nariyah*, *sholawat syifa'*, *sholawat nuril anwar*, dan *sholawat munjiyat*. And daily prayers that memorized by TPQ Nurul Islam student are before and after reciting al-Quran prayers, before and after eating, before and after sleeping, before learning, pray when sneezing, for parents, pray for safety, when travelling, when entering and leaving house, when looking in the mirror, dressing, when entering and leaving the bathroom, when raining, when lightning/ thunder, when answering praying call, after praying call, after *iqamah*, after ablution and prayers reading .

Student taught various *shalawat* but memorize it. *Shalawat* is one of love expression from the deep of heart towards prophet Muhammad (PBUH). As we know, Prophet Muhammad (PBUH) had special place in muslim society. Prophet Muhammad will give us *syafaat* when doomsday, but his *syafaat* only given to people who reading *shalawat* often. Therefore, students asked to memorize *shalawat* by repetition, when *halaqah*, before reciting al-Quran or before leaving TPQ (Lathifatul Hasanah, 2019).

Wildana Wargadinata (2010: 55-56) said the etymology definition of *shalawat* is pray, in terminology is *shalawat* Allah towards Prophet Muhammad for grace and glory, *sholawat* from angels as request for mercy and glory to Allah for Prophet Muhammad, thus *shalawat* from believers (jinn and humans) is request grace and glory to Allah for Prophet Muhammad. *Allahumma sholli 'alla sayyidina Muhammad*.

Students of TPQ Nurul Islam taught how to memorize and how to practice it in daily life, such pray before reciting al-Quran, etc. also give explanation to them that prayers in daily life is too crucial to practice in every daily activities, situation, condition, thus whatever they do will blessed by its prayers (Faizah, 2019).

Dadang Ahmad Fajar (2011: 40) describes three function of prayers are: 1) as an expression of gratitude, 2) as an expression of regret, recognition of deviations from God provisions, and 3) as a request, hope of fulfilling the needs and completing the shortcoming in order to worship to God. Thus, pray to Allah show submission and need to Allah in any case, all condition.

Habituate Good Morals to Themselves, Teachers and Friends

In daily life, habitual action so crucial, people behave and do what become their habits. Habituation can speed up behavior, without habituation their life will go slowly, because before doing anything its required to think what will do. Habituation method are required to implement by teachers in order to shape children character, habituate student with good morals, etiquette, so that student activities will shaped positively (Mulyasa, 2003: 167).

All teachers at TPQ Nurul Islam realize that their actions and words will be remembered and imitated by students. Therefore teachers give them good example of moral habituation towards themselves, teachers and friends. First, habituation good moral towards themselves are: a) when praying, b) when reciting al-Quran/*igra'*, c) when wearing and removing sandals, d) when eating and drinking, e) when yawning, f) when coughing, g) when sneezing, h) when talking, and i) when entering and leaving house. Second, habituation good moral towards teachers are: a) when meet a teacher, b) when shaking hand, c) when walking around teachers, d) when sitting beside the older. Third, habituation good moral towards friends are: a) when hanging out with friends, b) when meeting, and c) when entering another class, d) when asking for help.

TPQ Nurul Islam hold a *halaqah* program, that is carried out in TPQ yard with a circle position about 10 minutes everyday before entering class lead by 2 teachers. In this *halaqah* student shake each other hand while telling their name and saying "sister" to another. Also when teacher calls the student uses word "sister" before their name. it shows that teachers give good example to their students.

Also when removing sandals, Lathifatul Hasanah said that students not directly removing their sandals then entering class but they line up neatly, then the teacher lead them saying... *wahid...!!!* (removing the left sandal), *Itsnain...!!!* (removing right sandal), up...!!! (right foot) they put down their sandals tidily (Lathifatul Hasanah :2019).

4. CONCLUSION

Based on discussion above, conclude that TPQ Nurul Islam had role in shaping character of Quranic generation. Students of TPQ Nurul Islam called Quranic generation by their ability to read and memorize al-Quran well and fluent as its *tajwid*, memorize various *shalawat* and daily prayers, and habituate good morals towards themselves, teachers and friends that in line with Islamic education values. Therefore, TPQ Nurul Islam is supporting Islamic religious education in non-formal institutions that aimed to prepare and shape the students to be Quranic generation, committed to Al-Quran and make Al-Quran as daily life guidance.

REFERENCES

Book:

- As'ad Human, Budiyanto. (1995). *Pedoman Pengelolaan Pembinaan dan Pengembangan TPA-TPA Nasional*. Yogyakarta: LPTQ Nasional.
- Fajar, Dadang Ahmad. (2011). *Epistemologi Doa: Meluruskan Memahami dan Mengamalkan*. Bandung: Nuansa.
- Hamalik, Oemar. (2001). *Kurikulum dan Pembelajaran*. Jakarta: Bumi Aksara.
- Isna, Nurla. (2012). *Mencetak Karakter Anak Sejak Janin*. Jogjakarta: DIVA Press.
- Jaaluddin. (1989). *Metode Tunjuk Silang Belajar Al-Qur'an*. Jakarta: Kalam Mulia.
- Mu'ammam, Arfa. (2019). *Pendidikan Karakter Strategi Internaisasi Values dan Kajian Teoritisi*. Depok: Rajawali Pers.
- Mulyasa. (2003). *Manajemen Pendidikan Karakter*. Jakarta: Bumi Aksara.
- Wargadinata, Wildana. (2010). *Spritualitas Selamat: Kajian Sosio-sastra Nabi Muhammad SAW*. Malang: UIN-Maliki Press.

Article in journal:

- Hakim, Rosniati. (2014). Pembentukan Karakter Peserta Didik Melalui Pendidikan Berbasis Al-Qur'an. *Jurnal Pendidikan Karakter*, 4(2), 123-136.
- Malik, Hatta Abdul. (2013). Pemberdayaan Taman Pendidikan Al-Qur'an Alhusna Pasadena Semarang. *Jurnal Albusna*, 13(2), 387-404.

Interview:

- Faizah
Fawatiuz Zahrah
Lathifatul Hasanah
Ny. Hulliatul Fitriyah
-