

***THE APPLICATION OF THE TABARAK METHOD IN
MEMORIZING THE QUR'AN AND STRENGTHENING THE
QURANIC CHARACTER IN THE SAVATY QURANIC SCHOOL;
AN EVALUATIVE STUDIES***

Laili Tri Lestari¹, Amir Hamzah², Firdaus³, Umar⁴

¹⁴Universitas Islam Ahmad Dahlan, Sinjai

²³Universitas Islam Negeri Alauddin, Makassar

E-mail: amir.hamzah@uin-alauddin.ac.id

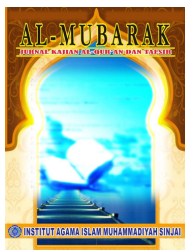
Abstract

This study discusses the evaluation of the tabarak method in memorizing the Qur'an that fosters Qur'anic character, located at the Savaty Qur'an School Makassar. The method used with quantitative evaluative type, so that the data collection method is done with documents, observations, and questionnaires. This study took samples at Sekolah Qur'an Savaty Makassar by taking a sample of 60 students. The results of this study are as follows: 1) The results of the evaluation of the Tabarak Method planning in memorizing the Quran and cultivating Quranic character are 94% with very good criteria. 2) The evaluation results of the plan to apply the Tabarak Method in memorizing the Quran and cultivating Quranic character are 71% with good criteria. 3) The evaluation results of the Tabarak Method in Memorizing the Quran and Cultivating Quranic Character are 70% with good criteria. These results provide information that the Tabarak Method is a more effective method used in memorizing the Qur'an in Savaty Qur'an School Makassar and at the same time can grow the character of the Quran.

Keywords: *Tabarak Method, Memorizing the Quran, Qur'anic Character, Evaluation.*

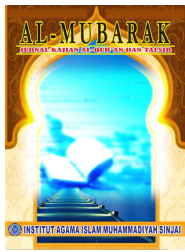
1. Introduction

Memorizing the Qur'an is one of the forms of interaction between Muslims and the Qur'an that has continued for generations since the Qur'an was revealed to the Prophet Muhammad (may God bless him and grant him peace) until now and in the future. God Almighty made it easy to memorize the Qur'an, Arabic or a foreigner, who do not understand the words in the Qur'an (Hidayah, 2017). Memorization is a method used to correctly remember something that has been read. This method is widely used in attempts to memorize the Qur'an and Hadith (Masduki, 2018). In terms of interaction with the Qur'an, the person who memorizes the Qur'an must also practice it in the practice of daily life. This practice of living in daily life will then become a Muslim who memorizes the Qur'an.



After time, this character building should be based on need, including how to develop character in school. Many ask, why its personal? Isn't school more academic? Why should schools get into the field of building children's personalities? Among the many questions, it turned out that many of them also received empirical answers. Speaking partly about formal education, school education seems to have some people who see quality only from one aspect, which is the academic aspect. While experimental data shows that academic quality will be easily broken if it is not accompanied by complete personality (Sulhan, 2010). Cases arise in the community, When the issue conflicts with human nature, schools are considered a failure in building the mentality of the nation's children. Whereas, education requires a lot to prove the success of an organization. The problem that often arises is that in the midst of the hectic educational competition regarding quality, something is sometimes forgotten, which is how to build a nation with character. Schools give priority not only to academic quality but also to character building of students. What are the benefits? To have children who are smart, but love to lie, be dishonest, and dare to look up to parents and teachers.

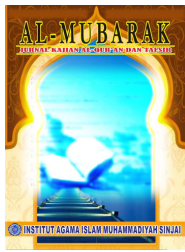
The opposite, in building the educational character in schools, was present three pillars should be used. The three pillars bring together the basic capabilities of children. The three pillars used to achieve a school of character include three things. First, build ethics. Secondly, developing intelligence. Third, learning. To keep the three pillars strong, it must continuous monitoring, evaluation and improvement (Suharmoko, 2016). Children grow up with character if they can grow in an environment with character, so that the nature of every child born holy can develop optimally. This also considers that the child's environment is not just a small family environment, so all parties-family, school, media, business community, etc. contribute to the development of children's personality. If it comes to discussion, there are aspects of early childhood personality formation, which are viewed from the factors of the family, school or community where the child plays (Megawangi, R., Dona, R., Yulisinta, F., & Dina, 2007).



Religious cultures today have been abandoned, while on the one hand developments affect our culture in Indonesia, such as hedonism. Education, which is believed to be able to reduce and stop the moral damage to the nation's children, is currently still ridiculed, because there are many gaps between expectations and reality that exist in the world of education (Sulistyowati, 2012). Indonesia faces mental problems related to personality problems such as the nature of lack of discipline, ignoring responsibility, and far from the value of religiosity. Therefore, one of the efforts made to fortify the character and morals of humanity is to read and study the Qur'an (Basthul Birri, 2008).

According to Qardhawi, reading and listening to verses of the Qur'an can make people more loyal to God and have noble morals (Qardhawi, 2006). In addition, Quraish Shihab said that we as Muslims have a great responsibility and we must take care of the Qur'an in preserving the authenticity of the Qur'an and practicing its contents (Shihab, 2007). The process of learning the Qur'an requires a method or the curriculum. Imam Al-Ghazali believes that the method is the most important thing in the process of learning to memorize the Qur'an. Because the method is a support for the efforts made to achieve the learning objectives. Using this method, it can develop students' attitudes, mentality and personality in order to effectively receive the material and be easy to understand and digest correct (Al-Ghazali, 2020).

Curriculum the Tabarak is one of the contemporary Quran memorization methods that is widely implemented in Indonesia. This method not only focuses on memorization, but the formation of Quranic letters in early childhood can easily be done using the Tabarak method. Based on this argument, it is important to study how to apply the method of blessing in memorizing the Qur'an and inculcating the Qur'anic character in the school of Qur'an Savati. Tabarak's method was inspired by Kamel Al-Laboudi's experience mentoring his son Tabarak. Initially, children are heard more from the Ommortal Media School. Even one verse can be repeated three times, it runs 20 Once the child is asked to listen carefully and find out how the teacher or parent pronounces each word. In



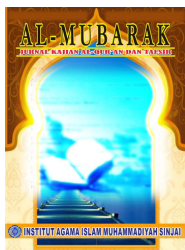
memorizing the method of Tabarak, Kamel Al-Laboudi initially applied this method to his three children, namely Tabarak, Yazid, and Zina, who at that time were unable to memorize the Qur'an by reading it.

You can only hear the recitation of the Qur'an while also familiarizing your self with the letters and vowels of the Qur'an. Which begins with a short surah or part 30. While he was at home, he recited the surahs to Tabarak, after asking the child to memorize the surahs he had memorized. If Tabarak can memorize his surah, his parents will give him a gift that Tabarak will love. In addition, there are special foods in the form of milk, honey and dates to maintain stamina. This is how Kamel Al-Laboudi and his wife taught their son to memorize the Qur'an (Masyhud, F., & Rahmawati, 2016). Accordingly, the author is interested in in-depth research on "Evaluating Al-Tabarak's approach to memorizing the Holy Qur'an, which enhances the Qur'anic character in the school." "Quran Savati Makassar" because this school has a very good program for memorizing the Quran for children.

2. Method

In this study, the approach used by the researchers is quantitative research and uses statistical formulas to help analyze the data and facts. The evaluative research method is a study that requires requirements that must be met, namely the presence of criteria or standards that are used as a comparison for the data obtained, after processing the data which is the real state of the object studied. This evaluation research aims to collect data on policy implementation (Arikunto S., 2010).

The type of quantitative research method used in this study is a survey research method with a quantitative method. It is the research method chosen in this study to answer the research questions. In preparing instruments or data collection tools, the variables that become the main reference for researchers in compiling questionnaires consist of questionnaires about learning media and quality of learning in the Qur'anic School in Makassar (Zulganef, 2008).



The study was conducted in a school Savati for the Qur'an In Makassar. The researchers chose this place as a place for research because they wanted to know the uniqueness of the method used to memorize the Qur'an in early childhood, in addition to the fact that the researchers wanted to know what the personalities who grew up in the House of the Qur'an were like in memorizing the Qur'an with Curriculum. This research was conducted in November 2022 and collect various relevant sources to support this research. So the research was conducted and the research data was collected in January-March 2023 and in May 2023 Report search results.

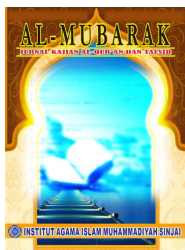
Study topics around the application Curriculum Blessed in school Savati's Quran is the classroom teacher, Teacher materials were taken using a simple random sampling technique in the Sloven format 5%, So that was obtained 3 Teachers. Samples were obtained based on students who were still learning to memorize the Qur'an through the Tabarak method for 3 Months with 60 Students, so the researcher used these students as samples in the study. Data collection techniques are methods used by researchers to collect data that supports the achievement of research objectives. The data collection techniques used in this study are documents, observations and questionnaires.

3. Result and Discussion

3.1. Results of the planning evaluation of the Tabarak method

From the results of the evaluation of the planning of the Tabarak method, It was found that the evaluation of the plan to implement the blessed approach in memorizing the Holy Qur'an, which strengthened the character of the Qur'an, was 91.58% with very good standards as shown below: The curriculum is met with average 100%, from the results of the evaluation of each element of writing the curriculum consisting of competency standards, core competencies, subject matter, learning activities, indicators, assessments, time allocation and learning resources.

1. Lesson implementation plan with averages 82.22% of the results of the evaluation of each element of writing a lesson implementation plan consists of

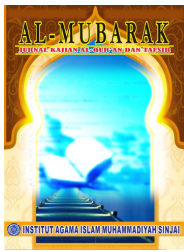


basic competencies, self-efficacy, Indicators, learning objectives, character education enhancement, learning materials, models, approaches, and Learning methods.

2. Annual program with average grade 85.00%. Based on the results of each assessment, there is an annual program prepared for each semester in the current academic year, based on topics, sub-topics, learning, time allocation and information.
3. Monthly programs with average grades 94.29%. Based on the results of each assessment, there is a semester program arranged for each semester in the current year which is conducted based on themes consisting of, subtopic thesis, learning, core competencies, time allocation, and face-to-face timetables accompanied by information and details of effective weeks building. Based on the assessment results, there is an effective week structure as a whole, in an academic year.
4. Attendance book with average grade 91.43%. Based on the evaluation results, each has an attendance notebook with a description of the subject, class, semester, academic year, accompanied by a table containing student serial numbers, student names, and attendance data.
5. Intermediate grade journal notebooks 96.67%. Based on the results of each assessment, there are subtopics with each topic different at each level of attendance books with a description of the topic, class, semester, academic year, accompanied by a table containing the sequence of the number of students and the names of the students.
6. Evaluation book with average grade 91.43%. Based on the assessment results, each has a range of attendance books and journal books to evaluate students' learning outcomes in the learning process and classroom activities.

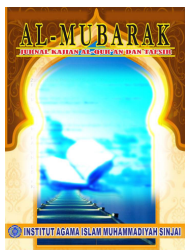
3.2. Results of the Evaluating the Implementation of the Tabarak Method

It was found that the average results of evaluating the application of the blessed method in memorizing the Holy Qur'an, which strengthened the letters of



the Qur'an, based on criteria were 71.79%, with good standards. This can be described as follows:

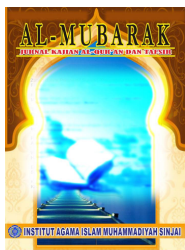
1. The first level. Based on the results of observation, articles consisting of Juz Amma, letter, harakat, and tanwin.
2. The second. Based on the results of the elementary school observations in grades 2 and 3, material consisting of juz 29 and an introduction to the hijaiyyah letters that had been put together had been implemented.
3. The third level. based on the results of elementary school observations in grade 3, material for memorizing Al Baqarah and Ali Imran has been implemented. At this level, children have memorized it while pointing to the Mushaf reading.
4. The level fourth to seventh have not been implemented at elementary school grades 1 to 3 according to their level.
5. On the indicator of memorizing the Quran, the results of observations have been carried out in the form of: a. The teacher provides visual forms in the Quran so that it can be remembered even without a book using the Tabarak Method, b. The teacher directs students to regularly read memorized verses using the Tabarak Method, c. The teacher directs students to memorize as a whole, both rote and accurate, using the Tabarak Method, d. The teacher directs students to be persistent, routine and protect memorization from forgetting with the Tabarak Method.
6. On the indicators for memorizing the Quran, the results of observations have been carried out in the form of: a. The teacher directs students to believe in Allah, the Messenger and all the teachings he brings, b. The teacher directs students to be rational in thinking using the Tabarak Method, c. The teacher directs students to always do dhikr under any circumstances using the Tabarak Method, except that class three has not been implemented, d. The teacher directs students to always be respectful to the Prophet Muhammad using the Tabarak Method.



3.3. The Evaluation Results of the Application of the Tabarak Method in Memorizing the Quran and Developing Quranic Character

From the results of the questionnaire that was distributed to 60 students as respondents for the evaluation in the Qur'an School, the results obtained are 70.53% with good parameters that can be described as follows:

1. Implementing the Tabarak Method
 - a. The first level: Using the Tabarak Method, you can master the juz amma material, letters with harakat and tanwin.
 - b. The second level: With the Tabarak Method you can master the Tabarak juz (juz 29) material and learn to read.
 - c. The third level: With the Tabarak Method you can master the material of Surah Al-Baqarah and Ali-Imran.
 - d. The fourth level: With the Tabarak Method you can master the material from Surah An-Nisa to Al-Anfal.
 - e. The fifth level: With the Tabarak Method you can master Surah At-Taubah to Surah Thaha.
 - f. The sixth level: With the Tabarak Method you can master surah Al-Anbiyaa' to surah Fathir
 - g. The seventh level: With the Tabarak Method you can master surah Yaasin to surah At-Tahrim.
2. Memorizing the Qur'an
 - a. Fluency in memorizing the Al-Quran; can appreciate the visual forms in the Koran so that they can be remembered even without a book; can read memorized verses regularly; can memorize the whole thing both rotely and accurately; can persist, routinize and protect memorization from forgetting.
 - b. Conformity of reading with the rules of Tajwid science; can master Makharijul letters (where the letters come out); can master Shifatul letters (the nature or condition of reading letters); can master Ahkamul letters (laws or rules of reading); can master Ahkamul mad wa Qashr (the law of long and short reading).



- c. Fashahah; can master Al-waqfu wa al-ibtida' (speed of stopping and starting the reading of the Quran); can master Mura'atul letter wa al-harakat (maintaining the existence of letters and harakat); can master Mura'atul kalimah wa al-ayat (guard and maintain the existence of words and verses).

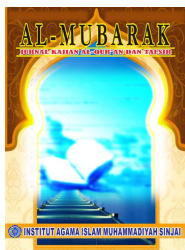
3. Cultivate the Character of the Quran

With the Tabarak Method you can believe in Allah, the Messenger and all the teachings they bring; can be rational in thinking; always dhikr under any circumstances; always be gracious to the Messenger of Allah; have high intellectuality, good spiritual intelligence; obedient to God's laws and state laws; can be honest, fair, trustworthy, tabligh, tolerant; can respect other people's opinions.

3.4. Planning for the Tabarak Method in Memorizing the Quran and Cultivating Quranic Character at the Savaty Quran School

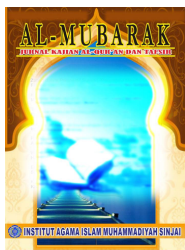
The results of the Tabarak Method planning evaluation in memorizing the Al-Quran and developing Quranic character were 91.58% with very good criteria. With the results of these criteria, the planning prepared at the Quran Savaty school is very well planned, starting from preparing the syllabus to assessment, this can be explained as follows; The syllabus fulfills the elements of syllabus writing which consist of competency standards, basic competencies, main material, learning activities, indicators, assessments, time allocation and learning resources. According to Celce-Murcia (1991:9), the syllabus itself is "an inventory of things the learner should master." In the form of a list of things that must be studied (inventory) this is usually presented in the recommended order and used in designing learning and in developing learning materials. In general, a syllabus must at least include the objectives of the subject to be taught, the objectives of the subject, the skills needed to be able to master the subject well, the sequence of topics taught, activities and learning resources to support successful teaching, various evaluation techniques are used.

There is a RPP that fulfills the writing elements consisting of Core Competencies, and Indicators, learning objectives, strengthening character



education, learning materials, models, approaches and learning methods. In Minister of Education and Culture Regulation no. 65 of 2013 concerning Primary and Secondary Education Process Standards states that the preparation of learning tools is part of learning planning. Learning planning is designed in the form of a syllabus and lesson plans which refer to content standards. Apart from that, in learning planning, learning media and resources, assessment tools and learning scenarios are also prepared. As for preparing the RPP, the things that teachers must pay attention to are the sequence of preparing the RPP starting from identity, competency standards, basic competencies, indicators, learning objectives, subject matter, learning methods, teaching and learning activities, learning media, learning evaluation, and finally is an attachment. However, here the author will examine the preparation of learning objectives which should include the ABCD elements (Audience, Behavior, Condition, and Degree). Audience which means the students themselves, behavior which means the activities that students must carry out, condition which means the situation when working on the questions, and degree which means the results to be achieved (Diana, 2018).

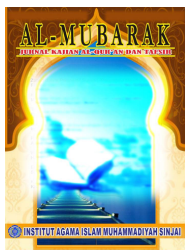
A good learning plan according to Gagne and Briggs (2008) It should contain three components called Anchor points, namely 1) teaching objectives; 2) subject matter or teaching materials, teaching approaches and methods, teaching media and learning experiences; 3) and evaluation of success". This is also in accordance with the opinion of Kenneth D. Moore (Masjid, 2007) "that the composition of the learning plan format includes the components: a) discussion topic, b) learning objectives (competencies and competency indicators), c) lesson material, d) learning activities, e) tools or media needed, and, f) evaluation of learning outcomes. So that the RPP which is prepared based on the K13 used and has been prepared contains subject identities, Core Competencies (KI), basic competencies (KD), competency achievement indicators, learning objectives, teaching materials, time allocation, learning methods, learning activities (applying scientific and PPK), evaluation and assessment of learning outcomes, media and learning resources (Chrisyarani & Werdiningtiyas, 2018).



The RPP prepared applies a scientific approach. The scientific/scientific approach in the 2013 Curriculum as intended includes observing, asking, reasoning, trying, and preparing forms of assessment according to K13 as well as forming networks for all subjects Academic Calendar There is an academic calendar with assignments for activities that will be carried out or continue during the academic year. The presence of scheduling is used as an agenda to organize the curriculum formed in the educational evaluation unit there and it has been divided into each level or level. Scheduling involves organizing activities, and allocating activities in the academic calendar involves time sequences. The purpose of scheduling is time efficiency, minimizing the occurrence of discrepancies or missing out on time and can help in decision making regarding different types of planning to be done (Raharja et al., 2018).

Academic calendar is an arrangement of students' educational activities during one year of learning. The curricula and lesson plans generally prepared by teachers are transferred back to the development and retained directly by the government in the 2013 Curricula. Its special authority is only for compulsory subjects, so that optional subjects in certain educational modules are not the responsibility of the government but must be developed by each relevant educational unit (Wijayani, 2016).

There are overviews arranged for each semester in the current academic year, based on topics, subtopics, learning, time allocation and description. Determining the annual program must depend on several steps or stages as follows: (1) Determine the contents of the education evaluation and then modify it according to the school or school and the needs of each level of education units. (2) Determine the new academic year, actual week, and compulsory subjects based on the effective learning time, weight of subjects and holidays including semester breaks, vacations, holidays and special days. There are 34-38 effective weeks in one year that teachers should use in an attempt to guide optimal learning and effort so that students achieve pre-established proficiency standards.

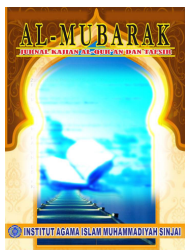


Therefore, various activities including teacher's days, teachers negligent in carrying out learning, social activities, school service activities, teachers who allow the classes to become administrative officials and undertake additional tasks are very detrimental to effective teaching and learning hours so that there is a need for organization and discipline so that Learning activities are carried out effectively as specified (Sukarno, n.d.).

There is a semester program arranged for each semester in the current year which is conducted based on themes consisting of sub-topic theses, learning, core competencies, time allocation and face-to-face timetables accompanied by information. The details for the actual week of assessment results are the overall ranking of the actual week, in the academic year. A semester program is an educational program that must be achieved during one semester of learning. In this period, students are expected to be able to master the knowledge, attitudes, materials and skills taught during the one-semester grace period.

The steps for preparing a semester program include counting the number of weeks in the semester, determining the actual number of weeks in the semester, calculating the number of weeks that are considered the least effective in the semester, calculating the effective and ineffective hours, describing the effective hours to weigh the competencies at each level, and sorting the competencies that These were identified, and analysis was completed in the organization of the one-semester program. In addition, the educational calendar in each school is prepared based on the educational calendar of the official and modified according to the circumstances or changes that occur in the school. In the 2013 curriculum, school principals, deputy principals, teachers, school committees and departments are jointly responsible for preparing the education calendar (Adelistia et al., 2020) .

There is an attendance book with a description of the subject, class, semester, and academic year, accompanied by a table containing the serial number of teaching participants, student names, and attendance information. Journal books have subtopics with each subject different at each level of attendance books with a description of the subject, class, semester, academic year, accompanied by



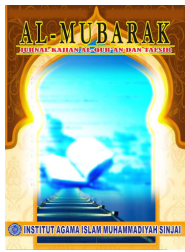
a table containing the sequence of number of students, student names and assessment books for assessment results. There are a range of attendance books and journal books for assessing results. Students learn in the learning process and classroom activities.

3.5. Applying the Tabarak Method to Memorizing the Qur'an and Instilling the Qur'anic Character in the Savati Qur'anic School

The results of the evaluation of the plan for implementing the Tabarak Method in memorizing the Holy Qur'an and developing the Qur'anic character reached 71.79% with good standards. The Tabarak's method begins to be implemented through the level system and learning that is carried out with memorization activities in the classroom by reading prayers, drinking Zam-zam water, eating raisins or dates, marajah or adding memorization and recitation, then evaluation is done by rote deposit (after recitation) and taking exams in December.

For the Quran Savaty school itself, the application of the Tabarak Method is only at level 3 because of the condition of the existing students up to grade 3 of elementary school, namely; Level I: 180 hours, material juz 'Amma + letters with harakat and tanwin, 2 exams (mid and final) as well as 1 tour (mid) and parent forum after mid-semester exam; Level II: 300 hours, chapter 29 material + learning to read, 2 exams (mid and final) and 1 tour (mid) and parent forum after the mid-semester exam; and Level III: 300 hours, Al-Baqarah and Ali-Imran surah material, 2 exams (mid and final) as well as 1 tour (mid) and parent forum after the mid-semester exam.

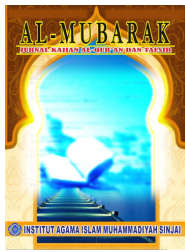
Manna Al-Qaththan stated that the Quran is an eternal Islamic miracle where the more advanced science becomes, the more its validity appears Allah SWT. revealed it to the Prophet Muhammad SAW. in order to free humans from the various darknesses of life towards Divine light and guide them to the straight path (Qaththan, 2009). The Quran is not just an ordinary reading, but is a reading that contains instructions that guide humans to have a good relationship with His Creator and have a good relationship with all of His creation (Purwanto, 2021).



Memorizing the Quran is the most noble task a Muslim can undertake. It is even more noble to practice what is memorized and call anyone to Allah through this book. (Muhsin & As-Sirjani, 2013). Memorizing the Al-Quran is one of the most appropriate ways to maintain the authenticity of the Quran from the time it was revealed until now, even in the future. For this reason, memorizing the Quran or tahfidz Quran really needs to be taught at all levels of education, especially from an early age such as at the elementary education level (Solihin, 2020).

At the Savaty Quran School, the implementation of the Tabarak Method in memorizing the Al-Quran, teachers use learning media by providing visual forms in the Al-Quran so that it can be recalled even without a book using the Tabarak Method. According to Gerlach and Ely, media are people, materials, or events that create conditions that enable students to gain learning experiences. In a narrower scope, media is defined as tools for reconstructing the visual or verbal information conveyed. Media acts as a medium to deliver messages from the source to the recipient (Arsyad & others, 2011). To make it easier to convey material to students, it is necessary to choose the right media. Accuracy in selecting visual media causes the learning process to run smoothly and the material presented to be understood by students. Utilize commonly used visual media such as pictures or photos or VCDs. These two types of visual media have several advantages, namely, easy to make and use, practical, simple, and relatively cheap (Jatmika, 2005).

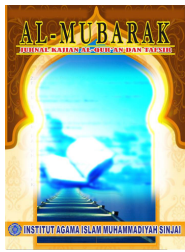
So that the students of this can recite the memorized verses in a way that is regularly blessed, and they can memorize them completely, protecting the memorization from forgetfulness, and messages from outside the letters, characteristics Letters, letters, scratches aM, Alo can be mastered Stand up The beginner (quickly stopping and starting to recite the Qur'an), can master the times of the surah and the vowels (preserving the presence of the letters and vowels), can master the times of the word and verses (preserving and maintaining the presence of the words and verses).



Students who grow up with a well-established Quranic character are expected to have noble moral skills (Ekawati et al., 2018). As for the value of the religious character if it is linked to the subject of the research, i.e. the formation of the Qur'anic character, several things are possible, such as: (1) Reciting the Qur'an seriously. (2) Read the Quran anytime, anywhere. (3) Practice the content and context of the Qur'an. (4) Discipline in preserving what has been memorized. (5) Teaching the Quran to anyone in need sincerely without expecting anything in return (Fitriyah, 2008).

Just like what has been carried out at the Savaty Quran School in implementing the Tabarak Method, students using the Tabarak Method are directed to be able to believe in Allah, the Messenger and all the teachings he brings, be rational in thinking using the Tabarak Method, always make dhikr in any situation using the Tabarak Method, always be merciful to Rasulullah SAW using the Tabarak Method, having high intellectuality, good spiritual intelligence using the Tabarak Method, obeying the laws of Allah and state law, honest, fair, trustworthy, tabligh, tolerant, able to respect other people's opinions. In Hamdani's book, Hamid explains that the characteristics of children who have Quranic character are having the following attitudes: believing in Allah, the Messenger and all the teachings he brought, using rationality in thinking, always doing dhikr in any circumstances, always being merciful to Rasulullah SAW, having a strong intellect. high, good spiritual intelligence, obedient to God's laws and state laws, honest, fair, trustworthy, tabligh, tolerant and respects other people's opinions (Hamdani & Saebani, 2013). It should be noted that the religious character in the description above is a synergy between worship related to Allah (hablun minallah) and worship related to humans (hablun minan naas) (Ziyadi, 2001).

As a source of information, the Quran teaches many things to humans, starting from issues of belief, morals, principles of worship and muamalah to the principles of science. The Quran not only gave birth to Islamic sciences, but is a source of science and technology. According to Imam Suprayogo, understanding the Quran's instructions regarding education, the Quran as a guide, differentiator,



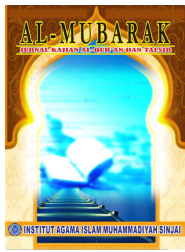
explanation, and also syifa' ma fishuduur definitely talks about education. Education concerns fundamental human needs (Suprayogo, 2004). It is impossible to miss the comprehensive or universal teachings discussing something very fundamental, namely about this teaching. (Siswanto & Anisyah, 2018).

Discussion

The Evaluation Results of the Tabarak Method in Memorizing the Quran and Developing Quranic Character at the Savaty Quran School

The evaluation results of the Tabarak Method in Memorizing the Al-Quran and Developing Quranic Character were 70.53% with good criteria. From the results of this evaluation, the Tabarak Method is a more effective method used to memorize the Al-Quran and develop Quranic character at the Quran Savaty school. Because the Tabarak Method is taught and the way of learning is done in a relaxed manner without any coercion and in the learning process it is audiovisual, namely the children are played murottals of famous sheikhs using supporting equipment, namely speakers and TVs in rooms that use AC, so that children can concentrate on memorizing. After that, the children were asked to rest while memorizing yesterday's muraja'ah while the teacher's assistant provided food, namely dates and milk, which were given to the children by queuing. Then play the previous surah again until the child remembers it.

Meanwhile, the advantage of applying the Tabarak Method is that students who have not yet mastered the science of recitation in reading and memorizing Al-Quran verses will increasingly know and understand about reading the Al-Quran and memorizing it according to the science of recitation. This method is considered very suitable for students at the Savaty Quran School and has the advantage that students increasingly understand the rules of recitation when reading and memorizing the Al-Quran. Students become more ready to memorize independently. The Tabarak method is suitable for motivating and familiarizing students with memorizing. Meanwhile, the weaknesses of applying the Tabarak Method are: Derived from factors of the students themselves. This lies in the lack

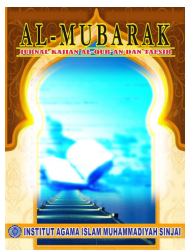


of mastery of tajwid knowledge. Some children get bored easily when taught tahfidz.

The essence of character formation is carving and instilling values into students through education, deposits of experience, habituation, rules and environmental engineering, stories of sacrifice combined with intrinsic values that already exist within oneself so that they become the basis for thinking and behaving. and behave consciously and freely (Siregar, 2015). In addition, character education improves the quality of both educational processes and outcomes leading to the formation of noble morals in students.

According to Yusuf Qardhawi, reading and listening to the verses of the Koran can make people have more faith in Allah and have noble morals (character). (Qardhawi, 2006). Memorizing the Al-Quran is basically not just an activity of absorbing verses from memory. However, it has a broad impact. Dr. Al Qadhi, through his long and serious research at the Florida Major Clinic in the United States, succeeded in proving that just by listening to the reading of verses from the Koran, a Muslim, whether they understand Arabic or not, can feel enormous physiological changes. For example, reducing depression, sadness, gaining peace of mind, warding off various diseases are the general effects felt by the people who are the objects of research. The psychiatrist's discovery was not haphazard. The research, which was carried out 210 times, was divided into two sessions, namely reading the Al-Quran with tartil and reading Arabic which is not from the Al-Quran (Taslaman, 2010).

In conclusion, respondents felt up to 65% calm when listening to the reading of the Quran and only 35% felt calm when listening to Arabic which was not from the Quran (Taslaman, 2010). Apart from that, the influence of memorizing the Al-Quran on the formation of students' character, in this case has been proven to have a positive correlation. As researched by the author in Raudhatul Athfal Jamiatul Qurra Cimahi. That, after students take part in the Al-Quran tahfidz program which is one of the curricula at Raudhatul Athfal Jamiatul Qurra, students become more enthusiastic in positive things, such as enjoying congregational prayers,



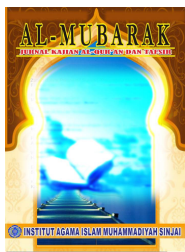
enjoying memorizing prayers, becoming more obedient to advice. parents, and become more enthusiastic about studying together with friends their age (Kusuma, 2007) .

Thus, according to the author's analysis, memorizing the Al-Quran if implemented comprehensively has three dimensions that can support the formation of students' character. First, the personal dimension or morals towards oneself. Second, the interpersonal dimension or morals towards other people (habluminannas). Third, the vertical dimension, relationship to the creator (habluminallah). Factors that can influence the formation of students' character can be divided into two parts, namely internal and external. The environment is what surrounds a living body, such as the condition of water, air, land, plants, and the interactions of living humans are always related to other humans, as well as the natural surroundings. That is why humans must socialize and in this association humans and other humans influence each other through thoughts, traits and behavior (Munir, 2010).

4. Conclusion

The results of the Tabarak Method planning evaluation in memorizing the Al-Quran and developing Quranic character were 94% with very good criteria. With the results of these criteria, the planning prepared at the Quran Savaty school is very well planned, starting from preparing the syllabus to assessment, this can be explained as follows; The syllabus fulfills the elements of syllabus writing which consist of competency standards, basic competencies, main material, learning activities, indicators, assessments, time allocation and learning resources.

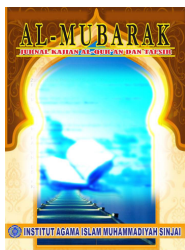
The results of the evaluation of the plan to implement the Tabarak Method in memorizing the Al-Quran and developing Quranic character are 71% with good criteria. The Tabarak method is implemented through a level system, at the Savaty Quran School itself the new implementation is at level 3, namely; Level I: 180 hours, material juz 'Amma + letters with harakat and tanwin, 2 exams (mid and final) as well as 1 tour (mid) and parent forum after mid-semester exam; Level II: 300 hours, chapter 29 material + learning to read, 2 exams (mid and final) and 1



tour (mid) and parent forum after the mid-semester exam; and Level III: 300 hours, Al-Baqarah and Ali-Imran surah material, 2 exams (mid and final) as well as 1 tour (mid) and parent forum after the mid-semester exam. The evaluation results of the Tabarak Method in Memorizing the Al-Quran and Developing Quranic Character are 70% with good criteria. From the results of this evaluation, the Tabarak Method is a more effective method used to memorize the Koran and develop Quranic character at the Savaty Quran school. Because the Tabarak Method is taught and the way of learning is done in a relaxed manner without any coercion and in the learning process it is audiovisual, namely the children are played murottals of famous sheikhs using supporting equipment, namely speakers and TVs in rooms that use AC, so that children can concentrate on memorizing. After that, the children were asked to rest while memorizing yesterday's muraja'ah while the teacher's assistant provided food, namely dates and milk, which were given to the children by queuing. Then play the previous surah again until the child remembers it.

References

- Adelistia, P., Adriansyah, R. R., & Mustiningsih, M. (2020). Kurikulum Pendidikan Dan Pengembangan Kalender Akademik. *Seminar Nasional Arah Manajemen Sekolah Pada Masa Dan Pasca Pandemi Covid-19*.
- Arsyad, A., & others. (2011). *Media pembelajaran*. Jakarta: PT Raja grafindo persada.
- Chrisyarani, D. D., & Werdiningtiyas, R. K. (2018). Pelatihan Penyusunan Perangkat Pembelajaran K13 Di SDN Sudimoro 2 Kecamatan Bululawang Kabupaten MALANG. *WIDYA LAKSANA*, 7(1), 55–61.
- Diana, F. N. (2018). Studi tentang kompetensi pedagogik guru dalam merumuskan tujuan pembelajaran mata pelajaran PPKN di SMK Muhammadiyah 1 Sukoharjo. *Angewandte Chemie International Edition*, 6(11), 951–952.
- Ekawati, Y. N., Saputra, N. E., & Periantalo, J. (2018). Konstruksi Alat Ukur Karakter Religius Siswa Sekolah Dasar. *Psycho Idea*, 16(2), 131–139.
- Fitriyah, D. (2008). Faktor yang mempengaruhi kecepatan menghafal Al-Qur'an antara santri mukim dan nonmukim di Pesantren Zaidatul Ma'arif Kauffman Parakan Temanggung. *Institut Agama Islam Negeri Walisongo, Semarang*.
- Hamdani, H., & Saebani, B. A. (2013). Pendidikan karakter perspektif islam. *Bandung: Pustaka Setia*.
- Jatmika, H. M. (2005). Pemanfaatan media visual dalam menunjang pembelajaran pendidikan jasmani di sekolah dasar. *Jurnal Pendidikan Jasmani Indonesia*,



3(1).

- Kusuma, H. A. (2007). *Pengaruh kebiasaan membaca al-Qur'an terhadap akhlak siswa pada madrasah diniyah as-salam joglo-Jakarta Barat*.
- Majid, A. (2008). Perencanaan Pembelajaran Mengembangkan Standar Kompetensi Guru. *Educational Technology And Society*, 16, 2.
- Muhsin, A., & As-Sirjani, R. (2013). Orang sibuk pun Bisa Hafal al-Qur'an. *Solo: Pqs Publishing*, 65–86.
- Munir, A. (2010). Pendidikan karakter: Membangun karakter anak sejak dari rumah. *Yogyakarta: Pedagogia*.
- Purwanto, M. N. (2021). *Psikologi pendidikan*.
- Qardhawi, Y. (2006). *Kaifa Nata'amal ma'a Al-Qur'an al-Azhim*.
- Qaththan, M. K. (2009). *Mabahits fi Ulum al-Qur'an*. Pustaka Litera AntarNusa.
- Raharja, U., Lutfiani, N., & Wardana, W. S. (2018). Penjadwalan Agenda Pelaksanaan Tridharma Perguruan Tinggi Secara Online Menggunakan Google Calendar. *Jurnal Teknoinfo*, 12(2), 66–71.
- Siregar, M. (2015). Filsafat Pendidikan Islam: Menuju Pembentukan Karakter Menghadapi Arus Global. *Kurnia Kalam Semesta, Yogyakarta*.
- Siswanto, S., & Anisyah, Y. (2018). Revitalisasi Nilai-Nilai Qur'ani Dalam Pendidikan Islam Era Revolusi Industri 4.0. *Islamuna: Jurnal Studi Islam*, 5(2), 139–146.
- Solihin, R. (2020). Pengembangan Media Pembelajaran Interaktif Tahfidz Al-Quran Di Sekolah Dasar. *Jurnal Asy-Syukriyyah*, 21(02), 154–163.
- Sukarno, S. (n.d.). PENINGKATAN PEMANFAATAN JAM BELAJAR EFEKTIF MELALUI PENYUSUNAN PROGRAM TAHUNAN DAN PROGRAM SEMESTER PADA SEKOLAH DASAR. *JS (JURNAL SEKOLAH)*, 1(2), 60–65.
- Suprayogo, I. (2004). *Pendidikan berparadigma al-Qur'an: Pergulatan membangun tradisi dan aksi pendidikan Islam*. UIN-Maliki Press.
- Taslaman, C. (2010). *Miracle of the Quran: keajaiban al-Quran mengungkap penemuan-penemuan ilmiah modern*. Mizan.
- Wijayani, E. (2016). Inovasi Pengelolaan Kurikulum. *Manajer Pendidikan: Jurnal Ilmiah Manajemen Pendidikan Program Pascasarjana*, 10(5).
- Ziyadi. (2001). *Desain Pendidikan Karakter*. Kencana Pramedia Group.