

Al-Qur'an Literacy as an Effort to Shape Student Character at SMP Muhammadiyah 57 Medan

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Abstract: While the purpose of this study is an effort to shape the character of students and form understanding in reading the Koran. In this article, the method used by the author is a qualitative method with interviews and observations of teachers and students of grade 7 SMP Muhammadiyah 57 Medan. Based on the results of interviews and observations made that al-Qur'an literacy activities as a positive habituation in schools are able to shape the character of students and improve the ability to read the Koran, this can be seen from students who have a polite, brave, creative attitude and are able to manage time and enthusiasm in participating in learning activities.

Keywords: Literacy, Al-Qur'an, Character.

Artikel Info

Received:

November 15, 2022

Revised:

December 03, 2022

Accepted:

February 07, 2023

Published:

February 20, 2023

Abstrak: Sedangkan tujuan dari penelitian ini yaitu upaya membentuk karakter peserta didik serta membentuk pemahaman dalam membaca al-quran. Pada artikel ini, metode yang dilakukan oleh penulis adalah metode kualitatif dengan wawancara dan observasi terhadap guru dan peserta didik kelas 7 SMP Muhammadiyah 57 Medan. Berdasarkan hasil wawancara dan observasi yang dilakukan bahwa kegiatan literasi al-qur'an sebagai pembiasaan positif disekolah mampu membentuk karakter peserta didik dan meningkatkan kemampuan baca al-quran, hal ini dilihat dari diri peserta didik yang memiliki sikap sopan santun, pemberani, kreatif mampu manajemen waktu dan semangat dalam mengikuti kegiatan pembelajaran.

Kata Kunci: Literasi, Al-Qur'an, Karakter.

A. Introduction

Allah created man in the best form, Allah gave him reason and mind so that he can study science. Humans were created with the main objective of worshiping Allah

SWT by carrying out all His commands and avoiding His prohibitions. In life in the world, humans need guidance or directions to live their lives, in this case Allah sent down the revelations that were collected and then recorded clearly and completely and perfectly in terms of their contents, namely books. The book itself consists of 4 namely the Torah, the Psalms, the Bible and the Koran. As is well known, there are three sources of Islam, namely the Koran, Sunnah, and Ijtihad. Al-Qur'an is the word of Allah SWT which contains commands and instructions revealed to the Prophet Muhammad SAW. Sunnah is the words, actions and decrees of Rasulullah SAW. Meanwhile, ijtihad is a serious effort made by mujtahid scholars to conclude a religious law while still referring to the Qur'an and Sunnah. The Qur'an is the main source of all Islamic teachings, it is from the Qur'an that teachings about faith (aqidah), worship, morals, law and Shari'a can be obtained. Al-Quran is the last book that Allah sent down as a complement to the previous books, in it there are many life instructions for people who believe and have reason. Believing in Allah's book means having faith and believing with all your heart that Allah has sent down the books to His messengers, the teachings contained therein are conveyed to mankind as a life guide in order to achieve happiness in this world and the hereafter. This is stated in Q.S Al-Baqarah: 2 which means "This book (Al-Qur'an) has no doubt about it; guidance for those who are pious." When it is said that the Qur'an is a guide for mankind, this sentence is still at the level of ideas and hopes, and has not yet come true. Instructions in this sense still have the possibility of being accepted or rejected by the target. However, when it is said that the Qur'an is a guide for those who believe or are pious, the instructions here show the reality that has already happened. The guidance here means the taufik given by Allah to believers because they have opened their hearts to accept the truth of the Koran (Syukran, 2019).

One of the instructions contained in the Al-Quran is the command to seek knowledge. Science is one of the main contents of the contents of the holy book of the Qur'an, even the word 'ilm itself is mentioned in the Qur'an 105 times, but with its derivative words it is mentioned more than 744 times (Rahardjo, 2002). Knowledge is one of the most important needs for every human being to distinguish between what is true and what is false and make it easier to live his life. As the first revelation came

down, namely surah al-alaq which means "read", this reminds us that Allah SWT upholds the dignity of knowledgeable people through reading. As stated in Q.s Al-Mujadilah verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

From this verse it is clear that Allah SWT will exalt those who believe and have knowledge both in this world and in the hereafter. This means that with the teaching and learning process humans can master science and with that knowledge humans can know the secrets of the universe which are very beneficial for their welfare (Qutub, 2011).

With the progress of science and technology, the world seems to be one place, thus, communication and relations between people, society and nations become transparent. Technological advances in the 21st century or it is said that the era of the Industrial Revolution 4.0 is that society is experiencing very significant changes, namely increasingly sophisticated technological developments in the field of technology, faster communication, so that the world is getting smaller and easier to reach easily (Ningsih, 2019). Therefore, the community, parents and educators must be more careful and filter out increasingly globalized technology so that children are not carried away by the currents of globalization. With this global challenge, shaping one's character is not an easy thing, this technological advancement has a big influence on children's character. Educational institutions should be the main pillar in preparing and educating the nation's children with good character (Wandi, 2020). Character is the values of human behavior related to the creator, oneself, fellow human beings, the environment, and nationality which are embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs customs (Musaddad et al., 2018) . In Islam, character itself can be interpreted as morals, the word morals comes from Arabic which is the plural form of khulq which means character, character, habits.

The formation of this character can be formed through Islamic education and general education, namely character education. Character education is an essential part of the school's work, in this case the school is not only limited to academic achievements but also encompasses the formation of the character of its students. Efforts to form character or character through schools, simultaneously can also be carried out through value education with the following steps:

1. Applying the "modelling" or "uswah hasanah" approach, namely socializing and familiarizing the school environment and school culture to revive and uphold true and good moral and moral values through models or role models. Every teacher or education staff, in the school environment should be able to become "uswah hasanah" or a good example (living example) for each student. They must also be open and ready to discuss these various good values with students.
2. Explaining or clarifying to students continuously properly and correctly about what is included in good and bad grades, this effort can be accompanied by steps; reward (prizing) students who apply good values in the school environment and foster good values, and conversely criticize and prevent (discourage) the application of bad values to students by emphasizing good and bad values openly as well as providing opportunities for students to choose various alternative attitudes and actions based on values, make choices freely after weighing the various consequences of each choice and action; get used to behaving and acting on good intentions and prejudices (husnudzan); get used to behaving and acting with good patterns that are repeated continuously and consistently.
3. Implementing character-based education, this can be done by applying a character-based approach to each value subject in addition to special subjects for character education, such as religious subjects, civics education (PKN), history and Pancasila (Subianto, 2013).

Character education is not a new idea. Throughout history in countries throughout the world, education has had two big goals, namely helping children to be smart and helping them to be good by providing character education that is combined with intellectual, decency and literacy education, as well as manners and knowledge. (sari,

2017). There are at least three things that influence the pattern and behavior of children, namely the family environment, community and school. In character building, parents have a very large role as the first madrasah for their children, children can fulfill their basic needs, both physical, biological and socio-psychological (Napis, 2017). In the Islamic view, educators have enormous duties and responsibilities, not just teaching or transferring knowledge, not transforming values and forming personality with all the aspects it covers, but teaching that is oriented towards the formation of student specialists (Abdillah, 2019). Therefore, schools as institutions engaged in education must be able to overcome the moral decline that occurs in every student. So in this case the principal of SMP Muhammadiyah 57 Medan together with the teachers made the decision to make positive habits every morning before the learning activities began, namely Al-Quran literacy activities which were expected to be able to shape the character of their students.

B. Method

Methods are paths, ways or steps that are arranged in a structured way to achieve a predetermined goal in an activity. The method that the authors use in this study is to use a qualitative descriptive approach. A qualitative descriptive approach is a type of approach in education that has the main goal of understanding phenomena or social phenomena by emphasizing complete descriptions of the phenomena that occur. In this approach there are several types of qualitative research namely ethnography, case studies, document/text studies, natural observations, centralized interviews, phenomenology and historical studies and so on. In this approach researchers take samples in the form of interviews and observations. This research was carried out at SMP Muhammadiyah 57 Medan in October 2022 and the subjects of the research were teachers and 7th grade students at SMP Muhammadiyah 57 Medan for the 2022/2023 academic year.

C. Results and Discussion

Etymologically, literacy comes from the word *littera* which means the writing system that accompanies it. Literacy is a fundamental human right and the foundation

for lifelong learning (Hidayat, A gafar et, 2021). In this case it is completely important for social and human development to change their lives for the better. The National Library Standard (SNP) states that literacy is the ability to recognize information needs to solve a problem, develop ideas or ideas, ask important and weighty questions using various information gathering strategies, determine relevant and authentic information. From this understanding it shows that literacy is intended to answer the need for information in order to solve problems so that literacy becomes a need for everyone.

In Indonesia itself literacy is still a problem because of the low public interest in literacy, UNESCO states that Indonesia is in second place from the bottom regarding world literacy, meaning that interest in reading is very low. According to existing data, the reading interest of the Indonesian people is very concerning, namely only 0.001%. Based on research conducted by Central Connecticut State University in March 2016, Indonesia was ranked 60th out of 61 countries regarding reading interest, namely below Thailand and above Botswana. The low interest in reading is also influenced by the negative impact of using gadgets or smartphones. This negative impact is also felt by students, namely "addicted" to the use of smartphones so that more time is spent staring at cellphone screens rather than reading books or the Qur'an. In addition to low interest in reading, a decline in morals or character from a person, especially when using cellphones is not monitored by parents so that children take information that they should not receive at the age of education. From the research that the writer did at SMP Muhammadiyah 57 Medan, the writer found a decline in morals in the students and there were still some students who did not understand reading the Qur'an.

SMP Muhammadiyah 57 Medan in overcoming the problem of moral decline in students and low interest in reading, especially in reading the Qur'an, made a decision or innovation to make Al-Qur'an literacy activities carried out before learning activities began, then also supported by activities extracurricular activities, namely the activities of tahfidz Al-Qur'an and tahsin al-Qur'an (for students who are low in reading the Koran) which are carried out after the noon prayer guided by an Islamic Religious Education teacher.

Al-Quran literacy is the context of the literacy movement with good skills in learning the Koran using a step that includes reading, writing and understanding the contents of the Koran. In reading the Qur'an there is wisdom in it that can be obtained by a Muslim whose interests not only cover the individual, but also are broad and universal (Syarifuddin, 2021). The wisdom that can be obtained from reading the Qur'an is as follows: a) Guiding the right path, good and safe both in this world and in the hereafter; b) Reading the Qur'an makes the heart peaceful; c) Allah will provide intercession on the Day of Judgment to those who read and practice the contents of the Qur'an; d) Able to get closer to Allah swt.

While Tahsin Qur'an is a learning activity in order to improve the procedure for reading the Qur'an in accordance with the rules of tajwid. Meanwhile, tahfidz al-Quran activities are activities in an effort to memorize the Koran while still adjusting the recitation of the Koran to the rules of tajwid. As in the hadith it is said that the memorizer of the Koran will later get a crown in heaven which is mentioned in the hadith of daei buraidah al salami r.a, he said that he heard the Prophet SAW say: "Whoever reads the Koran, learns it and practices it later in the future. doomsday will be worn by a crown of light whose brilliance is like the light of the sun."

Reading is the first and main requirement in the development of science and technology and the main requirement for building civilization as a quote that by reading we can rule the world. The revelation that came down first with the sound 'iqra' or the command to read, the word iqra which was taken from the root word qara'a originally meant to collect. The meaning of this word shows that iqra which is translated as "read" does not require a written test to be read, nor must it be pronounced so that others can hear it, convey, study, read, study, research, know its characteristics, all of which can be returned. to collect (Syarifuddin, 2021). There are many lessons or benefits when reading the Koran, namely getting closer to Allah SWT, softening the heart, getting peace.

Based on the results of research conducted at Muhammadiyah 57 Middle School Medan for the 2022/2023 academic year, data were obtained from interviews and observations conducted by teachers at Muhammadiyah 57 Middle School Medan and

7th grade students that Al-Qur'an literacy activities are carried out every morning before activities learning in SMP Muhammadiyah 57 Medan can shape the character of students. This can be seen from the students who have good manners, are brave, creative, are able to manage time and are enthusiastic about participating in all learning activities which are supported by other excellent school programs such as extracurricular activities such as tahsin and tahfidz qur'an activities. Al-Qur'an literacy is an innovation carried out by the principal and teachers of SMP Muhammadiyah 57 Medan to overcome moral degradation and lack of understanding in reading the Koran. This activity is in the context of the literacy movement with the ability to learn the Koran by means of reading, writing and understanding the contents of the Koran. This Al-Qur'an literacy activity can get closer to the Al-Qur'an by getting students to read the Al-Qur'an every morning before learning activities take place to make students a generation in which there are exemplary values. Al-Qur'an literacy activities are carried out in 2 stages, namely:

1. Activities outside the classroom

In practice, this activity is carried out after the marching activity, this activity lasts for 10 minutes before the KBM begins. The recitation of the Qur'an is carried out by one representative from each class. The activity begins by reading one verse at a time from a surah then followed by other students. This is done to form a courageous and responsible character in students, as well as to test the extent to which students' ability to read and memorize verses of the Koran. At the end of the activity, it was closed with the recitation of the study prayer and the prayer of the father and mother by the students in charge of moving forward.

2. Activities in class

In practice, this activity is carried out every morning after activities outside the classroom are carried out. The activity begins with the reading of verses of the Koran guided by the teacher who teaches in the first lesson. In this activity the teacher reads one by one the verses of the surah al-Qur'an which are then followed together by the students. The recitation of verses of the Koran is chosen in juz 30 sequentially so that later students who are not yet fluent in reading the Koran and are accustomed to

listening to these verses so that later it is not difficult to recite them, for students who are already fluent in reading the Koran later will memorize the surah even though at the beginning it was not intended to memorize.

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C. Conclusion

From the Results and Discussion it can be concluded that Al-Quran literacy activities in SMP Muhammadiyah 57 Medan are innovative from all the components

contained in them in an effort to overcome existing problems, these activities can form character in students slowly and gradually but surely. This can be seen from the students who show changes both in terms of understanding and behavior. Character itself is a very important part that must be considered by both parents and teachers as educators, because good character will make oneself a quality person not only in terms of knowledge but includes attitude. As there is a saying that adab has a higher position than knowledge. It is hoped that with this Al-Qur'an literacy activity which can shape character in a person, other schools can be inspired to make the same activities even better than this activity. The importance of positive culture or habits through Al-Qur'an literacy activities in schools makes students more creative, innovative so as to make students quality human resources in terms of knowledge and morals as the purpose of education is to educate the life of the nation and also in accordance with the school's motto, namely smart and character.

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