

## IMPLEMENTATION OF TAHFIDZ PROGRAM USING BAGHDADIYAH METHOD IN FORMING STUDENTS CHARACTER

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*Abstract: This study discusses the method of Baghdadiyah in tahfidz program at SDIT Al-Azhar. Today's students mostly just memorize it because of the demands of the school in fact the lack of formation of the character of responsibility in children. Based on the description above, the purpose of this study is to determine the initial preparation of tahfidz program baghdadiyah method, second to determine the implementation of tahfidz program baghdadiyah method in shaping the character of bilingual students responsibility SDIT Al-Azhar Kediri, this study uses a qualitative approach type. Data sources in this study using primary data and secondary data. This study uses data analysis techniques such as data reduction, data presentation and Conclusion. The results of this study is to conclude that the tahfidz program baghdadiyah method in forming the character of responsibility has been formed through routine habits that are carried out every day such as deresan, murojaah*

**Keywords:** *tahfidz program, baghdadiyah method, character, students*

### INTRODUCTION

Along with the development of the Times, technology is increasingly sophisticated and developing rapidly and is difficult to stop. There are many changes, both positive and negative changes. To anticipate the adverse effects generated by the development of the era, as educators are expected to be more selective in terms of guiding children and fortifying children towards a more positive, especially children who sit in elementary school by introducing Islamic programs to shape the character of the child.<sup>1</sup>

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<sup>1</sup> Doni Koesoema A, *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global* (Grasindo, n.d.).

Not only Islamic boarding schools are able to provide Islamic programs, one of which is like the tahfidz Al-Qur'an program.<sup>2</sup> Tahfidz Al Qur'an Program is the process of memorizing or repeating verses of the Qur'an,<sup>3</sup> letter by letter into the heart to continue to maintain it until the end of life, carried out according to the provisions that have been made and agreed upon so as to achieve the purpose of memorizing the Qur'an.<sup>4</sup> As done at the boarding school Daarun Nahdhah. The boarding school has Tahfidz al-Qur'an activities that must be followed by students. The Qur'an is not the same and easy to teach other subjects. Each pesantren carries out tahfidz al-Qur'an activities with different methods. The students are required to have memorization of the Qur'an in accordance with its rank.<sup>5</sup>

According to Abdul Aziz Abdul Rauf, what is meant by tahfidz Al-quran is the process of memorizing or repeating something several times through reading and listening until he is able to remember it. Tahfidz al-Qur'an is an advantage and privilege for a muslim and make them children who have habits to become a character,<sup>6</sup> and not everyone is able to do it. According to some tahfidz there are those who say that memorizing actually requires intelligence with sincere intentions. This is evidenced by the millions of people from among Muslims who are able to memorize the Qur'an 30 juz which diverse letters and verses that resemble each other.<sup>7</sup> One of the difficulties in reading or memorizing the Qur'an because the verses are long sentences resulting in less fluent, not even fluent in reading and memorizing. The difficulty is because at the basic level has not fully understood the science of Tajweed,<sup>8</sup> and usually teachers only teach practical so often children just memorize it. Therefore, teachers need to use appropriate and efficient methods in teaching the Qur'an as well as implementing the tahfidz program of the Qur'an.

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<sup>2</sup> Vinandita Putri Utami and Achmad Fathoni, "Implementasi Program Tahfidz Al-Qur'an Sebagai Penguatan Karakter Islami Siswa Sekolah Dasar," *Jurnal Basicedu* 6, no. 4 (May 22, 2022): 6329–36, <https://doi.org/10.31004/basicedu.v6i4.3239>.

<sup>3</sup> Akhmad Ulul Albab, Dedi Rismanto, and Amir Mukminin, "PEMBELAJARAN TAHFIDZ AL-QUR'AN ANAK-ANAK DI PONDOK PESANTREN YANBU'UL QUR'AN KUDUS," *Hujjab: Jurnal Ilmiah Komunikasi Dan Penyiaran Islam* 6, no. 2 (December 2, 2022): 96–107, <https://doi.org/10.52802/hjh.v6i2.493>.

<sup>4</sup> Muchamad Rifai Hamzah and Agus Setiawan, "Design of Qur'an Tahfidz Programme at Al-Azhar 48 Islamic Junior High School (SMP) Samarinda," *QUALITY* 12, no. 2 (October 25, 2024): 183–96, <https://doi.org/10.21043/quality.v12i2.24178>.

<sup>5</sup> Ali Akbar and Hidayatullah Hidayatullah, "METODE TAHFIDZ AL-QUR'AN DI PONDOK PESANTREN KABUPATEN KAMPAR," *Jurnal Ushuluddin* 24, no. 1 (June 2, 2016): 91–102, <https://doi.org/10.24014/jush.v24i1.1517>.

<sup>6</sup> Sulfa Afyah, "Implementasi Program Tahfidz Dalam Memperkuat Karakter Siswa Di Mts Negeri 3 Ponorogo" (diploma, IAIN PONOROGO, 2019), <https://theses.iainponorogo.ac.id/7007/>.

<sup>7</sup> Ah Bahrudin and Endin Mujahidin, "Metode Tahfizh Al-Qur'an Untuk Anak-Anak Pada Pesantren Yanbu'ul Qur'an Kudus Jawa Tengah," *Ta'dibuna: Jurnal Pendidikan Islam* 6, no. 2 (2017): 195–205, <https://doi.org/10.32832/tadibuna.v6i2.1062>.

<sup>8</sup> Jepri Saputra and Mutia Mawardah, "MENINGKATKAN PENGETAHUAN BACA TULIS AL-QUR'AN PADA ANAK TPA AL-MAGFIROH DENGAN METODE QUESIONER DI DESA SUMBER MAKMUR KECAMATAN BANDING AGUNG," *Jurnal Pendidikan Dasar Dan Sosial Humaniora* 1, no. 11 (September 27, 2022): 2281–86, <https://doi.org/10.53625/jpdsh.v1i11.3604>.

With the passage of time, this program is not only carried out in boarding schools, but elementary schools are now also many who add Islamic based programs in the form of tahfidz Al-Qur'an program in order to shape the character of students. A teacher has a noble task, in addition to memintarkan learners, a teacher imparts character education to learners. Building moral education for learners is something that must be done in schools.<sup>9</sup> Education is an effort made by a nation to change people, society, to be better, one of these programs has been implemented at SDIT Al-Azhar Kediri. SDIT Al-Azhar is one of the sdit that excels in various activities and has a number of students who are mostly good at Reading and memorizing the Qur'an.

An effective and efficient method for the basic level in reading and memorizing the Qur'an is one of them using the AL-Baghdadiyah method, as applied in SDIT Al - Azhar Kediri. This method is the first method that appears and becomes the oldest method in Indonesia, namely the recitation of hijayyah and juz amma. This method is believed to have originated in Baghdad, the capital of Iraq and was introduced in Indonesia along with the arrival of merchants from Arabia and India who stopped in the Indonesian archipelago, namely Sheikh Hasan al - Baghdadi, a cleric from Surabaya, Indonesia. Baghdadiyah method teaches students to read or memorize the Qur'an properly and correctly, by paying attention to the Tajweed and the meanings of the verses of the Qur'an. Thus, students not only master the Tajweed and how to read the Qur'an correctly, but also gain spiritual benefits and the great moral of reading these scriptures. Baghdadiyah method is very popular in Indonesia because it is considered effective and easy to understand by students.

## RESEARCH METHODS

Researchers used a qualitative research approach. Qualitative research is a type of research that is descriptive.<sup>1</sup> According to Moleong's<sup>0</sup> opinion, the purpose of the qualitative approach is to understand the phenomena experienced by the object under study such as behaviour, perceptions, activities and others as a whole and with the help of descriptions in the form of words and language, and a special natural context using various scientific methods.<sup>1</sup>

The research location used as the object of study in this preparation is at SDIT Al - Azhar Kota Kediri. The reason researchers took at SDIT Al-Azhar is because the school researchers saw that the tahfidz programme at the school was good and many of the graduates already had memorised as well as good and correct reading. The method used has

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<sup>9</sup> Ari Susetiyo and Sutrisno, "Penanaman Nilai-Nilai Pendidikan Karakter Di Madrasah Ibtida'iyah Darul Ulum Kediri," *Jurnal Riset Madrasah Ibtidaiyah* 2, no. 2 (August 8, 2022): 277–83, <https://doi.org/10.32665/jurmia.v2i2.544>.

<sup>1</sup> Sugiyono, *Metodologi Penelitian Kuantitatif Dan Kualitatif Dan Re&D* (Bandung: Alfabeta, 2019).

<sup>1</sup> Lexy J Moleong, *Metodologi Penelitian Kualitatif*. (Bandung: Remaja Rosdakarya, 2016).

not been widely used in other schools, and this method is also able to produce a generation that is qur'ani as well as responsible character.

Data sources are all sources used in research in the form of data, materials, or people needed in conducting research. There are two data sources in this study, namely primary data sources and secondary data sources. Primary data can also be interpreted as data obtained directly from the source, observed and then recorded for the first time or data and information obtained from first sources, both individuals and groups such as the results of interviews, tahfidz teacher coordinators, tahfidz teachers, students.

Data collection techniques carried out in this study include observation, interviews and documentation. Observations made by researchers observe objects thoroughly including the environment and conditions of students related to the implementation of the tahfidz programme using the Baghdadiyah method in shaping character. Researchers also used documentation to find data in the form of photos related to the implementation of the tahfidz programme in shaping students' responsibility character.

The data analysis used in this research is interpretative qualitative data analysis, which is continuous data collection at each stage of the research so as to produce accurate or valid data. Data validity is a standard of truth of the research data which is more emphasised on data or information rather than attitudes and numbers of people. The following stages of checking the validity of the data used in research are increasing persistence and triangulation. The stages used in this research include pre-research, implementation, and the final stage of research.

## **THEORETICAL STUDY**

Tahfidz programme to run effectively, careful preparation is needed from various parties, including preparing the teacher and if there is already a teacher then determining the method used in tahfidz. Teachers should also understand and master the programme to be run and understand the methods used.<sup>1</sup> So before this programme runs, first determine the teacher as well as the method used. From the data obtained by the researchers, the school has also prepared special teachers for the baghdadiyah method tahfidz programme and has special criteria for selecting tahfidz teachers. Then to use this baghdadiyah method, there are several stages that students must complete, including getting to know hijaiyah letters first, letters with harokat, sambung letters, juz amma and balanced with tahfidz at each stage. This is also in accordance with the theory which states that in the implementation of the baghdadi method, students will be taught using the steps provided so that later students can read the Qur'an fluently and correctly.<sup>1</sup>

The researcher can conclude that the preparation of the tahfidz programme using the baghdadiyah method is as follows: a. determining teachers for the tahfidz programme, b.

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<sup>1</sup> "Kompetensi Guru Pendidikan Agama Islam - Akmal Hawi," 2014

<sup>1</sup> H.R Taufiqurrahman, *Metode Jibril Metode PIQ-Singasari Bimbingan KHM*, (Malang: IKAPI, 2015).

introducing the baghdadiyah method to children such as the introduction of hijaiyyah letters, letters with arrows, continued letters then continued with tahfidz at each stage, c. in each volume stage there are tahfidz target achievements that must be completed by students then students are divided into classes by looking at the ability or volume stages achieved according to the ability of each child.

Implementation is an action or implementation of a plan that has been prepared carefully and in detail.<sup>1</sup> Then the implementation<sup>4</sup> of the baghdadiyah method tahfidz programme in shaping the character of responsibility of SDIT Al-Azhar bilingual students has also been carefully and in detail. Every year this programme experiences development. The development in theory is learning activities held within a certain period of time to increase the possibility of improving performance. Based on this theory, it is in line with the developments that occur at SDIT Al - Azhar, Kediri City in shaping the character of student responsibility from year to year. Habituation is a way of teaching students to do everything that is good repeatedly so that students get used to doing good things. The implementation of the tahfidz programme at SDIT AL - Azhar Kediri is aligned. At SDIT Al-Azhar implementing this programme begins with reading together or commonly called *deresan*. Then *murojaah* or repeating the memorisation, followed by depositing to each teacher. The order of implementation is carried out routinely by students at SDIT Al-Azhar so that it becomes a habit that is always done when participating in this tahfidz programme. Responsibility is human awareness in behaviour or actions that are intentional or unintentional, besides that it is also meaningful embodiment of awareness of carrying out an obligation.<sup>1</sup> The evaluation in Tahfidz learning is carried out when each student has finished memorising. The Tahfidz teacher will record the assessment results in the teacher's book and in the Tahfidz memorisation book that students bring. There are students who are still lacking enthusiasm for memorisation but most students are very enthusiastic about depositing the memorisation that they have memorised for several days. They feel that memorisation is a mandatory task and they must complete it in order to reach the target and then attend the Tahfidz graduation.

Agreeing with previous research, sister Zinnur Aini also explained that the learning of Tahfidz Al-Qur'an is very good and successful in shaping students' character for the better such as having responsibility for memorising deposits, diligently memorising, being disciplined in terms of memorising time, being active and continuing to add to their memorising.

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<sup>1</sup> Luvina Lutfiyati and Nana Hendracipta Siti Rokmanah, "IMPLEMENTASI PENDIDIKAN KARAKTER PADA ANAK SEKOLAH DASAR," *Didaktik: Jurnal Ilmiah PGSD STKIP Subang* 9, no. 5 (December 31, 2023): 4419–27, <https://doi.org/10.36989/didaktik.v9i5.2418>.

<sup>1</sup> Subhan Adi Santoso, Maftuhah, and Suharsono, "Implementasi Metode Iqra' Dan Metode Tilawati Dalam Pembelajaran Al-Qur'an Di Madrasah Diniyah Al-Falah Modung Bangkalan," *Jurnal Pendidikan Islam* 4, no. 1 (March 1, 2018): 2–18, <https://doi.org/10.37286/ojs.v4i1.32>.

## RESULTS AND DISCUSSION

The introduction of the baghdadiyah method among children is quite efficient because at the beginning of the method children are invited to recognise the hijaiyah letters first without the harokat until the student is deemed capable enough to understand it. The baghdadiyah method has several stages including volumes, namely 123, juz amma. Al-Qur'an, tajweed, ghorib which must be completed by students.

For the baghdadiyah method itself, the emphasis is on hijaiyah letters or original letters that have not used harokat and are still intact, namely alif, ba', ta', etc. It also lies in makhorijul letters. So when the children have reached the tahfidz stage, it is not too difficult to fix the makhorijul letters because the children have been introduced first. Then the child still has to read clearly and the mouth is 3M (mangap, mringis, mecucu), paying attention to the point of the hum. Most of the time, the children are often unclear in their reading and quickly not tartil. So the Baghdadiyah method provides stages before tahfidz. Children are given volume 123, juz amma, al-qur'an, tajweed and ghorib, at that stage children not only learn to read but also to tahfidz. baghdadiyah method tahfidz programme is very important to be introduced to children, because it is an advanced class after the children are declared to have increased the volume and passed the tashih and have also been declared khotam al-qur'an bin nadhor. Before class division, children are given a recitation test first to determine the child's ability. After that, the children are separated into classes that are not the same as the general school level but are adjusted to their respective tahfidz stages.

In each stage starting from the volume to ghorib, there are tahfidz targets that students must complete when they want to advance. If the student has completed the ghorib stage and has also graduated, the child is given the freedom to choose to continue his tahfidz starting from juz 30, juz 29, juz 28 or starting from the front, namely juz 1, juz 2, juz 3 and may choose to prioritise important letters.

Implementation can be interpreted as the implementation of an activity.<sup>1</sup> Implementation can also be said to be the implementation of the baghdadiyah method tahfidz programme in shaping the character of student responsibility carried out at SDIT Al-Azhar in Kediri city. The implementation of the tahfidz baghdadiyah method programme in shaping the character of responsibility has experienced considerable development until now. The development shown is good, such as many students who have graduated still continue their tahfidz, also still in low grades can be graduated and the response from the santri's guardians is also good, many of whom want their children to be able to follow this programme like the children who have graduated.

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<sup>1</sup> "Arti Kata Implementasi - Kamus Besar Bahasa Indonesia (KBBI Online)," 2025, <https://kbbi.web.id/implementasi>.

The development of the tahfidz baghdadiyah method programme in shaping the character of student responsibility from year to year has changed. As for the implementation system of the tahfidz baghdadiyah method programme, children before starting learning go to their respective tahfidz classes to carry out the programme until it is completed. The beginning of tahfidz learning starts at 07.00 - 08.30. The character of responsibility shown by students towards the tahfidz programme is diligent and orderly following the deposit activities every day, also following routine murojaah every day both joint and individual murojaah. Teachers can also see the character of children through their activity in depositing, it indicates that students have carried out their responsibilities. Likewise, when students are in class he still shows his responsible character as a student who follows the rules in the classroom.

For students who take part in this tahfidz programme, they are required to be good at managing the time used as well as possible. Because these students have a big responsibility to balance schoolwork with the tahfidz programme, where there are demands every day to deposit verses. The relationship between the tahfidz programme and the character of responsibility is very much related to his daily behaviour. Not only in the school environment but at home also shows the character of responsibility.

## CONCLUSION

From the results of the research that has been done, it can be concluded that the preparation of the tahfidz baghdadiyah method that needs to be prepared is to choose a teacher who is competent in teaching this programme, for example a teacher who has ayahadah, then the introduction of the baghdadiyah method or the introduction of bare letters if they have mastered the new tahfidz. So that those who later graduate not only pass tahfidz but bonuses by having good and correct reading. The implementation of the baghdadiyah method tahfidz programme in shaping the character of student responsibility can be seen by carrying out *deresan*, *murojaah* and deposits which are carried out every day. Thus the character of responsibility will be formed through this habituation

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