

Development of the Provasto Method as a Strategy to Improve Character and the Quality of Qur'an Memorization at SDN 1 Kapatihan

Lia Nurrohmania¹, Faruuq Trifauzi²
STAI Muhammadiyah Tulungagung,
*sidokerso88@gmail.com

Abstract: *This research is motivated by the character that is the pillar of Muslims that must be maintained and observed. Muslims must reflect Islamic morals. Islamic morals are attitudes and behaviors that obey Islamic law. Character must refer to the teachings of Allah and His Messenger. The decline in the character of the nation's children is no longer a strange thing to hear. The decline in character caused by the increasingly developing era and technology is increasingly disturbing society. The number of children who fight, children who commit adultery, and bullying are some of the consequences of our residence as Muslims. In the research submitted to fulfill one of the requirements for obtaining a bachelor's degree, the author took the initiative to create a method that could overcome existing problems. The method that the author created is an acronym for Prophetic Value of Al-Qur'an Stories. This method is part of the implementation of Al-Qur'an education in the form of prophetic or prophetic values in the stories of the Qur'an. The Qur'an is a guideline for every Muslim. The author uses the Qur'an as the main source in creating the method. The author created the method as a form of improving character quality. The author made SDN 1 Kapatihan as the object of the research location. In this study, the author used the (RnD) Research and Development approach. The author hopes that this method can be used to overcome the decline in student character and can also be used to improve the quality of children's memorization.*

Keywords: *Character improvement, Method, SDN 1 Kapatihan.*

Introduction

The world of education is a very important aspect of human life. A person who is continuously accompanied by good education will always experience development toward a better life. There is no era that does not evolve, no human life that remains static, and no individual who lives in a state of civilizational stagnation. All this stems from education, as education is the creator of human civilization.¹

Education is a crucial foundation for preparing future generations who will strive for religion and the nation. (Hasyim, 2014, p. 2014) By receiving appropriate education, the next generation will gain meaningful knowledge. Qur'anic education plays a vital role in shaping strong character and preparing excellent Muslim cadres for the future. With the rapid changes of the times, education has also undergone certain shifts.² These changes are especially evident in children's character. Today's youth and children face serious challenges. According to a survey conducted by the author, the fast-paced advancement of technology has, in fact, made young people and children more prone to addiction and more defiant toward their parents.

As times continue to progress, the character of the nation's children is increasingly deteriorating. It is undeniable that rapid technological advancement has affected the character of the younger generation. In today's modern era, it is rare to find students who do not use gadgets. Gadgets have become essential items for students. It is often found that many children under the age of five already carry gadgets. However, smartphones or gadgets contain a wide range of content and features that are inappropriate for students, especially through applications like TikTok and YouTube. The growing number of such apps and the lack of parental supervision have created serious risks for children, particularly those underage. Parents should serve as the primary supervisors when their children use smartphones or gadgets. Typically, children who use gadgets without parental monitoring are more prone to addiction compared to those who are supervised by their parents.

Based on this primary issue, the writer created an innovation to address the decline in children's character. One such effort is a method developed by the writer named PROVASTO. A method is a crucial

¹ Moh. Sholeh Hamid, S.Pd. *Metode edutainment*. Cet. 1. November 2011. Penerbit Diva Press.

² Moh. Sholeh Hamid, S.Pd. *Metode edutainment*. Cet. 1. November 2011. Penerbit Diva Press.

element in any learning process, especially in achieving learning objectives. PROVASTO stands for Prophetic Value of Al-Qur'an Stories, which represents an implementation of Qur'anic education through the prophetic values found in Qur'anic stories. The Qur'an is the guide for every Muslim, and thus, the writer uses the Qur'an as the primary source in developing this method. This method was designed to improve the quality of children's character.

The decline in students' character is not only due to technological advancements but also the lack of understanding among students regarding the Qur'an, as well as the limited comprehension of its content by parents. In fact, this method has already been applied by the writer in a public elementary school in their hometown of Tulungagung. A method is essential for achieving educational goals. Therefore, the writer attempted to create a method to help address these problems.

At the location where the method was applied, the writer observed that many children still lack religious understanding. Many are vulnerable in their beliefs (aqidah), especially in a school environment where many teachers are non-Muslims. The background of children who generally have a limited understanding of the importance of religious education, combined with an unsupportive school environment, becomes a significant challenge in the education process. In fact, one of the most important aspects of children's education is their religious belief (aqidah).

Thus, the researcher chose this issue as the focus of the study because it is crucial to be resolved. The importance of character education in children, and the lack of knowledge among children and their parents about the Qur'an, are the main factors behind this research. In recent years, many education activists have expressed concern about the decline in children's character, particularly among students and teenagers. Within the past year, news surfaced with a sixth-grade girl from a public elementary school in Jakarta who committed suicide. This incident drew the attention of educators across West Java province. It raised questions about how teachers could overlook such critical signs. Various surveys and studies have shown that values such as honesty, responsibility, and social awareness are being increasingly marginalized amidst the flood of information and an increasingly individualistic lifestyle.

Method

In this study, the researcher used a type of Research and Development (RnD) approach with a descriptive research method, focusing the discussion on a specific method namely, the Provasto method as the main object of the research. The term Provasto stands for Prophetic Value of Al-Qur'an Stories, which is part of the implementation of Qur'anic education through the prophetic values embedded in the stories of the Qur'an. According to Sugiyono (2018:89), a descriptive approach is a formulation of problems related to questions about the existence of independent variables, whether consisting of one or more variables (variables that stand alone).

In conducting the research, data was obtained from selected informants using purposive sampling to carry out in-depth interviews. In relation to this method, the researcher conducted interviews with several *ustadz* and *ustadzah* (Islamic teachers) at a public elementary school in Tulungagung. Regarding the classification of informants, the researcher served as the key informant, while the *ustadz* and *ustadzah* at the public school were categorized as supporting informants. In compiling the study, the researcher employed research procedures in the form of interviews as a supporting factor in the formation and development of the method.

Result and Discussion

Character Education Based on Islamic Values in the Qur'an

Character education is one of the essential aspects of education, aimed at shaping students' personalities and morals. In Islam, character education has a strong foundation, as moral and ethical values are clearly outlined in the Qur'an. These values serve as a guide for Muslims to live a good and noble life. Therefore, character education based on Islamic values in the Qur'an is a necessity in forming a generation with integrity and behavior in line with Islamic teachings.

The Qur'an teaches various character values that must be applied in daily life, such as honesty, patience, discipline, responsibility, and compassion for others. For example, in Surah Al-Baqarah verse 177, it is explained that righteousness is not only about performing worship rituals, but also includes being honest, keeping promises, and showing patience in adversity. These values are highly relevant in building students' character to possess integrity, a strong sense of responsibility, and social awareness.

The implementation of character education based on Islamic values in the Qur'an can be carried out through various methods, such

as habitual practice of good behavior, exemplary-based learning, and the integration of Qur'anic values into school subjects. Teachers and parents play a crucial role in teaching and instilling these values in children. By nurturing honesty, discipline, and good morals in daily life, students will more easily understand and apply Islamic values in their own lives.

Additionally, Qur'an-based character education can be further developed through extracurricular activities that strengthen moral development. Activities such as Qur'an memorization (tahfidz), Islamic studies, and correct worship practices help students gain a deeper understanding of Islamic values. When Qur'anic values are not only taught theoretically but also practiced in real life, students are more likely to adopt them as part of their habits and personality.

Thus, character education based on Islamic values in the Qur'an is not just a concept but must become an integral part of the educational system implemented holistically. Through a systematic and consistent approach, the younger generation can grow into individuals with noble character, firmly holding to Islamic values, and capable of facing life's challenges with wisdom and a strong sense of responsibility.

The Principles of Character Formation Through Qur'an Memorization

Character formation is one of the main goals of education, especially in the context of Islamic education. One of the methods that can be used to build Islamic character in students is through Qur'an memorization. Memorizing the Qur'an not only serves as a form of worship and spiritual strengthening but also plays a major role in shaping a person's personality. By memorizing and understanding the Qur'an, students can internalize the Islamic values contained within, allowing their character to be naturally formed based on the teachings of the Qur'an.

One of the key principles in character formation through Qur'an memorization is discipline. The process of memorizing the Qur'an requires perseverance, consistency, and continuous practice. Students must develop the habit of memorizing daily, regularly reviewing their memorization, and following a predetermined schedule. This discipline not only helps in retaining the memorized verses but also trains students to apply discipline in other areas of life, such as studying, working, and carrying out responsibilities diligently.

In addition to discipline, the principle of patience is another character value formed through Qur'an memorization. Memorizing Qur'anic verses is not easy and requires significant time and effort.

Students must overcome challenges such as difficulties in remembering verses, dealing with laziness, and facing boredom during repetition. By continuing to try and not giving up easily, students learn to become patient individuals who are resilient in facing various life obstacles.

Another important principle is honesty and responsibility. In memorizing the Qur'an, students are required to be honest with themselves and others in assessing their memorization progress. If there are mistakes, they must be willing to correct them and strive to improve the quality of their memorization. Moreover, being responsible for maintaining the fluency of their memorization is a vital aspect of character development. Understanding that their memorization is a trust (*amanah*) to be preserved helps students cultivate a strong sense of responsibility in various areas of life.

Thus, character formation through Qur'an memorization is not merely about memorizing sacred verses, but also a profound learning process that builds discipline, patience, honesty, and responsibility. When carried out using the right method, Qur'an memorization can become an effective strategy in forming a generation that is not only academically intelligent but also possesses noble character in accordance with Islamic values.

The provasto Method

The Provasto method is an approach developed by the author in response to the increasingly declining level of student character. The deterioration of student character is an issue that must be immediately addressed by both the government and educators. The decline in the character of the younger generation is no longer unfamiliar to us. In the educational process, character education serves as a crucial pillar for achieving success. Poor character reflects the quality of education in a country. Unfortunately, some schools especially public schools pay less attention to students' character development, leading to cases such as brawls, bullying, sexual assault, and more.

The author has attempted to create the Provasto method as a form of solution to these problems. Provasto, which stands for *Prophetic Value of Al-Qur'an Stories*, is part of the implementation of Qur'anic education containing prophetic values found within stories of the Qur'an. The Qur'an was revealed over a span of 23 years as a trust assigned to Muslims to be practiced in this worldly life to attain eternal happiness in the hereafter. Islamic teachings, based on the Qur'an, are considered the most truthful and perfect form of guidance. Everything concerning worldly and afterlife matters has been included in the Qur'an, including the process of the universe's creation. The Qur'anic teachings not only

confirm previous scriptures but also complete them. The contents of the Qur'an include the following themes:

1. Aqidah and Tawheed (Faith and Monotheism), The first content of the Qur'an is about faith. Etymologically, *aqidah* means belief or conviction. The plural form is *aqā'id*. Aqidah is also referred to as *iman* (faith).
2. Worship (Ibadah), Another theme is worship. *Ibadah* comes from the root '*abada-ya'budu-ibadah*, which means to serve or worship. Worship refers to fully submitting and showing devotion to Allah SWT through obedience and humility.
3. Morals (Akhlak), *Akhlak* means character, behavior, disposition, or manners. Terminologically, it refers to a quality rooted in the soul that manifests spontaneously in daily actions. The Prophet Muhammad (peace be upon him) said: "*Indeed, I was sent to perfect noble character.*" (HR. Ahmad)
4. Law (Ahkam), In Islam, law is one of the main themes of the Qur'an, consisting of rules and fundamental guidelines for humanity. These are intended to provide guidance so that life becomes fair, secure, peaceful, prosperous, and happy in this world and the hereafter.
5. Historical Narratives of Past Nations, the stories in the Qur'an are not mere tales or legends but are meant to be lessons (*ibrah*) for the Muslim community. In Surah Yusuf [12]:111, it is stated: "*Indeed in their stories, there is a lesson for those of understanding. It is not a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.*"
6. Foundations of Science and Technology, the final major theme of the Qur'an includes science and technology. Many verses indicate scientific and technological knowledge that can be developed for the betterment and welfare of humanity.

Qur'an Memorization in Character Development

Memorizing the Qur'an is not solely aimed at mastering the text verbally. This activity holds a deeper dimension—it serves to instill spiritual values in children from an early age. Beyond the ability to recall verses, the process of Qur'an memorization demands patience and perseverance. Children are required to repeat verses continuously, maintain consistency, and practice discipline in their daily routines. Moreover, memorizing the Qur'an fosters a strong sense of personal responsibility. Children learn to be accountable for their

memorization—both in preserving the accuracy of their recitation and correcting any mistakes.

Children who are accustomed to memorization activities tend to develop better self-control. They are more persistent in facing learning challenges and less likely to give up in the process of achieving their memorization goals. Furthermore, the values within the Qur'an that they memorize will naturally shape their way of thinking and behavior in daily life. In this way, Qur'an memorization becomes an effective medium for shaping the character and morality of students.

Memorizing the Qur'an is one of the most noble forms of worship in Islam. It is not only an expression of love for the Holy Book but also a means of preserving divine revelation across generations. The Qur'an and the hadiths of Prophet Muhammad (peace be upon him) provide strong encouragement and motivation for Muslims to learn and memorize it. This practice not only fosters a deep spiritual connection between a servant and their Lord but also cultivates individuals with noble character and strong qualities.

One of the key pieces of evidence that shows the ease granted by Allah SWT in memorizing the Qur'an is found in Surah Al-Qamar, verse 17:

“And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?”

This verse indicates that Allah Himself has facilitated the learning, understanding, and memorization of the Qur'an for humanity. This ease is universal and applies to anyone who sincerely strives. Thus, memorizing the Qur'an is not something limited to a select few, but rather an open opportunity for all Muslims. In Surah Al-Hijr, **verse 9**, Allah SWT also states:

“Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.”

This verse affirms that the protection of the Qur'an is Allah's responsibility. One tangible form of this preservation is through Qur'an memorizers (*ḥuffāz*) spread across the globe. In other words, by memorizing the Qur'an, one not only earns personal honor but also participates in the noble duty of safeguarding Allah's revelation.

The virtues of memorizing the Qur'an are also emphasized in many hadiths of the Prophet (peace be upon him). One of them, narrated by Bukhari, states:

“The best among you are those who learn the Qur’an and teach it.”

This hadith places Qur’an memorizers and teachers in the highest ranks among the Muslim community. The activity of memorization is not merely verbal repetition, but also a form of education and da’wah (spiritual outreach), capable of touching hearts and improving character. Another virtue is explained in a hadith narrated by Tirmidhi:

“Whoever recites the Qur’an, learns it, and acts upon it, will be given a crown of light on the Day of Judgment, to be worn by his parents...”

This hadith provides strong motivation, especially in the context of family and child education. Memorizing the Qur’an is not only for personal benefit, but also a form of filial piety toward one’s parents. The reward of a crown of light represents the extraordinary honor Allah has prepared for the families of Qur’an memorizers.

On the other hand, the Prophet (peace be upon him) also warned about the importance of having some portion of the Qur’an memorized in the heart. In a hadith narrated by Abu Dawud, he said:

“Indeed, the one who has nothing of the Qur’an in his heart is like a ruined house.”

This analogy illustrates that a heart devoid of Qur’anic content lacks light and direction. Memorizing even a portion of the Qur’an is better than none, as each memorized verse is a guiding light in life. In conclusion, memorizing the Qur’an is not merely an intellectual activity, but a form of worship and deep spiritual effort. The Qur’anic verses and hadiths show that Allah has made the path easy for anyone who seeks to draw closer to Him through Qur’an memorization. In addition to worldly benefits such as intelligence and discipline, this practice promises honor in the Hereafter for both the individual and their family. Therefore, it is essential for Muslims to cultivate and prioritize Qur’anic education, particularly memorization, from an early age.

The Relevance of the Provasto Method to SDN 1 Kepatihan

In relation to this method at SDN 1 Kepatihan, it is implemented in a special *tahfidz* (Qur’an memorization) class. The *tahfidz* sessions at SDN 1 Kepatihan are additional compulsory hours for students, addressing the issue of students’ limited understanding of Qur’anic education. The topic of Qur’anic education in public elementary schools has become widely discussed. This is because Qur’anic

education is typically found in private Islamic schools. However, with the initiative of several Islamic Education (PAI) teachers and Qur'an instructors (*ustadz* and *ustadzah*), a special *tahfidz* session has been introduced in public elementary schools as a form of da'wah (religious outreach) for the next generation.

Since the community tends to prefer public schools for their children's education, it raises the question of how these children can still receive proper Qur'anic education despite financial limitations. In truth, many private Islamic schools do not charge excessive tuition fees. However, due to the low average household income in the Tulungagung Regency, many families choose to send their children to public elementary schools instead.

Currently, most public elementary schools in Tulungagung Regency are already required to offer *tahfidz* sessions. This initiative is expected to enhance students' understanding of religion and raise public awareness of the importance of religious education.

The Provasto Method is a method created by the author in response to the ongoing decline in student character. The deterioration of student character is an urgent issue that needs to be addressed by both the government and educators alike. The moral decline of today's youth is no longer surprising. In the educational process, character education is a cornerstone of success. Poor character reflects the quality of a nation's education system. Unfortunately, some schools particularly public ones pay less attention to character development, which leads to issues such as student brawls, bullying, sexual harassment, and more.

The author developed the Provasto Method as a form of solution to this problem. Provasto stands for *Prophetic Value of Al-Qur'an Stories*, which is a part of Qur'anic education that incorporates the prophetic values found in Qur'anic narratives.

As a primary education institution, SDN 1 Kapatihan holds a significant responsibility in shaping both the academic skills and character of students from an early age. Its location within a specific social and cultural context means that the educational approach taken at this school must align with the local values embraced by the surrounding community. Every educational step must consider the students' social, cultural, and religious backgrounds to ensure the learning process is meaningful and well received.

In this context, it is crucial for SDN 1 Kapatihan to develop a learning method suited to the character and needs of its students. Every child has a unique background and learning style, so the chosen method must not only be academically effective but also psychologically and socially relevant. The method used at the elementary school level should

capture children's interest in learning while instilling moral and spiritual values that will shape their personality in the future.

Equally important is the support of the surrounding environment, including parents, the community, and religious leaders. A supportive environment will reinforce the internalization of values taught at school. If the learning method can successfully involve the wider community, the outcomes of education will be more effective students will receive consistent reinforcement of values both at school and at home.

By integrating cognitive aspects with character development, this method is expected to serve as an effective solution in improving both the quality of Qur'an memorization and the moral character of students.

Research Location

In this study, the author focuses on one of the public elementary schools located in the Tulungagung Regency area, namely SD Negeri 1 Kepatihan. This school was selected as the research site due to its relevant characteristics in relation to the study's focus, particularly in the context of primary education within public schools. The selection of this school also considered its long-standing history and achievements in the field of education.

SDN 1 Kepatihan is located on Jl. PB. Jendral Sudirman, one of the main roads in the Tulungagung District, Tulungagung Regency, East Java Province. Its strategic location in the city center facilitates accessibility for students, teachers, and the surrounding community, which supports the teaching and learning process. This geographic advantage also made it easier for the researcher to access the site during the data collection process.

SDN 1 Kepatihan is officially registered under the National School Identification Number (NPSN) 20516002. As a public school, it operates directly under the supervision of the government, specifically the Ministry of Education and Culture of the Republic of Indonesia. Its status as a public institution indicates that the school adheres to nationally mandated policies and curricula and receives operational funding from the state.

The school conducts its teaching and learning activities six days a week, from Monday to Saturday. This six-day school model aligns with the general regulations applied to many elementary schools in Indonesia, particularly those that have not yet adopted the five-day school system. With this structure, SDN 1 Kepatihan has sufficient time to optimize learning in both academic and non-academic areas.

In terms of educational level, SDN 1 Kepatihan falls under the basic education category of Elementary School (Sekolah Dasar SD), which is the first formal education level in the national education system. The curriculum implemented at this school follows guidelines set by the Ministry of Education and Culture, aiming to comprehensively develop students' character, knowledge, and basic skills.

From a historical perspective, SDN 1 Kepatihan has been established and operational since January 1, 1910. With over a century of existence, the school has a long legacy of educating the young generation in Tulungagung. Recognition of the school's quality is further evidenced by its achievement of Accreditation A, as stated in the decree numbered 175/BAP-S/M/SK/X/2015. This accreditation reflects the school's fulfillment of high educational standards in terms of management, learning processes, and supporting facilities.

The Implementation of the Provasto Method at SDN 1 Kepatihan

The Provasto Method as a strategy to improve Qur'an memorization does not only focus on the cognitive aspect but also plays a significant role in the development of students' character. Qur'an memorization, when conducted systematically through this method, helps students internalize various character values that are essential for daily life. The character that is developed through the memorization process becomes part of the students' habits and may influence their long-term behavior.

One of the character traits that can be enhanced is discipline. In implementing the Provasto Method, students are required to be disciplined in following their memorization schedule. Consistency in memorizing and repeating Qur'anic verses trains them to have good time management and a strong sense of responsibility in completing assigned tasks. This discipline is not only useful for memorization but also contributes to their academic and social lives.

In addition to discipline, the values of patience and perseverance are also cultivated through this method. Memorizing the Qur'an is not an instant process; it requires continuous effort. Students must practice and revise their memorization regularly to keep it strong in memory. Throughout this process, they learn not to give up easily and to keep trying despite challenges. This perseverance can help students face various difficulties in life.

The character of responsibility is another crucial value that can be nurtured through the Provasto Method. When students are given specific memorization targets, they must be responsible for achieving

and maintaining them properly. This sense of responsibility helps students appreciate their tasks, both in academic contexts and in their social environments.

Another developing aspect is self-confidence. As students increase the number of verses they memorize, they gain more confidence in reading and reciting the Qur'an. This self-confidence not only applies to religious matters but also positively influences their social interactions. Being able to recite verses fluently in front of others helps them become more courageous and expressive.

Thus, the Provasto Method not only enhances the quality of Qur'an memorization but also contributes to the development of student character. Through discipline, patience, responsibility, and self-confidence, students become better individuals, equipped to face future challenges. This indicates that a well-designed memorization method can offer benefits beyond academics, shaping strong and noble character.

The Provasto Method is one of the innovative strategies developed to help students improve the quality of their Qur'an memorization more effectively. This method combines various systematic approaches that not only accelerate the memorization process but also ensure that the memorization remains strong over the long term. Its implementation at SDN 1 Kepatihan aims to overcome several obstacles in *tahfidz* learning, such as lack of motivation, difficulties in retention, and the absence of a structured method for building stronger memorization skills.

One of the indicators of the effectiveness of the Provasto Method is students' ability to memorize faster and more fluently compared to conventional methods. Through specific techniques, students are trained to recognize memorization patterns, establish connections between verses, and review their memorization regularly. These strategies help make memorization easier and less burdensome, making the learning process more enjoyable and effective.

Additionally, the Provasto Method has been proven to enhance memory and retention. Students are not only taught to memorize repetitively but are also given specific techniques to maintain their memorization, so it is not easily forgotten. *Muraja'ah* (systematic and gradual revision) is a key feature of this method, ensuring that memorized verses remain in long-term memory. As a result, students develop stronger and more lasting memorization.

The effectiveness of the method can also be seen in the increased motivation of students. One of the challenges in *tahfidz* learning is a lack of student motivation, especially when the methods used are

monotonous. However, with the Provasto Method, which is more varied and interactive, students feel more enthusiastic about memorizing. They are more motivated to achieve their memorization targets because the method offers a more engaging and enjoyable learning experience.

Beyond cognitive aspects, the Provasto Method also instills discipline in students. With a structured memorization schedule, students are trained to be consistent in memorizing and reviewing verses. This discipline forms a positive habit that extends beyond Qur'an learning into academic and social activities.

Another advantage of the Provasto Method is its alignment with students' learning styles. Each student has different preferences; some memorize better through auditory learning, others through visual aids, and some through kinesthetic activities. The Provasto Method is designed to be adaptable to these learning styles, allowing students to memorize in the most comfortable and effective way for them.

In addition to individual benefits, this method contributes to creating a more conducive and collaborative learning environment. Students not only memorize individually but also help one another in group or paired memorization sessions. They correct each other's recitation and provide encouragement. This fosters a positive atmosphere and supports the development of students' social skills.

The effectiveness of the Provasto Method is also reflected in improved memorization evaluation results. At SDN 1 Kapatihan, many students experienced significant increases in the number of verses memorized each time. Moreover, the quality of their memorization improved in terms of fluency, accuracy in *tajweed*, and eloquence in recitation. Regular evaluations have shown that this method yields more optimal results compared to conventional memorization techniques.

The Provasto Method, which stands for Prophetic Value of Al-Qur'an Stories, is part of the implementation of Qur'anic education through the integration of prophetic values found in Qur'anic stories. In practice, Provasto uses a combination of Bayyan (lecture-based explanation) and learning by doing. In this approach, students are guided by *ustadz* or *ustadzah* to understand the explanation of the given verses, and they are required to apply the values they have learned, with the teacher serving as the main supervisor. The teacher plays a crucial role in the learning and teaching process at school.

The Vision of the Provasto Method

In the success of any method, its underlying vision plays a crucial role. The Provasto Method envisions shaping the nation's future

generations to be individuals who not only understand but also embody the teachings of the Qur'an. It aims to produce a generation that is excellent in character (*akhlaqul karimah*) and distinguished in both moral and spiritual integrity.

The Mission of the Provasto Method

The Provasto Method carries the following missions:

1. To cultivate a generation that is excellent and possesses noble character (*akhlaqul karimah*).
2. To prepare students to become committed memorizers (*huffaz*) of the Qur'an.
3. To develop students who are ready to engage in da'wah and serve as exemplary role models in society.

Learning Model

The learning models incorporated in the Provasto Method include:

1. Halaqah-based memorization model, where students memorize the Qur'an in small, guided study circles.
2. Repetition-based memorization model, in which verses are repeatedly recited to strengthen memorization.
3. Qur'anic explanation model through lectures, where teachers deliver explanations of the verses being memorized.
4. Character education model with individual control, where students are guided to internalize values through personalized supervision.

Learning Stages

The Learning Stages of the Qur'an and Tahfidz in the Provasto Method. The stages of learning the Qur'an and tahfidz in the Provasto method are a series of instructional steps that must be carried out by teachers (*ustadz* and *ustadzah*) during the teaching and learning process. These stages are as follows:

1. Opening greeting
2. Student attendance
3. Opening prayer
4. *Muroja'ah* (review) of the previous material
5. Addition of new memorized verses together and repeated collectively
6. Explanation of the verses being memorized using a lecture model
7. Submission of the memorized verses (recitation to the teacher)
8. Closing prayer

These steps must be carried out in an orderly and sequential manner to ensure a conducive learning process. Every method, of course, has its strengths and weaknesses. The advantages of the Provasto method includes; a) It has a clear vision and mission aimed at improving the character quality of the younger generation. b) It uses learning models that meet educational standards. c) It includes structured steps in the learning process. d) It incorporates semester-based evaluations to assess students' learning outcomes.³

The need for effective Qur'anic instruction in schools and educational institutions is very high. However, this need has not been matched by the availability of competent Qur'an teachers who specialize in Qur'anic instruction. Ideally, Qur'anic learning should be widespread in various communities, but the lack of qualified human resources has become a major obstacle to the implementation of effective Qur'an education.

The Provasto method remains relatively unknown. This is primarily because the method has not yet been widely published. It was created by the researcher to facilitate the teaching of prophetic values (*al-qiyam al-nabawiyyah*) embedded in the stories of the Qur'an. When observed closely, each child has a unique character and learning preference. From the perspective of educational psychology, some children prefer the lecture model, while others prefer discussion-based learning or simply listening. These preferences are influenced by their individual learning styles. Each child, with their unique traits, has a distinct way of learning that reflects their personality.

The Provasto method primarily uses three learning styles: visual, auditory, and kinesthetic. Based on existing surveys, about 40% of students are visual learners, 34% are auditory learners, and 26% are kinesthetic learners. From this data, it becomes clear that one of the limitations of the Provasto method lies in the lack of full compatibility between students' learning styles and the method's approach.

The Development of the Provasto Method in Enhancing Students' Character at SDN 1 Kapatihan

The term *development*, according to Hedyat Soetopo and Wasty Soemanto (1986), refers to an activity aimed at producing a new tool or method, during which continuous evaluation and refinement are carried out. Once the tool or method has undergone sufficient

³ Suyadi. 2010. Psikologi Belajar Anak Usia Dini. Yogyakarta: Pedagogia. Cetakan I.

improvement and is considered reliable for consistent use, the development process is deemed complete.

Winarno Surachmad (1977) states that development activities consist of formulation, implementation, evaluation, and refinement.⁴ In general, a method is a systematic way or set of steps used to achieve a particular objective. In the context of research and education, a method refers to the techniques or procedures applied to collect, analyze, and interpret data or information to obtain valid and accurate results. In education, a method is a strategy or approach used to deliver material to students so that they can better understand and master the concepts being taught.

In the implementation of the Provasto method, a lack of interest among students in memorizing the Qur'an becomes a significant factor influencing its success. Many students tend to neglect Qur'anic memorization due to insufficient support from their parents. Yet, if examined more deeply, memorizing the Qur'an is incredibly important. During prayer, for instance, after reciting Surah Al-Fatihah, we typically recite short surahs from the Qur'an. In this regard, it is essential to further develop the Provasto method. To address this, the author has enhanced the method by incorporating Qur'anic stories that can motivate students to memorize selected surahs. These stories are intended to inspire and strengthen students' emotional connection to the verses they are memorizing.

Character Aspects That Can Be Enhanced Through the Implementation of the Method

The Provasto method, as a strategy to enhance Qur'anic memorization, does not merely focus on the cognitive aspect but also plays a significant role in shaping students' character. Systematic memorization of the Qur'an through this method helps students develop essential character values needed in daily life. The character formed through the memorization process becomes a part of habitual behavior that can influence their actions in the long term.⁵

One of the character aspects that can be improved is discipline. In applying the Provasto method, students are required to maintain discipline in following their memorization schedule. Consistency in memorizing and reviewing Qur'anic verses trains them in effective time management and a sense of responsibility to complete assigned tasks.

⁴ Winarno Surachmad, *Pembinaan dan Pengembangan Kurikulum*, (Jakarta: Proyek Pengadaan Buku Sekolah Pendidikan Guru, 1977).

⁵ Hendyat Soetopo dan Wasty Soemanto, *Pembinaan dan Pengembangan Kurikulum*, (Jakarta: Bina Aksara, 1986).

This discipline is beneficial not only in memorization but also in their academic and social lives. In addition to discipline, the aspects of patience and perseverance are also fostered through this method. Memorizing the Qur'an is not an instant process; it requires continuous effort. Students must repeatedly practice and review their memorization to keep it strong. In this process, they learn not to give up easily and to keep striving even when facing difficulties. The perseverance built through memorization helps students confront various life challenges more effectively.

Responsibility is another important character trait that can be enhanced through the Provasto method. When students are given specific memorization targets, they must be responsible for completing and maintaining those memorized verses. This sense of responsibility encourages them to value the tasks they are given, both academically and socially. Another aspect that develops is self-confidence. As the number of verses memorized increases, students gain more confidence in reading and reciting the Qur'an. This confidence extends beyond religious activities to their social interactions. When they can recite verses fluently in front of others, they become more courageous in speaking and expressing themselves.

Thus, the Provasto method not only improves the quality of Qur'anic memorization but also contributes to character development in students. Through discipline, patience, responsibility, and self-confidence, students can grow into better individuals who are prepared to face future challenges. This demonstrates that an effective memorization method offers not only academic benefits but also nurtures strong, moral character.

The Influence of the Method on Students' Character Development in Qur'an Memorization Activities

The Provasto Method is one of the innovative strategies designed to enhance the effectiveness of memorizing the Qur'an while also fostering positive character development in students. This method combines various systematic approaches that not only assist students in memorizing Qur'anic verses but also instill character values that can be applied in daily life. With proper implementation, students not only gain strong memorization skills but also experience better character development.

One of the character aspects developed through the Provasto method is discipline. In the memorization process, students are trained to follow a consistent memorization schedule. This discipline is formed through the habit of regular memorization, repeated revision, and

participation in evaluations conducted by the teacher. With a structured schedule, students become accustomed to managing their time more effectively and being responsible for their memorization tasks. In addition to discipline, the Provasto method also contributes to the development of patience and perseverance. Memorizing the Qur'an is not something that can be done instantly—it requires repeated effort. In this process, students learn to remain patient in facing difficulties, whether in understanding tajweed or in retaining their memorization. The perseverance developed through this method can also be applied in academic and daily life.

Responsibility is another character trait enhanced through the Provasto method. Students who are assigned memorization targets must ensure that they complete and retain the memorization in the long term. Awareness of the importance of responsibility in maintaining Qur'anic memorization encourages students to be more careful and attentive to their tasks. This attitude has a positive influence on their school life and family environment.

Moreover, the Provasto method helps to build self-confidence. As students increase the amount of Qur'an they have memorized, they become more confident in reciting and presenting the verses in front of teachers and peers. This confidence also helps them develop public speaking skills and interact better with others. With good memorization abilities, they feel more appreciated and motivated to continue improving.

The method also teaches the values of cooperation and social care. In several memorization sessions, students are often asked to practice in groups or pairs. They correct each other's recitations, provide feedback, and support friends who face difficulties. This cultivates a sense of solidarity and togetherness among them. Helping one another in the memorization process also fosters a caring and compassionate character.

In addition, the Provasto method instills spiritual values and love for the Qur'an. With a more interactive and enjoyable approach, students enjoy the memorization process and feel a stronger connection to the Qur'an. This motivates them to keep reading, understanding, and practicing the teachings contained in the verses they memorize. Over time, their love for the Qur'an builds a stronger religious character within them.

This method also helps students develop concentration and focus. Memorizing the Qur'an requires a good memory and the ability to concentrate for extended periods. With regular practice, students become more accustomed to focusing during study time, both in memorization and in other academic subjects. Improved focus

contributes to overall academic performance. In addition to individual character development, the Provasto method also plays a role in shaping ethics and good manners in daily life. In the memorization process, students are taught to maintain proper etiquette toward the Qur'an, such as reading with humility, keeping the mushaf clean, and starting memorization with sincere intentions. These habits have a positive impact on their moral development, making them more courteous and well-behaved in various aspects of life.

Overall, the Provasto method not only has a positive impact on improving the quality of Qur'anic memorization but also plays a significant role in developing students' character. With consistent implementation, students can grow into individuals who are disciplined, patient, responsible, confident, and well-mannered. Therefore, the Provasto method can be an effective solution in Qur'anic memorization learning that not only focuses on memorization but also on character formation.

Diagram Explanation: Structure of Method Success

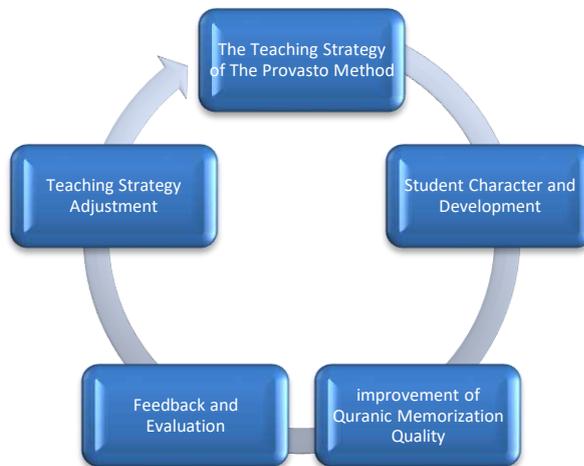


Figure 1. Diagram of the Structure of a Method's Success

- **Teaching Strategy (Provasto Method):** The Provasto method is a learning approach designed to improve students' ability to memorize the Qur'an. This approach emphasizes structured, interactive, and student-centered learning, creating a conducive learning environment and motivating students to be actively involved in the memorization process.
- **Student Character Development:** Through the application of the Provasto method, students are expected to develop positive character traits such as discipline, responsibility, and religiosity.

Discipline is formed through consistent memorization routines, responsibility through regular memorization submission, and religiosity through understanding and internalizing the meanings of the Qur'an. This character development aligns with Islamic educational goals that emphasize the formation of noble character.

- **Improvement in Qur'an Memorization Quality:** The character built through the Provasto method directly contributes to the enhancement of students' Qur'anic memorization quality. Discipline and responsibility drive students to memorize diligently and consistently, while religiosity increases intrinsic motivation to memorize as a form of worship. Quality memorization includes fluency, accuracy, and consistency in memorizing and reciting verses.
- **Feedback and Evaluation:** Evaluation is conducted regularly to assess the effectiveness of teaching strategies and students' development. This includes assessing memorization quality, character development, and student engagement in the learning process. Feedback from these evaluations is used to identify strengths and weaknesses in the implementation of the Provasto method and to design appropriate interventions to improve learning outcomes.
- **Adjustment of Teaching Strategy:** Based on the evaluation results, teaching strategies are adjusted to continually enhance learning outcomes. These adjustments may include modifications in teaching methods, additional supporting materials, or changes in the learning approach to better suit students' needs and characteristics. This reflects an adaptive and responsive approach to classroom dynamics.

This diagram illustrates a continuous cycle in which the teaching strategy influences student character, which in turn improves the quality of Qur'anic memorization. Evaluation and feedback allow for strategic adjustments to achieve optimal outcomes. This cycle reflects a holistic learning approach focused on continuous improvement in Qur'anic education.

Explaining the Effectiveness of the Method in Improving the Quality of Students' Qur'an Memorization at SDN 1 Kepatihan

The Provasto Method is one of the innovative strategies developed to help students improve the quality of their Qur'an memorization more effectively. This method combines various systematic approaches

that not only accelerate the memorization process but also ensure long-term retention of the memorized verses. The implementation of this method at SDN 1 Kapatihan aims to overcome several obstacles in tahfizh learning, such as lack of motivation, difficulty in maintaining memorization, and the absence of a structured method to build more optimal memorization skills.

One indicator of the effectiveness of the Provasto method is the students' ability to memorize faster and more fluently compared to conventional methods. Through the techniques applied in this method, students are trained to understand memorization patterns, build connections between verses, and repeat their memorization regularly. This strategy helps them memorize more easily without feeling burdened, making the learning process more enjoyable and effective.

Moreover, the Provasto method has proven to enhance memory retention and the strength of students' memorization. In this method, students are not only taught to memorize repeatedly but are also provided with specific techniques to preserve their memorization and prevent it from fading. *Muraja'ah* or the review of memorization is carried out systematically and in stages, so that each verse remains well embedded in memory over the long term. Thus, this method helps students maintain stronger and more lasting memorization.

The effectiveness of this method is also reflected in the increased motivation of students in learning. One of the main challenges in tahfizh education is the lack of student motivation, especially when the method used feels boring. However, with the more varied and interactive approach of Provasto, students feel more enthusiastic in engaging in the memorization process. They become more motivated to achieve their memorization targets because this method is designed to provide an enjoyable and non-monotonous learning experience.

Beyond cognitive aspects, the Provasto method also contributes to improving student discipline in memorization. With a structured memorization schedule, students are trained to be consistent in memorizing and reviewing previously memorized verses. This discipline not only benefits their tahfizh learning but also fosters positive habits that can be applied in various aspects of life, including academic and social activities.

Another advantage of this method is its adaptability to students' learning styles. Every student has a different way of learning—some memorize better through listening (auditory), others through visualization (visual), and some through direct practice (kinesthetic). The Provasto method is designed to accommodate these individual

learning styles, allowing students to memorize in the way that suits them best and most effectively.

This method also helps students understand the meaning and context of the verses they memorize. Rather than focusing solely on memorization, the Provasto method encourages students to comprehend the content of the verses. This understanding not only helps in retaining memorization holly Qur'an but also strengthens students' emotional and spiritual connection to the holy Qur'an. When students understand the meaning of the verses, they are more motivated to apply the values contained in the Qur'an in their daily lives.

In addition to individual benefits, this method contributes to creating a more conducive and collaborative learning environment. Students are not only learning individually but also supporting each other in the memorization process. Through group or paired memorization sessions, they can correct each other's recitations and provide encouragement. This creates a positive learning atmosphere and promotes the development of students' social skills.

The effectiveness of the Provasto method can also be measured through improved student evaluation results. With the techniques applied in this method, many students at SDN 1 Kapatihan have shown significant increases in the number of verses they can memorize within a specific time frame. Moreover, their memorization quality has improved in terms of fluency, tajweed accuracy, and recitation clarity. Periodic evaluations indicate that this method yields better results compared to conventional memorization methods.

With all the proven benefits, the Provasto method can be considered an effective strategy for improving the quality of Qur'an memorization among students at SDN 1 Kapatihan. It not only assists them in memorizing better but also has a positive impact on character development, motivation, and study discipline. Therefore, this method has great potential to be further developed and implemented in various educational institutions aiming to optimize tahfizh Al-Qur'an learning.

Explaining the Challenges and Obstacles Faced in the Implementation of the Method at SDN 1 Kapatihan

The Provasto method is an innovation in tahfizh learning that aims to improve the quality of Qur'an memorization as well as to build positive character in students. However, during its implementation at SDN 1 Kapatihan, various challenges and obstacles have emerged. These challenges arise from multiple aspects, including the students, the teaching staff, and the school environment, all of which play important roles in supporting the success of this method.

One of the main obstacles encountered is the varying memorization abilities among students. Each student has a different level of comprehension and memory capacity. Some can memorize quickly, while others need more time to understand and retain the verses of the Qur'an. These differences pose a challenge for teachers in designing learning strategies that can accommodate all students, keeping them motivated and preventing them from feeling left behind in the memorization process.

In addition, the lack of motivation and interest among students in memorizing the Qur'an also becomes a challenge in the implementation of the Provasto method. Some students perceive Qur'an memorization as a difficult and tedious task, especially when they have not yet understood the long-term benefits of what they are doing. Therefore, teachers need to find more creative ways to maintain students' enthusiasm and consistency in memorizing. Another frequent challenge is the limited study time available in school. A busy academic schedule often results in limited time for tahfizh activities. Students must divide their time between general subjects and Qur'an memorization, which can lead to fatigue. In such conditions, effective time management and support from the school are essential to ensure that the Provasto method can be implemented optimally without disrupting the balance of other learning activities.

Beyond the internal factors of students, the availability of competent teachers in the Provasto method also presents a challenge. Not all teachers have in-depth understanding of effective memorization techniques or know how to apply this method systematically. Special training is needed for teachers so they can properly implement the method and provide appropriate guidance to students.

Support from the surrounding environment is another key factor influencing the success of this method. The lack of parental involvement in supporting memorization at home often becomes a significant barrier. Many students rely solely on school time to memorize, without any review or *muraja'ah* at home. In fact, the role of parents in reminding and motivating children at home is crucial to ensure that their memorization is well maintained.

Additionally, the lack of supporting facilities may hinder the optimal implementation of the Provasto method. For instance, the absence of a dedicated and conducive tahfizh room, a lack of guidebooks for the method, and insufficient interactive media to aid memorization can all become limiting factors. Providing adequate facilities can greatly influence the creation of a comfortable and supportive learning environment for students. Another challenge is the

consistency in applying the Provasto method. In some cases, the method is not implemented consistently due to reasons such as changes in school policy, lack of supervision, or insufficient evaluation of students' progress. To ensure the effectiveness of this method, a continuous evaluation system is required to monitor students' improvement in memorization.

Moreover, maintaining long term memorization is another difficulty in the implementation of this method. Many students can memorize quickly but tend to forget if regular review is not conducted. Therefore, special strategies within the Provasto method are necessary to preserve long-term memorization, so students not only focus on adding new verses but also maintain the strength of their previous memorization. Despite these challenges, the Provasto method still holds great potential in enhancing students' Qur'an memorization quality. With improvements in implementation systems, better teacher training, and strong support from both the school and parents, this method can be applied more effectively. Ongoing efforts to address existing obstacles will further strengthen the role of the Provasto method in producing a generation of high-quality Qur'an memorizers.

Explaining Ways to Overcome Existing Challenges to Ensure the Method is Well Accepted by Students and Teachers

The implementation of the Provasto method in Qur'an memorization learning at SDN 1 Kapatihan faces various challenges, both from the students and the teaching staff. Therefore, appropriate strategies are required to ensure this method is well accepted by all parties involved. With a systematic approach and proper solutions, the obstacles that arise can be minimized, allowing the tahfizh learning process to become more effective and enjoyable.

One of the primary ways to overcome these challenges is by providing training for teachers on the Provasto method. Not all teachers have an in-depth understanding of effective memorization strategies, so special training is needed to help them implement the method properly. This training includes systematic memorization techniques, guidance on how to help students retain their memorization, and strategies to keep students motivated and consistent in their learning.

In addition to teacher training, adapting the method to the students' ability levels is also an important step. Each student has a different learning style, so the Provasto method must be applied flexibly. An individualized learning approach can help students who struggle with memorization feel included and not left behind. By grouping students based on their memorization levels, teachers can provide more

targeted attention tailored to each student's needs. To enhance students' motivation, implementing a reward and appreciation system can be an effective solution. Offering recognition to students who achieve specific memorization targets can provide positive reinforcement. These rewards don't have to be material; they can take the form of praise, certificates, or opportunities to participate in enjoyable activities. Such a system encourages students to continue improving their memorization with enthusiasm.

Another challenge in implementing the Provasto method is the limited study time available at school. To address this, schools can create more flexible memorization schedules that allow students to memorize outside of regular class hours. Additionally, the tahfizh program can be integrated with extracurricular activities or implemented during daily routines at school, such as reciting memorized verses before classes start or during break time. This enables students to continue memorizing without feeling overwhelmed by their academic schedule.

For the method to be implemented effectively, support from parents is also essential. Schools can hold awareness sessions for parents about the importance of supporting their children in memorizing the Qur'an at home. Parents can actively participate by reminding their children to review their memorization or even join in group memorization activities at home. When the family environment is supportive, students' memorization becomes stronger, and the learning process more effective. Moreover, providing supporting facilities is a crucial factor in the success of this method. Schools can provide dedicated and conducive tahfizh rooms, as well as reading materials or digital media to assist students in memorizing. The use of technology, such as memorization apps or *muraja'ah* recordings, can also be an innovative solution that helps students review their memorization anytime and anywhere.

To ensure the method is applied consistently, regular evaluation of students' memorization progress is necessary. Teachers need to systematically monitor each student's development, for example, by holding regular memorization assessments or group revision sessions. Continuous evaluation helps identify the challenges faced by students, allowing for more appropriate solutions tailored to each issue. In addition to student evaluation, supervision of the teaching staff is also important to ensure the method is applied optimally. School principals and relevant authorities can monitor the tahfizh learning process in class and provide feedback or necessary improvements. With such

supervision, teachers are more motivated to teach the method better and more consistently.

Finally, for the Provasto method to be well received by students and teachers, a strong commitment from all parties is required. The success of this method does not depend solely on teachers or students, but also involves support from the school, parents, and the surrounding environment. With good collaboration and appropriate strategies, the Provasto method can become an effective approach to improving the quality of Qur'an memorization and shaping strong Islamic character in students.

Conclusion

This research was conducted at SDN 1 Kapatihan, located in Kapatihan Village, Tulungagung District, Tulungagung Regency, East Java. The research utilized the Research and Development (RnD) approach, collecting data through observation, interviews, questionnaires, documentation, and data analysis. The interviews involved teachers, religious instructors (ustadz and ustadzah), Islamic Education (PAI) teachers, and community members around the school. The observation and interview processes took place between April 25 and May 6, 2025, as outlined below:

Table 2. Observation Schedule

Date of Implementation	Activity Conducted
April 25, 2025	Request for Observation Permission
April 25-30, 2025	Interviews
May 3, 2025	Questionnaire Completed by Students and Parents
May 3, 2025	Data Collection
May 3-6, 2025	Data Analysis

This thesis outlines the process of introducing the Provasto method in Qur'anic memorization learning (tahfizh) at SDN 1 Kapatihan. The method involves several stages and elements required during instruction. The researcher also includes an evaluation of the method's strengths and weaknesses as a reference for its future development. Furthermore, data analysis from both open and closed questionnaires is presented to measure the impact of this method on students' character development and memorization quality.

Character education is the process of instilling moral values, ethics, and virtues to shape children into responsible and principled individuals. This form of education is vital because cognitive knowledge alone is not sufficient; students must also demonstrate behaviors aligned with societal norms and values. In the context of national

development, character education plays a strategic role in nurturing a generation that is not only academically intelligent but also morally resilient and virtuous. (Ramdani et al., 2023).

Memorizing the Qur'an is not solely aimed at verbal mastery of the text. Rather, it serves to instill spiritual values in children from an early age. More than just memorization, it demands patience, persistence, repetition, consistency, and discipline in daily life. Qur'anic memorization fosters a strong sense of personal responsibility. Children learn to be accountable for their memorized verses, maintaining their recitation and correcting mistakes. Those accustomed to memorization often develop better self-control and resilience in facing academic challenges. Furthermore, the Qur'anic values they internalize subconsciously shape their behavior and thinking. In this way, memorization becomes an effective medium for character and moral development.

Memorizing the Qur'an is one of the noblest acts of worship in Islam. It is an expression of love for the holy book and a means of preserving divine revelation. Both the Qur'an and Hadith strongly encourage Muslims to learn and memorize it. This activity not only strengthens the spiritual bond between a servant and their Creator but also cultivates a noble and high-quality character. Another hadith narrated by Tirmidhi states: *"Whoever recites the Qur'an, learns it, and acts upon it, a crown of light will be placed on his parents on the Day of Judgment..."* This provides powerful motivation, especially within the context of family and child education. Memorizing the Qur'an becomes not only a personal virtue but a form of devotion to one's parents. The reward—a crown of light—symbolizes the immense honor Allah bestows upon the families of Qur'an memorizers.

The Provasto Method is a technique developed by the author in response to the deteriorating character of students in schools. This moral decline is alarming, especially at the elementary level, where character formation should be a priority. This phenomenon is not a minor issue; it has become a national concern that must be seriously addressed by all stakeholders, including the government, educational institutions, and educators. Concrete efforts are urgently needed to mitigate the negative impacts of this character crisis.

As an educator, the author feels a moral and professional obligation to contribute to the solution by developing a learning method that integrates cognitive, affective, and psychomotor domains. The widespread moral degradation among Indonesian youth is not new. Every day, news headlines reflect a moral crisis—dishonesty, violence,

and deviant behavior—highlighting shortcomings in the educational system's moral instruction.

In the educational process, character education should be the foundation of success. Without strong character, intellectual intelligence is hollow and may even be misused for harmful purposes. Poor character reflects poor educational quality. If the youth lose their moral compass, the nation's future is at stake. Character education must therefore be a key indicator in evaluating a country's educational system. Unfortunately, many schools, especially public schools, still pay insufficient attention to this area, focusing solely on academic achievement while character development remains secondary or formalistic.

The consequences of this neglect are evident in various negative cases in schools: student brawls, bullying, verbal and physical abuse, even criminal acts such as assault and rape all signal a failure in moral development. This cannot be allowed to continue. Innovative solutions are required to integrate character education into the curriculum. One such solution is the Provasto Method, proposed by the author as a targeted and impactful approach. With this method, the learning process becomes more meaningful, enjoyable, and conducive to character building. It emphasizes not just academic improvement, but also moral and spiritual values as integral components of education in public elementary schools.

The Provasto Method Prophetic Value of Al-Qur'an Stories is designed as a contextual solution for instilling character values through Qur'anic stories. These narratives do not merely recount historical events but offer moral and prophetic lessons that are highly relevant for young learners. The method uses lecture-style explanations (*bayān*) and learning by doing, where students not only learn the meaning behind Qur'anic verses but are also expected to apply them in daily life, with the teacher acting as the main guide.

The Qur'an was revealed over 23 years as a comprehensive guide to human life. It covers not only religious rituals and beliefs but also ethics, social norms, economics, and education. This highlights its holistic role as a complete manual for life. As the final divine revelation, the Qur'an is a sacred trust for Muslims to practice, not just recite or memorize. In education, applying its values is key to nurturing a generation with noble character and responsibility.

At SDN 1 Kepatihan, the Provasto Method is applied in a special tahfizh class. The tahfizh program is an additional mandatory session for students, addressing their limited understanding of Qur'anic education. Qur'anic instruction in public elementary schools is often

debated, as such programs are usually associated with private Islamic schools. However, through the initiative of some PAI teachers and Qur'an instructors, Qur'anic memorization sessions are now introduced as a form of spiritual outreach to future generations. Many families choose public schools due to economic constraints, despite recognizing the value of Islamic education. Although private Islamic schools are not excessively expensive, low-income levels in Tulungagung push families toward public options. Today, most public elementary schools in the area require Qur'anic memorization, aiming to enhance students' religious understanding and increase public awareness of religious values.

This research aims to develop the Provasto Method as a strategy to enhance both character and the quality of Qur'anic memorization at SDN 1 Kepatihan. The method is designed to improve students' motivation, discipline, and concentration. The results show that the Provasto Method improves student's Qur'anic memorization while also fostering character traits such as perseverance, responsibility, and sincerity. Overall, the development of the Provasto Method has proven effective in enhancing students' character and memorization quality at SDN 1 Kepatihan.

Acknowledgements

- In the Name of Allah, the Most Gracious, the Most Merciful
- By mentioning the name of Allah, the Most Compassionate and the Most Merciful, all praise and gratitude be to Allah the Almighty, who has bestowed His guidance and blessings upon us, enabling the completion of this undergraduate thesis entitled: "**The Development of the Provasto Method as a Strategy to Improve Character and the Quality of Qur'anic Memorization at SDN 1 Kepatihan.**"
- This thesis is prepared to fulfill part of the requirements and obligations in obtaining a Bachelor's degree (S1) in the Islamic Education Study Program at the Islamic College (STAI) Muhammadiyah Tulungagung. The writer realizes and acknowledges that this thesis is far from perfect and still contains many shortcomings. Therefore, with all humility, the writer sincerely welcomes any constructive criticism and suggestions from the readers.

Furthermore, the writer would like to express deepest gratitude and offer the prayer "*Jazakumullah Khaira Ahsanal Jaza*" to all parties who

have helped, supported, and facilitated the completion of this thesis. In particular, the writer would like to thank the following honorable individuals:

1. My beloved and respected parents, Father Supriyadi and Mother Trimah Dimyati, and my dear siblings Nabila Nurrohmania, Ahmad Alfaruqi Dimyati, and Luqman Zein Adi Negoro, who have poured out their love and affection, along with their constant prayers and motivation, which have kept me optimistic in pursuing success in this life.
2. Dr. H. Suropto, M.Pd.I, as the Head of the Islamic College (STAI) Muhammadiyah Tulungagung.
3. Dr. Faruq Trifauzi, M.Pd.I, as my thesis advisor. Thank you for the guidance, direction, and encouragement that enabled this thesis to be completed.
4. All lecturers of the Islamic Education Study Program at STAI Muhammadiyah Tulungagung who have educated, guided, taught, and sincerely shared their knowledge with the writer. May Allah reward all their good deeds.
5. All fellow students of the Islamic Education Study Program at STAI Muhammadiyah Tulungagung, thank you for your help and support. May all your kindness be accepted as righteous deeds.
6. All parties who cannot be mentioned one by one have contributed and provided motivation in the completion of this thesis.

May this thesis bring benefit both to the academic community and to the development of knowledge in the future. I am fully aware that this thesis is still far from perfect; therefore, constructive suggestions and criticism are highly expected for its improvement.

Lastly, I hope that this thesis can give a positive contribution to the development of knowledge, especially in the field of Islamic Education.

Bibliography

The Qur'an and Its Translation

Ramdani, N. G. (n.d.). *Definisi dan Teori Pendekatan, Strategi, dan Metode Pembelajaran*.

Ramdani, N. G., Fauziyyah, N., Fuadah, R., Rudiyono, S., Septianingrum, Y. A., Salamatussa'adah, N., & Hayani, A. (2023). Definisi dan teori pendekatan, strategi, dan metode pembelajaran. *Indonesian Journal of Elementary Education and Teaching Innovation*, 2(1), 20–31.

Ahmad Tafsir. 2006. *Ilmu Pendidikan dalam Perspektif Islam*. Cetakan

- VI. Bandung : Remaja Rosda Karya.
- Baharuddin, Moh. Makin. 2007. Pendidikan Humanistik, Konsep, Teori, dan Aplikasi Praktis dalam Dunia Pendidikan. Yogyakarta : Ar-Ruzz Media.
- Dr. Mansur. 2005. Pendidikan Anak Usia Dini. Yogyakarta: Pustaka Belajar.
- Hamid Sholeh, 2011, Metode Edutainment Menjadikan Siswa Kreatif dan Nyaman di Kelas, Cetakan 1, Penerbit Diva Press Jogjakarta.
- Hamruni. 2008. Konsep Edutainment dalam Pendidikan Islam. Yogyakarta: Bidang Akademik UIN Sunan Kalijaga.
- Hasyim, M Hasyim M. "Penerapan Fungsi Guru dalam Proses Pembelajaran." *AULADUNA: Jurnal Pendidikan Dasar Islam* 1, no.2 (2014): 265-76.
- Hasyim, M. H. M. (2014). Penerapan fungsi guru dalam proses pembelajaran. *AULADUNA: Jurnal Pendidikan Dasar Islam*, 1(2), 265-276.
- Ramdani, Nanang Gusti, Nisa Fauziyyah, dkk. "(Ramdani, n.d.)" *Indonesian Journal of Elementary Education and Teaching Innovation* 2, no.1 (2023): 20-31.
- Ramdani, N. G. (n.d.). Definisi dan Teori Pendekatan, Strategi, dan Metode Pembelajaran.
- Ramdani, N. G., Fauziyyah, N., Fuadah, R., Rudiyono, S., Septiyaningrum, Y. A., Salamatussa'adah, N., & Hayani, A. (2023). Definisi dan teori pendekatan, strategi, dan metode pembelajaran. *Indonesian Journal of Elementary Education and Teaching Innovation*, 2(1), 20-31
- Sadirman. 1986. Interaksi dan Motivasi Belajar Mengajar. Jakarta: Rajawali.
- Sagala, H. Syaiful. 2006. Konsep dan Makna Pembelajaran. Bandung: Alfabeta.
- Sardiman, AM. 2001. Interaksi dan Motivasi Belajar Mengajar. Jakarta: Raja Grafindo Persada.
- Senjaya, Wina. 2008. Strategi Pembelajaran Berorientasi Standar Proses Pendidikan. Jakarta : Kencana Prenada Media Group.
- Silberman. 2002. Melvin L. Active Learning: 101 Strategi Pembelajaran Aktif. Yogyakarta : Yappendis.
- Sudjana, Nana dan Ibrahim. 1989. Penelitian dan Penelitian Pendidikan. Bandung : Sinar Baru.
- Sudjana, Nana dan Ibrahim. 2000. Dasar-Dasar Proses Belajar Mengajar. Bandung : Sinar Baru Algensindo.
- Suyadi. 2010. Psikologi Belajar PAUD. Yogyakarta : Pedagogia. Cetakan 1.

- Taufiq Pasiak. 2002. Revolusi IQ/EQ/SQ, Menyingkap Rahasi Kecerdasan Berdasarkan Al-Qur'an dan Neurosains Mutakhir. Bandung: Mizan.
- Tim Redaksi. 2008. Kamus Besar Bahasa Indonesia Pusat Bahasa. Jakarta : Departemen Pendidikan Nasional dan PT Gramedia Pustaka Utama.
- Usman, Moh. Uzer. 2000. Menjadi Guru Profesional. Bandung : Remaja Rosdakarya.