

The Concept of Introducing the Qur'an and its Implementation to Improve the Quality of Harmonious Characters in Grade XII Students of MAN 1 Banggai

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ABSTRACT

This study aims to describe the concept of introducing the Qur'an and its implementation in an effort to improve the quality of akhlaqul karimah in grade XII students at MAN 1 Banggai. The background of this study is based on the importance of character development of students through the values contained in the Qur'an as a guideline for the life of Muslims. Data collection techniques were carried out through observation, interviews, and documentation involving Islamic religious education teachers, grade XII students, and school officials related to religious development activities. Data analysis was carried out through the stages of data reduction, data presentation, and drawing conclusions to obtain a comprehensive picture of the concept and implementation of the Al-Qur'an introduction program at MAN 1 Banggai. The results of the study indicate that the concept of introducing the Qur'an at MAN 1 Banggai is implemented through several activities, including learning to read the Qur'an integrated into the subject of Islamic Religious Education, tadarus activities of the Qur'an before the learning process begins, the Qur'an memorization program, as well as the study and habituation of moral values contained in the verses of the Qur'an. The implementation of these activities is carried out in a structured manner by involving the active role of teachers as guides and the support of a religious school environment. The application of the concept of introducing the Qur'an has a positive impact on improving the quality of students' akhlaqul karimah. Thus, it can be concluded that the implementation of the concept of introducing the Al-Qur'an which is carried out consistently and continuously can be an effective strategy in forming character and improving the quality of morals of students at MAN 1 Banggai

INTRODUCTION

The development of information and communication technology in the current digital era has brought significant changes to people's lives, including in education. Access to information has become increasingly easy and rapid through the internet, social media, and various other digital platforms. On the one hand, this development has a positive impact on the learning process, as students can access a wide range of knowledge sources. However, on the other hand, technological advances also present significant challenges, particularly regarding the character and moral development of the younger generation. Phenomena frequently emerging among today's youth indicate a worrying moral crisis. Various deviant behaviors such as a lack of respect for teachers and parents, increasing individualism, promiscuity, misuse of social media, and a decline in ethical behavior are some examples of frequently encountered forms of moral degradation. This situation indicates that students' intellectual development is not always accompanied by balanced moral and spiritual development.

Adolescents, as the nation's future generation, are at a crucial developmental phase in the formation of personality and character. During this period, they are likely to experience various changes physically, emotionally, and socially. Without proper guidance, adolescents are potentially influenced by negative values developing in society and the digital world. Therefore, educational efforts are needed that can instill strong moral and spiritual values so that students can develop good personalities and face the challenges of life in the future. From an Islamic educational perspective, the formation of noble character and morals is one of the primary goals of education. These moral values can be acquired through understanding and practicing the teachings of the Quran, which serves as a guide for Muslims. The Quran serves not only as a holy book to be read, but also as a source of values that govern various aspects of human life. The Quran contains various teachings related to morality, ethics, honesty, responsibility, discipline, and human relationships with God and with others.

In Islamic teachings, the Quran is also known as a *shifā'* (medicine) for various human problems, including moral and spiritual ones. Furthermore, the Quran also functions as a *hudan* (guidance), providing direction and guidance for humans in living a righteous and meaningful life. By using the Quran as the foundation of the educational process, it is hoped that students will not only possess strong academic abilities but also noble morals (*akhlaqul karimah*). One way to instill these values is through the concept of introducing the Quran to students from an early age through secondary education. Introduction to the Quran is not limited to the ability to read and memorize verses of the Quran, but also encompasses understanding the meaning and application of its values in everyday life. Thus, students are expected to use the Quran as a guide for their attitudes and actions. In the context of formal education, *madrasahs*, as Islamic-based educational institutions, play a crucial role in shaping students' character through Quranic learning. *Madrasahs* emphasize not only academic aspects but also pay significant attention to students' spiritual and moral development. One

madrasah that plays a significant role in developing character based on Quranic values is MAN 1 Banggai. Furthermore, 12th-grade students are also in a developmental stage toward adulthood, which demands that they develop the ability to make decisions and take responsibility for their life choices. In this context, the values contained in the Quran can serve as a guide to help them determine a better direction in life. This research is expected to provide a clearer picture of how the Quranic introduction program is implemented and its impact on student character development.

LITERATURE REVIEW

The Quran is the holy book of Muslims and serves as a guide for all humankind. It contains various teachings governing the relationship between humans and Allah SWT, their relationships with each other, and their relationships with their surroundings. Therefore, familiarization with the Quran is a crucial part of the Islamic education process, particularly in shaping students' character and personality based on Islamic values. Generally, familiarization with the Quran is often understood as learning to read the hijaiyah letters and recite the verses of the Quran. However, in essence, familiarization with the Quran has a much broader meaning. It is not limited to reading skills but also encompasses understanding its meaning and practicing the values taught in daily life. In Islamic education, familiarization with the Quran can be carried out through several important, interrelated stages: recitation (*tilawah*), memorization (*tahfidz*), and *tafahum* (contemplation). These three aspects form the basis for fostering students' closeness to the Quran, enabling them not only to know it textually but also to understand and practice its teachings.

Tilawah (Reading the Quran Correctly)

Tilawah is the initial stage in the process of introducing the Quran to the Quran. *Tilawah* means reciting the Quran properly and correctly, following the rules of *tajweed* and proper letter pronunciation. Reading the Quran correctly is crucial because each letter in the Quran has significant meaning and religious value. According to scholars, reading the Quran not only provides rewards but also provides peace of mind and strengthens one's faith. Therefore, *tilawah* is often incorporated into Islamic educational institutions, such as Quran recitation before starting classes or during other religious activities. Furthermore, *tilawah* learning also serves to instill in students a love for the Quran from an early age. By getting used to reading the Qur'an, students are expected to be able to make the Qur'an a part of their daily lives.

Tahfidz (Memorizing the Quran)

The next stage in introducing the Quran to the Quran is *tahfidz*, the act of memorizing verses. Memorizing the Quran plays a crucial role in maintaining its purity, as practiced by the Prophet's companions since the early days of Islam. In an educational context, *tahfidz* aims not only to memorize Quranic verses but also to instill Quranic values in the hearts of students. When someone memorizes the Quran, they will indirectly read, listen to, and repeat the verses more frequently, making the values contained therein easier to remember and understand. Quranic *tahfidz* programs in educational institutions also have the

benefit of fostering discipline, patience, and perseverance in students. The memorization process requires concentration, continuous practice, and strong commitment. Therefore, tahfidz activities can help shape positive character in students.

Tafahhum (Understanding the Meaning of the Quran)

An equally important stage in introducing the Quran is tafahhum, namely understanding the meaning and content of the Quranic verses. Understanding the meaning of the Quran is the key to applying its teachings in real life. Without a proper understanding, the Quran will remain merely a recitation without significantly influencing one's behavior. Therefore, the educational process needs to provide explanations regarding the interpretation or meaning of Quranic verses so that students can grasp the moral messages contained therein. Through tafahhum activities, students can learn various important values taught by the Quran, such as honesty, patience, responsibility, justice, and mutual respect. This understanding can then form the basis for developing good character and morals.

METHODOLOGY

This study uses a qualitative approach with a descriptive approach. This approach was chosen because it aims to gain a deeper understanding of the phenomena occurring in the field, specifically regarding the concept of introducing the Quran and its implementation in improving the quality of noble character in students. Qualitative research is a research method used to examine the conditions of natural objects, where the researcher acts as the primary instrument in the data collection process. Data obtained in qualitative research typically take the form of words, narratives, behavior, or documentation that describe real-world conditions. The descriptive approach in this study aims to provide a systematic, factual, and accurate picture of the phenomena being studied. In the context of this study, the descriptive approach is used to describe how the concept of introducing the Quran is applied in the madrasah environment and how these activities are implemented in character building and improving the noble character of grade XII students at MAN 1 Banggai. By using a descriptive qualitative approach, researchers can gain a deeper understanding of the learning process and religious development related to introducing the Quran, as well as directly observe the impact it has on students' behavior and attitudes in their daily lives.

Research Subjects

The subjects of this study were 12th-grade students at MAN 1 Banggai. The selection of 12th-grade students as research subjects was based on several considerations. First, 12th-grade students are in the final stages of secondary education, so they have participated in various religious development programs implemented by the madrasah throughout their education. Second, 12th-grade students are facing a crucial phase in their lives: the transition to higher education or entering the workforce. During this time, they face various academic pressures, such as preparing for final exams and determining their future. Therefore, moral development through Qur'anic values is crucial to provide them with strong moral and spiritual foundations to face life's challenges. In addition to 12th-grade students, this study also involved several parties involved

in the learning process and religious development at the madrasah, such as Islamic Religious Education (PAI) teachers and school officials involved in religious activities. Information obtained from teachers and school officials is expected to provide a more comprehensive picture of the concept and implementation of Qur'anic introduction within MAN 1 Banggai.

RESULTS AND DISCUSSION

Conceptual Construction of the Quranic Introduction at MAN 1 Banggai

The concept of introducing the Quran to grade XII students at MAN 1 Banggai is not only understood as a formal process of learning to read the holy book in the classroom, but also as a comprehensive spiritual development process carried out through learning activities and habituation within the madrasah environment. This concept is built on the understanding that the Quran is a guide to life that must be introduced to students not only as reading material, but also as a source of values that shape their character and daily behavior. In practice, the introduction of the Quran at MAN 1 Banggai is implemented through two main channels: the formal curriculum and religious habituation within the school environment. Through the formal curriculum, students gain knowledge of the Quran through Islamic Religious Education (PAI), particularly in materials related to tajweed, interpretation of selected verses, and the moral values contained in the Quran. Islamic Religious Education teachers act as facilitators, guiding students in understanding the content and meaning of the verses of the Quran, enabling them not only to read but also to grasp the moral messages contained within. In addition to formal instruction, the introduction of the Quran is also facilitated through various religious habituation activities conducted routinely within the madrasah environment. One such activity is the religious literacy program, held every morning before the start of classes. In this program, students are encouraged to read the Quran together in class or on the school grounds.

This religious literacy activity aims to foster positive habits in students so they become accustomed to interacting with the Quran daily. Through this habituation, students are expected to develop an emotional and spiritual closeness to the Quran, allowing its values to be more easily ingrained in them. This program also positively impacts the learning environment at school. By beginning learning activities with Quranic recitation, the classroom atmosphere becomes calmer and more conducive. Students are more focused on the lesson and are better prepared mentally for the learning process. Thus, the concept of introducing the Al-Qur'an at MAN 1 Banggai not only emphasizes the cognitive aspect in the form of understanding the contents of the Al-Qur'an, but also emphasizes the habituation aspect which is able to shape the character and behavior of students in everyday life.

Implementation Strategy in Grade XII

The implementation of the Quranic introduction concept for grade XII students at MAN 1 Banggai is carried out through various systematically designed strategies. These strategies aim to ensure that the values of the Quran are not only understood theoretically but also applied in the students' daily lives.

One of the Islamic Education teachers at MAN 1 Banggai, Mr. Sudirman Madukalang, S.Pd.I., explained that Quranic introduction activities are not only carried out through classroom learning but also through daily practice within the madrasah environment. This is as conveyed by one of the Islamic Education teachers in the following interview: "We strive to ensure that students not only learn to read the Quran in class, but also get them into the habit of reading the Quran every morning before class begins. This way, students become closer to the Quran and the learning atmosphere becomes more peaceful." (Interview with Islamic Education Teacher at MAN 1 Banggai, Thursday, February 5, 2026).

Integration in Islamic Religious Education (PAI) Learning

One of the main strategies in implementing the introduction of the Quran is through integration into Islamic Religious Education (PAI) learning. In this learning process, teachers not only deliver material theoretically but also link the subject matter to relevant Quranic verses. For example, in learning about social etiquette in Islam, teachers link the material to Quranic verses that teach the importance of maintaining good manners, respecting others, and avoiding behavior that could harm oneself or others. Through this approach, students can understand that the ethical values taught in PAI lessons are firmly grounded in the teachings of the Quran. This approach also helps students see the connection between science and religious teachings. Thus, students do not view religious studies as merely theoretical subjects, but as guidelines that can be applied in everyday life.

Habituation Programs

In addition to classroom learning, the introduction of the Quran is also implemented through various religious habituation programs held regularly within the school environment. One of the programs implemented is the congregational Dhuha prayer, which students participate in before the start of school. The purpose of the congregational Dhuha prayer is to instill the values of discipline, responsibility, and spiritual awareness in students. Through this activity, students are encouraged to practice communal worship, thereby creating a religious atmosphere within the school environment. In addition, students are also encouraged to recite selected chapters from the Quran, such as Surah Yasin, Al-Waqiah, and Al-Mulk. These chapters are recited regularly during specific religious activities at school. This activity is believed to provide inner peace for students, especially for 12th graders facing various academic pressures leading up to final exams. Through this habituation activity, students not only learn the Quran theoretically but also become accustomed to making it a part of their daily lives.

Religious Extracurricular Activities

In addition to learning and habituation activities, the implementation of Quranic recitation is also supported through extracurricular religious activities, particularly through the Islamic Spiritual Organization (Rohis). Rohis plays a crucial role in fostering student character through various activities based on Quranic values. Activities carried out by Rohis include Islamic studies, leadership training, school-based da'wah activities, and various social activities that actively involve students. Through Rohis activities, students are given the opportunity to develop leadership skills and deepen their understanding of

Islamic teachings. The values taught in these activities are also largely derived from the teachings of the Quran, thus helping students develop better character. Through these extracurricular activities, students not only learn about the Quran in the classroom but also have the opportunity to develop these values in social activities and organizations within the school environment.

Behavioral Transformation: From Understanding to Morals

One of the main goals of Quranic recitation is to foster positive behavioral changes in students. Understanding the values of the Quran is expected to shape character and attitudes that reflect noble character. At MAN 1 Banggai, the implementation of the Quran introduction program has shown positive changes in student behavior, particularly in 12th grade students who have participated in various religious development activities throughout their education.

Internal Control (Self-Control)

One visible change is the students' increased ability to control themselves from various negative influences, particularly those stemming from the use of gadgets and social media. Understanding the teachings of the Quran instills in students the awareness that every human action is always under the supervision of Allah SWT. This concept is known as muraqabah, which is the awareness that Allah always watches over every human action. With this awareness, students become more careful in using technology and are better able to avoid behavior that is inconsistent with Islamic values.

Manners Towards Teachers and Parents

Understanding the teachings of the Quran also has a positive impact on students' attitudes in interacting with teachers and parents. Quranic verses that teach the importance of being devoted to parents and respecting elders serve as the foundation for developing polite behavior in students. As a result, many students have demonstrated improvements in politeness, such as speaking more politely to teachers, respecting advice from parents, and maintaining etiquette in interactions with others. This attitude demonstrates that understanding Quranic values can have a significant impact on shaping better student behavior.

CONCLUSIONS AND RECOMMENDATIONS

Based on the research results and discussion outlined above, it can be concluded that:

1. The concept of introducing the Quran to the students at MAN 1 Banggai plays a crucial role in improving the quality of noble character in grade 12 students. The introduction of the Quran at this madrasah is not only carried out through formal classroom learning, but also through various religious habituation activities carried out routinely within the school environment.
2. The concept of introducing the Quran to the students is comprehensive and integrated, encompassing the ability to read the Quran correctly (tilawah), memorize Quranic verses (tahfidz), and understand the meaning and content of Quranic verses (tafahhum). This holistic approach provides students with the opportunity to not only learn the Quran as a reading material, but also to understand and practice its values in their daily lives.

3. The implementation of Quranic instruction at MAN 1 Banggai is also carried out through various strategies, such as integrating Quranic verses into Islamic Religious Education lessons, implementing religious habituation programs such as congregational Dhuha prayer and reading selected surahs, and extracurricular religious activities facilitated by the Islamic Spiritual Organization (Rohis). These various activities provide a space for students to interact directly with the Quran in various aspects of school life.
4. The results of the study indicate that the consistent and ongoing implementation of Quranic instruction has a positive impact on student character development. This is evident in changes in student behavior, such as improved self-control against negative environmental influences, increased respect and courtesy toward teachers and parents, and a growing awareness of studying diligently as a form of worship to Allah SWT.
1. Thus, it can be concluded that comprehensive and continuous Quranic instruction has proven effective in improving the quality of morality among 12th-grade students at MAN 1 Banggai. An approach that not only emphasizes the theoretical aspect, but also the habituation and practice of the values of the Qur'an, is able to provide a significant influence in forming a better character and personality of students.

FURTHER STUDY

Based on the research findings, improving the effectiveness of the Quranic introduction program in shaping student character requires consistent and sustainable implementation of religious activities in madrasahs, both through classroom learning and school habituation programs, alongside the use of creative and engaging teaching methods by Islamic Religious Education teachers so students can better understand and apply Quranic values in daily life. In addition, strong collaboration between schools and parents is essential to reinforce these values at home, with parents playing a key role in guiding and setting examples, so that together they can optimally support character development and produce a generation that is not only academically capable but also possesses noble morals aligned with Quranic teachings.

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