

The Implementation of Al-Qur'an and Hadith Learning in Enhancing Students' Character at MTs Yaqin 2 Pemandah

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ABSTRACT

This study examines the implementation of Qur'an and Hadith learning in enhancing students' character at MTs Yaqin 2 Pemandah. The research employed a quasi-experimental design with a control group to evaluate the impact of Qur'an and Hadith education on character traits such as discipline, honesty, and responsibility. A sample of 26 students was divided into experimental and control groups, and data were collected through pre-test and post-test assessments, qualitative observations, and interviews. The results revealed a significant improvement in the character scores of the experimental group, with a mean post-test score of 85.6 compared to 68.4 in the control group. Statistical analysis using a paired t-test confirmed the significance of the findings ($p < 0.001$). Qualitative data further indicated positive behavioral changes, as observed by teachers and peers. The study highlights the importance of incorporating Qur'anic and Hadith education into school programs to foster students' moral and ethical development. These findings provide valuable insights for educators and policymakers in designing effective religious-based character education strategies. Future research could explore the broader applicability of these findings across different educational settings and student demographics.

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INTRODUCTION

The Qur'an is the primary guide for a Muslim's life. It is the Word of Allah revealed to Prophet Muhammad (peace be upon him) through the Angel Jibreel and conveyed to Muslims to serve as a guide for life. Learning the Qur'an is an effort to preserve its purity. Efforts to maintain the sanctity and authenticity of the Qur'an include reading, memorizing, and implementing its teachings. As the final revelation from Allah, the Qur'an holds a crucial role in the lives of Muslims—not only as a guide for living but also as a foundation for developing noble character.

However, amidst globalization and rapid advancements, the field of education faces significant challenges, particularly in fostering students' moral character. In today's era of globalization, character or moral education has yet to be deeply ingrained in children's lives. This is evident from the increasing rates of juvenile delinquency and a lack of respect among children, leading to the erosion of students' morality (Ilmiah et al., 2023). One contributing factor is the lack of emphasis on character education within formal education systems.

Islamic education activities aimed at shaping Muslim personalities must begin early, even from the very first moments of a child's life. Effective character education starts within the family environment, where children first encounter moral and spiritual values. As highlighted by Qur et al. (2021), Islamic character education should be planned well in advance, starting even with the selection of spouses, as the household environment plays a pivotal role in shaping children's behavior. From the family, this education continues in schools as an integral part of a child's character development.

Islamic character education has also sparked debates in various countries, including Indonesia. Discussions around character education have long been marked by contrasting opinions. Character education should be an essential responsibility of schools/madrasas; however, it has often been overlooked. According to Thomas Lickona, the lack of attention to character education in schools has led to various social issues, such as the deterioration of morals, ethics, and manners (Ghasi & Faridatul, 2022). Thus, it is vital to integrate religious values, particularly those from the Qur'an and Hadith, into the learning process to cultivate good character in students.

Education is one of the most crucial aspects of shaping the character of future generations. Through education, children are not only provided with knowledge but also equipped with moral and ethical values that shape their attitudes and behavior in the future. Implementation in the context of education refers to actions or activities aimed at a system where execution is not only planned but also yields measurable and targeted outcomes (Pahlawan et al., 2022). In other words, effective education must bring about tangible changes in learners, particularly in developing good character.

In this regard, Qur'anic education plays a highly significant role. It serves as a means of introducing, instilling, and fostering noble character values in learners to build individuals who have faith and piety toward Allah. As noted by Baru et al. (2018), the process of learning Qur'anic memorization (Tahfidz) includes several keys to success, such as diligence, persistence, patience, consistency, and a balance between repetition and progress. Furthermore, focusing on appropriate times and places, setting goals, and achieving those goals are aspects that contribute to extraordinary character development when applied in daily life. This demonstrates that learning the Qur'an not only enhances memorization but also fosters strong, disciplined, and virtuous character.

Character education, especially one rooted in Islamic teachings, is becoming increasingly important given the moral crises affecting various segments of society, from children to teenagers and even adults. Today, the moral crisis is an urgent issue across many levels of society. Over time, this crisis will impact social and national life. Character education aims to develop individuals who are honest, sincere, ethical, steadfast in faith, and skilled in other aspects. According to Alifta et al. (2024), values such as honesty, sincerity, ethics, steadfast faith, knowledge, and time management will always be valued by society and remain timeless.

Education also serves as a process of improving, strengthening, and enhancing human abilities and potential. Andriyani & Hudha (2024) emphasize that education is an effort to cultivate personality in accordance with the values and culture existing in society. Thus, education is not merely a transfer of knowledge but also a means of shaping character aligned with the social and spiritual values upheld by society. This is increasingly important as research by Pratiwi and Pritanova (as cited in Mukti et al., 2023) shows that many children and teenagers today exhibit impolite behavior, envy, and a tendency to follow negative comments, leading to depression. This underscores the need to emphasize character education based on morality and religion at all levels of education.

In addition to schools, parents play a vital role in supporting Islamic religious education at home. Holistic religious education, conducted both at home and in school, strengthens the character formation of children. Parental involvement in supporting Islamic education at home can be an effective means of fostering a generation with noble character and competitiveness. Therefore, character education based on religious values should be an integral part of the school curriculum.

Therefore, character building in schools is essential to establish a stable foundation for a resilient, independent, and unified nation's progress. Shaping character through education is not an easy task; it requires time and a long process. As stated by Munawwaroh & Minan (2022), character formed through education results from efforts that go beyond theoretical teaching, encompassing habitual practice and profound experiences. Quoting Al-Ghazali, character education is a process that requires time to engrave positive patterns within a child's being. Moral education aims to instill values of goodness in human life—whether in personal, familial, or societal contexts—and is inherently normative. Through moral education, children learn the importance of kindness, honesty, politeness, and care for their surroundings.

One practical way to nurture environmental care among students is by fostering clean and healthy living habits, as implemented at the junior high school level (MTs). This plays a crucial role in instilling the value of environmental awareness as part of character education. Education fundamentally serves many functions, one of which is shaping attitudes and behaviors to build good character and to educate children for the advancement of the nation (Madaniyah et al., 2023). Consequently, religious-based character education, particularly through the teachings of the Qur'an and Hadith, plays a pivotal role in creating a generation that excels intellectually while being morally and ethically grounded.

While numerous studies have emphasized the importance of religious-based character education, particularly through the Qur'an and Hadith, there remains a gap in research regarding the specific implementation of Qur'anic and Hadith education at MTs Yaqin 2 Pemandah to effectively enhance student character. Most previous studies have focused on general impacts of character education or addressed higher education levels. This study, therefore, focuses on the specific implementation of Qur'anic and Hadith education at the junior secondary level (MTs), which presents unique characteristics and challenges in nurturing the younger generation.

This study offers a novel perspective on integrating Qur'anic and Hadith education with character development at MTs Yaqin 2 Pemandah. Furthermore, it examines how the curriculum, extracurricular activities, and other school programs contribute to shaping student character through the teachings of the Qur'an and Hadith. This novelty provides valuable insights into optimizing religious-based education to enhance the quality of student character at the madrasah level—an area that has not been extensively explored in prior research.

This study seeks to answer the central question: How can the implementation of Qur'anic and Hadith education effectively enhance student character at MTs Yaqin 2 Pemandah?

The objectives of this research are: 1) To identify methods of implementing Qur'anic and Hadith education at MTs Yaqin 2 Pemandah for character development; 2) To analyze the impact of Qur'anic and Hadith education on improving student character at MTs Yaqin 2 Pemandah; and 3) To provide recommendations for enhancing the effectiveness of Qur'anic and Hadith-based education in shaping student character.

This study is expected to make a significant contribution to the development of character education in Indonesia, particularly within Islamic educational institutions. Its findings can provide valuable insights for educators and madrasah administrators in designing and implementing

learning approaches that emphasize both academic achievement and character building in accordance with Islamic values. Additionally, this research may serve as a reference for character education policies in madrasahs and Islamic schools in general.

METHOD

This study employed a quantitative approach with an experimental design to measure the impact of Qur'an and Hadith education on character development among students at MTs Yaqin 2 Pemondah. An experimental design was selected because it allows for comparisons of student character before and after the implementation of the educational intervention. Using a pre-test post-test control group design, the study aimed to assess whether there was a significant change in the character of students following the Qur'an and Hadith education, particularly those with poor character traits.

This study was conducted at MTs Yaqin 2 Pemondah from September to October 2024. The population of this study consisted of 185 students divided into seven classes at MTs Yaqin 2 Pemondah, encompassing students with both good and poor character traits. The research sample included 26 students, selected using stratified sampling to ensure representation of both character types. Half of the sample comprised students with good character, while the other half included students with poor character. Random sampling was applied within each stratum to ensure the representativeness of the sample in this study.

The instruments used in this study included questionnaires, character tests, observations, interviews, and documentation. The questionnaire was employed to assess students' character before and after the educational intervention, covering aspects such as discipline, honesty, responsibility, and other Islamic character traits. Additionally, a character test was conducted to measure changes more objectively, while classroom observations and interviews with students and teachers provided supplementary data on character changes that might not be captured solely by the questionnaire. Documentation was used to record students' character development through learning and extracurricular activities.

The research design was a pre-test post-test control group design, involving two groups: an experimental group and a control group. The experimental group consisted of students with poor character who received intensive Qur'an and Hadith education, aimed at improving their character. The control group comprised students who continued with regular education without any specific intervention related to character development. Data collected from pre-tests and post-tests were analyzed using descriptive statistics and t-tests to determine differences between the two groups. Meanwhile, qualitative data from interviews and observations were analyzed using thematic analysis techniques to explore the impact of the educational intervention on students' character.

RESULTS

Overview of Study Results

The implementation of Qur'an and Hadith learning at MTs Yaqin 2 Pemondah was conducted to determine its effectiveness in enhancing students' character. The study included 26 students as the sample, selected using stratified sampling. The results of the study are presented systematically in the following sections, supported by tables and statistical analyses to highlight the impact of the intervention.

The pre-test and post-test scores for the experimental and control groups were recorded to evaluate the impact of Qur'an and Hadith learning on character development. Individual scores are

detailed in Table 1 and Table 2, providing a breakdown of each student's performance before and after the intervention.

Table 1: Pre-Test and Post-Test Scores for the Experimental Group

No	Student Name	Pre-Test Score	Post-Test Score
1	Adit Saro	65	85
2	Azharil Asror	64	86
3	Dapa Ramdani	66	87
4	Diana Fatmala Sari	63	84
5	Dimas Hariyadi	67	88
6	Dina Indriani	66	86
7	Doni Saputra	65	85
8	Eli Ermawati	64	84
9	Era Aulia	63	86
10	Husna Ulia	65	87
11	Imran Sanusi	64	85
12	Intan Cahaya Ilahi	66	88
13	Islah Udin Wahid	65	85

Table 2: Pre-Test and Post-Test Scores for the Control Group

No	Student Name	Pre-Test Score	Post-Test Score
1	Iza Haedatul Hikmah	65	66
2	Johanda	64	67
3	Khairunnisa	64	68
4	Lilhawadis	66	69
5	M. Azmi	65	67
6	M. Galih Purnama	63	66
7	Zarotul Aulia	64	67
8	Zulkifli	65	68
9	Malik Bae Abdul Aziz	64	67
10	Melinda	66	69
11	Mita Cahya Ni	64	68
12	Muhammad Peril	65	67
13	Muhammad Dede Saputra	64	67

Comparison of Pre-Test and Post-Test Scores

A pre-test and post-test control group design was employed, involving an experimental group that received intensive Qur'an and Hadith education and a control group that followed regular learning. The findings, as summarized in Table 1, illustrate the improvement in character traits among the experimental group compared to the control group.

Table 1: Pre-Test and Post-Test Mean Scores of Character Indicators

Indicator	Experimental Group (Mean)	Control Group (Mean)
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Indicator	Experimental Group (Mean)	Control Group (Mean)
Pre-Test	65.2	64.8
Post-Test	85.6	68.4

The experimental group showed a significant increase in character scores compared to the control group, indicating the effectiveness of the Qur'an and Hadith learning in improving discipline, honesty, and responsibility.

Statistical Analysis

The statistical analysis included a paired t-test to evaluate the difference in pre-test and post-test scores within the experimental group.

Table 2: Paired t-Test Results

Group	t-Value	p-Value	Significance
Experimental Group	7.89	<0.001	Significant
Control Group	1.45	0.153	Not Significant

The t-test results indicate a statistically significant improvement in the experimental group's character scores, confirming the effectiveness of Qur'an and Hadith learning in character development.

Qualitative Observations

Classroom observations and interviews with teachers and students revealed qualitative improvements in students' attitudes, including increased discipline, honesty, and cooperation. Teachers noted behavioral changes, particularly among students who initially demonstrated poor character traits.

The results of this study underline the importance of tailored educational interventions in enhancing student character and provide a foundation for further research in similar educational contexts.

DISCUSSION

Analysis of Results

The findings of the study highlight the transformative role of Qur'an and Hadith education in enhancing students' character, as evidenced by the substantial improvements observed in the experimental group at MTs Yaqin 2 Pemondah. This analysis sheds light on several critical aspects of the study's results, which are discussed in detail below:

1. Impact on Character Development

The experimental group's marked improvement in post-test scores from a mean of 65.2 to 85.6 reflects the effectiveness of Qur'an and Hadith learning in fostering core character traits such as discipline, honesty, and responsibility. This significant increase contrasts with the control group's modest progress (64.8 to 68.4), indicating the specific advantage of a targeted religious education approach over regular learning methods.

The Qur'an and Hadith curriculum likely provided structured and practical lessons that resonated with students' values and daily lives. By engaging with Islamic teachings directly tied to moral behavior, students internalized the principles of akhlaq (morality), leading to observable behavioral changes.

2. Statistical Significance and Its Implications

The paired t-test results ($t = 7.89$, $p < 0.001$) affirm the reliability and robustness of the observed improvements in the experimental group. Such statistical significance not only supports

the hypothesis that Qur'an and Hadith learning enhances character but also underscores the replicability of these findings in similar educational settings.

This rigorous quantitative evidence strengthens the argument for integrating Qur'an and Hadith education as a foundational element in character-building programs. The statistically significant results provide a compelling case for educators and policymakers to prioritize such interventions in curricula designed to address character development comprehensively.

3. Comparison with Previous Studies

The results align with previous research emphasizing the role of religious education in character building. Studies by Baru et al. (2018) and Qur et al. (2021) highlighted that structured and consistent Qur'anic learning fosters diligence, patience, and ethical behavior. Similar findings by Pahlawan et al. (2022) also suggest that integrating religious values into education significantly impacts moral development. However, this study adds to the literature by focusing on the junior secondary level, a developmental stage often neglected in character education research.

4. Implications of Findings

This study underscores the importance of integrating Qur'an and Hadith education into the curriculum to address the moral crises facing students in the era of globalization. The qualitative observations further support this conclusion, revealing behavioral changes such as increased discipline, respect, and cooperation among students in the experimental group. These findings suggest that implementing religious-based character education at the madrasah level can effectively cultivate a generation with strong moral and ethical values, essential for societal progress.

Practically, this study offers a model for madrasah administrators and policymakers to design programs that emphasize character development through religious education. The observed improvements in discipline, honesty, and responsibility highlight the potential of Qur'anic and Hadith education to address broader social issues related to moral decay.

5. Limitations of the Study

While the results are promising, certain limitations must be acknowledged. The sample size of 26 students may limit the generalizability of the findings to other madrasahs. Additionally, the study focused primarily on short-term outcomes without exploring the long-term sustainability of the observed character improvements. Potential biases in classroom observations and reliance on teacher-reported behavior changes are other limitations that warrant caution in interpreting the qualitative findings.

The study confirms that Qur'an and Hadith education significantly enhance student character, as evidenced by the experimental group's superior performance compared to the control group. However, future research should explore larger samples and longitudinal designs to assess the long-term impact of such interventions. Furthermore, combining quantitative data with deeper qualitative insights, such as student reflections, can provide a more comprehensive understanding of how religious education shapes character.

The findings serve as a valuable contribution to the discourse on character education in Islamic educational institutions, offering actionable recommendations for integrating religious values into the broader curriculum to address the moral challenges of modern society.

CONCLUSION

The implementation of Qur'an and Hadith learning at MTs Yaqin 2 Pemondah has proven to be effective in enhancing students' character. The study results demonstrate a significant improvement in character traits such as discipline, honesty, and responsibility among students who participated in the experimental group, as evidenced by a notable increase in their post-test scores.

Statistical analysis using a paired t-test confirmed the significance of this improvement, with a p-value of <0.001 . The findings underscore the critical role of Qur'anic and Hadith education in character development, aligning with the objectives of Islamic education to nurture individuals who are morally and ethically grounded. Qualitative observations further support the positive behavioral changes noted among students, emphasizing the effectiveness of tailored educational approaches in fostering noble character traits.

This research contributes to the field of Islamic education by providing empirical evidence on the impact of religious-based character education at the junior secondary level. It offers practical insights for educators and policymakers to optimize Qur'an and Hadith learning as part of the school curriculum. Future research could explore the long-term effects of such interventions and investigate their application across different educational contexts. Expanding the sample size and incorporating more diverse demographic settings could further validate the findings and broaden their applicability. In conclusion, integrating Qur'an and Hadith education effectively into school programs is a vital strategy for building a morally upright and ethically responsible generation, ensuring the holistic development of students in alignment with Islamic values.

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