

Implementation of the Tahfizh Al-Qur'an Program in Shaping the Spiritual Intelligence of Student at MBS Zam-Zam Junior High School, Banyumas

Muhamad Hasan¹, Sriyanto², Darodjat³, Achmad Yani⁴

^{1,2,3} Universitas Muhammadiyah Purwokerto, Indonesia; ^{Universiti Islam}

^{Sultan Sharif Ali Bandar Seri Begawan, Brunei Darussalam⁴}

email: [¹muhamadhasan0@gmail.com](mailto:muhamadhasan0@gmail.com), [²sriyanto1907@gmail.com](mailto:sriyanto1907@gmail.com),
[³darodjatjt@gmail.com](mailto:darodjatjt@gmail.com), [⁴achmad.yani@unissa.edu.bn](mailto:achmad.yani@unissa.edu.bn)

Abstract

This study on the implementation of the Tahfizh Al-Qur'an program in enhancing spiritual intelligence was conducted to obtain insights into how this program is applied at Muhammadiyah Boarding School (MBS) Zam-Zam Banyumas Junior High School to foster the spiritual intelligence of its students. The aim of the research is to describe the implementation of the Tahfizh Al-Qur'an program in enhancing the spiritual intelligence of students at MBS Zam-Zam Banyumas Junior High School, focusing specifically on the program's concept, implementation, and impact. This study uses a qualitative descriptive approach with field research methods. Data analysis was conducted through observation, interviews, and documentation. The findings indicate that the Tahfizh Al-Qur'an program positively impacts students' spiritual development at MBS Zam-Zam Banyuma Junior High School, evidenced by their respectful speech and conduct, care for others and the environment, and performing acts of worship independently. Thus, memorizing the Qur'an strengthens students' spirituality, faith, and piety toward Allah Swt., as reflected in their daily behavior.

Keywords: *Al-Qur'an, Intelligence, Students, Spiritual*

Introduction

The development of the times that has entered into the current digital era, technological developments are increasingly rapid and facilitate human work, but behind it saves serious problems. One of the dark sides of the development of the current digital era is moral degradation, especially in the younger generation. The current delinquency of the younger generation is no longer in the form of ordinary delinquency, but has developed into criminal acts, bullying, drugs, school vandalism, mugging, and others (Afni, 2023). Social media is one of the factors that influence moral degradation, especially for students. In social media, uneducative content often appears, such as criminalism, pornography, *online games*, and *online* gambling that attracts users to access these sites. The higher the use of social media, the lower the morals (Alauddin et al., 2023).

Deviations of adolescent behavior in urban areas are increasingly widespread, such as drug abuse, gang brawls, drunkenness, smoking, and free sex. The motives that cause behavioral deviations are the influence of socialization failures in society, weak supervision from parents, a bad friendship environment, unsupportive school conditions, and labeling or nicknames by the community to someone who then tends to identify himself as a deviant (Ni Made & Ni Ketut, 2020).

Not only in urban areas, rural areas that are known for their strong social control are also not free from social and religious deviations. Teenage deviations in rural areas that often occur such as, leaving the house without parental permission, leaving the house until late at night, smoking, getting drunk, reckless on the road, and addicted to games on cellphones. The factor that most influences the shift in individual attitudes

of adolescents in the village is the wrong use of technology and information that they used to not know the internet and cell phones now they have it (Rahman et al., 2020).

Pesantren, which is very thick with Islamic nuances and intensely learns religious knowledge, does not escape social and religious deviations, from small, medium, to severe ones such as skipping school on the pretext of being sick, lying to teachers, stealing money belonging to friends, smoking in pesantren, running away from pesantren, and fighting (Rahmatullah & Purnomo, 2020).

Based on this phenomenon, there needs to be serious attention to overcome bad behavior among teenagers. A concrete step that can be a solution is to instill spiritual character in students because basically every human being has an instinct in his heart to worship, this instinct is called the religious instinct, which is in his heart believing there is a power above human power, so there is a tendency to worship that power. This instinct is what encourages humans to perform a worship in order to ask for protection and peace of mind (Zakiyah & Darodjat, 2021). Then in addition to cultivating spiritual attitudes, there are supporting things that can be done, namely between the school and parents working together in overcoming negative things that exist in adolescents (Nthontho, 2018). Such cooperation is needed so that monitoring of adolescent behavior can be carried out continuously. Therefore, increasing spiritual intelligence is one of the important elements to prevent moral decline (Faizin, 2020).

As a religious person, religious values are believed to be effective in instilling spiritual character to form good character. The Qur'an is an inseparable element in Islamic education because the true spirit of Islamic education is the Qur'an itself. Teaching the Qur'an to students will form a

foundation in their souls and strengthen their sense of faith in Allah Swt. With the formation of faith and piety, it will manifest good behavior, such as being able to refrain from misbehaving, treating others well, protecting the surrounding nature (Ulwan, 2014).

In the last decade, many schools have developed the tahfizh Al-Qur'an program as a way to instill character in students and even become a flagship program in the school. This program aims to prepare students who have memorized the Qur'an and understand its content (Susanti et al., 2023). The purpose of implementing this program is to form students' spiritual intelligence so that they can manifest good behavior in their daily lives. Muhammadiyah Boarding School (MBS) Zam-Zam Junior High School, Banyumas is one of the schools that is serious in implementing this program. MBS Zam-Zam Banyumas Junior High School makes this program a superior program, in addition to preparing students who have good competence in reading and memorizing the Qur'an, this program also aims to foster the spirit of the students. Seeing that the basis of education carried out at MBS Zam-Zam Banyumas Junior High School is dormitory-based, the implementation of this program is more effective because for 24 hours students are under the assistance of teachers/*ustaz*.

Previous studies have discussed the application of the Qur'an memorization program to shape students' spiritual intelligence. *First*, research conducted by Rosedah, Abdulloh, and Irfan proved the development of students' spiritual intelligence at State Islamic Senior High School 2 Malang City through the implementation of the Al-Qur'an memorization program. Students in their daily lives show positive character (Marwah et al., 2023).

Second, research conducted by Fira, Ulva, and Sefriwandi explained that the tahfizh Al-Qur'an program was able to shape the spirituality of students at Al-Ishlah Bukittinggi Islamic Junior High School which was reflected in the attitude of students in aspects of worship and social (Susanti et al., 2023).

Third, research conducted by Rahmayani, Saleh, and Azmi which shows that through learning tahfizh Al-Qur'an is able to have a positive impact on student character which can be observed from the behavior of students who have a sense of concern for others and the surrounding environment (Rahmayani et al., 2021)

Fourth, research conducted by Rohmah and Swandari states that the implementation of tahfizh Al-Qur'an activities can improve good character in students such as honesty, courtesy, patience, responsibility, friendliness, care, and discipline (Rohmah & Swandari, 2021).

Fifth, research conducted by Khusna and Zakiyah states that the culture that runs in schools starting from the habit of discipline in worship such as congregational prayer, reading the Qur'an, and other Islamic activities can form a religious attitude in students at Muhammadiyah 07 Purbalingga Junior High School (Khusna & Zakiyah, 2020).

From the research that has been conducted, researchers found that the parameters used to measure the success of spiritual intelligence are still general. Therefore, this research is important to do because in this study using the parameters of the seven aspects of spiritual intelligence proposed by Amram and Dryer as a parameter of the success of the Tahfizh Al-Qur'an Program at MBS Zam-Zam Banyumas Junior High School in improving the spiritual intelligence of its students.

Methods

This research uses a descriptive qualitative method with field research conducted at MBS Zam-Zam Banyumas Junior High School in the 2023/2024 school year. Data collection techniques include primary and secondary data. Primary data consists of information directly from the source through observation, interviews, and documentation. Observations were conducted in participatory and non-participatory ways. Participatory observation involves directly following the Tahfizh program process, while non-participatory observation involves observing school conditions, classroom conditions, and facilities that support the Tahfizh program. Interviews were conducted with educators responsible for the Tahfizh program, Tahfizh teachers, and students at MBS Zam-Zam Banyumas Junior High School. Documentation includes pictures, organizational structure, and strategies related to the management of the Tahfizh program. Secondary data was obtained through a review of literature relevant to this study, which serves as a reference. To ensure data validity, this study used triangulation techniques, source triangulation, and time triangulation. The triangulation technique involved interview results as well as data from observation and documentation. Source triangulation ensures data validity by interviewing educators who are responsible for the Tahfizh program, Tahfizh teachers, and students at MBS Zam-Zam Banyumas Junior High School. Time triangulation was conducted in various periods until valid data was obtained, which took more than a month. After data collection and validation, the data will be analyzed. Analysis involves data reduction, data presentation, and conclusion drawing.

Result and Discussion

According to the researchers, MBS Zam-Zam Banyumas Junior High School is a school that highly upholds science and noble character. Currently, educational institutions are seen as the most effective means of assisting the government in internalizing noble character values and overcoming the moral decline of the nation. With learning that contains religious values that emphasize philosophical, spiritual, and actual aspects, it will be able to bring humans to face social problems better (Kjeldsen, 2019).

By memorizing the Quran, Muslims can internalize the values it contains and apply them in everyday life to create a peaceful life and be blessed by Allah Swt. Memorizing the Qur'an can be done by anyone independently and at present many Qur'an tahfizh programs have been managed by both formal and non-formal educational institutions such as madrasah, schools, pesantren, tahfizh houses and so on. In the context of formal education, learning to memorize the Qur'an can be included in the learning curriculum or part of extracurricular activities. However, currently the average madrasah or school, even pesantren, the Qur'an tahfizh program is part of the learning curriculum which is implemented during active learning hours (Marwah et al., 2023).

Memorizing in the Big Indonesian Dictionary means to imprint something into the mind so that it is always remembered (Retnoningsih, 2105). In Arabic, the word memorization is called "*tahfizh*", which comes from the word حَفِظَ - تَحْفِظُ - يُحَفِّظُ which means guarding, memorizing, and maintaining. Spiritual intelligence has implications for the formation of noble character or morals. This is in line with Ibn Miskawaih's view that character (*khuluq*) is a condition of the heart and soul that encourages

a person to behave spontaneously without thinking (Kahwash, 2020). To form noble character in students who memorize the Qur'an, an educator must construct the memorized verses in the context of everyday life through recitations so that the process of internalizing the values contained in the textual Qur'anic verses moves towards contextual meaning (Sukino & Muttaqin, 2019). In the book of Ta'lim Muta'allim, it is stated that the character of a knowledge seeker or student includes respecting teachers, appreciating knowledge, honoring books, caring for friends, being calm, paying attention to how to sit, and avoiding despicable actions (Hamid, 2013).

A person's character is influenced by various factors, namely heredity, environment, education, culture, spirituality, and others. Among these factors, spirituality is a factor that shapes personality. Spirituality is the search within humans to be close to God (Suraji, Robertus, 2021).

Spiritual intelligence is a mental set that is able to adapt to the environment based on non-material aspects that can affect a person's ability to face and solve a problem and can help him build himself as a whole (Amram, 2022).

Amram & Dryer (2008) mention seven aspects of spiritual intelligence, namely *first, conciousness* which includes self-awareness in spiritual practices. *Second, grace* which includes gratitude. *Third, meaning* which includes interpreting the purpose of life and caring to serve others. Fourth, *transcendence* which includes empathy and compassion. Fifth, *truth*, which includes acceptance of reality. Sixth, *peacefulness (peaceful surrender)* which includes self-acceptance and surrender to the Almighty. Seventh, wisdom and responsibility (*inner directedness*) which includes responsible wise actions (Amram, 2022).

Another explanation states that there are four aspects of spiritual intelligence that can be observed, namely *first*, feeling watched by Allah SWT. *Second*, helping others. *Third*, being responsible. *Fourth*, being honest (Wahyuni, Ajeng, 2019). From the two explanations of aspects of spiritual intelligence above, there are no contradictory things, in fact the second explanation has entered the first explanation.

Through the Qur'an memorization program at MBS Zam-Zam Banyumas Junior High School, the author found that there is a relationship between memorizing the Qur'an and increasing students' spirituality. This is because memorizing the verses of the Qur'an and understanding their meaning can affect the development of children in terms of their spirituality. When students memorize, of course, they go through stages in it, such as reading repeatedly and then reading the meaning so that what they say and understand can enter their hearts and minds and then continue with their daily actions. The author can conclude that through Qur'an memorization activities can increase spiritual intelligence. As we all believe that memorizing the Qur'an, we actually always remember the Creator, Allah Swt. As Allah says

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Artinya: *"It is in the remembrance of Allah that the heart will be at ease"*

The heart of someone who always interacts with the Qur'an, especially memorizing it, will always remember Allah so that his heart becomes straight and clean. The Prophet Muhammad PBUH said in a hadith narrated by Abu Hurairah HR. Muslim, no. 2699 which reads *"No people gather in one of the houses of Allah, namely the mosque, then they recite the Qur'an, study it, and teach each other among them but there*

will descend on them peace of mind, will be shaded by His compassion, will be surrounded by angels, and Allah will mention them in the presence of the creatures who are with Him." (Al-Hambali, n.d.).

The habit of memorizing the Qur'an carried out by students who begin with ablution first, then practice the manners of memorizing the Qur'an, then read it repeatedly, then it has indirectly interacted with Allah Swt. Thus the activity of memorizing the Qur'an is an effort to present Allah Swt. in himself so that he can feel His presence wherever and whenever. This has actually grown his spiritual intelligence so that in his daily behavior he always does good because he feels that Allah Swt. is present by His side.

The Tahfizh Al-Qur'an Program at MBS Zam-Zam Banyumas Junior High School begins with formulating the concept of Qur'an tahfizh then proceeds with the learning implementation process which is carried out seriously and measurably as well as evaluation and learning implications of Qur'an tahfizh on student character which is directly observed 24 hours in the dormitory. The details of the explanation are as follows:

1. Concept of the Tahfizh Al-Qur'an Program at MBS Zam-Zam Banyumas Junior High School

From the research that has been conducted, the researcher will present the results of the study in detail about the implementation of the Tahfizh Al-Qur'an Program at MBS Zam-Zam Banyumas Junior High School. The first is the concept of the Tahfizh Al-Qur'an Program at MBS Zam-Zam Banyumas Junior High School. The

concept of the Tahfizh Al-Qur'an Program at MBS Zam-Zam Banyumas Junior High School is presented in the following table:

Table 1
Concept of the Tahfizh Al-Qur'an Program

Description	Tahfizh Al-Qur'an Program
Concept	Tahfizh Al-Qur'an is the flagship program of MBS Zam-Zam Banyumas Junior High School.
Destination	<ol style="list-style-type: none">1. Equipping students with the ability to read the Qur'an according to the rules of tajweed;2. Equipping students to memorize the Qur'an as a provision for preaching in the community;3. Forming students who have faith, piety, and noble character by memorizing and studying the verses of the Qur'an.
Material	The juz memorized are juz 30, 29, and 1 with details, class VII juz 30, class VIII juz 29, and class IX juz 1.
Memorization Method	<i>Talaqqi</i> method and <i>takrir</i> method. The <i>talaqqi</i> method is that students deposit or simulate their memorization to the teacher/ustaz then the teacher/ustaz immediately corrects mistakes so that the students' memorization is maintained correct. After using the <i>talaqqi</i> method, students are required to use the <i>takrir</i> method, which is repeating the memorization that has been presented to the teacher/ustaz with the aim of launching and strengthening the memorization of the Qur'an that has been memorized (Ramadi, 2021).
Teacher	The teacher of tahfizh Al-Qur'an is a teacher/ustadz who lives in the dormitory and has competence in the field of tahfizh Al-Qur'an with a minimum

	memorization of three juz.
Time	It is held five days from Monday - Friday at two times, namely after Fajr prayer at 05.00 - 05.40 (40 minutes) and after Maghrib prayer at 18.10 - 18.50 (40 minutes). Once a week a weekly exam is held on Friday. When you have completed one juz, a one juz exam is held once sitting.

Based on the concept of the Tahfizh Al-Qur'an program, which is the school's flagship program and is included in the curriculum structure, each student must complete the target of one juz each year. The school then gives awards to students who excel in Qur'an memorization.

2. Implementation of the Tahfizh Al-Qur'an Program at MBS Zam-Zam Banyumas Junior High School

In order to achieve its goal of forming students with faith, piety, and noble character, MBS Zam-Zam Banyumas Junior High School incorporates this tahfizh program into the curriculum so that this tahfizh program gets an equal position with other subjects. As a boarding school, learning activities are not limited to 07:00 until 15:00 as in non-boarding schools, but learning is also carried out outside this time.

The details of the implementation of learning tahfizh Al-Qur'an applied at MBS Zam-Zam Banyumas Junior High School in each meeting are as follows:

a. After Fajr Prayer

Table 2

Learning activities of Tahfizh Al-Qur'an after Fajr

Num.	Activity Form	Description	Time Allocation
1.	Opening	The teacher starts the lesson by greeting, asking how you are, checking attendance, and inviting prayer to start the lesson.	5 Minutes
2.	Core	The teacher reads the Qur'anic verse that will be memorized by the students and the students follow so that the reading is in accordance with the rules of tajweed.	30 Minutes
		The teacher conveys the content of the memorized verse.	
		Students memorize the Qur'anic verses that have been read by the teacher.	
3.	Closing	The teacher and the students together recite the verse memorized in this meeting and summarize its meaning and then close together with a prayer.	5 Minutes

b. After Maghrib Prayer

Table 3

Tahfizh Al-Qur'an Learning Activity after Maghrib

Num.	Activity Form	Description	Time Allocation
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1.	Opening	The teacher starts the lesson by greeting, asking how you are, checking attendance, and inviting prayer to start the lesson.	5 Minutes
2.	Core	Students repeat the memorization and one by one listen to the Quran memorized at the meeting after Fajr prayer to the teacher and the teacher evaluates it directly.	30 Minutes
3.	Closing	The teacher and the students read the memorized verse together at this meeting and summarize its meaning and then close together with a prayer..	5 Minutes

Then MBS Zam-Zam Banyumas Junior High School also implements daily habituation activities for students as follows:

Table 4
Daily Habit Schedule

Routine	Time
Ceremony/Apel	Every Monday
Pray	Before and after learning
Tahajud Prayer	Every Saturday at 03:00
Dhuha Prayer	Every day at 06:45 – 07:15
Congregational Prayer	Every compulsory prayer time
Reciting Morning and Evening Dhikr	After Fajr and Asr prayers
Read the Qur'an independently	Every day
Spontaneous	Time
Getting used to queuing for food	Every day
Getting used to queuing for bathing	Every day

Giving and answering greetings	Every day
Disposing of garbage in the trash can	Every day
Cleaning and tidying up rooms and classrooms	Every day
Cleaning the mosque	Every day
Exemplary	Time
Speak and behave well and politely	Every day
Discipline to be on time for every activity	Every day
Diligently read the Qur'an and books	Every day
Giving praise/motivation	Every day

The existence of this habituation practice aims to enable students to have positive habits that are inherent in each of them so that students themselves are aware of doing good behavior without being asked by others. There are three types of habituation applied at MBS Zam-Zam Banyumas Junior High School. *First*, with routine habituation, which is a structured activity, such as: flag ceremonies/instruction from teachers/ustaz, praying fardhu in congregation, praying sunnah tahajud and dhuha, reading and memorizing the Qur'an, reciting morning and evening dhikr, and maintaining cleanliness and tidiness. *Second*, spontaneous, namely activities applied in certain circumstances, such as: cultivating a culture of greeting the teacher/ustaz, habituation to queue when taking food and when going to bathe, and throwing garbage in the trash. *Third*, exemplary, namely habituation that is manifested in daily behavior, such as: dressing neatly, speaking politely, being disciplined in participating in activities, diligently

reading the Qur'an and books, respecting others, and not undermining others.

3. Implications of the Tahfizh Al-Qur'an Program for the Formation of Students' Spiritual Intelligence at MBS Zam-Zam Banyumas Junior High School

From the results of the interview, researchers obtained some information on why MBS Zam-Zam Banyumas Junior High School developed the tahfizh program as a superior program and even a special class, the tahfizh class. *First*, the tahfizh program is believed to be able to foster love and strengthen faith in Allah Swt. not only in students but also school administrators and also strengthen a sense of love and familiarity with the Qur'an. *Second*, as a pesantren-based institution, mastery of religious knowledge is something that must be done, especially mastery of the Qur'an as the holy book of Muslims. Then as a pesantren institution that prepares cadres of da'i and ulama, at least they are able to become imams and khatibs and the capital to become an imam that is important is to have memorized the Qur'an. *Third*, the tahfizh program is considered capable of strengthening the school's image in the community.

In addition to the tahfizh flagship program, MBS Zam-Zam Banyumas Junior High School also receives support from teachers and the academic community through the implementation of character education. *First*, every teacher instills good moral values in their lessons. *Second*, after instilling these moral values, all school members provide examples and arrange a daily moral habituation program. *Third*, if there are students who deviate from noble morals, all school members are obliged to reprimand and give advice. By involving

students in memorizing the Qur'an, it will greatly help them to feel the presence of Allah Swt. anywhere and anytime so that it can increase their spiritual intelligence.

Memorizing the Qur'an includes several stages that students go through, starting from reading a verse, understanding its meaning, then memorizing it and repeating the previously memorized verse. When the Qur'an has merged with his soul, it will be reflected in his daily behavior. One of the changes in student behavior that researchers found was the interaction of students with teachers and school visitors. For example, when entering the school, researchers directly felt the friendly attitude of students and showed respect for others. The researcher also saw directly when students met the teacher/ustadz directly greeted and shook the teacher's/ustadz's hand. This is evidence that the Qur'an tahfizh program in this school is able to shape students' spiritual intelligence. In addition, the school also applies the 5S culture (smile, greeting, greeting, politeness, and courtesy), respecting the older and loving the younger, and familiarizing the values contained in the Qur'an. Then student behavior is the responsibility of all teachers and staff.

To measure the spiritual intelligence of students of MBS Zam-Zam Banyumas Junior High School, researchers used the theory of seven aspects of spiritual intelligence proposed by Amram and Dryer. From the analysis that has been done, it is found that there is a positive influence on students.

Table 5
Indication of the Development of Students' Spiritual Intelligence

Aspects of Spiritual Intelligence	Indication of the Development of Students' Spiritual Intelligence
Consciousness	The data obtained shows that students with full awareness carry out worship to Allah Swt. both obligatory and sunnah without being told by teachers or other people.
Grace	The students reflected grateful behavior as evidenced by enjoying every meal served by the pesantren by not throwing it away and taking good care of the facilities that had been given by not dirtying or damaging them.
Meaning	The students reflect caring behavior with others as evidenced by helping each other when a friend is sick they take him to the pesantren health unit and take his food needs and do not hurt other people's feelings.
Transcendence	The students reflect an attitude of empathy and compassion as evidenced by their high sense of empathy for their friends. A simple example is that they share food with each other, not eating it themselves when they get a delivery from their parents.
Truth	The students do not feel forced or pressured to study in pesantren, which is certainly not free because there are binding rules. They accept to study and live in pesantren as part of Allah's

	decree. They do not demand from their parents why they were put in the pesantren, in fact, they are grateful to have been put in the pesantren and are increasingly saying and being devoted to their parents.
Peaceful surrender	The students reflect an attitude of peace, comfort, and tranquility living in the pesantren even though they are far from their parents as evidenced by their good physical and psychological development.
Inner directedness	The students reflect an attitude of wisdom and responsibility as evidenced by their discipline in participating in teaching and learning activities and carrying out daily tasks that are both individual and group in nature, such as washing or cleaning their personal equipment and carrying out picket duties in an orderly manner.

Summary

The Tahfizh Al-Qur'an program implemented at MBS Zam-Zam Banyumas Junior High School has had a positive impact on the spiritual intelligence of its students. Factors that influence the effectiveness of this Tahfizh Al-Qur'an program in improving students' spiritual intelligence are as follows:

1. The concept of the Tahfizh Al-Qur'an program at MBS Zam-Zam Banyumas Junior High School is carefully designed and measurable. The school prepares special teachers who are competent in the field of Qur'an tahfizh and prepares an adequate time allocation. Then it is supported by good management, namely the school appoints one

person as the coordinator of the tahfizh program who is responsible for tahfizh learning and socializes this program to all school members so that all school members are one step in the success of this Tahfizh Al-Qur'an program.

2. The optimal implementation of tahfizh learning, namely in the tahfizh learning process at MBS Zam-Zam Banyumas Junior High School, students not only memorize the Al-Qur'an but students are prepared to be able to understand the content of the Al-Qur'an verses well as the delivery of advice from the teacher. The follow-up of this tahfizh learning will be monitored while in the dormitory by providing a daily practice monitoring sheet so that the lessons learned during the learning of Tahfizh Al-Qur'an are actually practiced in students' daily lives.
3. In addition to implementing the Tahfizh Al-Qur'an program in shaping students' spiritual intelligence, SMP MBS Zam-Zam Banyumas also implements a habituation program that supports the formation of students' spiritual intelligence, some of which are structured, spontaneous, and exemplary. Structured habituation such as congregational prayer in the mosque, dhuha prayer, tahajud prayer, fasting on Monday and Thursday, and morning and evening dhikr. Spontaneous habituation, such as: cultivating a culture of greeting the teacher/ustadz, habituation to queue when taking food and when going to the bathroom, and throwing garbage in the trash. Exemplary habituation, such as: dressing neatly, speaking politely, being disciplined in participating in activities, diligently reading the Qur'an and books, respecting others, and not looking down on others, a culture of courtesy, and a program to protect the environment.

With this research, it is hoped that related educational institutions will increase in implementing the Qur'an tahfizh program so as to be able to produce students who have spiritual intelligence and manifest it in their daily lives.

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