

Problems And Solutions Of The Arts Of Recurring The Qur'an In Developing The Character Of Students At The Nurul Qur'an Boarding School, Lombok Central Province Of West Nusa Tenggara

Dr. H. Sabaruddin, S.Pd.I., M.Pd.,¹ and Dr. Mastur, S.Sos., M.Pd., M.A.P²

¹Ministry of Religion of West Nusa Tenggara Province of the Republic of Indonesia

²STIT Darussalimin NW Praya Lombok Tengah Provinsi Nusa Tenggara Barat

hajisabarudin73@gmail.com and masturdoktor@gmail.com

Abstract

Recently, many students and pesantren have come from the Islamic community and non-Islamic communities, both from within the country and abroad, and also have various objectives and backgrounds. There is a positive focus, namely to find an alternative education system, this is driven by the notion that the existing education system is not in accordance with the demands of the times, so it is necessary to look for a new system as a replacement. Meanwhile, the negative focus stated that Islamic boarding schools are an education system that is redundant and hinders progress, which therefore needs to be reformed, so that the goal is clear to look for possibilities to change it. Willingness can be said to be the main factor determining the success of one's learning. More than that, it can be said that interest is the main driving force that determines one's success in every aspect of life. This is because the will factor directly influences various other factors, such as the power of concentration, attention, fortitude, and diligence. Pesantren as a forum for the formation of the character of students has a very long history. Therefore, a theoretical review of the implementation of character education in Islamic boarding schools also requires a historical study of the progress, roles and products of Islamic boarding schools in shaping the character of Indonesia's warriors and development actors. The implementation of character education in Islamic boarding schools is clearly reflected in the fighting spirit of national figures who have a background in Islamic boarding schools. Islamic boarding schools with their unique educational pattern become a space and place for the placement of the character of their students. The various programs that have been developed are also an integral part of the futuristic vision of Islamic boarding schools as institutions capable of making a significant contribution to inculcating positive character values for the country's children. The existence of pesantren, which are generally community-managed institutions, is also more of a contribution in supporting the national education system.

1. In general, the implementation of character education at the Nurul Qur'an Praya Islamic Boarding School in Central Lombok has been carried out in an integrated manner in the learning process both inorganize in formal education such as Islamic Middle School and Madrasah Aliyah institutions as well as extracurricular programs developed in hostels, such as the art education program for reciting the Al-Qur'an, implementing integrated character education at the vision-mission level, and the objectives of the Nurul Qur'an Praya Islamic Boarding School Lombok Middle. The formation of character through the art of reciting the Qur'an includes characters related to perseverance, patience, responsibility, and religion. The formation of the character of students through education in the art of reciting the Qur'an can be seen from the character that grows and is observed from the activities of the students. These characters grow from habituation processes that take place continuously through education in the art of reciting the Qur'an.
2. Indicators for the formation of the character of the santri through education in the art of reciting the Qur'an can be seen from values such as the patience of the santri, the character of responsibility, obedience and religious situations that characterize the life of the santri. This religious atmosphere is clearly illustrated in the culture of greetings, dress and clothing, obedience and obedience of students, manners, worship, recitation and morals that are reflected in the lives of students in the art of reciting the Qur'an at the Nurul Qur'an Praya Islamic Boarding School, Central Lombok .
3. Improving the competence and professionalism of teachers by sending teachers to teach at the Nurul Qur'an Islamic Boarding School in Central Lombok, West Nusa Tenggara Provinceto take part in upgrading activities or teacher training.

Keywords: Problems and solutions of the art of reciting the Qur'an in the formation of the character of students

A. Background of the problem

Santri and Islamic boarding schools have recently been in the spotlight, both from within Islamic society and non-Islamic communities, both from within the country and abroad, and there are various purposes and backgrounds for this spotlight. There is a positive focus, namely to find an alternative education system, this is driven by the notion that the existing education system is not in accordance with the demands of the times, so it is necessary to look for a new system as a replacement. Meanwhile, the negative focus stated that Islamic boarding schools are an educational system that is redundant and hinders progress, which therefore needs to be reformed, so that the goal is clear to seek the possibility of changing it.

Regardless of the highlights above, both positive and negative. Talking about pesantren, it will concern educational institutions that are Muslim. This is a phenomenon of attention that is able to build public discourse, in on the one hand, this discourse indicates that Islamic educational institutions have provided a public space for their existence to be acknowledged, on the other

hand, the outputs they produce tend to be questionable. On the second side, people tend to see Islamic educational institutions in terms of managerial and system aspects including their learning curriculum. The study of the above aspects is important enough to be used as study material to consider whether the institution is sufficiently relevant to the demands of the global world. Answering the questions above, it will not be balanced if it is only seen from one side, but must be taken from the objective conditions that exist in these institutions, especially the role of Islamic boarding schools and santri today. Thus it will be obtained benefits for students and Islamic boarding schools to improve themselves. (Wahid Zaini, 1994:85).

The art of reciting the Qur'an is reciting recitations in tajwid which are enhanced by the rhythm of the song. This will be easy to understand if someone who studies the art of reciting the Qur'an has understood the theory of the art of singing or *tausyih* well. The art of reciting the Qur'an is also known as *An-Naghom fil Qur'an* which means beautifying the sound of the recitations of the Qur'an. Meanwhile, the science of *Naghham* is studying ways or methods in humming, chanting, and beautifying the sound of recitations of the Qur'an. The art of reciting the Qur'an is an oral science, namely knowledge that is realized by reading or saying. For this reason, studying the art of reciting the Qur'an *Qori'* and *Qori'ah* is required to know and master all aspects related to the art of recitations of the Qur'an. Syekh Syamsuddin al Akfani in his book "*Irsyad al-Qashid*" argues that knowledge only can be known if it contains evidence (*dalalah*) either in the form of gestures, speech or writing.

Gestures require testimony, writing requires meaningful forms (scratches), while words require the presence and readiness to hear from the other person. Such demands have clearly positioned the art of recitation as a series of knowledge that is not simple. The learning process requires the right strategies and methods. The students absolutely must be supported by motivation and a strong desire to get maximum learning results. Perseverance, discipline, curiosity, patience, responsibility are intrinsic strengths that are needed by the students as well as being aspects of forming a noble personality. In fact, learning the art of reciting the Qur'an has been able to forge self-character in living everyday life. Must always *Riyadlah* every day if mastery of the art of recitation is to be maintained. On this basis, the author sees the need for a specific and in-depth study of the formation of the character of the santri based on the art of reciting the Qur'an.

In a process that is carried out by anyone and under any circumstances, nothing goes perfectly and smoothly according to plan, but there must be obstacles it faces. However, if these obstacles become a necessity, then these obstacles are also always followed by efforts to get out of these obstacles. This shows the procession of the functioning of reason as the existence of human excess. Likewise with coaching students at the Nurul Qur'an Islamic Boarding School in Central Lombok. In order to increase awareness in the coaching process for students, there are also constraints in its implementation. As an institution in which there are people and there is a system that regulates it, it is imperative for the institution to carry out efforts to get out of the constraints it faces. Based on this role, the duties of Islamic boarding schools as Islamic

education institutions are able to produce people who have knowledge in the field of Islamic Religion and social sciences in harmony with the goals of National Education which reads: Educating the life of the nation and developing the Indonesian people as a whole, namely people who believe in and are devoted to God Almighty and have noble character, have knowledge and skills, physical and spiritual health, a solid and independent personality, and social and national responsibility. (UUSPN No.2 article 4 1989).

B. Student Problems

1. Definition of Problematics

Problems are something that becomes a barrier or obstacle in achieving something that is planned, or that interferes with efforts to achieve goals. So, what is meant by problematic in this journal is the achievement of targets that are not in line with expectations in character building. Students at the Nurul Qur'an Islamic Boarding School in Central Lombok, West Nusa Tenggara Province. Santri is a term for prosecutors who study religion at Islamic boarding schools. (Imron, 1992:11).

In general, santri are all students who study and stay at Islamic boarding schools. (Bruineser, 1998:72). And the santri referred to in this journal are santri Central Lombok Nurul Qur'an Islamic Boarding School. Based on information from Ust. Sarifuddin, S.Pd.I., and Ust. Masriadi, S.Pd. who are teaching staff at the boarding school, there are at least two indicators that become obstacles to the formation of the character of the students through the art of reciting the Qur'an, namely:

- 1) The level of difficulty in reading the Qur'an properly and correctly.

That thing is the main problem in achieving good recitation, because in the formation of character through the art of Al-Qur'an recitation is inseparable from good recitation and recitation. Therefore, in order to achieve good and correct reading, santri must master at least four components: (1) Makhraj al-huruf, (2) Shifat al-huruf, (3) Ahkam al-madd wa al-Qashr, and (4) Riadhah al-oral.

- 2) Mastery of new variations.

Along with the development of the era, which included variations in the recitation of the Qur'an, this also experienced a very significant development. basic variations contained in tausyikh learning. So according to Masriadi as the Al-Qur'an recitation teacher the solutions are: (1) Adding hours of independent practice, (2) Increasing practice with colleagues, and (3) Musyafahah (often listening to the song to the teacher or supervisor).

2. The elements that become problematic and the solution to the art of reciting the Qur'an in the formation of character. Students at the Nurul Qur'an Islamic Boarding School in Central Lombok

After explaining the terms used in this journal, then we will present the elements that become problematic for students in carrying out teaching and learning activities. As for these elements, namely:

- 1) Psychological Factors

Teaching and learning activities are activities to change the subject's behavior, but in reality there are several obstacles that influence it so that the expected behavior changes sometimes take quite a long time to achieve. One factor that is quite influential is the psychological factor of students. The presence of psychological factors in learning will provide an important contribution. Senan's psychological factors will always provide a foundation and convenience in an effort to achieve learning goals optimally. On the other hand, without the presence of psychological factors, it might slow down the learning process, and can even increase difficulties in teaching. Psychological factors which are said to have an important role, can be seen as ways of functioning the students' minds in relation to understanding the subject matter, so that mastery of the subject matter is easier and more effective. (Sardiman, 2000:37).

Psychological factors that affect the success of this study include all things related to one's mental condition. The mental condition that can support the success of learning is a steady and stable mental condition. This steady and stable mental condition is seen in the form of a positive mental attitude in dealing with all things, especially matters relating to the teaching and learning process. A positive mental attitude in the teaching and learning process, for example, is craft and persistence in learning, not easily discouraged or achievement in the face of difficulties and failures, not easily influenced to prioritize pleasure rather than learning, having own initiative in learning, daring to ask questions and always believe in yourself. (Judge, 2000:13). Arden N. Frandsen in Frandsen 1996:216) says that the things that encourage someone to learn are as follows:

- (1) There is a nature of curiosity and want to investigate the wide world.
- (2) There is a creative nature that exists in humans and the desire to always want to move forward.
- (3) There is a desire to get sympathy from parents, teachers and friends.
- (4) There is a desire to correct past failures with new efforts, both with cooperation and competence.
- (5) There is a desire to get a sense of security when mastering the lesson.
- (6) There are rewards and punishments as the end of learning.

Meanwhile Maslow (in Frandsen, 1961:216), says that the motives for learning are: (1) the existence of physical needs, (2) the need for a sense of security, (3) the need for love and respect from society, and (4) in accordance with the nature to present and present oneself. (Sumadi, 1998:237). Experts generally agree that school-age children are a transitional period from pre-adolescence, which lasts around 11-13 years to 18-20 years. According to someone's birth calendar. During this period, various kinds of problems are faced by a child as a consequence of change. The following are problems that arise in connection with the development of affective, conative and personality behaviors.

- (1) The attachment to living in an unguided press group (press group) easily leads to juvenile delinquency.
- (2) Conflicts with parents, which may result in being unhappy at home, even running away.
- (3) Doing acts that are contrary to the norms of society or religion.

- (4) It is easy to be moved to perform destructive movements or activities.
- (5) The inability to uphold one's conscience results in difficulties in integrating and synthesizing one's psychological functions, which in turn will also make it difficult to find one's personal identity. (Mamun, 1998:95).

What has been stated above is a number of needs that cannot be separated from each other, but a whole that encourages children's learning. Based on the explanation above, it is certain that the psychological factors of students have a role in implementing the teaching and learning process at school. And in the following, the author will put forward several factors that are considered essential in determining the quality of student learning acquisition in the implementation of the teaching and learning process. The factors in question are:

2) Student intelligence

Intelligence in general can be interpreted as a psycho-physical ability to react to stimuli or adapt to the environment in the right way. (Robert, 1988 in Educational Psychology with a New Approach). So intelligence is actually not just a matter of the quality of the brain, but also the quality of other organs of the body. However, it must be admitted that the role of the brain in relation to human intelligence is more prominent than the war on other organs of the body, because the brain is the "control tower" of almost all humans. (Muhibbin, 1995:134).

This psychological (psychological) aspect is very true in its influence on learning abilities. In general, someone who has good intelligence (high IQ) is generally easy to learn and the results tend to be good. On the other hand, people with low intelligence tend to experience difficulties in learning, slow thinking so that learning achievement is low. Basically intelligence has a very close relationship with talent in determining the success of student learning. If a person has high intelligence and his talent is in the field being studied, then the learning process will be smooth and successful when compared to someone who has talent, but the edge of intelligence is low. Likewise, when compared to people with high intelligence, each talent does not exist in that field, talented and smart people (high intelligence) are usually people who are successful in their careers. (Dalyono, 1997:56). Therefore, every prospective teacher and professional teacher should be aware that the extraordinary intelligence of the students, whether positive, such as superior or negative, such as borderline, usually causes learning difficulties for the students concerned. On the one hand, students who are very intelligent will feel that they are not getting adequate attention from the school because the lessons presented are too easy for them. As a result, he feels bored and frustrated because the demands of his curiosity feel unfairly dammed. On the other hand, students who are very stupid will feel very bad following the lessons because it is too difficult for them. However, it is very important to know that intelligence is not the only determinant of success, but one of the many other supporting factors. The phenomenon that occurs in public schools, the problem of learning failure caused by low intelligence does not occur much unless the selection of students' acceptance at the school is not carried out properly. Learning problems that are more common in public

schools are the opposite, namely there are not a few students whose intelligence is normal or even above average, but their academic achievement is low. This clearly proves that someone with high intelligence will not be able to achieve good learning achievement if it is not supported by other factors that also determine learning success such as willingness, craft, time or opportunity and learning facilities. (Judge, 2000:13).

3) Attitude of students

Attitude is an internal symptom with an objective dimension in the form of a tendency to react or respond in a relatively fixed way to objects of people, goods and so on, either positively or negatively. The positive attitude of the students, especially towards you and the subjects you present, is a sign of a good start for the students' learning process. (Muhibbin, 1994:135). Humans do not inherit attitudes and ideals, but these two things are obtained by humans as a result of their interactions with environmental situations. Besides internal symptoms, attitude is a tendency to think in a certain way or demand certain channels. Attitude is a typical way of behaving, which is directed towards people, groups or problems. As an example one can put forward one's feelings or opinion, that races are inferior or lack blessings and degrees. Ideals are a standard of values. Ideals are a measure or criterion used to follow behavior or behavior, generosity, justice, and freedom are ideals. To a large extent a person's ideals determine that person's attitude, for example our attitude towards someone who matches our ideals is different than our attitude towards someone whose behavior violates our value standards. The same is true with societal problems, our ideals determine which side we stand on. Children associate with their parents and they hear them talk about other people, groups and problems as a result of which in time an attitude is formed. Such influences are more pronounced in families with strong familism or in isolated company life with narrow-minded followers. Of course, in such an environment, good attitudes and bad attitudes are formed. New associations, new knowledge, new experiences can greatly change a person's attitude, such changes can be expected to occur as children get older and advance in their schooling. (Whitherington, 1991:137-138).

4) Student Talent

In general, aptitude is a potential ability possessed by a person to achieve success in the future. (Calpin, 1972). Talent is one of the factors that can support the success of one's learning in a particular field. It should be noted that usually talent does not determine whether or not a person is capable in a field, but rather determines a person's level. Failure in learning that often occurs in connection with talent is precisely caused by someone too quickly feeling himself not talented in a field. To be able to determine talent with their own efforts. You can do this by trying to study various fields of knowledge, both at school and in course institutions or elsewhere. If you have obtained all the factors that influence the learning process, but it turns out that you are not successful in acquiring a particular field of knowledge, you can say that you are not very talented in that knowledge. Conversely, if you succeed in that field of knowledge, it means you are talented. (Judge, 2000:14).

5) Student interest

Interest (ability) as a psychological symptom reflects a sense of being active as an individual's psychological endeavor. Interest is a person's attempt to achieve/do something that is inside and outside of himself. The function of interest in human personality is as a systematic effort to meet needs and maintain the stability of an individual's personality. (Hasan, 1994:41). While the definition given by Rober, that interest (intrest) means a tendency and high excitement or a great desire for something. (Muhibbin, 1994:136).

Interests used and understood by people so far can influence the quality of achievement of student learning outcomes in certain fields of study. (For example, students who pay attention to mathematics will focus their attention on other students). Then, because of the intensive attention to the material that allows the students to study harder, eventually achieving the desired achievement. The teacher in this case should arouse the students' interest. to master the knowledge contained in their field of study in a way that is more or less the same as how to build a positive attitude, (Muhibbin, 2000:136).

Several things related to this issue of interest are very vital in fostering and building the personality of the santri as a whole. According to experts, this interest or willingness can be seen from the following symptoms: drive, desire, desire, inclination, and will. Naturally, the interest or will that exists in an individual becomes a personal strength in developing and actualizing himself in meeting the needs of life and developing the potential that exists in him. So willingness can be said to be the main factor determining the success of one's learning. More than that, it can be said that interest is the main driving force that determines one's success in every aspect of life. Thus, however good a person's learning process is, the result will be unsatisfactory if that person does not have a strong will. This is because the will factor directly influences various other factors, such as the power of concentration, attention, fortitude, and diligence. (Judge, 2000:14). Great interest in learning tends to produce high achievement and conversely less interest in learning will result in low achievement. (Dalyono, 1997:57).

C. The solution is to get to know and explore the art of reciting the Qur'an in character building Students at the Nurul Qur'an Islamic Boarding School in Central Lombok

1. Maintain a good and regular pattern and type of food
2. By repeating more (Riyadhoh al-lisan) and practicing with colleagues so that parts that are considered difficult can be mastered by listening to one another (Istimakiyah).
3. Changing the reading volume from many errors to few errors.

D. Implementation of Qur'an recitation Extracurricular Activities in Improving Ability to Read the Qur'an

Implementation is an activity or effort undertaken to carry out all the plans and policies that have been determined and formulated, equipped with all the needs, the tools needed, who is implementing it, where the implementation is, how to do it, as well as strategic or operational steps to become a reality in order to achieve the goals of the program reassigned. In this case the implementation of extracurricular activities for reciting the Qur'an at the Nurul

Qur'an Praya Islamic Boarding School in Central Lombok is implemented by covering:

1. Registration of Santri Joining Extracurricular Tilawatil Qur'an

Santri before joining extracurriculars must follow the procedures determined by the school, namely registration. Registration is very important. Registration is the recording of something or identity such as name, address and so on in an educational institution. Basically registration is here to expedite and make it easier to be organized, orderly, quickly or precisely. This was expressed by Mr. Khomal Baharrudien as the Islamic Religious Education Teacher as follows: Santri were given a questionnaire from the teacher to choose two extracurriculars out of twenty five existing extracurriculars. In addition, the role of Islamic Religion teachers is also very important. For this reason, every time they enter school and carry out learning, the Religion teacher tests the students' Al-Qur'an reading and sees students who have good voice potential and are capable of reading the Al-Qur'an. So the Islamic Religious Education Teacher directed the students to take part in the extracurricular recitation of the Qur'an, because the pesantren also urged religious activities to have extracurricular recitation of the Qur'an.

2. Licensing to the Principal regarding the Extracurricular Tilawatil Qur'an

The Qur'an recitation extracurricular at the Nurul Qur'an Praya Islamic Boarding School in Central Lombok has obtained permission from the school principal. Extracurricular permits are permits issued by the school principal to hold extracurriculars and have received approval to organize them and meet the requirements. This was expressed by Mr. Khomal Baharuddien as follows: Licensing to the principal is in accordance with the vision and mission of the Nurul Qur'an Praya Islamic Boarding School in Central Lombok, to create students who have faith and piety. By adjusting the vision and mission, religious extracurricular activities, especially extracurricular recitations of the Qur'an at the Nurul Qur'an Praya Islamic Boarding School, are urgently needed.

3. Procurement of Qur'an Tilawatil Trainers

After obtaining permission from the school principal, the Islamic Religious Education Teacher at the Nurul Qur'an Praya Islamic Boarding School in Central Lombok procured trainers for reciting the Qur'an. Procurement is a process of activities to fulfill or provide service needs under a direct contract from the school. The procurement of Qur'an recitation trainers is highly supported by the school principal, because in the extracurricular recitation of the Qur'an one must be accompanied by a professional trainer who is proficient in reciting Qur'an recital songs, understands tajwid, makhārijul ḥurūf, and others. This was disclosed by Mr. Khomal Baharuddien as the Islamic Religious Education Teacher as follows: Procurement of Qur'an recitation trainers for the time being Islamic Religious Education Teachers are looking for professional recitation of the Qur'an trainers in their field, because with a professional trainer the motivation of students is to be able to and pursuing extracurricular activities reciting the Qur'an is getting higher. So that what is desired from the school is the achievement of targets or maximum results for extracurricular activities of reciting the Qur'an.

4. Tilawatil Qur'an Extracurricular Scheduling

After carrying out registration, licensing to the Principal, and procuring Qur'an recitation trainers, the school and Islamic Religious Education teachers develop a schedule for implementing Qur'an recitation extracurricular activities. Scheduling is a planning activity to determine where and when each activity will be carried out. This was disclosed by According to Mr. Khomal Baharuddin as Islamic Religious Education Teachers as follows: The schedule for extracurricular activities for recitation of the Qur'an is prepared by the party curriculum. Tilawatil Qur'an extracurricular activities have been carried out for two years. In practice the school brings a trainer to recite Qur'an from outside the school. Implementation of activities extracurricular recitation of the Qur'an is carried out once a week on Thursday at 10.00 Wita- 11.00 Wita.

E. An overview of character education

1. Character education in the perspective of the al-Qur'an

Discussions about character in the al-Qur'an can actually be traced from the views of the Qur'an regarding the essence of human beings as beings who have various potentials. Changes in the human self are very dependent on the processes that take place to shape it. Therefore, elements such as self, household, friends, environment are factors that have a very influential impact on the development and growth of human character.

2. Character Education in the Perspective of Islamic Psychology

The discipline of psychology is one of the disciplines that has been concerned with studying the human self since the beginning, especially those related to human behavior. Psychology that discusses in depth about the phases of human development until humans die. Furthermore, doing research and proving the influence of heredity and environmental factors on human personality. Therefore, in the perspective of psychology, the aspect of human personality is one of the most important objects of study, even psychology itself is often referred to as a scientific discipline that seeks to explain aspects of personal development, and this means an investigation of personality. The human personality is very complex. A number of statements above make it clear that even from a psychological point of view, issues of character and personality are issues that are very susceptible to being influenced by various factors such as innate and environmental factors. Human personality has been the object of study in the discipline of psychology for a very long time.

In the context of education, knowing and understanding the dynamics of student personality development is one of the skills that every educator must have. Positive changes in students are very likely to occur when they get the space for development that was planned and designed by the teachers based on the interests, talents, traits and tendencies of students. Therefore, psychologically character education is very important because in character education students are directed how to grow and develop good nature, character and personality. Character education allows students to recognize noble values and then absorb and internalize them in life through acculturation and habituation processes designed by educators.

3. Character education and educational perspective

In the world of education, there are two terms that are almost the same in form and are also often used, namely pedagogy and pedagogic. Paedagogi means

education, while pedagogic means the science of education. This term comes from the word *pedagogia* (Greek) which means association with children.

Brubacher, in his book *Modern Philosophies of Education*, states: Education is the organized development and equipment of the all powers of human being, moral, intellectual, and physical, by and for their individual and social uses, directed toward the union of these activities with their creator as their final end. Education is the organized development and completion of all human potential, moral, intellectual and physical, by and for his individual personality and the usefulness of his society, which is directed to unite all these activities for the ultimate goal of his life. In essence, education is a process of forming human behavior, intellectually to master knowledge, emotionally to master oneself, and morally as a deepening and appreciation of cultural values that grow and develop in society.

4. Definition of Character

In the English-Indonesian dictionary, John M. Echols and Hassan Shadily, states that character comes from English, namely *Character* which means character, character or nature. In the psychology dictionary as quoted by M. Furqon Hidayatullah, 2010 states that character is personality in terms of ethical or moral starting points, for example one's honesty; usually associated with relatively fixed properties. The definition of character according to the Language Center of the Ministry of National Education is innate, heart, soul, personality, character, behavior, personality, nature, character, temperament, character. The character is personality, behavior, nature, character, and character. According to Tadkiroatun Musfiroh, character refers to a series of attitudes, behaviors, motivations, and skills.

Masnur Muslich quotes from Winnie who also understands Ratna Megawangi, stating that the term character is taken from the Greek word which means to mark or mark. This term is more focused on action or behavior. There are two notions of character. First, it shows how a person behaves. If someone is behaving dishonestly, cruelly, or greedily, then that person is manifesting bad behavior. On the other hand, if someone is honest and helpful, of course that person manifests the noblest character. Second, the term character is closely related to personality. A new person can be called a person of character when his behavior is in accordance with moral rules. Strong character is the fundamental building block that gives human populations the ability to live together in peace and shape a world filled with goodness and virtue, free from violence and immoral acts. Character is interpreted as a way of thinking and behaving that is unique to each individual to live and work together, both within the family, community, nation and state. Individuals with good character are individuals who can make decisions and are ready to take responsibility for any consequences of their decisions. Character can be considered as the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality which are embodied in thoughts, attitudes, feelings, and actions based on religious norms, laws, manners, culture, customs, and aesthetics. Character is behavior that appears in everyday life both in attitude and action.

M. Furqan 2010, argued that the character consists of four things, namely: First, weak character; for example, cowardly, not daring to take risks, lazy, nothing has given up, and so on. Second, strong character; For example: tough, tenacious, has high fighting power or never gives up. Third, the worst character; for example cunning, selfish, greedy, arrogant, showing off, and so on. Fourth, good character; the opposite of an ugly character. The main values that are the pillars of education in building strong character are trust and exemplary. In everyday life, a person's character will have an impact on his surroundings. People with strong character can become leaders and role models for those around them. Successful people have many positive characteristics. People with positive character generally have the habit of trying to achieve excellence, which means trying diligently and continuously to achieve excellence in life. This implies always trying to maintain self-development, namely by improving the quality of faith, morals, relationships with fellow human beings and using it to realize the motto (mission) of life. Characteristics of children who fall into the healthy category are as follows:

a. High affiliation

This child easily accepts other people as friends. He is also very tolerant of other people and can be invited to cooperate. That's why he has many friends and is liked by his friends.

b. High Power

This type of child tends to dominate his friends but with a positive attitude. That is, he is able to become a leader for his friends. Type childIt is also capable of taking initiative on its own, thus becoming a role model for its peers.

c. Achievers

Children of this type are always motivated to achieve (achievement oriented). He prefers to put his own interests ahead of the interests of others (egocentric).

d. Asserter

This type of child is usually straightforward, assertive, and doesn't talk much. He has a fairly good balance between his own interests and the interests of others. In addition, he is also easily accepted by his environment.

e. Adventurers

This child usually likes adventure, although not always to nature. That is, this type of child always wants to try new things. Children with unhealthy characters often do negative things. Character like this can be very natural, or it could be formed because of the behavior of the people around him. As for the treasures of Islamic psychology, there are three terms that refer to character terminology, namely al-khuluq (character), al-thab'u (character), and al-shifat (traits).

a. Al-Khuluq (character)

Khuluq (singular form of morality) is an inner (inner) condition not an individual's outer (outer) condition which includes al-thab'u and al-sajiyah. People who are generous are usually easy to give money to other people, but it is difficult to spend money on people who are used for immorality.

On the other hand, a person who is a curmudgeon is usually difficult to spend money on, but it may be easy for him to waste money on bad things. *Khuluq* is a condition (*hay'ah*) in the soul (*nafs*) that is holy (*rasikhah*), and from that condition grows an easy and easy activity without requiring prior thought and consideration. *Khuluq* can be likened to a character that each individual has its own uniqueness.

In psychological terminology Abdul Mujib states, character is character, temperament, characteristic nature; a persistent and enduring trait or quality that can be used as a characteristic to identify a person. It is also a psychic account that expresses itself in the form of behavior and the whole human self. It is caused by innate talent and heredity traits from birth and partly due to environmental influences. It is possible to be educated. Elements of character consist of drives, instincts, feelings, reflexes, habits, tendencies, emotions, sentiments, interests, virtues and sins and will.

b. Al-Thab'u (character)

Character is the inner image of an individual who is settled (*al-sukn*). This image is contained in the individual constitution (*al-jibillah*) created by Allah SWT from birth. Character is the power of the *kulliyah* soul that moves the human body. Based on this understanding, *al-thab'u* is equivalent to a temperament that cannot be changed, but in the Qur'an, human nature leads to good and bad behavior. Because the Qur'an is a guidebook that guides people to behave well and avoid them from bad behavior.

c. Al-Shifat (nature)

Traits are individual characteristics that are relatively permanent, continuous, and consequently expressed in a series of circumstances. The properties of totality within the individual are categorized into three parts, namely differentiation, regulation, and integration. Differentiation is the difference regarding the tasks and work of each part of the body. For example, physical functions, such as the function of the heart, stomach, blood, and so on, as well as psychological functions, such as intelligence, will, feelings, and so on. Regulation is the urge to make improvements after a disturbance occurs in the human organism. Integration is a process that makes the whole human body and spirit become a harmonious whole, because there is a neat regulatory system.

From some of these definitions it is stated that character is a quality or mental or moral strength, character or character of an individual which is a special personality that is the driving force and driving force, and what distinguishes it from other individuals. Thus, it can also be argued that the character of educators is mental quality or moral strength, character or character of educators which are special personalities that must be attached to educators and who become the driving force and driving force in doing something. A person is said to have character if he has succeeded in absorbing the values and beliefs desired by society and used them as a moral force in his life. Likewise, an educator is said to have character if he has values and beliefs that are based on the nature and goals of education and are used as moral strength in carrying out his duties as an educator.

5. Character building

According to Raharjo, as quoted by Hajar Dewantara, character education is a holistic educational process that links moral dimensions with the social realm in the lives of students as a foundation for the formation of quality generations who are able to live independently and have principles of truth that can be accounted for answer. Lockona in Saptono argues, character education is an intentional effort to develop good character based on core virtues which are objectively good for individuals and society. The most important element in the formation of character is the mind. This is because in the mind there are all programs that are formed from his life experiences. In line with that, Ibrahim Elfiky said that humans are God's most perfect creation. It is shaped by life, knowledge, values, and beliefs that give birth to attitudes. According to Elfiky, more than 90% of attitudes are spontaneous, occurring without logical considerations. Our attitudes are often the result of habits and outside influences. What El-Fiky said above illustrates that character building must be carried out comprehensively. The comprehensive design of character education must be implemented in its entirety. Saptono emphasized in his book that character education is carried out by fully managing three aspects at once, namely moral knowing, moral feeling, and moral action.

The comprehensive design of character education consists of twelve strategies. The first nine strategies are demands on teachers, namely: (1) acting as a caring figure, model, and mentor, (2) creating a moral community in the classroom, (3) practicing moral discipline in the classroom, (4) creating a democratic classroom environment, (5) teaching values through the curriculum, (6) using cooperative learning, (7) build conscience sensitivity, (8) encourage moral reflection, and (9) teach conflict resolution. Meanwhile, the other three strategies require schools to: (1) develop a caring attitude that is not limited to classroom activities, (2) create a positive moral culture at school, (3) involve parents of students and the community as partners in character education.

D. Implementation of Character Education in Islamic Boarding Schools

Pesantren as a forum for the formation of the character of students has a very long history. In Indonesia, pesantren is one of the subsystems that supports the national education system. In fact, Islamic boarding schools in Indonesia have given birth to the birth of great national figures who later became fighters for the founding of the Indonesian nation. Therefore, a theoretical review of the implementation of character education in Islamic boarding schools also requires a historical study of the progress, roles and products of Islamic boarding schools in shaping the character of Indonesia's warriors and development actors. The implementation of character education in Islamic boarding schools is clearly reflected in the fighting spirit of national figures who have a background in Islamic boarding schools. Islamic boarding schools with their unique educational pattern become a space and place for the placement of the character of their students. The various programs that have been developed are also an integral part of the futuristic vision of Islamic boarding schools as institutions capable of making a significant contribution

to inculcating positive character values for the country's children. The existence of pesantren, which are generally community-managed institutions, is also more of a contribution in supporting the national education system. Substantially character education is an educational model that not only emphasizes cognitive skills, but also focuses on personality development which has direct implications for the formation of good personalities in the form of good morals, both morals towards the Creator and morals towards others and the environment. Islamic boarding school education is basically the implementation of efforts to achieve life goals according to Islam. Islam itself outlines that the purpose of human creation is to worship Allah. I did not create jinn and humans except that they worship me.

In addition, the Qur'an firmly says that the purpose of human creation on earth is also as a caliph who will play an important role as the manager of nature so that humans can take advantage of God's gift of the universe on the one hand and take advantage of the benefits of nature to bring closer self to God the Creator. Thus, as stated by Muhammad Busro, pesantren education has the purpose of developing the human mind and regulating his behavior and feelings based on Islam. In other words, pesantren Islamic education aims to realize the *ubudiyah* in human life at the individual and community level.

The theoretical view of the goals of pesantren education as mentioned above illustrates that character education in the pesantren environment is essentially the core of the objectives of pesantren education itself. The growth of good character and reflecting high human values is part of the goals to be achieved in Islamic boarding school education. In the early days of pesantren education, especially *salaf pesantren*, it tended to be non-formal and individual in the non-classical sense. The orientation also places more emphasis on affective and psychomotor aspects. Islamic boarding schools provide strict supervision of norms and values.

From that perspective, it can also be read that the pattern of Islamic boarding school education cannot be separated from the activity of instilling noble values such as responsibility, awareness, honesty, independence, caring, and other noble values. In the life and traditions of Islamic boarding schools, these values become very close because the traditions of Islamic boarding schools in fact require every student to live independently, be sincere, honest, caring, careful, and have a strong commitment. The values mentioned above are a necessity of life for every *santri*. The loss of these values can be ascertained to be the cause for the failure of students to achieve their goals. Islamic boarding schools have long paid very serious attention to aspects of values and norms. Supervision of matters related to values and norms becomes a very strong pressure point and even defeats almost non-existent control of cognitive aspects. The spirit of struggle, sacrifice, patience, responsibility, and religious values are areas that are actually the areas that pesantren work on. This is very visible in the eras of the struggle of the Indonesian people against the colonialists. Tebuireng Islamic Boarding School under the leadership of KH. Hasyim Asy'ari, for example, was once the headquarters of the Hezbollah-Sabilillah army during the independence revolution. At that time the pesantren was even seen as a tool of revolution. As

stated by Nurcholish Madjid, in Anis Masykhur, pesantren is a genuine model of education created by the nation's children which is adapted to the nation's cultural background. Furthermore, Anis Masykhur stated that pesantren is a subculture that has been able to create its own way of life, ideology, values and devices. Creating a way of life that is adhered to, ideology and values of course cannot be separated from character education. The patterns and characteristics of Islamic boarding schools that focus on religious knowledge have become very successful Islamic boarding schools in shaping and forging the character of students so that they can produce very diverse outputs on the stage of national and state life. The development of Islamic boarding schools in the modern era is in fact also an interesting phenomenon, when the waves of modernization and globalization present bring various moral and spiritual challenges, Islamic boarding schools can become workshops for moral restoration for the younger generation.

E. Learning the Art of Reading the Qur'an

1. Definition of Learning

In the activities of everyday human life, almost never can be separated from learning activities, both when a person carries out activities alone or in a particular group. Whether you understand it or not, in fact most of the activities in our daily lives are learning activities. There is no space and time where humans can detach themselves from learning activities, and learning is never limited by age, place or time, because the changes that demand learning activities also never stop. According to Hamalik, learning is an organized combination, including human elements, materials, facilities, equipment, and procedures that influence each other to achieve learning objectives. Meanwhile, according to Suyudi, learning is a process to acquire knowledge, while knowledge is a way to obtain truth or value, while truth is a statement without hesitation that begins with an attitude of doubt first.

2. Understanding the Art of Reading the Qur'an

The art of reading the Al-Qur'an or known as An-Naghom fil Qur'an means beautifying the sound of the tilawatil of the Al-Qur'an. Meanwhile, the science of Nagham is studying the ways or methods of humming, chanting, beautifying the sound of the tilawatil of the Qur'an. the art of reading the Qur'an is an oral science, namely knowledge that is realized by reading or saying. For this reason, studying the art of reading the Qur'an Qori' and Qori'ah is required to know and master all aspects related to the art of reading the Al-Qur'an. Syekh Syamsuddin al Akfanidi in his book "Irsyad al-Qashid" argues that knowledge can only be known if it contains evidence (dalalah) in the form of gestures, speech or writing. Gestures require testimony, writing requires meaningful forms (scratches), while words require the presence and readiness to hear from the other person. The sentence structure of Naghamul Qur'an which is recited with one breath consists of two words, namely Nagham and al-Qur'an. The word Nagham which means song (symphony) is in the context of music. That is why in the world of music the term Anghaamul muusiq is heard, which means songs of music/symphony of music/musical intonation. These songs are expressed in the form of musical notation, both number notation and block notation. According to Naghamah, the plural form of muannats, from annaghamu, is

Annaghamaatu, which means song (tune, melody) in the context of beautifying the voice when reading the Qur'an. These songs are usually expressed in *tausyikh*, namely singing a number of verse sentences limited to the standard of the sound about the tone of a song like the one in this book. In the context of the songs of the Qur'an it can be said that the person who recites the Qur'an is a person who understands what he is singing either in the form of messages or impressions conveyed by those who are singing it.

3. Meaning of Recitations

In general, the word recitations are familiar to all of us, both in everyday life and especially those related to the Qur'an. The term recitation is also often used in Islamic competition events, especially in Indonesia, such as the *Musabaqah* (competition) recitation of the Qur'an. In practice, this term is limited to reading the Qur'an and then getting an assessment, and that is what we often see when participating in competitions for *musabaqah tilawatil qur'an*. This is also a shared understanding of the meaning of the recitation itself and some Muslims around the world. Therefore the researcher concludes that recitation learning is an activity or activity of reading the Qur'an which is carried out by using a special rhythm or song reciting the Qur'an which has been applied by scholars who are experts in the field of Al-Qur'an science. The language of the Qur'an is Arabic so that people who understand Arabic especially Arabs will easily read it with full expression and reading intonation decorated with a beautiful voice that will make an even more imprint on the hearts of readers and listeners.

F. The purpose of studying the art of reading the Qur'an

Every activity carried out by a person or group of people certainly has a goal to be achieved, including recitation learning activities. The goal is the foundation, as a source of direction for an activity, so as to achieve an optimal result. There are several objectives of the recitation learning process after mastering several songs. First, a good recitation will make it easier for the reader or the person who listens to appreciate the Qur'an. Al-Qur'an songs are not the same as musical songs, al-Qur'an songs are al-Qur'an songs. Al-Qur'an songs, which cannot be bound by musical notation, can be voiced properly only by readers of the Qur'an who have mastered the science of reading and appreciate the beauty of the art of recitation. Therefore, people who want to sing the al-Qur'an should apply songs reading the al-Qur'an. The songs of the Qur'an that will be applied should be songs sung beautifully by reciters in Arab countries. Broadly speaking, the popular songs for reciting the al-Qur'an that they sing, both in the *maqom/tone* of Bayyati, Hijaz, Shaba, Rast, Jiharka, Sika, and Nahawand, have been packaged in such a way that enthusiasts and observers of al-Qur'an songs-The Qur'an will be able to know. Songs in general, including al-Qur'an songs, are part of art. Therefore the *Naghmaniaks* call songs that beautify the recitation of the Qur'an included as part of the art of reciting the Qur'an. First, it is almost impossible for readers of the Qur'an who are not good at reciting the Qur'an to live well, as well as those who listen to the recitation, especially if the recitation is done in prayer. Second, a good recitation will make it easier for someone to get a very good reward from Allah. Third, good recitations enable a person to teach the Qur'an to other people, at least to his family. Almost certainly

everyone needs to teach recitations of the Qur'an to others. Every Muslim must have a role in teaching recitations to others, at least to their children. Apart from that, basically, if you have succeeded in mastering songs in the field of reciting the Qur'an, we can take part in a competition that is already familiar to Indonesian Muslims, namely the Musabaqah Tilawatil Qur'an which is usually held in stages starting from the sub-district, sub-district, district, province, and nationally, and can practice it in society. As for the form of practice that has been carried out by the average mahasantri member of recitations is being asked by the public to recite the holy verses of the Qur'an at weddings and recitation events.

Thus it can be concluded that the purpose of learning the art of reading the Qur'an. First, it can provide knowledge and insight to the reader that the Qur'an has songs that cannot be compared to music. To apply it also must master the science of reading and living the Qur'an. Second, reading the Qur'an with art can beautify the recitation of the Qur'an with maqom or tones that have been packaged in such a way. Third, reading the Qur'an properly and beautifully will make it easier for readers and listeners to live the Qur'an. Fourth, it becomes a field of reward for us when we are able to master the recitations of the Qur'an by practicing it on others. Then after that, when we have mastered recitations of the Qur'an, we will also be useful in society, especially for our religion because with mastery we can form practice in a Musabaqah Tilawatil Qur'an event which is tiered from the sub-district to international levels.

G. The Concept of Education of the Art of reciting the Qur'an in Islam

The art of recitation is one of the disciplines on the Qur'an which is specifically related to the procedure for reading the Qur'an properly, correctly and beautifully. Al-Qur'an as the first and main guideline in Islam from the beginning emphasizes the importance of reading the Qur'an. The importance of Muslims mastering this reading of the al-Qur'an. Theologically, it has a foundation from the Qur'an and hadith. In many places the Al-Qur'an mentions that Muslims are strongly encouraged to read the al-Qur'an with beauty and humility or tartil.

From a historical standpoint, al-Qur'an songs originate from Arab lands or Middle Eastern countries, which have developed throughout the world and also Indonesia. Song according to Arab society is defined as something that attracts the heart, singing with rhythmic verses and poetic words. This illustrates that the Arabs have the joy of singing like the Indonesians or other people. Song (lahn) according to Ibn Abbas means rich, because the performer is rich and does not need popularity.

From the earlier poems, the songs began to penetrate into the qasidah (praise to the prophet) and then tried to enter into the verses of the Qur'an, then since the XVIII century, in Egypt, naghmah in reciting the Qur'an became one of the treasures that is very accepted by the community. Until it appeared when the Qur'an nuzila bi Makkah , aukitaba bi Turki, waquri'a bi Misr. Then the song developed in Indonesia taught by scholars in Indonesia. Although the majority is in the form of murattal for memorizing the Qur'an. At the same time Indonesian qari'-qari' appeared who used Makkawi songs in reciting the Mujawwad al-Qur'an. Nagam Misri has many fans from santri and the

Indonesian community so it is not surprising that this Nagam can grow rapidly in Indonesia. This Misri song consists of seven types of songs that are often referred to as bihasril jasad, which is an abbreviation of Bayati, Hijaz, Shaba, Rast, Nahawand, Sika and Jiharkah. Then this Egyptian song was developed by Indonesian qari'-qari' including: KH. Bashari Alwi (Surabaya), KH. Mukthar Luthfi (Jakarta), KH. Abdul Azizi Muslim (Tegal), KH. Thaib Mansur Ma'mun (Attack)KH. Muhammad Assiri (Jakarta), KH. Ahmad Syahid (Bandung).

H. There are 7 good and correct ways to learn to read the Qur'an by yourself in order to become fluent quickly

Learning to read the al-Qur'an requires sincerity from the heart. Al-Qur'an is a holy book Muslims. Reading the Al-Qur'an is part of worship that can bring rewards from Allah SWT. Therefore, Muslims should istiqomah to read the Al-Qur'an even if only a few verses. In addition, in reading the Al-Qur'an, it is equally important to pay attention to reading it properly and correctly. Whether it's long or short, paying attention to tajwid and so on. Because if you read the Al-Qur'an incorrectly, it will affect its meaning. Therefore, how to learn to read the Al-Qur'an alone or together with the teacher must be done seriously. Not only does it bring rewards, but there are various special advantages that Dream's friends can get. Before discussing how to learn to read the Al-Qur'an yourself, it would be better if you know the arguments or the basis for reading the Al-Qur'an in the holy book. The following is the argument in the Quran:

1. Muzzammil letter, ayat, 073:4.

﴿قُلْ تَعْلَمُونَ أَنَّمَا يُنذِرُكُمْ أَنَّكُمْ إِذَا مِتُّمُوسَ وَنُفِيسَ كَذَّبْتُمْ فَلَا تَكَفَّرُونَ﴾

Atau lebih dari seperdua itu dan bacalah al-Qur'an itu dengan perlahan-lahan. (Or more than half of that , and read the al-Qur'an slowly).

After knowing the reason those who order to read the al-Qur'an, then need to know how to learn to read the Al-Qur'an themselves. That way, later you can immediately put it into practice so that you are able to read the Al-Qur'an properly and correctly. Here are some ways to learn to read the Al-Qur'an yourself:

1) Memorizing Hijaiyah Letters

The first way to learn to read the Al-Qur'an is by memorizing hijaiyah letters. This is the most important part in learning to read the Al-Qur'an. Hijaiyah letters are usually introduced to children. By continuing to get used to reading, this can make it easier for children to remember all the 29 hijaiyah letters. Try not only to memorize it, but also know how to pronounce it properly and correctly.

2) Mastering Al-Qur'an Punctuation

The second way to learn to read the al-Qur'an yourself is to master the punctuation of the Al-Qur'an. This section is no less important because it will make it easier to read and affect the meaning of the reading of the al-Qur'an itself. The punctuation marks in question are in the form of fathah, kasrah, dhommah, and so on. If you already know the punctuation of the al-Qur'an well, then you will know how the reading sounds.

3) Taking Time to Read al-Qur'an

In the midst of busyness, try to give free time so you can read the al-Qur'an. For example, after the morning prayer, after the maghrib prayer, and so on. If you

really intend to be able to read the Al-Qur'an, then no matter how busy you are, there must be time given to read the Al-Qur'an.

4) Practicing Istiqomah Reading

The next way to learn to read the Al-Qur'an yourself is to practice reading consistently. It aims to be able to read the Al-Qur'an fluently. From that habit that will make reading more fluent.

5) Looking for a Teaching Teacher

Even though learning to recite the Al-Qur'an can be done alone, it would be better to find a tutor for the Al-Qur'an. This is to check whether the reading is correct or not. If something is wrong, then the teacher will immediately correct it. Meanwhile, outside of study hours with the Al-Qur'an teacher, you can study again on your own by practicing what has been taught before.

6) Study hard

When you are learning to read the Al-Qur'an, then study seriously, because with sincerity, what is learned will be more easily absorbed in the mind. Don't give up easily and keep learning. Don't forget to accompany it with prayer in order to get ridho, smoothness, and convenience from Allah swt.

7) Reading Tartil and Stable

The next way to learn to read the Al-Qur'an is to read it with tartil and stability. You need to know that reading the Al-Qur'an properly and correctly is to use a steady speed. So, try to read the Al-Qur'an not too fast or not too slow.

I. Discussion

In this discussion the author will explain the problems faced by students in the problems and solutions of the art of reciting the Qur'an in character building Students at the Nurul Qur'an Islamic Boarding School in Central Lombok based on real conditions (actual reality in the field), both in the form of facilities and infrastructure, aspects of teachers which include the quality and quantity, rules and regulations and the existence of learning media and the applied curriculum. To further structure our understanding in understanding the problems mentioned above, the author will divide it into two parts, namely: (First), the author will discuss the problems faced by students in implementing the teaching and learning process. Second, the efforts made by the leadership of the Nurul Qur'an Islamic boarding school in Central Lombok in overcoming these problems, the efforts meant are both in the form of policies issued by the leadership of the Nurul Qur'an Islamic boarding school in Central Lombok. Alone.

1. Problems and solutions to the art of reciting the Qur'an in character building Students at the Nurul Qur'an Islamic Boarding School in Central Lombok, West Nusa Tenggara Province

Based on the findings that the author obtained during conducting research in the field regarding the problems and solutions of the art of reciting the Qur'an in character building Students at the Nurul Qur'an Islamic Boarding School in Central Lombok, West Nusa Tenggara Province. Problems and solutions to the art of reciting the Qur'an in character building Students at the Nurul Qur'an Islamic Boarding School in Central Lombok that the problems faced in implementing the teaching and learning process mostly come from outside the students themselves. So that the settlement is very much determined by the

policies set (issued) by both the principal of the school concerned and the leadership of the Islamic Boarding School. If these problems are not taken seriously in the form of finding alternative solutions, then this will affect the implementation of the teaching and learning process in the classroom which in turn will impact the quality of education produced by the educational institution itself. Based on the findings of research in the field that the forms of students' problems in implementing the teaching and learning process are as follows:

- 1) Teachers are less active in teaching, this is because some teachers teach and seek solutions to the art of reciting the Qur'an in character building. Students at the Nurul Qur'an Islamic Boarding School in Central Lombok. The Nurul Qur'an Islamic Boarding School in Central Lombok has a teaching schedule at another school, this is the factor that causes teachers to be late in teaching at the school concerned. Another factor that causes the teacher concerned to teach in another location is due to economic reasons. The teacher concerned or unable to state that the honorarium earned at the Islamic Boarding School is not sufficient to meet household welfare, therefore it is necessary to look for additional fees at other schools. In addition to the factors above, there are other factors that cause teachers to often not attend teaching because the rules concerning teacher discipline cannot be applied optimally. In schools where the rules are inconsistent, there will usually be various kinds of problems that greatly hinder the implementation of the teaching and learning process. Failure to consistently implement discipline or order will open up opportunities for teachers and students to act undisciplined.
- 2) There is still a lack of learning support facilities such as libraries, learning media and sports facilities. To be able to achieve maximum learning achievement required complete learning facilities. Complete facilities in essence will facilitate, speed up, and deepen the understanding of students in the teaching and learning process. On the other hand, the teaching and learning process will be hampered if there are no adequate facilities.
- 3) School rules that have not been fully implemented optimally, so that students do not feel afraid of doing certain things that are contrary to school rules. The application of school rules has not been implemented optimally, resulting in students tending to ignore (ignore) existing regulations. Consistent and consistent upholding of school discipline is the first and main factor that can support a good teaching and learning process. The good or bad of a school is actually very much determined by the discipline or rules that are implemented consistently. Because it is only in schools with consistent discipline that the teaching and learning process can take place properly according to the plans that have been determined in the curriculum. With this discipline, schools can function as an arena of healthy competition for students to achieve as much as possible. In addition, most importantly, with consistent discipline in its application, schools can carry out their role as institutions capable of improving the quality of students' behavior. All of the above problems, if an alternative solution is not immediately sought, it will be able to influence or even hinder the

implementation of the teaching and learning process. This will certainly affect the quality of the output produced by the Islamic boarding school. Therefore, the problems mentioned above should be considered seriously to find a solution in order to improve the quality of education produced by these Islamic boarding schools.

2. Efforts made by the leadership of Islamic boarding schools in dealing with problems and solutions to the art of reciting the Qur'an in character building Students at the Nurul Qur'an Islamic Boarding School in Central Lombok, West Nusa Tenggara Province

These problems are totally satisfactory if you only know what and how caused them, but what is more important is how to overcome them. The following are the forms of efforts made by the leadership of the Nurul Qur'an Islamic Boarding School in Central Lombok in overcoming the problems faced by students in implementing the teaching and learning process.

- 1) Increasing the number of educational staff (teachers) more selectively, because at the Nurul Qur'an Islamic Boarding School in Central Lombok, some are considered to be less professional. In increasing the number of teaching staff, the leadership of the Islamic boarding school must first settle the teachers who will teach there, while the things that are selected are in terms of educational level, specification and scientific capacity and teaching experience. This selection is carried out in an effort to obtain teaching staff who are reliable and have certain competencies and professionals who will ultimately produce high quality educational results. This selection activity was carried out in conjunction with the establishment of the Nurul Qur'an Islamic Boarding School in Central Lombok.
- 2) Complementing learning facilities and infrastructure and values are still lacking in order to carry out the teaching and learning process optimally. The educational facilities owned by the Nurul Qur'an Islamic Boarding School in Central Lombok are still considered to be very minimal, such as inadequate teacher rooms, where the teachers, rooms, the principal, and other employees are in one room with no dividing rooms. This condition of course will affect the concentration of teachers, principals and other employees in carrying out their duties. Suggestions for a library that doesn't exist yet creates difficulties for students or students in finding or exploring learning material for the art of recitations of the Qur'an in character building Students at the Nurul Qur'an Islamic Boarding School in Central Lombok, West Nusa Tenggara Province . Therefore, the leadership of the Islamic boarding schools is trying to overcome this problem by increasing the number of teacher rooms and building a library suggestion which according to them is currently being built.
- 3) Optimizing the role of cooperatives which so far have not functioned optimally. Cooperatives as a source of organizational income need to optimize their management. As for the efforts made for this, the leadership of the boarding school stood in line. Expanding the cooperative building and activating the activities of the cooperative's employees.

- 4) Increase the competence and professionalism of teachers by participating in teacher training and upgrading activities.
- 5) Conduct comparative studies with educational institutions that are considered more advanced. This comparative study activity was carried out to improve the quality of teacher teaching through the experience gained in certain madrasas after a comparative study was carried out.
- 6) Curriculum innovations and educational methodologies are being piloted through education system development projects in religious schools.

In an effort to produce high quality education, it is necessary to look again at the application of the curriculum implemented in an educational institution. How is the suitability of the curriculum implemented in the institution and how does it suit the current conditions. And if the curriculum in its determination and application is not in accordance with the level of understanding of students and is also not in accordance with current conditions, then it is necessary to innovate the curriculum as an effort to improve the quality of education.

J. Conclusion

1. In general, the implementation of character education at the Nurul Qur'an Praya Islamic Boarding School, Central Lombok has been carried out in an integrated manner in the learning process, both those held in formal education such as Islamic Middle Schools and Madrasah Aliyah institutions as well as extracurricular programs developed in hostels, such as the recitation art education program al- Qur'an, the implementation of integrated character education at the vision-mission level, and the objectives of the Nurul Qur'an Praya Islamic Boarding School, Central Lombok. The formation of character through the art of reciting the Qur'an includes characters related to perseverance, patience, responsibility, and religion. The formation of the character of students through education in the art of reciting the Qur'an can be seen from the character that grows and is observed from the activities of the students. These characters grow from habituation processes that take place continuously through education in the art of reciting the Qur'an.
2. Indicators for the formation of the character of the santri through education in the art of reciting the Qur'an can be seen from values such as the patience of the santri, the character of responsibility, obedience and religious situations that characterize the life of the santri. This religious atmosphere is clearly illustrated in the culture of greetings, dress and clothing, obedience and obedience of students, manners, worship, recitation and morals that are reflected in the lives of students in the art of reciting the Al-Qur'an at the Nurul Qur'an Islamic Boarding School, Central Lombok Province West Nusa Tenggara.
3. The efforts made by the Leader of the Nurul Qur'an Islamic Boarding School in Central Lombok in overcoming the various kinds of problems above are as follows:
 - a. Optimizing the role of cooperatives which have not been managed optimally so far.

- b. Conduct comparative studies with educational institutions that are considered more advanced.
 - c. Completing the suggested learning suggestions is still minimal.
 - d. Improving the competence and professionalism of teachers by sending teachers who teach at the Nurul Qur'an Islamic Boarding School in Central Lombok, West Nusa Tenggara Province, to take part in teacher upgrading or training activities.
4. The ability to read the Al-Qur'an for students at the Nurul Qur'an Praya Islamic Boarding School, Central Lombok, is very lacking once, because at the Nurul Qur'an Praya Islamic Boarding School, Central Lombok, the majority of students graduate from elementary school/public school based. In these public school-based schools, lesson studying is not emphasized. This is what makes some students blind to hijaiyah letters. Some students who cannot distinguish makhārijul ḥurūf, ṣifātul ḥurūf, and its waqaf wal ibtida'. In makhārijul ḥurūf the students who find it most difficult to pronounce the letters ظ, غ, خ, and so on.
 5. Implementation of extracurricular tilawatil Qur'an activities in improving the ability to read the Al-Qur'an includes registration of students who take part in extracurricular tilawatil Qur'an activities. Then the permission of the Principal regarding activities Tilawatil Qur'an is highly supported to realize the vision and mission of Pondok Pesantren Nurul Qur'an Praya Central Lombok. After that the procurement of recitations of the Qur'an here looked for trainers from outside and have talent in their field. So that students are more motivated in reciting Al-Qur'an. Furthermore, the planning of tilawatil Qur'an training, namely record the students who want to take part in extracurricular recitation of the Qur'an, make absences, keep a teaching journal. In practice the teacher also uses the classical method and talaqqi namely the teacher exemplifies and the students imitate. Furthermore, the special method carried out by the supervisor is to prepare learning methods, connect verses and use the right method. Part Finally, the implementation is evaluation. The evaluation is seen from daily life and test when reciting.
 6. The implication of the tilawatil Qur'an program for improving the ability to read the Al-Qur'an at the Nurul Qur'an Praya Islamic Boarding School in Central Lombok is that there are six students who experience an increase in reading the Al-Qur'an. Because with tilawatil Qur'an students can repeat reading the Qur'an and students can read the Qur'an fluently. As well as students can also understand the contents of the Qur'an. In addition, students can also understand the songs of tilawatil Qur'an and understand the science of tajwid. Meanwhile four students do not experience an increase in reading the Qur'an due to students do not know tilawatil Qur'an and do not have the talent for tilawatil Qur'an.

K. Suggestions

Based on the conclusions above, some suggestions are as follows:

1. The process of learning the art of recitation of the Qur'an as far as possible should be supported by an organized curriculum starting from the

material, the process to the evaluation process. Therefore, education in the art of reciting the Qur'an must also be supported by systematic learning management. It is in this context that what is known as a lesson plan becomes very important in achieving learning objectives.

2. Character values must be values that have been formulated. Even though character values will emerge naturally from the processes carried out by the students, the formulation of these values will make it easier for coaches and ustadz to see and assess the achievements of the character of the students.
3. The process of learning the art of reciting the Qur'an must also be supported by administrative devices related to the progress of the students' learning. The coaches should be able to recognize the level of ability of each student, so that what is called a student achievement report becomes very urgent. Two crucial dimensions of the character education development program through the art of reciting the Qur'an.
4. By looking at the real conditions at the Nurul Qur'an Islamic Boarding School in Central Lombok, West Nusa Tenggara Province, where there are problems or issues that need to be addressed, which include the curriculum, learning research, teacher factors, the existing system, the desire to advance the Nurul Qur'an Islamic Boarding School In Central Lombok, West Nusa Tenggara Province, it is necessary to identify existing problems so that the right solution needs to be found.
5. The attention of parents and local government is needed in order to improve the Islamic Boarding School's Human Resources, both in material and other forms.
6. The problems faced by students at the Nurul Qur'an Islamic Boarding School in Central Lombok, West Nusa Tenggara Province, are things that must receive serious attention from the leadership of the Islamic Boarding School and other staff. Because after all the teaching and learning process will not be able to take place effectively and efficiently if the supporting factors for learning cannot be fulfilled optimally.

BIBLIOGRAPHY

- Abdul Jalil, 2012. Education character to form character education in Nadwa: Journal of Islamic Education Vol. Number 2 October 2012.
- Abdul Mujib, 1999. Nature and Personality: A Psychological Approach. (Jakarta: Darul Falah, 1999) .
- Abdul Mujib, 2006 . Personality in Islamic Psychology. (Jakarta: Raja Grafindo Persada, 2006)
- Agus Purwadi, 2016. Al-Qur'an Cosmology An Endeavor to Find the Meeting Point of Scientific Reason and Religious Reason (Malang: University of Muhammadiyah Malang, 2016)
- Akhmad Sudrajat, 2018. About Education: What is Character Education? in **Errors! Hyperlink references are not valid.** accessed 08 October 2018
- Anis Masykur, 2008. Islamic Boarding Schools as Centers for Community Studies Mihrab Islamic Boarding School, Vol II No.3 (September 2008).
- M Zul Fajri & Ratu Aprilia Dusk, Complete Indonesian Dictionary (tk: Difa Publisher, tt).

- M. Bashori Muchsin, et. all., 2010. Humanistic Islamic Education: Alternative Child Liberation Education. (Bandung: Refika Aditama, 2010).
- M. Furqon Hidayatullah, 2010. Character education: building the nation's civilization. (Surakarta: Yuma Pustaka, 2010).
- M. Furqon Hidayatullah, 2010. True Teacher: Building Strong and Smart Character People. (Surakarta: Yuma Pustaka, third printing, 2010).
- M. Husni Thamrin, 2008. Nagham Al-Qur'an: Study of the emergence and development of Nagham in Indonesia, (Yogyakarta: Postgraduate UIN Sunan Kalijaga, 2008).
- M. Misbahul Munir, 1997. Guidelines for songs reciting the Qur'an Equipped with Tajwid and Qasidah (Surabaya: Apollo Lestari, 1997).
- M. Quraish Shihab, 2007. Interpretation of Al-Misbah Vol 2. (Ciputat Tangerang: Lentera Hati, 2007).
- M. Quraish Shihab, 2007. Interpretation of Al-Misbah Volume 6 (Ciputat Tangerang; Lantern Hati, 2007).
- M. ZulFajri & Ratu Aprilia Dusk, Complete Indonesian Dictionary.
- Masnur Muslich, 2011. Character education: answering the challenges of a multidimensional crisis. (Jakarta: Bumi Aksara, second printing, 2011).
- Master, (2021). Quality of Multicultural Islamic Religious Education in the Era of Globalization, (Ciamis: CV. Insan Paripurna, 2021).
- Master, (2021). People's education and students' learning achievement. (Ciamis: CV. Plenary Insan, 2021).
- Mastur, and H. Sabarudin, et al. 2022. The Art of Reciting the Qur'an in Character Formation. AL-WIJDÁN: Journal of Islamic Education Studies. Volume VII, Number 1, June 2022; p-ISSN:2541-2051; online-ISSN:2541-3961. Available online. at [Error! Hyperlink references are not valid.](#) Sinta Journal-4.
- Moh. Hikam Rofiqi, 2011. ANTIQ (Tilawatil Quran Rules), (Kediri: Al-Qur'an Reading Art Coach, 2011).
- Moh. Said, 2011. Character Education in Schools: What, How and Why about Character Education. (Surabaya: JePe Press Media Utama, 2011).
- Muchlas Samani and Hariyanto, 2012. Character Education Concepts and Models. (Bandung: Juvenile Rosdakarya, second printing, 2012).
- Muhammad Busyro, 1998. The Problem of Developing Islamic Boarding School Traditions in Abdul Munir Mulkhan et al., Reconstruction of Islamic Boarding School Education and Traditions. (Yogyakarta: Faculty of Tarbiyah IAIN Sunan Kalijaga Yogyakarta and Student Library, 1998).
- Muhammad Salim, 2000. Science of Nagham Al-Qur'an Learning to Read Al-Qur'an with the song Theoretical SBA Method (Jakarta: PT. Kebayoran Widya Ripta, 2000).
- Najib Sulhan, 2011. Character-based education synergizes between school and home in shaping children's character. (Surabaya: JePe Press Media Utama, second printing, 2011).
- Nurcholish Madjid, 2005. Messages of Taqwa (Jakarta: Paramadina, 2005).
- Oemar Hamalik, 2003. Curriculum and Learning (Jakarta: Bumi Aksara, 2003).
- Purwanto, 1999. Educational Psychology. (Bandung: PT. Juvenile Rosdakarya, 1999).
- Rahardjo, 2020. The Meaning of Character Education According to Indonesian Education Experts, **Error! Hyperlink references are not valid.** education-karak, accessed on 17 January 2020.
- Rusley Amin, 2003. Success Tips A Qur'anic Approach To Build Self & Life Quality (South Jakarta: Al-Mawardi Prima, 2003).
- Saptono, 2017. Dimensions of character education insight, strategy, and practical steps (Erlangga Publisher, 2017).

- Subhan Nur, 2012. Divine Energy Reciting Al-Qur'anul Karim (Jakarta: Republika Publisher, 2012).
- Suryati et al, 2018. Oramination of the Art of Reading Al-Qur'an in Musabaqah Recitations of Al-Qur'anas a Form of Aesthetic Expression of the Art of SoundRecital, 17, No.2 (August 2018).
- Suyudi, 2005. Education in the Perspective of the Qur'an (Yogyakarta: MikroJ, 2005).