



Tahfidz Al-Quran Learning Methods With Superior Class Programs

Maykoski Chew¹, Ritacco Murat², Kose Justine³

¹ Kathmandu University, Nepal

² Our Lady of Peace University, Bolivia

³ Westwood International School, Botswana

Corresponding Author: Name, Maykoski Chew E-mail; Masykoskichew@gmail.com

Article Information:

Received April 10, 2023

Revised April 15, 2023

Accepted

ABSTRACT

Tahfidz learning is a learning that is carried out between students and teachers to change student behavior and improve Al-Quran memorization. Tahfidz is an activity where learning to memorize the Al-Quran, practice and apply the values of the Al-Quran which are carried out in daily life can be in residential homes, campuses and schools. The purpose of this research is to 1). Knowing how the activities of the Tahfidz Al-Quran program are at the House. 2). Knowing how the method of implementing the Tahfidz program at Quran House 3). Knowing the supporting and inhibiting factors for the implementation of the Tahfidz Program at Quran House. In this study it is known that 1). Tahfidz activities are held from Monday to Friday every ba'da asar until half past six, where the activities initially start here by praying first then students listen to directions from the Tahfidz teacher and are given a few minutes to prepare their respective memorization to be deposited, after all students deposit their memorization followed by several games such as the verse connecting game, and guessing the letter immediately closed with a prayer, then the teacher and students prepare for the next material lesson. 2). The methods for implementing the Tahfidz Program at the Quran House are the Wahdah Method, Kitabah Method, Sima'i Method, and Murajaah Method. 3). supporting and inhibiting factors for the implementation of the Tahfidz Program at the Quran House, namely student interests, student talents, parents, teachers, the community and the surrounding environment and also equipped with several media images when teaching Tahfidz. While the inhibiting factor is the ability of the students themselves because there are some abilities that are below average, so the teacher has to be more extra in teaching with various methods.

Keywords: Education, Tahfiz, Learning

Journal Homepage

<https://journal.ypidathu.or.id/index.php/jnhl>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

How to cite:

Chew, M, Spurdle,T, Mathieu,P,. (2023). Tahfidz Al-Qur'an Learning Strategy In Increasing The Achievement Of Tafsir Learning. *Journal Neosantara Hybrid Learning*, 1(1), (37-50) <https://doi.org/10.55849/jnhl.v1i1.83>

Published by:

Yayasan Pendidikan Islam Daarut Thufulah

INTRODUCTION

The Al-Quran is a guide for us as Muslims, which the Al-Quran becomes the guide or path of our lives, and the Al-Quran is the book which was first revealed by God God willing, since the revelation of the Al-Quran until now, God willing, its purity is still maintained, because God really takes good care of it even though many people want to destroy the Al-Quran (Ahmad et al., 2019). God preserves the purity of this Al-Quran through the intermediary of the Messenger of Allah whose revelation was revealed through the angel Jilbril, and since it was revealed our Messenger immediately memorized it and taught it to his companions. The people who memorized this Al-Quran are only those chosen by God. because to guard against the occurrence of falsification of Al-Quran verses (Sharify-funk, 2018). Because of this, people who memorize the Al-Quran get a high place in the eyes of God (Berglund & Gent, 2018). Quran is one of the Quran that implements the Tahfidz program which has been standing alone without any cooperation with others since 2011, now it is 2022 about 11 years ago. The Tahfidz program is one of the flagship programs where this program is implemented to increase people who are getting stronger in their faith (Kinnish et al., 2020).

Education is a process to increase knowledge, morals to become a better person who is fostered by school institutions. This education is a necessity for every human person, not only in terms of increasing knowledge, the skills here are also about how to be responsible both in ourselves and the surrounding community (Sakhiyya & Rata, 2019). Which function and purpose of education is to broaden knowledge and shape character to educate the life of the nation, aiming at the development of students so that they always become better individuals and always obey and obey God (Saptutydingsih et al., 2020). At present, the development of the world of education in Indonesia is increasingly experiencing changes every year, starting from what used to be not a few learning media, but now with financial assistance from the government, maybe some schools now have enough facilities for teaching and learning. (Chowdhury et al., 2019). At this time, of course, all of our hopes are to improve the quality of student learning, one of the institutions that we can use is a school, this school can teach students to be able to foster students well, both in terms of behavior, learning abilities, so that they have good behavior. good and noble (Hew & Lo, 2018).

Education at this school is education that is continued from the family, the family first teaches their children and then continues to be fostered by the school (Engelbrecht et al., 2020). Apart from that, there is also non-formal education, for example, such as Islamic boarding schools which go to more Islamic schools or integrate Islamic religion (Euro J of Education - 2021 - Gonz Lez - COVID-19 School Closures and Cumulative Disadvantage Assessing the Learning Gap in (1).Pdf, n.d.) . In a more in-depth science where this learning process is a process of change to become a better process, both in terms of attitudes, skills and knowledge (Lawrence & Tar, 2018). In everyday life and environment according to the development of this increasingly sophisticated era, we really need to instill and cultivate Islamic religious attitudes and values to students. (Nurhayati & Purnama, 2021). To make it easier for parents, it has now been proven that by entering their children into Islamic institutions, for example the Tahfidz Al-Quran program, it can make their children become better children, both in terms of attitude and knowledge, for example those who previously did not memorize the Al-Quran or had difficulty memorizing the holy verses of the Al-Quran by entering into the Tahfidz program, so it's slowly starting to memorize. Memorizing the Al-Quran is a

very commendable behavior in the eyes of Allah and can also have a very good influence on children (N. A. Rahman et al., 2020). Children will love the holy verses of the Quran more, and will be more enthusiastic about memorizing them (Boothroyd & Lehoux, 2002). Children will love the holy verses of the Quran more, and will be more enthusiastic about memorizing them (Kuenzi, 2018).

Reciting the Al-Quran while reading it is a very useful activity that can make students always remember Allah SWT and a means of getting closer. Al-Quran is read and repeated continuously all the time (Gent & Muhammad, 2019). Al-Quran is not only to be read, but also not only studied but also must be applied in daily life, because this is our obligation as Muslims, and Al-Quran is not only a field of subjects studied in school but in essence what is more important is for the formation of character and how the personal development of students who always worship Allah SWT and can be applied in everyday life (Huda & Sabani, 2018). The Tahfidz program is an Islamic institution that pays close attention to the behavior of its students, especially in the religious field, for example, how do students pray, whether students have read the Al-Quran or not and whether students have done positive things or should it be the other way around, all of which are noticed by the teacher (Junaidi et al., 2021). The Tahfidz program at the Quran House in front of, with its various achievements such as the achievements that were given by Allah to the children there. muqim or staying overnight and also since entering the House of Quran the morals of the students tend to change to much better morals, this is a testi from parents and also has several methods (Samier & ElKaleh, 2019).

The method is how to teach and learn by using several strategies in order to achieve a learning goal (Nurmaliza et al., 2021). And with this method it will also make it easier for teachers to teach (Joshi et al., 2021). This method functions as a tool to arouse students' enthusiasm for learning, especially at the Quran House. taught to their students, for example, like the stories of the prophets and companions to instill good and commendable morals in their students (Al-Samarraie & Saeed, 2018). The Tahfidz program at the Quran House is one of the programs attended by around 30 students, whose entry, God willing, is accepted by the teacher but needs to be selected to determine the study group, but the rules are not rigid, tend to make it easier except for students who are not disciplined. some special provisions later (Tee, 2021). The Tahfidz program is one of the programs that has been running for a long time because it was established in 2011 and the good thing is that the program does not work with local or other parties, but Alhamdulillah, it has stood alone.

The Tahfidz program is one of the leading programs because here the students are very fostered to increase their memorization and in memorizing the holy verses of the Al-Quran, this program is carried out from Monday to Friday every Asar prayer until half past 6 the Tahfidz program is also very well supported by the parents of each student because the program can have a positive influence on their children (Gudnadottir et al., 2021). Support from these parents, for example, is like their children being guided and always given direction in the form of motivation to their respective children when they are at home, this program must also be taught first by parents at home and will later be continued by the Tahfidz program so that this program can run smoothly and well later. Apart from these children taking part in the Tahfidz program activities which of course can spend their time and will reduce their playing time, these children are very grateful because participating in this program can have a good influence on them and they also have to be able to share their time when at home, they

have to be able to dividing between how to learn later, memorizing it, reciting it even when playing later (Ihsan et al., 2021). And when compared to children the same age who do not take part in the Tahfidz program, maybe their playing time will also be different, maybe it will be less compared to others, however, by participating in this program, the achievements they get will not decrease at all, they will even tend to increase. because they can join the Tahfidz program at school too and can achieve various excellent achievements (Hermesmeyer et al., 1997). In this Tahfidz program the teacher uses several strategies so that students don't feel bored or something like that and so that students can learn to memorize the properly, more easily, this is to increase their level of memorization so that it is even more optimal (Ladha, 2022).

The Tahfidz program has no obstacles for them to get good grades at school, because in accordance with Allah SWT's promise to his people that actually people who are always learning to memorize the Al-Quran will find it easier to study, because these Al-Quran memorizers have tried their best to memorize verses of the are often honed also in memorizing, Allah SWT will always make it easier for them to remember the material in learning, and make it easier for them in all their affairs (Cohen & Morse, 2014). In addition to the supporting factors participating in the Tahfidz program, it has a very good influence on their children. However, there are also factors that become obstacles that become a barrier for students, such as the lack of attention and direction from parents towards their children which can later have an influence on the child, so that their memorization later there will be no progress or moving on in the same verses all the time, and what's even more extreme if there are parents who completely disagree if their child enters the Tahfidz program, of course later this child will feel very lost and the talent that the child has or his will for the program This Tahfidz will be in vain of course a (Yaacob et al., 2015).

The Tahfidz learning program, which the researcher explained, was very interested in conducting research at the House which held the Tahfidz program at because the researcher wanted to see how far the students' memorization was and how did the students' morals develop, whether the morals were getting better day by day or should it be the other way around? (Oláh et al., 2019). Researchers here want to find out more, especially the Tahfidz program which is carried out at which is located under more precisely in and researchers also want to see if there are factors that prevent children from study there (Spinelli et al., 2021). Based on the description above, the writer conducted his research on 'The Al-Quran Tahfidz Learning Method with the Superior Class Program at the Regency'. This research activity is very important to be carried out to find out how far the methods used in the Tahfidz program are so that students in the Tahfidz program here do not feel objected or burdened when they have to memorize the holy verses of the Al-Quran. (Delhi, 2021). And if you want to enter the Tahfidz program at, you also need to be selected who will teach later because the abilities of each child are different so the learning will be grouped later so that later it will make it easier for the teacher (Newall et al., 2018).

Based on the background above, the writer can formulate a focus on this research activity, namely how the method will be used in learning the Tahfidz program at the Quran House, while the sub focus in this research is on the types of methods that will be used in learning the Tahfidz program at the Quran House, the successful impact of the methods used then the factors that support and become a barrier in the process of learning activities for the Tahfidz program at the House Regency. From the background described above, the formulation of the problem is as follows: 1). How is the process of

Tahfidz Al-Quran learning activities at the Quran House? 2). How is the Al-Quran Tahfidz learning method at the Quran House? 3). What are the supporting and inhibiting factors of Tahfidz learning at the Quran House. Based on the research focus above, the writer can formulate the research objectives as follows: 1). To find out how the activities of the Al-Quran Tahfidz program are at the Quran House 2). To find out how the method of implementing the Tahfidz Al-Quran program at the Quran House 3). To find out the inhibiting and supporting factors for the implementation of the Al-Quran Tahfidz program at the Quran House.

RESEARCH METHODOLOGY

The method used in this study is qualitative research with a case study type of research. Case studies are reports in the form of descriptive information about event research data or analysis. These case studies can be generated by following formal research methods. According to Tellis, a case study is a method that has a unit of analysis that refers more to the system of actions taken than to the individual or a particular institution. This research was conducted by researchers using this method because researchers want to find out for themselves the phenomena that actually occur with the topic of this research. This research was conducted on April 6 2022 at the Quran House District. The informants in this study were ustazahs and teachers who taught Tahfidz who were at the Quran House. The reason the researchers made the ustazah as an informant in this study was because here the role of the ustazah was very important in the smooth running of the Tahfidz program. The role of the Tahfidz teacher is also important in responding if there is a decrease in students' memorization responses. And the reason the researcher made students the second informant was because later the reasons for the decline in student memorization at the Quran House would be discussed.

Data collection techniques and tools namely 1). This interview aims to obtain information about this research, which will be examined, namely the ustazah and teachers who teach Tahfidz at the MQM Batusangkar Quran House. 2). Observation, namely to see how the Tahfidz program is doing at the MQM Batusangkar Quran House, here the researcher only acts as an observer about what is happening and does not participate in this Tahfidz program. 3). The documentation used is photos. This photo can provide evidence regarding the position the researcher took to obtain the information. Meanwhile, the data collection tool is the researcher himself. However, in collecting data, researchers here use tools such as cellphones and lists of questions. The data analysis technique used in this study is qualitative data analysis, namely the process of finding and compiling data that is explained by systematic descriptions obtained from interviews, field notes, and documentation. So after all the data is collected then the data is processed. Data processing, namely sorting out which ones are important related to the topic being discussed. Data analysis is where we look for data through interviews, field notes and documentation by selecting which data are important and then making conclusions so that they are easily understood by ourselves and others.

RESULT AND DISCUSSION

Learning Tahfidz Al-Quran has two syllables which consist of Tahfidz and Al-Quran and also has different meanings between the two (Mawardi & Mubarak, 2022). Tahfidz is the process of memorizing and maintaining our memorization. Whatever we do or what is often repeated, God willing, we can memorize it as well as memorizing

the Al-Quran, the more often we repeat it and the more we read, God willing, it will be made easy by Allah (Supriono & Rusdiani, 2019). In this Al-Quran, God does not oblige us to memorize the Al-Quran, but if we memorize the Al-Quran, of course we can get glory from God, and of course we are special people because God believes that we are able to memorize the Al-Quran well. The law of memorizing the Qur'an is fard kifayah for us Muslims, which means that if we do it, our sins will be reduced from others. What is the advantage of memorizing the Al-Quran, which is that the Al-Quran can be a helper at the end of the day because we have practiced the Al-Quran (Sitorus & Yasir, 2022). In this Al-Quran, God does not oblige us to memorize the Al-Quran, but if we memorize the Al-Quran, of course we can get glory from God, and of course we are special people because God believes that we are able to memorize the Al-Quran well. The law of memorizing the Qur'an is fard kifayah for us Muslims, which means that if we do it, our sins will be reduced from others. What is the advantage of memorizing the Al-Quran, which is that the Al-Quran can be a helper at the end of the day because we have practiced the Al-Quran (Syahrir, 2021). So the virtue of memorizing the Al-Quran is that we will always be protected by Allah and given fluency and ease in doing something (Merangin et al., 2018).

These memorizers of the Al-Quran are almost the same degree as the Messenger of God, and are promised the privilege of memorizing the Al-Quran. (Merangin et al., 2018). The conditions for memorizing the Al-Quran are that first we can calm our minds first so that our brains are calmer, and avoid things that might bother us. Then only our hearts whether our intentions are sincere or not. In the process of memorizing this, our hearts must be sincere, we must intend it in our hearts and earnestly so that our goals can arrive well (Oktapiani, 2020). In memorizing the Al-Quran we must have principles, must be patient in memorizing it, because the obstacles we face are not easy things we will be severely tested by Allah SWT, will we continue to memorize the Al-Quran or will we stop in the middle of the road because there is temptation. As in today's era, the temptation is smartphones, which contain many things that will plunge us into things that will lead us astray. Which one is the trend of the tiktok application, which will waste our time and will cause us to be lazy to memorize the Al-Quran (Tolani et al., 2021). Therefore we must be consistent in memorizing our Al-Quran, and also be able to divide time, keep time. Which is the time to memorize the Al-Quran, or the time to make assignments and even the time for us to play (Aziz, 2017).

The Tahfidz program in memorizing the Al-Quran is the most important thing, we must also be able to stay away from actions that are mixed with immorality, not only for those who memorize the Al-Quran, we as Muslims should stay away from it and approach what is ordered by Allah. (Amalia, 2018). It is very important to avoid this attitude because if we commit immorality it will also affect our memorization. Just a simple example like giving or likes to backbite other people. don't do like that just listen to people who preach we have sinned especially when we do it. Do not let this attitude reduce our istiqamah in memorizing the Al-Quran. So that we become good and good memorizers of the Al-Quran, there are also some conditions that we use, such as we have to read the Al-Quran properly and correctly. (Shamsul et al., 2021). When we memorize it at random, the pronunciation is different, the meaning is different and we will sin. Therefore we must pay great attention to our reading of the Koran so that the makhraj is correct and correct. In addition, we must memorize the Al-Quran slowly and don't be in a hurry, don't forget to pay attention to its dignity in reading the Al-Quran (S. Rahman, 2016). Therefore we must be serious in looking at the verses of the Koran

because if we only glance at it, we will not know the verse we are actually reading, it could be that the verse is wrong in its reading. (Muftie, 2018).

The precise in front Regency. Located on the edge of the main road is located not far from campus. The location is very strategic with a wide area. The environmental condition of the Quran House is very supportive for the Tahfidz program, this can be seen from the clean and comfortable environment for learning. This Quran House was founded in 2011 which has been around for a long time until it is now 2022 (Hidayah, 2016). The Quran Pearl Foundation or abbreviated as mqm was founded by fighters for the da'wah of the Quran. The Foundation has been actively involved in the development of human resources and Ulum Syar'I, starting from scientific studies, Tafsir recitations, Tahfidz Al-Quran 30 juz, Tahsir, and others. vision is to become a reporter in promoting the Al-Quran in all aspects of life in Tanah Datar Regency. Meanwhile, its mission is to prepare high quality and competitive HR preachers of the Al-Quran, facilitate various community needs related to the da'wah of the Koran, establish communication with various parties for the smooth running of Al-Quran activities, and create programs that according to community needs. The purpose of establishing the Tahfidz Al-Quran program is so that students can read the Al-Quran with good and correct pronunciation according to dignity, recitation and so that they can memorize the Al-Quran fluently and fluently. (Wahyuni & Aisyah, 2020).

The Tahfidz program at can of course run smoothly as it should because of the management. A clearer picture is in accordance with the following table:

Name	Information
Ustadz Adib Fadhil, SS	Builder Body
Ustadzah Reni Eka Sari,S.Pd.I Al-Hafizhah	Builder Body
Ustadz Dodi Marten, A.Md	Chairman of the Core Board of the foundation
Ustadz Hermansyah, S.Si	Secretary to the core management of the foundation
Ustadzah Mira Sukma Y,S.Pd	Treasurer of the core management of the foundation
Ustadzah Loli Novita, S.Pd	Laziz unit management coordinator
Ustadzah Maulani Agustin,S.Pd	Secretary to the laziz unit management
Ustadzah Jumarnis, SE	Management treasurer
Fitri Yani	laziz unit
Rahmatul Jannah	Tahfidz teacher
Zelly	Tahfidz teacher
Yunia Sartika	Tahfidz teacher
Lilis	Tahfidz teacher

The Tahfidz program has 30 students. In the Tahfidz program, to support the learning process, this foundation environment can be used for the Tahfidz learning process to take place because it has a wide enough page that is usually used by making learning circles. In the chapter on the results of this discussion, it is explained how the process of implementing the Tahfidz program House is that there are several programs implemented here, starting at night where students who stay at the house sleep at 10 pm, then continue at two in the evening or at three o'clock in the evening with the appointment of one of the students who wants to be an imam for the midnight prayer in congregation, then after carrying out the congregational midnight prayer the students are

not allowed to sleep until dawn, the activity that is carried out is to continue memorizing the Al-Quran. Then the memorization activities continued until dawn, and when dawn came, the activities continued with congregational dawn. After completing the activity, the rote deposit continues until 7 in the morning. From 7 a.m. to 8 p.m. Activities are continued with students being able to bathe, eat, and Dhuha prayer activities. The activities of the Tahfiz program are not only intended for school students, there are also activities for children who are not in school which are held from 8 to 10 in the morning. The Tahfiz program at has 30 students. In the Tahfiz program, to support the learning process, this foundation environment can be used for the Tahfiz learning process to take place because it has a wide enough page that is usually used by making learning circles. In the chapter on the results of this discussion, it is explained how the process of implementing the Tahfiz program at the House is that there are several programs implemented here, starting at night where students who stay at the house sleep at 10 pm, then continue at two in the evening or at three o'clock in the evening with the appointment of one of the students who wants to be an imam for the midnight prayer in congregation, then after carrying out the congregational midnight prayer the students are not allowed to sleep until dawn, the activity that is carried out is to continue memorizing the Al-Quran. Then the memorization activities continued until dawn, and when dawn came, the activities continued with congregational dawn. After completing the activity, the rote deposit continues until 7 in the morning. From 7 a.m. to 8 p.m. Activities are continued with students being able to bathe, eat, and Dhuha prayer activities. The activities of the Tahfiz program are not only intended for school students, there are also activities for children who are not in school which are held from 8 to 10 in the morning.

Activities don't end here, from after 10 o'clock students who stay there can rest. Then when the time for the midday prayer has entered, the activity is the midday prayer in congregation. The Tahfiz program activities are then continued in the afternoon starting from the Azhar prayers in congregation, then only after that the Tahfiz program starts from 4 to half past six. When the learning activities are running, this activity is carried out according to the division of each group, there are groups that already have the Qur'an, there are also children who are still iqro. The activity took place starting with the children praying first, then reading the Al-Quran, then the children were told to memorize each one. Then later the memorization is deposited to their respective. If there is a child's pronunciation that is not quite right or something is wrong, the ustazah will correct it later. The activity continues until the time is up, then before the activity closes, there is an activity at the end called the task of memorizing short letters. At half past 6 the activity is over and the children can go back to their respective homes, and the only children who are staying house are left. While waiting for the evening call to prayer to enter the activities carried out there, there are stories shared, there are those who play games and so on. At sunset, all the children pray maghrib together. Then proceed with a joint discussion or stories together, about learning interpretation or jurisprudence. At the time of isya, the prayer is continued again in congregation, and the activities are still continued, namely the time for reciting or repeating memorization until 10 o'clock. Then the activities are finished and it's time to rest

In the Tahfiz Program, the researcher conducted his first interview with one of the teaching staff named Lilis, is studying. This initial interview was held on April 6 2022 at 08.57, Lilis said that the Tahfiz Program at had around 30 students, in which this activity took place after the Azhar prayer until half past 6 in the afternoon. There are 5 s

who teach Tahfidz, whose names are Lilis, Fitri Yani, Rahmatul Jannah, Ustazah Lilis said that there was not much about the superior method but the superior method used at applied how to make all students love and enjoy memorizing and studying the Al-Qur'an. The method that students can use here is His personal method, which if there are students who are a bit lacking in memory, this is where the role of the ustadz comes from. For students who are still not able to memorize fluently, the recite it to assist in memorizing and will repeat it several times until the students can actually memorize it.

Future 1. socialization of the introduction of tahfiz to children



The Tahfiz program is still going on, the children are asked to focus on memorizing the Al-Quran, and before the program closes, which later, after the completion of the deposit, there will also be an activity in which the tells the stories of the prophets and the companions with the aim of inculcate good morals in all his students. Then the second interview was conducted as the body building the quran house on April 13, at 08.10 here said that the Tahfiz program held at the Quran house has been running for a long time starting from the year 2011 until now now, which Tahfiz program was established by the fighters of the Qur'an preaching. Foundation is actively involved in the development of human resources and from the study of knowledge, Tahfiz Al-Qur'an 30 juz, Tahsir and others. this Tahfiz program has stood on its own. And also if there are students who want to register for the Tahfiz program at there are also several selections that will be carried out with the aim of determining the study group of each student because the student's ability is different, some have a quick memory and some have a little memory weak

The Tahfidz program was also told that there have been many achievements that have been achieved by Tahfidz students at as achievements given by Allah, there are children who can finish memorizing 30 juz within this predetermined timeframe specifically by students who stay overnight or who live. And also, since the children who entered the Tahfiz program, their morals and behavior are much better than before and this has been proven directly from the parents of their students. For example, there are children who usually like to play games, now since joining the Tahfiz program, they have played less, now they are more focused on memorizing letters. Here the researcher also conducted an interview with a student because she had also taught Tahfiz, she said that the Tahfiz program was carried out for students who stayed at the Qur'an House and students who live around the rocks. The Tahfiz program was carried out starting from Azhar until about half past 6, during the process the students sat in their respective groups according to what had been divided by the as the teacher.

After that, the researchers here found something special, namely specializing all of the students so that they would all take part in the Tahfidz program and study it in earnest. With a very noble goal, that is to focus students' interest in learning and loving the Al-Qur'an, so that these students can really get close to the Al-Quran. From the special things above, the researcher also received information from ustazah reni as the supervisory body if at the House, the students are devoted to participating in the Tahfidz Al-Quran program. From what has been described above, the researcher observed that the time for implementing the Tahfidz Al-Quran learning activities that fostered was the or the tahfidz teaching staff. The implementation of tahfidz learning is carried out after the azar prayer until around half past six. The initial activity begins with reading a prayer first, then continuing reading the Al-Quran. After that, the students' memorization deposit activities will be deposited with the teacher, then if there are readings that are not correct, even wrong or not according to their dignity, then later the ustazah of each group will correct the student's reading.

Based on the presentation of the interview results above, we can conclude that the implementation of the Tahfidz program at the House is very good because the purpose of holding this program is very noble, namely to be able to bring students closer to learning, loving the Al-Quran and making the Al-Quran their Islamic way of life. And the here is also very concerned about his students so that they can smooth their memorization so that they can read fluently and accurately. Then after the researchers discussed the implementation of the Tahfidz program at the it was followed by the method of memorizing the holy verses of the in implementing Tahfidz. In trying to memorize verses of the, of course, each of us personally has various ways or methods that we use in different ways, but the most important thing is that we have to memorize or repeat memorization until we really memorize it without looking at the In essence, when studying the, we must create a peaceful and peaceful atmosphere, which will make it easier for us to memorize. Of course, the process of memorizing the Al-Quran cannot be separated from the guidance of the Tahfidz teaching staff.

This Tahfidz program is in accordance with the data examined by researchers at the House, so in depositing Al-Quran verses it is carried out using various methods, namely the first wahdah method is a method by memorizing the verses one by one to be memorized. This method can be carried out by reciting, for example, ten times or more so that one verse at a time will be memorized. The second method is the kitabah method, this method is carried out by writing by writing it will make it easier for us to memorize verses. This can be done by writing verses on paper and then memorizing them. The method of memorizing the with the kitabah method is carried out in various ways, namely writing verses of the by plagiarizing them, writing verses of the following the letters and vowels, and writing verses that have not been memorized. And the sima'i method which means to hear. This method is carried out by listening, for example, to audio of people reading letters that we have not memorized. So if we often listen, we will become memorized. This method is very useful for young children or children who cannot read. This method can be done by listening to the Tahfidz teacher or listening via CD.

The sima'i method is carried out in a way that first you can listen to the teacher who teaches it, especially children with visual impairments, then you can also record the verses first and then play them back according to what you want. Then the last Tahfidz learning method is the murajaah method which means repeating memorization as often as possible. Because maintaining this memorization is very difficult because nowadays

there are so many temptations that later this temptation will destroy our memorization, therefore we have to repeat our memorization frequently by constantly repeating it. By implementing the method, this is one way to keep our memorization safe and secure. In addition to repeating memorization by reading and reading continuously by repeating it in prayer, it can also be done. In this method there are two methods of repetition, namely there are those that are repeated in our hearts without speaking with our mouths. In this way the memorizers of the Al-Quran will be greatly helped to remember their memorization. Then by repeating what we say or sound, indirectly this method trains how we hear what we read. The purpose of this murajaah method is for us to repeat our memorization aloud so that if someone listens to our reading, if something goes wrong he can correct the mistakes we read.

The second method is by repeating it by reciting it which is very helpful for memorizers of so that they remember their memorization. With the use of this method to train our mouths and we listen to the readings we read ourselves. The purpose of this loud repetition method is so that people can listen to our reading whether it is correct or even errors in tajwid or short lengths of reading. After the method that has been explained by the researcher above, it is necessary for those who memorize the Al-Quran to keep their memorization or often murajaah memorization. Because even if you memorize 30 juz, if you don't keep it in mind or repeat it, then later the memorization can just disappear. The way to keep our memorization, namely takrir itself, which means we can use the time as well as possible, then later we can add to our memorization when we share the time. Then takrir in prayer time can be by becoming a prayer priest or prayer time himself. There is also a shared takrir where someone in memorizing the Al-Quran needs a friend. The method can be alternated, for example, one reading, the other listening and vice versa. The last takrir is directly dealing with the teacher we are going to deposit the memorization on.

There is also a method for maintaining the memorization of the Al-Quran for people who have memorized 30 juz, namely by when praying, namely using short verses by using Al-Baqarah or long surahs. Then istiqamah outside of the state of prayer can be by way of frequently participating in tasmi', participating in competitions, completing the Al-Quran once a week, once in two weeks, once a month. After that the researcher also examines the supporting factors for memorizing the Al-Quran, namely there are internal factors and external factors. Internal factors are factors that come from within the student where these factors are like the talents and interests of students. Talent is the potential that students have, for example having talent in memorizing the Koran while interest is more someone who has a high desire for something. Student motivation is behavior that leads to doing something, for example by memorizing the Koran. In the process of studying, we are asked to be serious and earnest so that we can achieve the target we set for memorizing, for example, having a target of memorizing 30 juz within 1 year. Of course, memorizing the Al-Quran also requires a smart brain because each of us has a different level of intelligence. Then then age, age also greatly influences it, because usually children who are younger will easily memorize the Al-Quran than older ones.

External factors, namely the external conditions of students, for example the environment around students. External factors can also affect memorization. External factors are the first time management, in memorizing we must be able to divide our time, for example we target first starting from the morning the activities of memorizing until 9 o'clock after that for example school until 12 o'clock. Then don't forget to also

share time to learn where to do assignments and where to play later. It would be better to memorize the Al-Quran at dawn before dawn, because at this time it is very calm and gives peace. Then after the morning prayer it is also good for memorizing because we haven't started our activities yet. There are also after waking up from a nap because our energy has started to freshen up again making it easier for us to memorize. After the prayer which the Prophet once said was the time to memorize the Al-Quran and finally the time which is between sunset and evening, because after the evening prayer we usually do it every day to keep us away from devils. Environmental factors also greatly influence a person's success in their religion, many nowadays if a friend doesn't pray, he doesn't pray too because he follows other people even though he knows that our reward is for each of us.

The inhibiting factor is that there is an internal factor where this factor comes from the environment or the student's self which factor influences memorization later. Parents are also very influential because there are some children who have families with broken homes so that it becomes a trauma within them. Apart from parents, the inhibiting factors can also come from the students themselves, for example, a feeling of laziness because they have been influenced by the surrounding environment, as the researchers explained earlier. The inhibiting factor experienced by some students is that they have below average abilities than their peers. This happens because each of us personally is definitely not the same ability, there are those who look at the Al-Quran for a while then read it and then a few minutes later they can just memorize it, it's not the same as children who have low abilities because this makes Tahfidz teachers become should be more serious about teaching it with various methods that must be applied according to the division of methods that have been explained by the researcher above. From the many supporting factors and inhibiting factors for the implementation of the Tahfidz program, it can be concluded that everything depends on the students themselves, their parents, and the circumstances of the surrounding environment. The better the state of the environment, the better the student's behavior. Because if we are friends with people who memorize the Al-Quran, we will also be carried away by doing those good things.

CONCLUSION

Based on what has been explained by the researcher above which is entitled about the Tahfidz Al-Quran learning method with superior class programs at the Quran, the researcher can draw the conclusion that the first is the implementation of the Tahfidz Program at the Pearl Quran House, can be said to be going well because the activities have been determined in the program. With the starting time after the azar until around half past 6 in the afternoon, and after the memorization is complete, it will be handed over to the who teaches it, who will advance one by one to the future. In this activity of memorizing Al-Quran verses, of course the teaching staff has a method or strategy which is used by their students, namely the method, which means the method of memorizing the verses they want to memorize one by one, for example reading ten times or twenty times until we become memorize. The second method is the kitabah method, which means the writing method. This can be done by writing verses of the Koran that we have not memorized onto paper. This method is also used for some people depending on how we make it easier to memorize. The third method is the sima'i method which means to hear. This method is implemented for people who have a strong memory. It can be done by listening to the teacher or recording the verse first, then it

will be memorized later. The last method is the murajaah method by repeating the memorization we have memorized before.

Then the supporting and inhibiting factors for the implementation of the Tahfidz Program are derived from the interests of the students themselves, their parents, or even their environment. Because this greatly affects the implementation of the Tahfidz program. If students are not interested in learning Tahfidz, how can they memorize the Al-Quran, because studying the Al-Quran must be carried out with intention and a patient heart. For this reason, in order for us to prevent the occurrence of this inhibiting factor, let us cooperate with each other between students and their parents, so that they support each other, provide, direction motivation, and so that they can always pay attention to how their children are progressing in memorizing the Al-Quran.

REFERENCES

- Ahmad, H., Zainuddin, N. M. M., Yusoff, R. C. M., Azmi, N. F. M., & Hassan, W. A. W. (2019). Augmented reality model to aid Al-Quran memorization for hearing impaired students. In *Lecture Notes in Networks and Systems* (Vol. 67). Springer Singapore. https://doi.org/10.1007/978-981-13-6031-2_12
- Akbar, A. (2019). Towards a humanistic approach to the Quran: new direction in contemporary Islamic thought. *Culture and Religion*, 20(1), 82–103. <https://doi.org/10.1080/14755610.2018.1532919>
- Al-Samarraie, H., & Saeed, N. (2018). A systematic review of cloud computing tools for collaborative learning: Opportunities and challenges to the blended-learning environment. *Computers and Education*, 124, 77–91. <https://doi.org/10.1016/j.compedu.2018.05.016>
- Amalia, M. (2018). Prostitusi Dan Perzinahan Dalam Perspektif Hukum Islam. *Tahkim (Jurnal Peradaban Dan Hukum Islam)*, 1(1), 68–87. <https://doi.org/10.29313/tahkim.v1i1.3265>
- Aziz, J. A. (2017). Pengaruh Menghafal Al-Quran Terhadap Pembentukan Karakter Peserta Didik Di Roudhotul Atfal (RA) Jamiatul Qurra Cimahi. *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini*, 2(1), 1–15. <https://doi.org/10.14421/jga.2017.21-01>
- Berglund, J., & Gent, B. (2018). Memorization and focus: important transferables between supplementary Islamic education and mainstream schooling. *Journal of Religious Education*, 66(2), 125–138. <https://doi.org/10.1007/s40839-018-0060-1>
- Boothroyd, L., & Lehoux, P. (2002). Pcn21 Cancer Chemotherapy At Home: Feasibility, Patient Outcomes, and Healthcare System Implications. *Value in Health*, 5(6), 544–545. [https://doi.org/10.1016/s1098-3015\(10\)61437-4](https://doi.org/10.1016/s1098-3015(10)61437-4)
- Chowdhury, S., Endres, M. L., & Frye, C. (2019). The influence of knowledge, experience, and education on gender disparity in entrepreneurial self-efficacy. *Journal of Small Business and Entrepreneurship*, 31(5), 371–389. <https://doi.org/10.1080/08276331.2018.1517474>
- Cohen, T. R., & Morse, L. (2014). Moral character: What it is and what it does. *Research in Organizational Behavior*, 34, 43–61. <https://doi.org/10.1016/j.riob.2014.08.003>
- Delhi, N. (2021). Re-Interrogating Civil Society in South Asia. In *Re-Interrogating Civil Society in South Asia*. <https://doi.org/10.4324/9781003162490>
- Engelbrecht, J., Borba, M. C., Llinares, S., & Kaiser, G. (2020). Will 2020 be remembered as the year in which education was changed? *ZDM - Mathematics*

- Education*, 52(5), 821–824. <https://doi.org/10.1007/s11858-020-01185-3>
- Euro J of Education - 2021 - Gonz lez - COVID-19 school closures and cumulative disadvantage Assessing the learning gap in (1).pdf*. (n.d.).
- Gent, B., & Muhammad, A. (2019). Memorising and reciting a text without understanding its meaning: A multi-faceted consideration of this practice with particular reference to the Qur'an. *Religions*, 10(7), 1–14. <https://doi.org/10.3390/rel10070425>
- Gudnadottir, G., Persson, R. G., Drevenhorn, E., Olofsson, E., & Rosén, H. (2021). The effect of telephone counseling and internet-based support on pain and recovery after tonsil surgery in children – a systematic review. *International Journal of Nursing Studies Advances*, 3(December 2020), 100027. <https://doi.org/10.1016/j.ijnsa.2021.100027>
- Hermesmeyer, K., Miyagawa, K., Kelley, S. T., Rösch, J., Hall, A. S., Axthelm, M. K., & Greenberg, B. (1997). Reactivity-based coronary vasospasm independent of atherosclerosis in rhesus monkeys. *Journal of the American College of Cardiology*, 29(3), 671–680. [https://doi.org/10.1016/S0735-1097\(96\)00524-4](https://doi.org/10.1016/S0735-1097(96)00524-4)
- Hew, K. F., & Lo, C. K. (2018). Flipped classroom improves student learning in health professions education: A meta-analysis. *BMC Medical Education*, 18(1), 1–12. <https://doi.org/10.1186/s12909-018-1144-z>
- Hidayah, N. (2016). Strategi Pembelajaran Tahfidz Al-Qur'an di Lembaga Pendidikan. *Ta'allum: Jurnal Pendidikan Islam*, 4(1), 63–81. <https://doi.org/10.21274/taalum.2016.4.1.63-81>
- Huda, M., & Sabani, N. (2018). Empowering Muslim children's spirituality in Malay Archipelago: integration between National Philosophical Foundations and Tawakkul (trust in God). *International Journal of Children's Spirituality*, 23(1), 81–94. <https://doi.org/10.1080/1364436X.2018.1431613>
- Ihsan, I., Pabbajah, M., Abdullah, I., & Hidayati, H. (2021). The contestation of national and religious curricula in indonesia's madrasas since the passage of the uuspn. *Educational Studies*, 00(00), 1–14. <https://doi.org/10.1080/03055698.2021.1958757>
- Joshi, A., Vinay, M., & Bhaskar, P. (2021). Impact of coronavirus pandemic on the Indian education sector: perspectives of teachers on online teaching and assessments. *Interactive Technology and Smart Education*, 18(2), 205–226. <https://doi.org/10.1108/ITSE-06-2020-0087>
- Junaidi, J., Wicaksono, R., & Hamka, H. (2021). The consumers' commitment and materialism on Islamic banking: the role of religiosity. *Journal of Islamic Marketing, ahead-of-p*(ahead-of-print). <https://doi.org/10.1108/JIMA-12-2020-0378>
- Kinnish, K., McCarty, C., Tiwari, A., Osborne, M., Glasheen, T., Franchot, K. K., Kramer, C., & Self-Brown, S. (2020). Featured counter-trafficking program: Project intersect. *Child Abuse and Neglect*, 100(March), 1–4. <https://doi.org/10.1016/j.chiabu.2019.104132>
- Kuenzi, M. (2018). Education, religious trust, and ethnicity: The case of Senegal. *International Journal of Educational Development*, 62(May), 254–263. <https://doi.org/10.1016/j.ijedudev.2018.05.007>
- Ladha, Y. (2022). *From Scribbles to the Launch of a Creative Writing Anthology: The Emotional Investment of Omani Learners as Co-Creators BT - Individual and Contextual Factors in the English Language Classroom: Theoretical,*

- Pedagogical, and Empirical Approaches* (R. Al-Mahrooqi & C. J. Denman (Eds.); pp. 97–114). Springer International Publishing. https://doi.org/10.1007/978-3-030-91881-1_6
- Lawrence, J. E., & Tar, U. A. (2018). Factors that influence teachers' adoption and integration of ICT in teaching/learning process. *Educational Media International*, 55(1), 79–105. <https://doi.org/10.1080/09523987.2018.1439712>
- Mawardi, K., & Mubarak, I. (2022). *Pembelajaran Tahfidz Al Quran Di Pondok Pesantren Darul Quran Al Karim*. 8(2), 1623–1631. <https://doi.org/10.36312/jime.v8i2.3261/http>
- Merangin, D. I. D., Pattiselanno, F., Mentansan, G., Nijman, V., Nekarisi, K. A. I., Pratiwi, A. I. N., Studi, P., Nutrisi, I., Makanan, D. A. N., Peternakan, F., Penulisan, P., Ilmiah, K., Berbagai, P., Cahaya, I., Lapangan, D. I., Eropa, A., Geometry, R., Analysis, G., Nasution, R. D., ... Bismark, M. (2018). Implikasi Psikologis Bagi Penghafal Al-Qur'an Yusron. *Http://Jurnal.Radenfatah.Ac.Id/Index.Php/Medinate*, 2(2), 2016. <https://doi.org/10.1016/j.gecco.2019.e00539%0Ahttps://doi.org/10.1016/j.foreco.2018.06.029%0Ahttp://www.cpsg.org/sites/cbsg.org/files/documents/SundaPangolinNationalConservationStrategyandActionPlan%28LoRes%29.pdf%0Ahttps://doi.org/10.1016/j.forec>
- Muftie, Z. (2018). TANGGAPAN SISWA TERHADAP PEMBIASAAN MEMBACA AL QURAN HUBUNGANNYA DENGAN MOTIVASI BELAJAR MEREKA PADA MATA PELAJARAN PAI. *Atthulab: Islamic Religion Teaching and Learning Journal*, 1(1), 132. <https://doi.org/10.15575/ath.v1i1.2439>
- Newall, C., Gonsalkorale, K., Walker, E., Forbes, G. A., Highfield, K., & Sweller, N. (2018). Science education: Adult biases because of the child's gender and gender stereotypicality. *Contemporary Educational Psychology*, 55, 30–41. <https://doi.org/10.1016/j.cedpsych.2018.08.003>
- Nurhayati, N., & Purnama, T. B. (2021). Funeral Processes During the COVID-19 Pandemic: Perceptions Among Islamic Religious Leaders in Indonesia. *Journal of Religion and Health*, 60(5), 3418–3433. <https://doi.org/10.1007/s10943-021-01418-z>
- Nurmaliza, Y., Susanto, E., & Selviani, D. (2021). Pelaksanaan pembelajaran berbasis video pada mata pelajaran simulasi digital. *Journal Of Dehasen Educational Review*, 2(01), 12–16. <https://doi.org/10.33258/jder.v2i01.1398>
- Oktapiani, M. (2020). Tingkat Kecerdasan Spiritual Dan Kemampuan Menghafal Al-Qur'an. *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam*, 3(1), 95–108. <https://doi.org/10.34005/tahdzib.v3i1.861>
- Oláh, J., Kitukutha, N., Haddad, H., Pakurár, M., Máté, D., & Popp, J. (2019). Achieving sustainable e-commerce in environmental, social and economic dimensions by taking possible trade-offs. *Sustainability (Switzerland)*, 11(1). <https://doi.org/10.3390/su11010089>
- Rahman, N. A., Zabidi, F. N. M. M., & Halim, L. (2020). Integration of tauhidic elements for environmental education from the teachers' perspectives. *Religions*, 11(8), 1–17. <https://doi.org/10.3390/rel11080394>
- Rahman, S. (2016). Living Qur'an: Studi kasus pembacaan al-Ma'tsurat di Pesantren Khalid Bin Walid Pasir Pengaraian Kab. Rokan Hulu. *Jurnal Syhadah*, 4(2), 49–71. <https://doi.org/https://doi.org/10.32495/.v4i2.119>
- Sakhiyya, Z., & Rata, E. (2019). From 'priceless' to 'priced': the value of knowledge in

- higher education. *Globalisation, Societies and Education*, 17(3), 285–295. <https://doi.org/10.1080/14767724.2019.1583089>
- Samier, E. A., & ElKaleh, E. S. (2019). *Educational Administration and Leadership Curricula for Modern Nation-Building in Muslim Countries: Modernisation, National Identity and the Preservation of Values and Culture BT - Teaching Educational Leadership in Muslim Countries: Theoretical, Histori* (E. A. Samier & E. S. ElKaleh (Eds.); pp. 93–111). Springer Singapore. https://doi.org/10.1007/978-981-13-6818-9_6
- Saptutyingsih, E., Diswandi, D., & Jaung, W. (2020). Does social capital matter in climate change adaptation? A lesson from agricultural sector in Yogyakarta, Indonesia. *Land Use Policy*, 95(October 2019), 104189. <https://doi.org/10.1016/j.landusepol.2019.104189>
- Shamsul, M. N., Kato, I., & Hanufi, S. La. (2021). Efektivitas Metode Talaqqi Pada Halaqah Tarbiyah Di Wahdah Islamiyah Sulawesi Tenggara Dan Analisis Metode Talaqqi Dalam Kitab ‘Uddatu At Talabi Binajmi Manhaj At Talaqqi Wa Al Adab. *Sang Pencerah: Jurnal Ilmiah Universitas Muhammadiyah Buton*, 7(1), 99–106. <https://doi.org/10.35326/pencerah.v7i1.1018>
- Sharify-funk, M. (2018). Learning from Other Religious Traditions. *Learning from Other Religious Traditions*, 37–52. <https://doi.org/10.1007/978-3-319-76108-4>
- Sitorus, S. H., & Yasir, A. (2022). Menghafal Al- Qur ’ an Bagi Anak Didik Sekolah Dasar Islam Terpadu Insan Cendikia Bangkinang : Perspektif Manajemen Dakwah. 4(April), 43–54. <https://doi.org/10.24014/idarotuna.v4i1.16935>
- Spinelli, M., Lionetti, F., Setti, A., & Fasolo, M. (2021). Parenting Stress During the COVID-19 Outbreak: Socioeconomic and Environmental Risk Factors and Implications for Children Emotion Regulation. *Family Process*, 60(2), 639–653. <https://doi.org/10.1111/famp.12601>
- Supriono, I. A., & Rusdiani, A. (2019). Implementasi Kegiatan Menghafal Al-Qur’an Siswa Di Lptq Kabupaten Siak. *Jurnal Isema : Islamic Educational Management*, 4(1), 54–64. <https://doi.org/10.15575/isema.v4i1.5281>
- Syahrir, M. I. (2021). Kurikulum Adab Penghafal Al-Qur’an Perspektif Al-Ajurri. *Tawazun: Jurnal Pendidikan Islam*, 14(3), 195. <https://doi.org/10.32832/tawazun.v14i3.4514>
- Tee, M. Y. (2021). *Overview of Education in Malaysia BT - International Handbook on Education in South East Asia* (L. P. Symaco & M. Hayden (Eds.); pp. 1–26). Springer Nature Singapore. https://doi.org/10.1007/978-981-16-8136-3_12-1
- Tolani, S., Ritonga, M., Muhammadiyah, U., & Barat, S. (2021). Strategi Guru Tahfiz Dalam Meningkatkan Hafalan Al-Quran Peserta Didik Sekolah Dasar Islam Terpadu. XI, 99–107. <https://doi.org/https://doi.org/10.15548/jta.v11i2.2858>
- Wahyuni, S. N., & Aisyah, N. (2020). Evaluasi Program Pembelajaran Metode Umumi dalam Meningkatkan Kemampuan Membaca Al-Qur’an di SMP. *Pedagogi: Jurnal Ilmu Pendidikan*, 20(2), 141–148. <https://doi.org/10.24036/pedagogi.v20i2.876>
- Yaacob, N. A., Osman, M. M., & Bachok, S. (2015). An Assessment of Factors Influencing Parents’ Decision Making When Choosing a Private School for their Children: A Case Study of Selangor, Malaysia: for Sustainable Human Capital. *Procedia Environmental Sciences*, 28(Sustain 2014), 406–417. <https://doi.org/10.1016/j.proenv.2015.07.050>

Copyright Holder :

© Maykoski Chew et al (2023).

First Publication Right :

© Journal Neosantara Hybrid Learning

This article is under:

