

IMPLEMENTATION OF TAHFIDZ AL-QUR'AN LEARNING METHOD AT MADRASAH ALIYAH GERPEMI TEBAS CLASS XI, SAMBAS REGENCY, WEST KALIMANTAN

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Abstract

This research aims to analyze the implementation of the Tahfidz Al-Qur'an learning method at Madrasah Aliyah Gerpemi Tebas, class XI, Tebas Sungai Village, Tebas District. The focus of this research includes the methods used, effectiveness in improving the quality of student memorization, and evaluation of the achievement of memorization targets. The approach used in this research is qualitative with a descriptive method. Data were obtained through observation, interviews with Tahfidz instructors, and documentation of the learning process. The results show that the Tahfidz learning method applied includes the Talaqqi and Murajaah methods, with regular memorization recitation sessions. Learning begins with students reciting their memorization to the instructor, followed by repetition together to strengthen memory. Evaluation is conducted through two types of assessments: summative (every semester) and formative (monthly), to ensure the fluency, accuracy, and precision of student memorization. Although the method is quite effective in improving student memorization, some challenges remain, such as inconsistency in Murajaah practice and lack of motivation among students to achieve memorization targets. Therefore, additional strategies are needed, such as intensive guidance, stricter scheduling of Murajaah practice, and support from the madrasah and families to improve the results of Tahfidz learning in class XI.

Keywords: *Implementation, Learning Method, Tahfidz Al-Qur'an*

Introduction

The Quran is the revelation of Allah SWT, revealed to the Prophet Muhammad SAW, serving as a guide for human life. Throughout history, from the time of its revelation to the present day, the Quran has been consistently recited, studied, and memorized by Muslims every day, demonstrating the achievement of its purpose. The Quran was revealed for all humanity, particularly for those chosen by Allah as the best nation among others. It functions as a guide in facing various worldly challenges and contains timeless rules and regulations applicable until the end of time. It is obligatory for every

Muslim to pay attention to the Quran by reciting, memorizing, and understanding its interpretations. Allah SWT has promised great rewards for those who memorize it, elevating their status, and granting them victory in this world and the hereafter (Al Hafidz, 2000).

All Muslims believe in the Quran as the primary source of Islamic teachings, the final Sharia that guides human life from this world to the hereafter. To obtain guidance, Muslims strive to implement Islamic teachings in their daily lives. The Quran does not merely provide proactive guidance; rather, it is humans who are responsible for making the Quran speak, allowing it to function as a guide (Wijaya, 2009).

The Quran is the word of Allah SWT, revealed to the Prophet Muhammad SAW through the angel Gabriel, and has been passed down to us through continuous transmission (mutawatir). It begins with Surah Al-Fatihah and ends with Surah Al-Nas, and is considered an act of worship (rewarded with blessings) for those who recite it (Yusuf, 2010). The Quran serves as a guide, lesson, and life guide for humanity, but its benefits are only realized by those who are willing to read, study, and take lessons from its verses, which will become a guide and life guide for them, as Allah SWT has said:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Indeed, it is We who sent down the Quran and indeed, We will preserve it."
(QS Al-Hijr: 9)

This verse guarantees the purity and authenticity of the Quran forever, free from alteration, modification, and reduction. It does not mean that Allah directly preserves the phases of writing the Quran, but rather Allah involves His servants in preserving the Quran (Jamaluddin et al., 2019). This indicates the purity of the Quran, which was revealed by Allah to the Messenger, free from additions and subtractions by creatures, making it a true miracle and guidance for humanity.

The activities that demonstrate efforts to maintain the purity of the Quran include attempting to memorize it (Muhaimin, 2007). Memorizing the Quran is a highly commendable and noble act. According to Islamic law, memorizing the Quran is a collective obligation (fardhu kifayah) for Muslims, meaning that if some members of the community have already done it, the obligation is lifted from others. However, if no one undertakes it, then everyone is sinful. This principle aims to protect the Quran from falsification, alteration, and substitution, as has happened with other scriptures in the past (Sa'dullah, 2008).

Allah guarantees the ease of memorizing the Quran, as stated in His words:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

The translation is: "Indeed, We have made the Quran easy to understand and memorize. Then, is there anyone who will take the lesson?" (Q.S Al-Qamar: 17).

This verse is a guarantee given by Allah SWT, applicable to anyone who interacts with the Quran, whether reading, memorizing, or understanding it (Aziz, 2009). Therefore, memorizing the Quran is not impossible for anyone, as it is a highly recommended act of worship. For Muslims who want to do it, Allah has guaranteed the ease of memorizing the Quran.

Memorizing the Quran is known as Tahfiz Al-Qur'an, which is an effort to familiarize believers with the holy book, so they are not blind to its contents. Currently, Muslims are in a state of ignorance regarding their holy book, as evidenced by the lack of Quranic values that are deeply ingrained and integrated into their lives. Many Muslim women still uncover their aurat, and this is just one example of many Quranic teachings that have not been implemented by millions of Muslims, both in this country and in other Muslim countries (Rauf, 2000).

The amount of memorization depends on one's determination. However, it is acknowledged that every human being has different abilities in remembering something that has been repeated. Some may memorize with five repetitions, while others may need twenty or thirty repetitions. Nevertheless, with an effective method of memorizing the Quran, these shortcomings can be overcome (Rauf, 2000).

Memorizing the Quran can be done with several methods, as revealed by Syamsul Ulum, "The methods commonly used by someone who has memorized or is memorizing the Quran include Thariqotu Takriry Al-Qiraati Al-Juz'i, Thariqotu Takriry Al-Qiraati Al-Kulli, Thariqotu Al-Jumlah, Thariqotu At-Tadrijiy, and Thariqotu At-Tadabburi" (Ulum, 2007). Additionally, A. Syahid Rabbani and Ahmad Muzayyan Haqqy mention that among the methods of memorizing the Quran are Talaqqi, Bi Al-Nazari, Wahdah or verse by verse, Taqirir or repetition, Kitabah, Sima'i, and Muroja'ah (Haqqy, 2021).

These methods are also applied in madrasas or Islamic boarding schools that prioritize the development of students, especially in the field of religion. Therefore, Madrasah Aliyah Gerpemi Tebas also has a special method in the field of religion and Tahfiz, in accordance with the methods mentioned above. The method is one of the components of teaching that plays an important role in the learning process. There is no learning activity that does not use a teaching method, which means that the teacher understands the

position of the method as an extrinsic motivator in the teaching and learning process (Jamarah and Zain, 2010).

Extrinsic motivation, according to Sardirman, refers to motives that are active and functional due to external stimuli. Therefore, the method functions as an external stimulus that can arouse someone's learning (Jamarah and Zain, 2010). Based on the explanation above, Madrasah Aliyah Gerpemi Tebas strives to develop the talents and abilities of students in various fields through extracurricular activities. One of the strengths of students in this madrasah is in the field of Tahfiz or memorizing the Quran.

Research Method

This research uses a qualitative approach. Qualitative research is a research method based on naturalistic principles, used to examine objects in their natural settings, where the researcher is the key instrument. Data collection is done through triangulation (a combination of methods), and data analysis is inductive or qualitative. The results of qualitative research emphasize meaning over generalization (Sugiono, 2013). With this approach, it is expected that empirical findings can be described in more detail, thoroughly, clearly, and accurately about the implementation of Al-Qur'an learning methods at Madrasah Aliyah Gerpemi Tebas.

The type of research conducted is descriptive research, which is a type of qualitative research that closely examines and listens to individual explanations and understandings of phenomena or experiences in human life. It can also be defined as a method to study how individuals think objectively (Hamzah, 2020).

Discussion and Research Results

3.1 Planning Stage of Implementing Tahfidz Al-Qur'an Learning Method for Class XI at Madrasah Aliyah Gerpemi Tebas

According to Sondang P. Siagian, planning is the process of determining goals and establishing the best steps to achieve those goals efficiently (Siagian, 1987). Meanwhile, Quraish Shihab explains that planning is part of human effort to achieve worldly and spiritual goals, and in Islam, planning involves trusting in Allah after making maximum efforts (Shihab, 1999).

Learning planning is the process of making rational decisions about predetermined learning objectives, which involves utilizing various available learning resources. The main goal of this planning is to direct changes in student behavior through structured and systematic activities. Learning

planning serves as a guide for teachers in implementing effective and efficient learning processes, ensuring that all components of learning, such as objectives, time allocation, materials, and evaluation, run and integrate well (Majid, 2007).

Based on the experts' definitions above, planning can be concluded as the initial stage in presenting a systematic activity that will be carried out to achieve goals. The achievement of implementing the Tahfidz Al-Qur'an learning method at Madrasah Aliyah Gerpemi Tebas can facilitate preparation and implementation of learning, starting with several stages, including formulating learning objectives, designing learning activities, and planning assessments.

In the planning stage of implementing the Tahfidz Al-Qur'an learning method at Madrasah Aliyah Gerpemi Tebas for class XI, it includes:

a. Formulating Learning Objectives of Tahfidz

According to Hasibuan, a goal is a target that an organization or individual wants to achieve through planned activities. Goals also serve as a tool for evaluating success (Hasibuan, 2007).

b. Selecting and Developing Tahfidz Al-Qur'an Learning Materials

This includes several aspects, such as the level of difficulty of the surahs in the Quran, using a gradual method, and prioritizing memorization.

c. Relevance to Daily Activities

The word "relevance" comes from the word "relevant," which means having a connection or relationship, in accordance with the Indonesian Dictionary, relevance is defined as a relationship or connection (KBBI, 2007). According to Sukmadinata, relevance consists of internal relevance and external relevance. Internal relevance refers to the consistency between components such as objectives, content, delivery process, and evaluation. In other words, internal relevance concerns the integration between components. External relevance, on the other hand, refers to the alignment with demands, needs, and developments in society (Sukmadinata, 2007).

Thus, based on the explanation above, relevance in this context refers to the relationship and alignment between the Tahfidz evaluation method and the needs required to improve the quality of students' memorization.

d. Determination of Time Allocation for Tahfidz Al-Qur'an Learning Method

Time allocation in learning is the division of planned time for various activities in the classroom, such as delivering material, discussions, practice, and evaluation. Effective time allocation planning helps ensure that every important aspect of the teaching and learning process receives sufficient

attention, so that learning objectives can be achieved optimally. Time allocation is determined based on the requirements for achieving the basic competencies and the learning load faced. If the basic competencies are difficult, more time will be needed to study them. Conversely, if the basic competencies are easy, less time will be required to study them (Rusman, 2012).

3.2 Implementation Stage of Tahfidz Al-Qur'an Learning Method for Class XI at Madrasah Aliyah Gerpemi Tebas

According to the Indonesian Dictionary, implementation is defined as the process, method, or action of carrying out a plan, decision, etc. Implementation refers to the act of executing a well-prepared and detailed plan. Several experts have defined implementation, including Heri and Blancard, who state that implementation is an activity that creates a situation that directly directs a person's motivation towards achieving predetermined goals (Sujana, 2004). Meanwhile, George R. Terry defines implementation as an effort to motivate group members in various ways so that they are willing and strive to achieve the goals of the institution or company, and its members are motivated to achieve those goals (Terry, 2013).

According to Westra, implementation is the effort made to carry out all plans and policies that have been formulated and determined by providing all the necessary tools, determining who will carry out the implementation, where it will take place, and when it will start (Adisasmita, 2011). Based on these definitions, it can be concluded that implementation is an activity that originates from a well-prepared plan, considered ready to achieve the desired goals.

In the context of this research, the implementation stage of the Tahfidz Al-Qur'an learning method at Madrasah Aliyah Gerpemi Tebas involves carrying out the planned activities to achieve the learning objectives. This includes the teacher's role in facilitating the students' memorization process, providing guidance, and ensuring that the learning objectives are met.

3.3 Evaluation of the Implementation of Tahfidz Al-Qur'an Learning Method for Class XI at Madrasah Aliyah Gerpemi Tebas

According to Edwind Wandt and Gerald W. Brown, evaluation is an action, activity, or process of determining the value of something to be achieved, so that the quality or results can be known (Ratnawulan, 2012). Evaluation is a process to identify problems, collect data, analyze data, conclude the results that have been achieved, interpret the results into policy formulations, and

present information for decision-making based on the aspect of the truth of the evaluation results (Dun, 2023).

Thus, evaluation is a very important subsystem in every education system, because evaluation can reflect how far the development or progress of educational outcomes. With evaluation, the progress and decline of educational quality can be known, and with evaluation, we can identify weaknesses and easily find solutions to improve it for the future.

The evaluation in the implementation of the Tahfidz Al-Qur'an learning method at Madrasah Aliyah Gerpemi Tebas class XI includes formative and summative assessments. Formative assessment is a learning activity that aims to seek feedback, which can then be used to improve the teaching and learning process that is being or has been carried out (Purwanto, 2009). According to Zainal Arifin, formative assessment is an evaluation as a systematic and continuous process to determine the quality and meaning of something, based on certain considerations and criteria in order to make decisions (Arifin, 2014).

From the explanation above, formative assessment is a task given to students during the learning process so that students can receive feedback from educators to improve their learning achievement. This assessment includes the correctness of memorization (Dhabtul Hifzh), fluency, Tajwid, and eloquence.

Summative assessment, on the other hand, is an assessment activity that produces a score or grade that is used as a decision, which is carried out when a unit of learning experience or all learning materials have been completed. Summative assessment is related to concluding student achievement and is directed towards reporting at the end of a study program (Magdalena, 2020). Therefore, summative assessment is carried out at the end of learning one or several basic competencies, and the results are used to make decisions whether a student can proceed to the next competency, pass or fail, and determine future goals and activities. The results of summative assessment are taken into account in managing report card grades and can also be used to make decisions about future goals and activities.

Conclusion

1. Planning in the Implementation of Tahfidz Al-Qur'an Learning Method at Madrasah Aliyah Gerpemi Tebas Class XI

Planning in the implementation of the Tahfidz Al-Qur'an learning method at Madrasah Aliyah Gerpemi Tebas class XI must be done thoroughly,

as it plays a crucial role in the success of the Tahfidz program. This planning includes formulating the objectives of the Tahfidz method, selecting and developing Tahfidz materials, ensuring relevance to daily activities, and determining the time allocation for the Tahfidz method. The objectives of the Tahfidz method at Madrasah Aliyah Gerpemi Class XI include: getting closer to Allah, fostering piety and faith, familiarizing students with the Quran, developing memorization skills, shaping noble character, and creating a peaceful personality. The teaching materials used in the Tahfidz Al-Qur'an learning at Madrasah Aliyah Gerpemi Tebas are the Quran owned by each student in class XI. The material provided at the beginning is to improve the reading according to Tajwid rules, and then they are allowed to memorize, starting from Juz 30, then Juz 29, and Juz 1. The time allocation for Tahfidz learning at Madrasah Aliyah Gerpemi Tebas class XI is designed to cover various activities in the classroom, such as delivering material, discussions, practice, and evaluation.

2. Implementation of Tahfidz Learning

The implementation of Tahfidz learning runs effectively with the application of the Muroja'ah (repetition) method and Talaqqi (direct recitation to the teacher). Learning takes place regularly, both in class and outside formal class hours, with full support from the Tahfidz mentor teacher. Discipline and student motivation are important factors in the success of this process.

3. Evaluation of Tahfidz Al-Qur'an Learning Method Implementation

The evaluation of the implementation of the Tahfidz Al-Qur'an learning method at Madrasah Aliyah Gerpemi Tebas class XI includes two main types of assessment, namely formative and summative, which are used continuously to monitor and assess students' memorization abilities. Formative assessment is carried out orally during the learning process, focusing on assessing fluency, eloquence, correctness of memorization, and Tajwid accuracy. This assessment provides direct feedback to educators on students' memorization progress, allowing for constructive feedback to improve learning outcomes. Meanwhile, summative assessment is conducted after all material or learning units have been completed, usually in the form of a written test that reflects students' understanding and mastery of the material comprehensively. The results of summative assessment are used as the basis for final decision-making on student achievement and become an important part of the

learning outcome report at the end of the program. Thus, both types of assessment complement each other in ensuring the effectiveness of the Tahfidz program implementation and the achievement of learning objectives comprehensively.

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