Implementation of Tahfidz Learning at the Tahfidz Quran Institute

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Abstract

Learning is assistance provided by educators so that the process of acquiring knowledge and knowledge, mastering skills and habits, and forming attitudes and beliefs of students can occur. This research aims to analyze the implementation of tahfidz learning at the Quran tahfidz institutions. This research uses qualitative methods with this type of approach case study. Data sources were taken from fifteen informants through direct observation and interviews using a set of interview protocols. The informants involved were one leader of the tahfidz institution, two musyrifahs, and twelve students of the tahfidz institution. Research findings found five implementations of tahfidz learning in tahfidz institutions. The five implementations of tahfidz learning are i) *ziyadah* (adding to memorization), ii) *murajaah* (repeating memorization), iii) tahajud prayer for one juz, iv) *rihlah*, v) sunnah fasting Monday and Thursday. This research has revealed the stages of implementing tahfidz learning at the tahfidz cottage. Apart from that, the results of this research can be used as a reference for anyone who wants to establish a professional tahfidz institution.

INTRODUCTION

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students are actively able to develop their potential to have spiritual, religious strength, self-control, personality, intelligence, noble morals, as well as personal skills that are needed by the nation and state (Masgular & Mustafa, 2021; Pristiwanti et al., 2022). National education also functions to develop abilities and shape the character and civilization of a dignified nation in order to make the nation's life more intelligent, aimed at developing the potential of students to become human beings who believe in and are devoted to God Almighty, have noble character, are healthy, knowledgeable, creative, independent, and become democratic and responsible citizens (Angkotasan & Watianan, 2021; Anwar et al., 2019; Hermanto, 2020).

In the Islamic view, education is something that is understood and developed from the fundamental teachings and values contained in its basic sources, namely the Quran and Sunnah (Aprilia et al., 2020; Kurniyati, 2019; Pitri et al., 2022). Based on

this understanding, Islamic education can take the form of educational thoughts and theories that are self-based or built and developed from these basic sources. Education is a means of increasing human resources and achieving human goals such as intelligent, characterful, civilized humans whose teachings are based on the Quran (Bararah, 2020; Salahudin et al., 2018; Widiansyah et al., 2018).

The Qur'an as the word of God containing miracles, revealed to the Prophet Muhammad through the Jibril, narrated to mankind mutawatir, reading it is worth worship, starting from surah al-Fatihah and ending with surah an-Nas. Memorizing the Quran has academic benefits, the Quran is basic knowledge for students of knowledge in the learning process. When he memorizes the Quran, he will contribute a lot to learning, because the Quran is a source of knowledge, as Ibn Mas'ud said: *If you want knowledge, open the pages of the Quran because the Quran contains knowledge, of those who came before and those who will come.*

People who always read the Quran will get guidance and wisdom. Reading the Quran is a form of worship that produces many rewards (Aziz et al., 2023; Khudori et al., 2019). Rasulullah SAW in his words said that people who read one letter of the verse of the Quran will be rewarded by Allah 10 times as good. There are many advantages that can be achieved by memorizing the Quran, including that Allah SWT will raise the status and glorify those memorizing the Quran, giving blessings to themselves and the surrounding environment, Allah SWT will also raise the honor of the parents of children who memorize the Quran, then they will also keeping the bodies of those who memorize the Quran intact in the grave until doomsday (Anwar et al., 2023; Rakhmawati, 2022; Zahara, 2021).

Nowadays, it is felt that the study of Quran tahfidz is very significant for development. Many Islamic educational institutions in Indonesia are currently promoting and developing Quran tahfidz programs. This shows the high enthusiasm of the Indonesian Muslim community to memorize the Quran and make their children memorize the Quran. This phenomenon is an indication of public awareness about the importance of memorizing the Quran. This is also proof that Allah has made it easier for His servants who want to study the Quran. The convenience provided covers all aspects including ease of reading, ease of memorization, ease of learning and ease of writing. Apart from that, it is also a form of Allah's guarantee of maintaining the authenticity and purity of the Quran even though it was revealed thousands of years ago (Hamli, 2023; Nur & Iswantir, 2022).

Starting from this significance, many educational institutions want to produce cadres who memorize the Quran. Various methods and strategies are carried out in order to achieve this goal. Even though efforts have been made, in reality there are quite a few Islamic educational institutions that experience difficulties or even failure in implementing Quran tahfidz education (Dewi, 2024; Firmansyah, 2023; Hakim & Herlina, 2018). Among the difficulties is that there are a large number of verses from the Quran and many verses from the Quran have similarities and similarities, so it usually takes a long time to memorize all the verses. Thus, for anyone or any Islamic educational institution who wants to make the Quran tahfidz program a success, activities are needed that support the implementation of tahfidz learning in tahfidz institutions so that educational institutions that develop tahfidz education achieve success.

METHODS

This research uses a qualitative method with a case study approach. Data sources were taken from fifteen informants through direct observation and interviews. According to Engkizar et al., (2018); Syafril et al., (2020) the selection of informants must meet four criteria, namely, they are still active in the field being researched, have competence related to the problem being researched, are willing to

take the time to provide information to researchers, and honestly provide information according to the facts that occur in the field. After the interviews were completed with all informants, the process of transcribing the interview data was carried out and themes were then extracted according to the aims and needs of the research data interview data were analyzed thematically (Febriani et al., 2023; Jaafar et al., 2023). This research uses Milles and Huberman thematic analysis consisting of data collection, data reduction, data display (data presentation), and conclusion (drawing conclusions) (Adel & Anoraga, 2023; Ayuningrum & Afif, 2020; Poya et al., 2023).

RESULT AND DISCUSSION

Based on the results of interviews conducted with fifteen informants, the results of the analysis clearly found that there were five stages of implementing tahfidz learning at the tahfidz Institute. The five implementations of tahfidz learning at the tahfidz institution can be seen in figure 1, below.
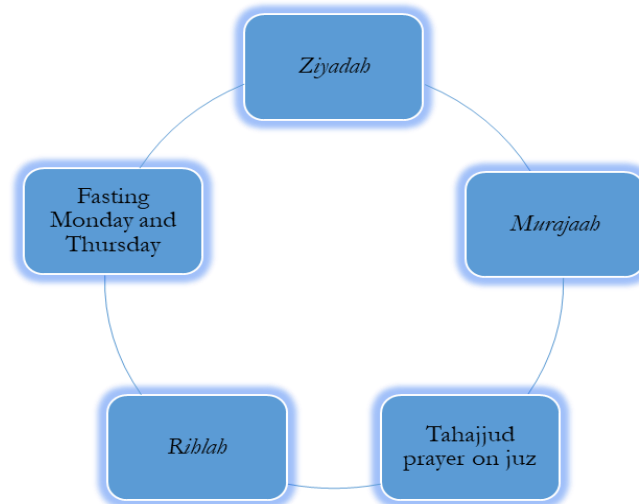

Fig 1. The implementation of learning tahfidz Quran

Based on figure 1, the author can explain that after holding in-depth interviews with informants, there are five stages of implementing tahfidz learning at the tahfidz cottage, these five stages are i) *ziyadah* (adding to memorization), ii) *murajaah* (repeating memorization), iii) tahajud prayer one juz, iv) *rihlah*, v) sunnah fasting Monday and Thursday. Next, the author will describe quotes from interviews with informants based on the five stages above. The interview description displayed is a quote from a short statement from the informant when the interview was conducted. Even though the interview quotations were conveyed by informants in slightly different language, they actually have more or less the same aim and meaning.

The first stage is *ziyadah* (increasing memorization), according to the informant the *ziyadah* process is carried out five times a day, as stated in the following quote from the informant. In using flashcard media, teachers must first make preparations before using flashcard media in the learning process, so that the learning process runs well and students feel comfortable when following the lesson from start to finish (Novitasari et al., 2021; Setiawan et al., 2021). The things that teachers must prepare include:

...I perform ziyadah five times a day... (I-2) ...I perform ziyadah every 05.00 -07.00, 08.30 -11.00, 13.25-15.00, 16.00-18.00, 20.00-22.00... (I-3), I have a ziyadah target of three sheets a day (I-15)

The second stage is *murajaah* memorization (repeating memorization), according to the informant, one way to strengthen memorization is by *murajaah*, as conveyed by the following quote from the informant.

...I do daily murojah once a day by re-depositing the memorization that has been deposited in one day...(I-2), ...we do murajaah by doing a memorization test (continuation of sentence) ... (I- 3), we do murajaah by memorizing compres like K1, K2 and K3 (I-15)

The third stage is the first juz tahajjud prayer. According to the informant, one way to strengthen memorization is by repeating the memorization in prayer, as conveyed by the following quote from the informant.

...we prayed the tahajjud prayer in the congregation... (I-2), we were given time to pray the tahajjud prayer from 03.30-0430 WIB.... (I-3), I memorized five pieces of the tahajjud prayer (I-15)

The fourth stage is *rihlah*, according to the informant, one way to make students more enthusiastic about memorizing is by giving rewards in the form of *rihlah*, so we made *rihlah* into one of our programs, as stated in the following quote from the informant.

...we hold a rihlah every three months.... (I-2), the activities we organize in the rihlah are such as playing games, exchanging gifts and not forgetting to memorize the verses by connecting the verses led by Musyrifah... ...(I-3), we hold rihlah as a form of refreshing for the santri to be more enthusiastic in memorizing the Quran (I-15)

The fifth stage is fasting Monday and Thursday. According to the informant, one way to make it easier to memorize is by increasing our worship of Allah, one of which is by fasting Monday and Thursday, as conveyed by the following quote from the informant.

...we are here to create a sunnah fasting program to train the students to get used to doing sunnah fasts like Mondays and Thursdays... (I-2), we provide facilities to the students who are fasting on that day in the form of food to break the fast... (I-3), and twice a month we invite the students who are fasting to break their fast together outside (I-14)

From these five findings, the author will discuss theory based on previous research results that discuss the same problem. The first is *ziyadah* (increasing memorization) which is the first stage in the process of learning tahfidz Quran, highlighting the importance of repetition in strengthening memorization (Ruswandi & Juliawati, 2023; Saihu, 2022). By involving *ziyadah* activities, students have the opportunity to add new memorization regularly. This practice not only deepens their understanding of the verses of the Quran but also strengthens their memorization abilities. *Ziyadah* (increasing memorization) is a solid foundation in tahfidz learning, helping students to achieve a higher level of memorization with a structured and consistent approach (Nur Latifah, 2021).

Second, *murajaah* memorization (repeating memorization) is an important process carried out to repeat and strengthen the memorization of sacred verses so that they remain firmly embedded in memory (Ilyas, 2020; Rahmi, 2019; Romziana dkk, 2021). This practicum is carried out regularly to ensure that the memorization that has been obtained is not forgotten and remains accurate. According to the iterative learning theory, regular repetition can improve long-term retention and understanding. In the context of memorizing the Quran, *murajaah* also helps students improve and improve the quality of their recitation and pronunciation. By continuously repeating memorized verses, students can identify small mistakes and correct them, thereby achieving perfection in memorization (Hendrawati et al., 2020; Husna et al., 2022; Syafi'i et al., 2023). This *murajaah* process not only strengthens memory but also fosters discipline and deep spiritual commitment, because it involves active involvement and full awareness in maintaining and improving the quality of memorizing the Quran (Anaya et al., 2023; Syafi'i et al., 2023).

Third, the tahajjud prayer, one effective way to strengthen memorization is to repeat the memorization in prayer. This practice allows a person to take advantage of prayer time which has become a routine part of daily life, thus providing repeated opportunities to revise memorization regularly (Rudik & Rois, 2021; Salma et al.,

2022). Repeating memorization in prayer also adds a spiritual dimension, because it connects rote activities with worship, which can increase concentration and sincerity. Apart from that, repeating memorization during prayer helps maintain the purity of intentions and motivation, because it is done in a solemn and devout atmosphere. This not only strengthens memorization but also adds meaning and solemnity to the performance of prayer, making worship more meaningful and memorization stronger.

Fourth, *rihlah* one way to make students more enthusiastic about memorizing is by giving rewards in the form of *rihlah*, or recreational trips (samsuri et al., 2021; Suretno et al., 2022; Zakaria et al., 2023). This *rihlah* program is used as part of the tahfidz learning strategy to motivate students to achieve their memorization targets. By knowing that they will get the opportunity to go on holiday after achieving a certain goal, students will be more enthusiastic and encouraged to memorize diligently. *Rihlah* not only provides a refreshing break from the daily routine, but also strengthens social ties between students and provides new experiences that can increase their enthusiasm. This program rewards their hard efforts, thereby creating a positive learning environment and supporting their optimal memorization development.

Fifth, sunnah fasting Monday and Thursday. One way to make memorizing easier is to increase your worship of Allah, such as fasting Monday and Thursday (Shobirin, 2018). This fasting not only has high spiritual value, but also brings benefits to concentration and memory. By fasting, a person learns self-control and focus, which are important skills in the memorization process. Apart from that, fasting Monday and Thursday can increase a person's closeness to Allah, increase inner calm and sincerity, all of which can help strengthen intentions and enthusiasm in memorizing (Aqilah, 2020; Kusuma, 2019; Miftah et al., 2023). This consistent and sincere worship is also often accompanied by prayers and requests to make memorization easier, making memorization efforts more blessed and effective. Through a combination of the discipline of worship and memorization efforts, a person can achieve better progress in their memorization.

CONCLUSION

Analysis of the implementation of tahfidz learning at the Tahfidz Quran Institute revealed five main activities, namely *ziyadah* (increasing memorization), *murajaah* (repeating memorization), one juz tahajjud prayer, *rihlah*, sunnah fasting Monday and Thursday. These findings show the variety of learning strategies applied to strengthen memorization of the Quran. From leaders to students, every element is actively involved in this learning process. So that the implementation of the program applied in tahfidz learning, as well as its relevance in improving the quality of Quran learning in tahfidz institutions.

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