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## Tahfidz Al-Qur'an Learning Model in Increasing Students' Interest And Independence in Learning (Study at Muhammadiyah 22 Junior High School Setiabudi Pamulang South Tangerang City)

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### ABSTRACT

**Background:** This dissertation is motivated by the increasing number of educational institutions incorporating the Tahfidz Al-Qur'an curriculum into their school programs. Parental awareness of the importance of Tahfidz Al-Qur'an education as a vital provision for their children's lives is growing. SMP Muhammadiyah 22 Setiabudi Pamulang, South Tangerang City, has garnered particular attention from parents. The modern societal trend towards instant gratification, practicality, and speed may influence students' self-reliance in learning. Such tendencies can lead to rule-breaking, neglect of moral values, careless work habits, and dependence on others.

**Objective:** The study aims to explain the methods, materials, media, and models of Tahfidz Al-Qur'an learning to foster interest and independence in student learning. This research seeks to develop a comprehensive approach by combining various Tahfidz methods to strengthen and complement each other, thereby achieving optimal memorization results.

**Methods:** The research employs a qualitative methodology. Participants include the school principal and vice-principal, Tahfidz class guardians, Tahfidz mentors, students, and religious figures. Through detailed analysis, the study endeavors to outline a new model for Tahfidz Al-Qur'an learning that addresses the needs and expectations of modern educational environments.

**Results:** The study identifies effective strategies and practices for teaching Tahfidz Al-Qur'an, emphasizing the importance of integrating diverse methods to enhance student engagement and independence. The findings highlight the critical role of a supportive learning environment and the integration of traditional and modern teaching techniques.

**Conclusion:** The research concludes that a new model for Tahfidz Al-Qur'an learning is essential and highly anticipated. This model should incorporate varied teaching methods, materials, and media to foster greater interest and self-reliance among students in their memorization of the Qur'an.

### KEYWORDS

Educational Curriculum, Student Independence, Tahfidz Al-Qur'an

### INTRODUCTION

Education is a process that is carried out solely for the purpose of educating the life of the nation. Through the learning of Tahfidz Al-Qur'an, it is hoped that an

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individual figure will be formed who can play a big role in the process of building the nation and state. Therefore, the role of Islamic education is important, and is the main key in increasing students' interest and independence in learning towards quality human resources.

The development of the world of education at this time has penetrated into the era of competence, so several educational institutions are trying their best to improve the quality of education. This is a demand for graduates of educational institutions that are the hope of the community in fulfilling the quality of intellectual and religious human resources. Improving the quality of students is the main object of education today. One of the educational institutions is a school that accommodates students to be fostered so that they have abilities, intelligence, skills and have noble morals. The educational process in it requires coordinated and directed coaching.

The expected purpose of education is to educate the life of the nation and develop the whole human being, namely human beings who have faith, devotion to God Almighty, have knowledge, skills, a steady and independent personality. Education must be able to prepare citizens to play an active role in living a smart, active, creative, skilled, honest, disciplined and moral life (National Education System Law, 2003).

The learning of Tahfidz Al-Qur'an established in several educational institutions is a conscious effort in order to preserve the purity of the Qur'an. Besides that, it is also to guard against counterfeiting irresponsible parties. But what is more important is to believe and practice the content of the Qur'an as well as be a guideline for life and guidance for Muslims.

Tahfidz Al-Qur'an is a program of memorizing the Qur'an with Mutqin (strong memorization) of the Qur'anic recitations that are easy to understand, remember and implement in various lives. The Qur'an always exists and lives in the heart all the time, making it easy to apply and practice it (Abdul Karim Al-Lahim, Kholid Bin. 2009:19).

A student before memorizing the Qur'an must also meet several conditions so that his memorization runs smoothly such as being able to concentrate, sincere intentions, permission from parents, strong and unanimous determination, patience, istiqomah, distancing himself from despicable deeds, being able to read the Qur'an well, praying to Allah so that he is always given ease in memorization (Wahid, Wiwi A, 2012:41).

From the description above, the learning of Tahfidz Al-Qur'an is in accordance with the results of the dissertation research entitled "The Learning Model of Tahfidz Al-Qur'an in Increasing Students' Interest and Independence in Learning." (Study at Muhammadiyah 22 Junior High School Setiabudi Pamulang South Tangerang City).

## LITERATURE REVIEW

### Learning Tahfidz Al-Qur'an

Law No. 20 of 2003 concerning the National Education system article 1 paragraph 20 states that learning is the process of interaction between students and educators and learning resources in a learning environment. Learning is an effort to create a learning situation. It can also be referred to as an effort to direct students into the learning process, so that they can obtain learning goals according to what is expected. Learning can be defined as a conceptual framework that describes a systematic procedure in organizing learning experiences to achieve learning objectives (Suprijono, Aug. 2009: 46).

Operationally, it can be emphasized that learning is a conscious effort of the teacher to make students learn, namely a change in behavior in the student who learns, where the change is by obtaining new abilities that apply for a relatively long time and because of effort (Sholichin, Muchlis. 2013:133).

Tahfidz means memorization, the basic word is memorization from the Arabic hafidza - yahfadzu - hifdzan, which is the opposite of forgetting, which always remembers and forgets a little (Jonah, Mahmud. 1990:105).

Tahfidz or memorizing the Qur'an is a very noble and commendable deed. The person who memorizes the Qur'an is one of the faithful servants on earth. Thus, the meaning of tahfidz is memorizing new material that has never been memorized (Zen, Muhaimin. 2012:248).

Literally, the Qur'an means perfect recitation which is a very appropriate chosen name of Allah. The Qur'an continues to be read by millions of people who do not understand its meaning, or cannot write with its letters. (Sa'dulloh, 2008:135). Meanwhile, the word Qur'an is Kalamullah which was revealed to the Prophet Muhammad PBUH through the medium of the Archangel Gabriel who was recited orally, narrated to us in mutawattir (Ash-Shidieqy, 1992; 1).

Tahfidz Al-Qur'an can be defined as the process of memorizing the Qur'an in memory so that it can be recited or pronounced out of the head correctly in certain ways continuously. The person who memorizes it is called al-hafiz, and the plural form is al-huffaz (Wajdi, 2008; 19-20).

### **Students' Learning Interest**

Interest is one of the factors that can affect the efforts made by a person. A strong interest will give rise to persistent efforts and not easily despair in facing challenges, with which they will have a high spirit to remain consistent in carrying out the learning process to achieve learning goals (Wahid, Abdul. 1998:109-110).

According to Slameto in his book entitled Learning and the Factors That Influence It, learning is a process of effort that a person makes to obtain a new change in behavior as a whole, as a result of his own experience in interaction with his environment (Slameto, 2003:2).

According to Djamarah, learning is a series of physical and mental activities to obtain a change in behavior as a result of an individual's experience in interaction with his or her environment which concerns cognitive, affective and psychomotor (Djamarah, 2011:13).

Thus, it can be concluded that the definition of interest in learning is the tendency of individuals to have a sense of pleasure without any coercion so that it can cause changes in knowledge, skills and behavior.

### **Student Learning Independence**

Independence is an attitude, and attitude is something that is learned, attitude in United Kingdom is called Attitude, and is expressed as attitude and willingness to react to something, meaning that we are not born equipped with attitudes, but those attitudes grow together with the experiences we gain (Gerungan, 1996:149).

Learning activities bring changes to individuals who learn, the change is not only about the amount of knowledge but also in the form of skills, habits, attitudes, skills, insights and mindsets about all aspects of the organism or personally for students (Nasution, S, 1982:35).

According to Muhibbin Shah, learning can be understood as a stage of change in the behavior of all relatively sedentary individuals as a result of experiences and interactions with the environment involving cognitive processes (Shah, Muhibbin. 1995:91).

So student learning independence is an active learning activity, which is driven by the intention or motive to master a competency to overcome a problem, and is built with the knowledge or competence possessed (Haris Mujiman, 2005:1).

## **RESEARCH METHODOLOGY**

The research used is field research, where the researcher conducts this research directly at SMP Muhammadiyah 22 Setiabudi Pamulang South Tangerang City. The type of research used is

qualitative, it is hoped that through this research it can investigate or deepen the research objectives of the Tahfidz Al-Qur'an learning model in increasing students' interest and independence in learning (Moleong, 2016:6).

### **Research Background**

This research was carried out at SMP Muhammadiyah 22 Setiabudi Pamulang which is located at Jalan Surya Kencana, West Pamulang Village, Pamulang District, South Tangerang City, Organizationally SMP Muhammadiyah 22 Setiabudi Pamulang is under the Guidance of the Primary and Secondary Education Council of the Muhammadiyah Regional Executive of South Jakarta. Although geographically, the existence of Muhammadiyah 22 Setiabudi Pamulang Junior High School is located in the Muhammadiyah Regional Executive (PDM) of South Tangerang City, but the administration follows the South Jakarta PDM.

### **Data Collection Techniques**

#### *Observation*

Observation is a scientific method that can be interpreted as observation through concentrating attention on an object using a sensory device (Arikunto, Suharsimi. 2011:146). Observation is defined as the systematic observation and recording of symptoms that appear in the object of research. This observation and recording is carried out on the object at the scene of the incident or the occurrence of the event, so that it is with the object (S. Margono, 2003:158-159).

#### *Interview*

Interviews are a tool to collect information by asking a number of questions orally and answered orally, where interviews are conducted with direct or face-to-face contact with information sources.

#### *Documentation*

In this study, the documentation collected is activities related to Tahfidz Al-Qur'an learning, such as photos of tahfidz learning activities, minutes of evaluation meetings, field notes, school management organizational structure and other documents that are considered important in supporting this research.

## **RESULT AND DISCUSSION**

The results of the author's research and analysis can take the essence of the implementation of Tahfidz Al-Qur'an learning implemented by SMP Muhammadiyah 22 Setiabudi Pamulang which was later upgraded by the author to the New Tahfidz Al-Qur'an Learning Model which will be implemented in the next school year.

The Tahfidz Al-Qur'an Learning Model that the author has improved is a component of tahfidz learning which includes tahfidz methods, tahfidz materials, tahfidz media, tahfidz evaluation, tahfidz teachers, tahfidz students. and tahfidz lesson hours, as follows:

### **Tahfidz Al-Qur'an Learning Method**

#### *Early Qur'an Tahfidz Learning Method*

The methods used at that time by the school were the Halaqoh method (group), the Talaqqi method (memorization deposit) and the level method (memorization number exam). There are other methods used, namely the Combined method (Wahdah and Kitabah) and the Takrir method (repetition), the purpose is to complement and strengthen each other in the hope of obtaining maximum results.

#### *New Qur'an Tahfidz Learning Method*

1. The method of welcoming the verse (muroja'ah), Muroja'ah is the repetition of memorization that has been obtained by students. It is hoped that students will be able to deposit several letters at once or the term is once sitting.
2. Tahsin, Talaqqi, Classical and Tasmi' methods. Tahsin is an improvement in the reading of the Qur'an that emphasizes more on improving makhroj and tajwid. Talaqqi is to deposit reading and memorization to the group supervisor. While Classical is a model of learning tahsin together. Tasmi' is a program to listen to the reading of the Qur'an for at least 1 (one) juz.
3. Internet-based interactive methods, question and answer methods via WhatsApp, Zoom Meetings and actively listening to Murottal Al-Qur'an readings.

### **Tahfidz Al-Qur'an Learning Materials**

#### *Early Tahfidz Al-Qur'an Learning Materials*

The Tahfidz Al-Qur'an material provided by the school is 3 (three) juz, namely juz 30 (juz' amma), juz 29 and juz 1 (QS. Al-Baqarah). In the *Tahfidz curriculum*, schools are given a target of memorization of 3 to 5 Juz.

#### *New Tahfidz Al-Qur'an Learning Materials*

The author provides input to the school with a target of memorizing 5 (five) juz of the Qur'an. The target must be a guideline for students to meet it, the author only adds 2 (two) juz, for example juz 28 and juz 2.

The addition of memorization materials, of course, must be adjusted to the time, and the availability of a special tahfidz room, which is prepared by the school. The room can be used by students at any time, to strengthen the memorization of Qur'anic verses and accelerate the target of memorization material.

### **Tahfidz Al-Qur'an Learning Media**

#### *Early Tahfidz Al-Qur'an Learning Media*

The learning media used by the school is a white board as a medium to explain to students about memorizing difficult verses, and LCD as an audio-visual media to consolidate and strengthen student memorization materials.

#### *New Tahfidz Al-Qur'an Learning Media*

The use of White Board and LCD as learning media is still needed. Media development is more about the Broadcasting of *tahfidz control sheets* with slides to help students remember about memorization progress. Broadcasting of verses of the Qur'an that are difficult to memorize as well as other more interactive media such as the internet, zoom meetings and WhatsApp,

Learning media is very supportive for consolidating and strengthening students' memorization material, so that learning will be easier, can clarify the material with various examples and provide practice opportunities to students.

### **Evaluation of Tahfidz Al-Qur'an Learning**

#### *Evaluation of Early Tahfidz Al-Qur'an Learning*

The evaluation of Tahfidz Al-Qur'an Learning carried out by the school is 3 (three) monthly and 6 (six) monthly, namely during the midterm exam and the final semester exam. The material tested is a memorization deposit of approximately a quarter of a juz whose material has been determined in advance. The assessment criteria are Tajwid, Fashohah (makhroj and the beauty of reading) and Fluency.

#### *Evaluation of New Tahfidz Al-Qur'an Learning*

The evaluation is still like Early Learning (old), only the tahfidz supervisor assesses the daily development of his group members. The assessment criteria include: creative attitude in



memorization, attitude of responsibility in memorization, attitude of activeness in depositing memorization and *tahfidz test* with verse continuation

### **Guru Tahfid al-Qur'an**

#### *Tahfidz Al-Qur'an Teacher Initial Learning*

The requirements for tahfidz teachers for early (old) learning are to have memorization of *the Qur'an* 10-30 juz, master the tahfidz learning method. master the science of tajweed and ghorib, both theory and practice, have good communication skills and have good Islamic insights. In this initial learning, the ratio of the Tahfidz Al-Qur'an supervisor to the students is 1:10, this means that a tahfidz supervisor will guide 10 students.

#### *Tahfidz Al-Qur'an Teacher New Learning*

The requirement must have memorization of the Qur'an 15-30 juz, have many variations of tahfidz learning methods. master tajweed and ghorib science both theory and practice, have skills in using learning media, be able to communicate well and have S-1 qualifications in the field of tahfidz with good Islamic insights. In this new learning, the ratio of the Tahfidz Al-Qur'an supervisor to the students is 1:8, this means that a tahfidz supervisor will guide 8 students. The fewer students who are guided by the teacher, the more effective the guidance will be.

### **Siswa Tahfidz Al-Qur'an**

#### *Tahfidz Al-Qur'an Students Early Learning*

Tahfidz Al-Qur'an students Early learning (old) have the requirements to be able to read the Qur'an fluently and have a minimum of 20 juz *'amma letters memorized*. According to the author, this requirement is still common for most students, because the average student has studied at TPQ, so it is a matter of memorizing letters and reading and writing the Qur'an.

#### *Tahfidz Al-Qur'an Students New Learning*

In new learning, Tahfidz Al-Qur'an students must have the ability to write and read the Qur'an with Tartil, have juz *'amma memorization*, understand the content of the Qur'an and memorize important verses in the Qur'an. This is so that the tahfidz class gets superior students so that the memorization target prepared by the school is quickly met.

### **Tahfidz Al-Qur'an Class Hours**

#### *Tahfidz Al-Qur'an Early Learning Class Hours*

The number of Tahfidz Al-Qur'an lesson hours for initial (old) learning is only 8 (eight) hours of lessons every week, namely on Tuesdays, Wednesdays and Fridays. The author proposes to increase the number of lesson hours so that the material target is quickly resolved.

#### *Tahfidz Al-Qur'an Class Lesson Hours New Learning*

The number of hours of Tahfidz Al-Qur'an lessons in the new learning by the author has increased to 10 (ten) hours of lessons every week or 5 days of study. So the implementation can be every day with an average of 2 (two) hours of lessons every day. The author also proposes that in learning Tahfidz Al-Qur'an, there is only one day every month, for example, Saturday for tahfidz champ activities whose purpose is to facilitate reading and accelerate the target of memorization material.

## **CONCLUSION**

Research at SMP Muhammadiyah 22 Setiabudi Pamulang found that the Tahfidz Al-Qur'an learning methods that are currently applied, namely Halaqoh, Talaqqi, and Level, have not been fully effective in achieving maximum results. The observation results show that the method has not been able to provide optimal memorization results for students. The author proposes a new approach by integrating the Tahsin, Talaqqi, Classical, and Tasmi' methods known as the T2KT or

Tatakata method. The addition of this method is expected to be able to increase the effectiveness of learning and students' interest in learning.

The Grammar Method is proposed as an innovative solution to overcome the lack of effectiveness of previous learning methods. In this study, it was found that the addition of memorization material from three juz to five juz was also a strategic step to maximize learning time for three years. This increase in memorization targets is in line with technological advances that facilitate access to Qur'an materials, allowing students to utilize digital technology in their learning process.

This research makes a significant contribution by introducing the Grammar method as a more comprehensive learning model for Tahfidz Al-Qur'an. This method not only adds variety in learning techniques, but also integrates a variety of complementary approaches to maximize students' memorization outcomes. With the addition of Tahsin, Talaqqi, Classical, and Tasmi' methods, this study offers a new view on how Tahfidz learning can be done more effectively and efficiently.

This research also expands the scope of Qur'an memorization material from three juz to five juz, providing a new challenge for students and teachers to achieve higher memorization completeness. By setting a minimum completeness criterion (KKM) of 100%, this research emphasizes the importance of full commitment in the Tahfidz learning process. This contribution plays an important role in directing schools and other educational institutions to evaluate and improve their teaching methods according to technological developments and student needs.

This research has limitations in terms of generalizing the findings, because it was carried out in only one institution, namely SMP Muhammadiyah 22 Setiabudi Pamulang. The results of this study may not be fully applicable to other schools with different contexts and characteristics of students. Therefore, further research involving various institutions with diverse backgrounds and conditions is needed to validate and expand these findings.

In addition, this study has not explored in depth the influence of the use of digital technology in learning Tahfidz Al-Qur'an. Although it is mentioned that technological advances make it easier to access materials, this research has not provided an in-depth analysis of how the technology can be further integrated in the learning process. Further research can focus on exploring the use of advanced technologies such as mobile applications, e-learning platforms, and other interactive media to improve the effectiveness of Tahfidz learning.

## AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

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