

Al-Qur'an Learning Model in Improving The Quality of Students' Reading and Memorization At Daarul Mubarak Curup Islamic Boarding School (DMC)

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Abstract: This study is based on the advantages of the DMC Islamic Boarding School, namely having students who memorize fluently with correct readings, prioritizing quality over quantity, having teachers with a sanad and referring to the international *tahsin* and *tahfizh learning program* whose sanad teachers continue to the Prophet Muhammad SAW. To analyze and find a model for learning *tahsin* and *tahfizh* Al-Qur'an in DMC Islamic Boarding School This study uses a qualitative research method with a *case study approach*. Informants are the head of the foundation, the head of the Islamic boarding school, the female *tahsin* and *tahfizh* teachers and students of DMC Islamic Boarding School. The technique of determining the informant is *purposive sampling*. The technique of collecting data is non-participant observation, interviews and documentation. The results of the study are the *tahsin* and *tahfizh* learning model at DMC Islamic Boarding School, including syntax; prioritizing muraja'ah then submitting new memorization, social system; teaching, listening, and guiding with patience and tolerance by not setting a minimum target for the number of memorizations. Reaction principle; the teacher teaches, then the students follow together. Supporting system; approach; theological and psychological, tilawati method and having teachers who are related. *Tahsin* and *tahfizh* learning model The Qur'an at the DMC Islamic Boarding School is a Mutqin model.

Keywords: Learning Model, Tahsin and Tahfizh, Improving the Quality of Reading and Memorization

Introduction

Memorizing the Qur'an is one of the efforts to maintain the Qur'an, we rarely find people who are able to memorize books or books that are memorized in detail, namely memorizing the *h* urūf, punctuation and memorizing the whole thing in sequence or randomly. However, in the Qur'an there are many people who are able to memorize the Qur'an in its entirety. This shows that it is true that the Qur'an is the word of Allah and is guarded by Allah Ta'ala as mentioned in the Qur'an, Surah Al-Hijr verse 9:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Indeed, it is We who sent down the Qur'an and surely We (also) preserve it. (gives a guarantee about the holiness and purity of the Qur'an forever) (Al-Hijr: 9).¹

From the verse it can be understood that Allah Ta'ala directly guards the Qur'an, the existence of those who memorize the Qur'an is one of Allah's ways to guard the Qur'an. So much glory does Allah Ta'ala give to those who memorize the Qur'an, so that so many people want to memorize the Qur'an including the people in Curup Bengkulu.

Each Islamic Boarding School certainly has a different way of implementing the program of reading and memorizing the Qur'an, some prioritize quality and some prioritize quantity. The Daarul

¹ Arham, *Al-Qur'an Ash-Shabih*, ed. by Agus Wadi (PT. Syamil Cipta Media, 2021).

Mubaroq Curup (DMC) Islamic Boarding School prioritizes quality over quantity as observed by researchers at the Daarul Mubaroq Curup (DMC) Islamic Boarding School in Rejang Lebong Regency, researchers found that the Islamic boarding school does not prioritize quantity, but quality is prioritized in memorizing the Qur'an, where the Islamic boarding school repeats memorization more than submitting new memorization and the reading of the Qur'an is guided first until it is correct before continuing memorization so that quality memorization of students is formed, namely correct and fluent memorization.

This study is based on the advantages or uniqueness of the Daarul Mubaroq Curup Islamic Boarding School (DMC), based on observations, the Islamic boarding school has several advantages, including being guided by teachers who have a sanad, studying the Qur'an by making *Matan Al-Muqaddimah Al-Jazaryyah* (matan of *tajwid science* reference for scholars) as a guideline in the process of learning the Qur'an, prioritizing the quality of memorization rather than quantity, meaning that the Islamic boarding school prioritizes making quality memorization of students who really have knowledge, have memorization of the Qur'an, have fluent and correct reading of the Qur'an in accordance with the rules of *tajwid* and memorization that is *mutqin* (strong and fluent) even though the number is small but is able to listen to all of its memorization (*tasmi'*).

In the book Dr. Aiman Rusydi Suwaid explains that, the Quran is the word of Allah Almighty which was revealed into the heart of our prophet Muhammad SAW, reading it is worth worship, written between two book covers, narrated to us mutawatir, (humans and jinn) are challenged to make the shortest letter like it. The meaning of mutawatir is the narration of a news widely, from one level to another, from the beginning to the end of the chain of isnads, where it is impossible according to reason if all the narrators agree to lie.² Therefore it is very important to study the Quran with clear sources.

The position of the sanad of the Qur'an is very important as according to Abd Allah bin Mubarak, it is emphasized that, al-isnad (sanads) are part of religion, if it is not there, surely anyone will say whatever they like. Sanad is an important support for someone who receives the reading of the Qur'an because the reading that has sanad can reject doubts about the reading and prove the authenticity of the reading that is received.³ Therefore, as Muslims, we must be able to read the Qur'an correctly according to what was taught by the Prophet Muhammad SAW, to know how to read the Qur'an correctly according to what was taught by the Prophet Muhammad SAW, of course we must learn how to read the Qur'an correctly from sources that have a continuous sanad up to the Prophet Muhammad SAW, among the matan *tajwid* whose sanad is continuous up to the Prophet Muhammad SAW is *Matan jazary*.⁴

Matan jazary or *Matan Muqaddimah Al-Jazaryyah* is a famous text among the scholars of *Tajwid*, the *Muqaddimah Text Al-Jazaryyah* is one of the matan of *tajwid science* written by Al-Imam Ibn Al-Jazary whose sanad is connected to the Prophet Muhammad SAW.⁵ The Daarul Mubarak Curup (DMC) Islamic Boarding School has teachers who already have a *Matan jazary sanad diploma*, meaning that the teacher's reading of the Qur'an is connected to the Prophet Muhammad SAW, and teaches the reading of the Qur'an based on the reading of the Qur'an that has the sanad. Based on observations made at the Daarul Mubarak Curup (DMC) Islamic Boarding School, especially for female students, the Islamic boarding school was established on July 10, 2020 with teachers who have sanad and

² Aiman Rusydi Suwaid, *At-Tajwid Al-Mushawar* (Al-Maktabah Ibn Al-Jazari, 2016).

³ Siti Inarotul Afidah and Fina Surya Anggraini, 'Implementation of the Muraja'Ah Method in Improving the Quality of Memorizing the Qur'an at the Amanatul Qur'an Islamic Boarding School, Pacet, Mojokerto', *Al-Ibrah : Journal of Islamic Education and Science*, 7.1 (2022), pp. 114–32, doi:10.61815/alibrah.v7i1.192.

⁴ Umar Mujtahid, *Illustrated Guide to the Science of Tajweed* (Zamzam, 2016).

⁵ Rendi Rustandi, *Commentary Al-Muqaddimah Al-Jazaryyah* (Dar Ibnu Al-Jazary, 2021).

learning is guided by *Matan jazary* accepting applicants for *tahfiz* Al-Qur'an students aged 12-16 years, there are 3 classes that are not differentiated based on age but based on the time of entry and the amount of memorization

Of the various advantages, of course, it cannot be separated from the learning model carried out by the Daarul Mubarak Curup Islamic Boarding School (DMC) from the beginning to the end of the Al-Qur'an learning process. For this reason, the author wants to know more deeply how *the ta h sin* and *tahfiz* Al-Qur'an learning models improve the quality of reading and memorization of students applied at the Daarul Mubarak Curup Islamic Boarding School (DMC).

Previous literature review: Journal of Siti Rahma Bahrin entitled *Efforts of Tahfiz Teachers in Improving the Quality of Memorization of the Al-Qur'an in Tahfiz Students* at the Ibn Jauzi Islamic Boarding School.⁶ Journal of Ahmad Syarif Hidayatullah Galib, Siti Yasirah Az-Zahrah entitled *Effectiveness of Implementing the Al-Qur'an Learning Method on the Memorization Ability of Students at the Hasyim Asy'ari Bantaeng Islamic Boarding School*.⁷ Journal of Nurlaili Nurlaili, Mahyudin Ritonga, Mursal entitled *Muraja'ah as a Method of Memorizing the Al-Qur'an: A Study at the Tahfiz House of the Ar-Rahmah Foundation, Nanggolo, Padang*.⁸ Journal of Abd. Kholid, Ahmad Habibullah, Lailatul Fitriyah entitled *The Influence of Tafizh Learning Method Strategy on the Character and Memorization of Al-Azhar Jombang Students*.⁹ Journal of Azis Hidayat, Muslim Muslim, Sarifudin Sarifudin entitled *Evaluation of Tahfiz Learning Management in Improving Memorization of Students at the Hamalatul Quran Al Falakiyah Loji Bogor Islamic Boarding School*.¹⁰ Journal of Siti Inarotul Afidah,¹¹ Journal of Roviatus Nafiah,¹² Journal of A Rahman Getteng. Journal of Nabitatul Mawaddah,¹³ Journal of Siti Rahma Bahirin,¹⁴ Journal of Ahmad Riadi.¹⁵ From several studies there are differences with this study, including the results of this study found a learning model of *tahfiz* Al-Qur'an, namely the Mutqin Model, which contains several activities including syntax/stages, social systems such as tolerance, reaction principles, support systems and impacts, while in the study there were none. Therefore, it can be stated that this study has novelty that contributes to scientific and educational works.

⁶ Siti Rahma Bahrin, 'Tahfidz Teachers' Efforts to Improve the Quality of Al-Quran Memorization', *Intiqad*, 14.1 (2022), pp. 90–104, doi:10.30596/intiqad.v14i1.10038.

⁷ M Galib, Syarif Hidayatullah Galib Ahmad, and Siti Yasirah Az-Zahrah, 'The Effectiveness of Applying the Al-Qur'an Learning Method on the Memorization Ability of Students at the Hasyim Asy'ari Bantaeng Islamic Boarding School', *Islamic Discourse*, 11.2 (2023), pp. 217–29.

⁸ Nurlaili, Mahyudin Ritonga, and Mursal, 'MUROJA'AH AS A METHOD OF MEMORIZING THE QUR'AN STUDY AT THE HOUSE OF TAHFIZ YAYASAN AR-RAHMAH NANGGALO PADANG', *Menara Ilmu*, XIV.02 (2020), pp. 73–82.

⁹ Ahmad Habibullah and others, 'THE INFLUENCE OF THE STRATEGY OF TAHFIDZ LEARNING METHODS ON THE CHARACTER AND MEMORIZATION OF AL-AZHAR STUDENTS', 9.3 (2021), pp. 213–17.

¹⁰ Azis Hidayat, College, and Islamic Religion, 'Evaluation of Tahfiz Learning Management in IMPROVING STUDENTS' MEMORIZATION AT HAMALATUL QUR 'AN AL FAL AKIYAH BOARDING SCHOOL, LOJI, BOGOR', *Young Islamic Scholars: Scientific Journal*, 1.3 (2021), pp. 261–78.

¹¹ Afidah and Anggraini, 'Implementation of the Muraja'Ah Method in Improving the Quality of Memorizing the Qur'an at the Amanatul Qur'an Islamic Boarding School, Pacet, Mojokerto'.

¹² Rofiatun Nafiah, 'Implementation of the Tahfidz and Takrir Methods in Improving the Quality of Memorization of Students of the Al-Umami Boarding School of the Quran', 9.2 (2022), pp. 59–67.

¹³ Nabitatul Mawaddah, 'IMPLEMENTATION OF THE MEMORY PROGRAM OF THE HIFDZIL QUR'AN MADRASAH INSTITUTION FOR SANTRI (Case Study at the Walisongo Cukir Jombang Islamic Boarding School for Girls)', 04. no. 02. July (2022).

¹⁴ Bahrin, 'Tahfidz Teachers' Efforts to Improve the Quality of Al-Quran Memorization'.

¹⁵ Learning Tahfidz, Al Qur, and AN In, 'METHODS, STRATEGIES, AND APPROACHES IN ISLAMIC BOARDING SCHOOL BAIT QURANY', *Perspektif*, 2.1 (2022), pp. 62–72, doi:10.53947/perspekt.v2i1.243

This study uses a qualitative research type because it requires in-depth social analysis and finding theoretical compatibility.¹⁶ *Case study* approach, because the case at the Daarul Mubarak Curup Islamic Boarding School prioritizes quality in memorizing the Qur'an rather than quantity. *Case study* is a study of a direct event in the study of a case without researcher intervention in the subject of the case study or *case* can be an event, problem, process, activity, program, organization, place, human or group of people.¹⁷

Research informants are people who are used to provide information about the conditions and background of the research.¹⁸ Informants are people who really know the problems to be studied. In this study, the informants are people who really understand the problems being studied. In this case, the informants are the head of the foundation, the head of the Islamic boarding school, and *the female* teacher of *tahsin* and *tahfiz* at the Darul Mubaroq Curup Islamic Boarding School (DMC). The informant determination technique used in this study is the purposive technique. The purposive technique is a technique for drawing informants that is oriented towards selecting informants where the population and objectives are more specific and known by the researcher from the beginning.¹⁹ The researcher chooses the most appropriate informant according to certain criteria that have been set from the beginning before the research begins.

The data collection technique in this study used data triangulation. Namely interviews, observations and documentation. According to Bogdan, the purpose of triangulation is not only to find a truth, but more on the subject's understanding of the world around him. Then Mathinson stated that the value of triangulation data collection techniques is to find out the data obtained is *convergent* (widening), inconsistent or contradictory.²⁰ The instrument in this study is to use a *human instrument*, because the data collected is through the main instrument, namely the researcher himself. Data analysis techniques with data analysis techniques according to Miles and Huberman through the process of data reduction, data presentation and drawing conclusions or verification. Data validity techniques are determined by four criteria used, namely the degree of trust (*credibility*), transferability (transferability), dependability (*dependability*), and certainty (*confirmability*).²¹

The objectives to be achieved in this study are to analyze and find a model of learning the Qur'an in improving the quality of reading and memorization of students at the Daarul Mubarak Curup Islamic Boarding School (DMC). The main focus of this study is on the learning model of *tahsin* and *tahfiz*. The Qur'an in improving the quality of reading and memorization in students consisting of syntax, social systems, reaction principles, support systems and impacts in learning *tahsin* and *tahfiz*. The Qur'an at the Daarul Mubarak Curup Islamic Boarding School (DMC).

Discussion

Based on the results of research at the Daarul Mubarak Curup Islamic Boarding School (DMC), it can be seen that the learning model of *tahfiz* Al-Qur'an at the Islamic boarding school includes several activities including syntax/stages, social systems, reaction principles, support systems and impacts as explained below:

¹⁶ Gabriel Amin Silahi, *Case Study Research Methodology* (Pustaka Setia, 2003).

¹⁷ Tony Dwi Susanto, *Case Study Research Methods* (Kencana Prenadamedia Group, 2020).

¹⁸ Lexy J. Moleong, *Qualitative Research Methodology* (PT. Remaja Rodakarya, 2000).

¹⁹ Nurul Zuriah, *Social and Educational Research Methodology* (PT. Bumi Aksara, 2017).

²⁰ Sugiyono, *Qualitative Quantitative Methods of R&D* (Alfabeta, 2015).

²¹ Sugiyono, *Qualitative Quantitative Methods of R&D*.

The syntax or stages carried out at the Daarul Mubarak Curup Islamic Boarding School (DMC) are divided into two, namely the general syntax/stages and the specific syntax/stages. What is done in the general syntax/stages includes mapping of the Al-Qur'an learning groups.

In the initial stages of learning, students are mapped or formed into groups in learning *tahfīz* Al-Qur'ān based on the amount of memorization that the students have. As the results of the interview with the Head of the Foundation are as follows: "mapping or forming *tahfīz* classes based on the amount of memorization will make it easier for teachers to teach and respond to problems experienced by students."²²

After the groups are formed, the next step is to provide motivation for learning the Qur'an. At the beginning of learning *tahfīz* Al-Qur'ān, students must be given motivation to memorize the Qur'ān, about the purpose of memorizing the Qur'ān, the virtues for those who memorize the Qur'ān, the evidence about the rewards obtained for those who memorize the Qur'ān and how to memorize the Qur'ān so that students have the enthusiasm to memorize the Qur'ān with fluent and correct memorization readings as taught by the Prophet Muhammad SAW, as the following interview results "Students at the beginning of learning *tahfīz* Al-Qur'ān must be given motivation ... results of fluent and correct memorization as taught by the Prophet Muhammad SAW. By providing motivation at the beginning of learning *tahfīz* Al-Qur'ān to students before starting the activity of memorizing the Al-Qur'ān, it is hoped that the process of memorizing the Al-Qur'ān can run well and smoothly".²³

After being given motivation, the process of learning the Qur'an was carried out, which consisted of halaqoh *hifẓhil jadid*, namely students repeating the newly memorized memorization by submitting a minimum of 5 pages of memorization that were previously submitted and a maximum of 1 juz of 4 pages smoothly and correctly. Halaqoh *ziyādah*, namely students submitting memorization that has just been memorized. This *ziyādah* process can be carried out if the student has carried out *hifẓhil jadid*, if not then the student must complete *the hifẓhil jadid* first. Halaqoh *tikerār*, namely students repeating the newly submitted memorization (*ziyādah*). Halaqoh *Mutaẓawwijāt*, namely students pair up with students who have a similar number of memorizations.

Furthermore, apart from the general syntax/stages, there is also a specific syntax/stages which consist of several phases, including phase 1 *muraja'ah*, the activity of memorizing the Qur'an. At the Daarul Mubarak Curup Islamic Boarding School (DMC), it begins with an activity to repeat memorization or what is often called *muraja'ah*, where at this stage the students review each other's old memorization of at least 10 pages. The students independently prepare the last 5 pages of memorization that have been submitted. Halaqah *hifẓ il jadid*, if it is smooth, the students submit the *murajaah* of the 5 pages to *the ustaẓah*. Furthermore, the teacher must really ensure that the students' memorization of the 5 pages must be really smooth and correct

Phase 2, *Halaqah Ziyādah*, the activity of memorizing the Qur'an at the Daarul Mubarak Curup Islamic Boarding School (DMC) after completing the *muraja'ah* stage, the next step is to submit a new memorization or what is often called *ziyādah*, where at this stage after completing the last 5 pages, the new memorization is submitted. Submitting a new memorization is not mandatory if the *muraja'ah* deposit or repeating the last 5 pages to *the ustaẓah* has not been completed. The thing that is considered or emphasized in the Daarul Mubarak Curup Islamic Boarding School (DMC) is to pay attention to the smoothness of memorization, where the memorization that is submitted must be smooth even though

²²Interview with Ustaẓ Agusari Amintasa as Head of the Darul Mubarak Curup Islamic Boarding School Foundation (DMC), January 28, 2024 at the office of the Darul Mubarak Curup Islamic Boarding School (DMC)

²³Interview with Ustaẓah Annisa Soliha Asviani as the coordinator of Al-Qur'ān learning (T2Q), January 28, 2024 in Darul Mubarak Curup Islamic Boarding School (DMC) office

it is a little (1-2 pages). Finally, in this phase, make sure the memorization reading is correct according to *the matan jazari*.

Phase 3, *Halaqah Tikerar Ziyadah*, the activity of memorizing the Qur'ān at the Daarul Mubarak Curup Islamic Boarding School (DMC) after completing the *ziyadah stage*, the next activity is repeating the newly submitted memorization or what is often called *tikerar ziyadah*, where at this stage after completion, the students repeat repeatedly (*tikerar*) the newly submitted memorization at least 10 times independently. Furthermore, the students repeat repeatedly (*tikerar*) the newly submitted memorization 7 times, listened to directly by *the ustazah*, which had previously been repeated independently at least 10 times. The thing that is considered or emphasized in the Daarul Mubarak Curup Islamic Boarding School (DMC) is to pay attention to the fluency of memorization, where the memorization submitted must be fluent with a minimum value of 98. The last is phase 4, *Halaqah Mutazawijāt*, students listen to each other with partners who have a similar amount of memorization and make sure students are honest in listening to their friends' memorization. Making a document of student listening reports.

After syntax, there is a social system in learning *tahfiz* Al-Qur'ān at the Daarul Mubarak Curup (DMC) Islamic Boarding School, including teachers not only accepting students' memorization deposits, but teachers at the Daarul Mubarak Curup (DMC) Islamic Boarding School carry out the role of teachers by teaching, listening to students' memorization, guiding and encouraging students and directing students in memorizing the Al-Qur'ān with patience and tolerance, especially for students with special needs, this is one of the social attitudes that continues to be carried out so that it becomes a social system in learning *tahfiz* Al-Qur'ān at the DMC Islamic Boarding School.

The Islamic boarding school does not set a target for the minimum amount of memorization that must be submitted within a certain time, but provides tolerance to students to memorize according to the limits of their respective abilities, especially students with special needs, meaning that the DMC Islamic boarding school prioritizes the quality of memorization over quantity, namely it is better to have fluent memorization (*mutqin*) even though the amount is small, so that students can have correct memorization and fluent (*mutqin*), as the following interview result “The role of the teacher of *tahfiz* Al-Qur'ān is not only to accept the students' memorization deposits and not only to order how much must be memorized in a certain time but also to teach, listen, guide and encourage and direct the students in memorizing the Al-Qur'ān with patience and tolerance especially for students with special needs, so that the students can have fluent memorization (*mutqin*). We do not set a target for how much must be memorized, but we give tolerance to the students so that the students memorize according to their respective abilities so that the students can really focus on smooth memorization”.²⁴

Based on the interview results, it can be understood that in learning *tahfiz* Al-Qur'ān at the Daarul Mubarak Curup (DMC) Islamic Boarding School, there is a social system where the role of the teacher is not only to teach, but also to listen, guide and encourage and direct students in memorizing the Al-Qur'ān with patience and tolerance, the Islamic boarding school does not want to set a minimum target for the number of memorizations, but gives tolerance to students to memorize according to the limits of each student's ability, meaning that the DMC Islamic boarding school prioritizes the quality of memorization over quantity, namely it is better to memorize fluently (*mutqin*) even though the amount is small, so that students can have correct memorization and smooth (*mutqin*).

After the social system there is the principle of learning reaction *tahfiz* Al-Qur'an, namely where students submit memorization to the teacher, then the teacher listens and corrects the students' memorization by really paying attention to the wrong verses, then it is corrected and not missed. If

²⁴ Interview with *Ustazah* Annisa Soliha Asviani as the coordinator of Al-Qur'ān learning (T2Q), January 28, 2024 at the office of the Darul Mubarak Curup Islamic Boarding School (DMC)

the students' memorization is not yet fluent, the teacher responds by inviting the students to *mentikrār* or repeat the memorization 10 times independently, if it is fluent then and listen to each other with friends who have the same or close memorization, as the following interview results "The principle of reaction in learning *tahfīz* Al-Qur'ān at the Daarul Mubarak Curup Islamic Boarding School (DMC) is that the teacher listens, corrects and responds to the students' memorization by inviting the students to *mentikrār* or repeat the memorization and listen to each other with friends who have the same or close memorization".²⁵

After the reaction principle there is a learning support system *tahfīz* The Qur'an includes objectives that prioritize the quality of memorization of the Qur'an, where the objectives of implementing *Tahfīz* Al-Qur'an learning at the Daarul Mubarak Curup (DMC) Islamic Boarding School are that students are able to memorize the Qur'an with fluent and correct reading and have a *mutqin* memorization, namely fluently reading the Al-Fatihah surah, and can practice it in everyday life. In order for the objectives to be achieved properly, the DMC Islamic Boarding School does not set a minimum target number of juz memorized, the important thing is *mutqin* memorization, as per the results of an interview with the head of the foundation, including the following "The determination of the objectives of learning *tahfīz* Al-Qur'an at the Daarul Mubarak Curup (DMC) Islamic Boarding School is determined by the management of the foundation and the structure of the Daarul Mubarak Curup (DMC) Islamic Boarding School. The objectives of the *tahfīz* program are: at the Daarul Mubarak Curup Islamic Boarding School (DMC) so that students are able to read the Qur'an fluently, correctly and smoothly as reading the Al-Fatihah surah (*mutqin*), and can practice it in everyday life. In order for the goal to be achieved properly, we do not set a minimum target number of juz to be memorized, the important thing is that the memorization is *mutqin*".²⁶

In addition to the objectives, there is an approach to learning *tahfīz* Al-Qur'ān, Based on the results of observations and interviews that the approach to learning *tahfīz* Al-Qur'ān at the Daarul Mubarak Curup (DMC) Islamic Boarding School is with a theological approach and a psychological approach. Based on the results of observations and interviews that the approach to learning *tahfīz* at the Daarul Mubarak Curup (DMC) Islamic Boarding School is by using a theological approach, as the results of the interview with the coordinator of *tahfīz* as follows "In learning *tahfīz* Al-Qur'an, we use a theological approach, namely an approach in terms of its relationship with worship, namely praying a lot so that students can easily memorize the Qur'an fluently because we can memorize the Qur'an well not because of our abilities but because Allah Ta'ala is the one who makes us able to memorize it fluently. So we believe that worship such as obligatory prayers and sunnah prayers, praying, fasting, and practicing other obligatory and sunnah practices are closely related to the success of students in memorizing the Qur'an".²⁷ Likewise with the results of the interview with the head of the Islamic boarding school "The learning approach to *tahfīz* Al-Qur'an is with a theological approach, where students are directed to worship a lot such as praying so that students can easily memorize the Qur'an. We believe that obligatory and sunnah worship is closely related to the success of students in reading and memorizing the Qur'an".²⁸

²⁵ Interview with *Ustazah* Annisa Soliha Asviani as the coordinator of Al-Qur'ān learning (T2Q), January 28, 2024 at the office of the Darul Mubarak Curup Islamic Boarding School (DMC)

²⁶ Interview with *Ustaz* Agusari Amintasa as Head of the Darul Mubarak Curup Islamic Boarding School Foundation (DMC), February 20, 2024 in the class of Darul Mubarak Curup Islamic Boarding School (DMC)

²⁷ Interview with *Ustazah* Annisa Soliha Asviani, January 29, 2024 at the office of the Darul Mubarak Curup Islamic Boarding School (DMC)

²⁸ Interview with *Ustazah* Sartika Winda Wati as Head of the Islamic Boarding School, January 28, 2024 at the office of the Darul Mubarak Curup Islamic Boarding School (DMC)

Based on the interview results, it can be understood that the *tahfiz learning approach* The Qur'an that is implemented at the Daarul Mubarak Curup Islamic Boarding School (DMC) includes using a theological approach, namely by increasing worship to Allah Ta'ala, both obligatory and sunnah worship, because in order to master the knowledge of the Qur'an, memorizing the Qur'an fluently, correctly and smoothly, it is very necessary to increase worship and pray so that it is easy to memorize the Qur'an.

Apart from the theological approach, there is also a psychological approach, as shown in the results of an interview with the coordinator of *tahfiz* The Qur'an as follows "In learning *tahfiz* Al-Qur'an we also use a psychological approach, namely an approach in terms of its relationship with the psychology of students, such as the condition or state of students so that they are always enthusiastic in following the learning of *tahfiz* Al-Qur'an, especially for students with special needs, where when they first start learning, students with special needs do not immediately want to memorize, they still want to play around first, we understand this, let it be and we are not angry until they are aware of memorizing themselves. In addition to worship, the psychological condition of students also greatly affects learning the Qur'an so that they can memorize it fluently. If students are lazy or have problems with their friends, their concentration in learning will decrease, therefore we really take care that the psychology of students can always be in good condition, so if students have problems, they must be resolved immediately.²⁹

Likewise with the results of the interview with the head of the Islamic boarding school "The learning approach of *tahfiz* The Qur'an also has a psychological approach, where the psychology of the students, such as the condition or state of the students, must always be maintained and paid attention to so that the students are always enthusiastic in learning *tahfiz* Al-Qur'an. Because the psychological condition of the students also greatly influences their study of the Qur'an, If the students are lazy or have problems with their friends, their concentration in learning can decrease, therefore in the learning process, students are always given motivation, and are invited to tell the problems they experience (confide) if there are problems. Then the problem is resolved immediately.³⁰

Based on the interview results, it can be understood that the *tahfiz learning approach* The Qur'an applied in DMC Islamic Boarding School also uses a psychological approach, where teachers maintain and pay attention to the psychological condition of students, so that they can face the learning process well. If there are students who have problems, such as laziness or problems with their friends, they are immediately resolved properly, so that the problem is not allowed to drag on which can have an impact on the students' concentration in learning.

In addition to the approach, there is a learning strategy for *memorizing* the Qur'an. Based on the results of observations and interviews, the learning strategy for *memorizing the Qur'an at the* Daarul Mubarak Curup (DMC) Islamic Boarding School is to refer to *international standard memorization of the Qur'an* as per the results of interviews with the coordinator of *memorization*. Al-Qur'an in DMC "In learning *tahfiz* Our Qur'an has a strategy, namely by referring to or imitating *tahfiz learning*. The international standard Al-Qur'an which originates from the Prophet Muhammad SAW, in this case we refer to or imitate the learning of *tahfiz* Al-Qur'an which is applied by institutions whose teachers

²⁹Interview with *Ustazah Annisa Soliha Asviani*, January 29, 2024 at the office of the Daarul Mubarak Curup Islamic Boarding School (DMC)

³⁰Interview with *Ustazah Sartika Winda Wati* as Head of the Islamic Boarding School, January 28, 2024 at the office of the Daarul Mubarak Curup Islamic Boarding School (DMC)

are sanad and can provide sanad of Al-Qur'an, including Syaikhah Ahlam Naji Hizam Ah *mad* Al Quh and Syaikhah Yasmin Hasan from Yemen.”³¹

In addition to the strategy, there is also a method of learning *tahfiz* Al-Qur'an, Based on the results of research at the DMC Islamic Boarding School, there are several methods used in learning *tahfiz* Al-Qur'an, including the *ziyadah method*; the *ziyadah method* is an activity where students submit new memorization without looking at the Qur'an, carried out after *the Muraja'ah* is complete. There is also a *talaqqi method*, an activity where the teacher listens to the reading of the verses of the Qur'an that are to be memorized correctly to students who cannot read correctly, such as students with special needs. So that these students can also submit memorization correctly.

Next, there is also the *muraja'ah method*, the *Muraja'ah method* is carried out at the beginning of the halaqoh before submitting new memorization (*ziyadah*), by re-submitting the last memorization submitted at least 5 pages and a maximum of 1 juz 4 pages. The application of the *Muraja'ah method* at the beginning of learning is carried out so that memorization becomes smooth before submitting new memorization. The *tikrar method*, the *tikrar method* is carried out after completing the submission of new memorization (*ziyadah*) by repeating the memorization submitted that day 10-20 times. The *sima'an method*, the *sima'an method* is carried out by students *sima'an* each other with partners who have the same or close memorization, so that students can understand better if there are mistakes because they also memorize and can listen while repeating their own memorization because the memorization heard is also a verse that is also being or has been memorized. *Tasmi'* method, the *tasmi'* method is implemented at the exam stage when students have completed a new memorization deposit (*ziyadah*) of 1 juz, so before students continue memorizing the new juz, students are required to *memorize* or listen to all their memorization in front of the teacher. Verse-connecting method, the verse-connecting method is also implemented when you have completed a new memorization deposit (*ziyadah*) of 1 juz, where students are not allowed to deposit new memorization in the next juz before going through the exam stage, including connecting verses orally where the questions are read by the teacher. This method of connecting verses is a way to measure the extent to which students memorize fluently. Finally, there is the public test method, the public test method is carried out once every third of the month where students answer questions in the form of verses read by someone from the participants who attend the activity.

In addition to the methods in the support system, there are also Al-Qur'an learning techniques. Based on the results of observations and interviews, the *tahfiz* learning technique is... The Qur'an at the Daarul Mubarak Curup Islamic Boarding School (DMC) is with the technique of memorizing readings according to *the Matan jazary standards* as per the results of an interview with the coordinator of *tahfiz* The Qur'an in DMC is as follows " In the learning of *tahfiz* Our Qur'an uses the technique of pronouncing the memorized readings according to the *Matan Jazary standard* which is a reference for Tajwid scholars, so that students can pronounce the readings and memorize the Qur'an fluently and correctly as taught by the Prophet Muhammad SAW".³² Based on the results of the interview, it can be understood that the learning technique *tahfiz* The Qur'an applied at the Daarul Mubarak Curup Islamic Boarding School (DMC) is with a memorization technique according to the *Matan Jazary standard* which is the reference for Tajwid scholars.

In addition to the techniques in the support system, there are also tactics for learning the Qur'an. Based on research conducted at the Daarul Mubarak Curup (DMC) Islamic Boarding School, the teachers teaching *tahfiz* The Qur'an in applying various methods and techniques as explained

³¹Interview with *Ustazah Annisa Soliha Asviani*, January 29, 2024 at the office of the Darul Mubarak Curup Islamic Boarding School (DMC)

³²Interview with *Ustazah Annisa Soliha Asviani*, January 29, 2024 at the office of the Darul Mubarak Curup Islamic Boarding School (DMC)

previously, the teacher has a style or character, namely teaching with patience and tolerance so that the teacher's tactics in teaching *tahfiz learning* The Qur'an is a tactic of repeated memorization (*tikrār*) until memorization is truly fluent, as the results of an interview with the coordinator of *tahfiz* Al-Qur'an at DMC are as follows: "In learning *tahfiz* Our Qur'an uses tactics with repeated repetition until the memorization is smooth (*tikrār*) and we do not force it to be possible today or within a certain time, but the teacher only educates according to the students' abilities until they can memorize fluently and correctly, we do not set a target for the minimum amount of memorization, what is important is that the memorization is smooth even if it is only a little."³³

Apart from tactics, DMC Islamic Boarding School also has teachers whose memorization is *very good*. 30 juz, Based on the results of research at the Daarul Mubarak Curup (DMC) Islamic Boarding School, one of the supporters of Islamic boarding schools in improving the quality of Al-Qur'an memorization that forms students' memorization to be smooth and correct is having a teacher of *tahfiz* Al-Qur'an whose memorization is *mutqin* 30 juz with memorization readings that have sanad up to the Prophet Muhammad SAW. As the results of an interview with the coordinator of *tahfiz* Al-Qur'an, among others, are as follows "One of the supporters of Islamic boarding schools in improving the quality of students' memorization of the Al-Qur'an is having a teacher of *tahfiz* Al-Qur'an whose memorization is 30 juz with readings that have sanad up to the Prophet Muhammad SAW".³⁴

Apart from having a teacher whose memorization is *perfect* 30 juz, teachers also contribute memorization to international *communities*, Based on the results of interviews at the Daarul Mubarak Curup (DMC) Islamic Boarding School, one of the supporters of Islamic boarding schools in improving the quality of Quran memorization is by participating in online class *tahfiz learning which is attended by international communities* such as sheikhs from Yemen as in the following interview results "In improving the quality of students' Quran memorization, Al-Qur'an *tahfiz teachers* routinely participate in online class *tahfiz learning 3 times a week, whose teachers are guided directly by international communities such as Sheikh Ahlam Naji Hizam Al-Quh and Sheikh Yasmin Hasan from Yemen who are sheikhs holding famous Quran Sanads*".³⁵

Based on the interview results, it can be understood that the Daarul Mubarak Curup Islamic Boarding School (DMC) has made optimal efforts to improve the quality of memorizing the Quran, where the teachers of the Islamic boarding school continue to learn to improve the quality of themselves in teaching and even take online classes to learn *the teaching of the Quran*. The teachers are guided directly by international *scholars such as Sheikh Ahlam Naji Hizam Al-Quh and Sheikh Yasmin Hasan from Yemen who are renowned sheikhs holding the Sanad of the Quran* so that they can have a very good impact in improving the quality of memorization of students at the Daarul Mubarak Curup Islamic Boarding School (DMC) by imitating how the learning process of *tahfiz* Al-Qur'an is carried out.

The next support system is teacher coaching activities. Based on the results of interviews at the Daarul Mubarak Curup Islamic Boarding School (DMC), one of the supporters of Islamic boarding schools in improving the quality of students' memorization of the Quran is by coaching teachers at the Daarul Mubarak Curup Islamic Boarding School (DMC) by *female teachers* who have participated in the learning program of *tahfiz* Al-Qur'an with a sanad, so that all teachers also know

³³Interview with *Ustazah Annisa Soliha Asviani*, January 29, 2024 at the office of the Darul Mubarak Curup Islamic Boarding School (DMC)

³⁴ Interview with *Ustaż Agusari Amintasa* as Head of the Darul Mubarak Curup Islamic Boarding School Foundation (DMC), January 28, 2024 at the office of the Darul Mubarak Curup Islamic Boarding School (DMC)

³⁵ Interview with *Ustazah Annisa Soliha Asviani*, January 29, 2024 at the office of the Darul Mubarak Curup Islamic Boarding School (DMC)

how to carry out the learning process of *tahfiz* Al-Qur'an with a sanad so that they can provide the best teaching to students. As the result of an interview with the Head of the Daarul Mubarak Curup Islamic Boarding School Foundation (DMC) as follows "In improving the quality of students' memorization of the Quran, the Islamic boarding school also supports by coaching teachers at the Daarul Mubarak Curup Islamic Boarding School (DMC) by *ustaz* who have followed the learning program of *tahfiz* Al-Qur'an with a chain, so that all teachers also know how to do the learning process of *tahfiz* Al-Qur'an with a chain so that they can provide the best teaching to students".³⁶

Tahfiz clinic program activity. Based on the results of the interview at the Daarul Mubarak Curup Islamic Boarding School (DMC), one of the supporters of the Islamic boarding school in improving the quality of students' memorization of the Quran is by implementing the *tahfiz clinic*, as the results of the interview with the coordinator of the *tahfiz* Al-Qur'an as follows " *The tahfiz clinic* is for students who do not pass the exam or do not meet the targets set in the *tahfiz* Al-Qur'an learning process, then the students are included in the *tahfiz clinic program* . This *tahfiz clinic program* is more towards more specific teaching where the students are listened to their memorization by the teacher individually and more specifically in order to achieve the set target".³⁷

From the results of the interview, it can be seen that in the *tahfiz* Al-Qur'an learning program at the Daarul Mubarak Curup (DMC) Islamic Boarding School, there is a unique program where students who do not pass the exam or do not meet the targets set by the Daarul Mubarak Curup (DMC) Islamic Boarding School, these students must be trained again intensively or more specifically by following the *tahfiz clinical program* so that these students can achieve the targets set, so that students can follow the *tahfiz* Al-Qur'an learning well.

After syntax, social system, reaction principle and support system there is also an impact on *tahfiz learning*. Al-Qur'an where in this study there are two impacts, namely instructional impact and accompanying impact. Based on the study, that the instructional impact (directly) in learning *tahfiz* Al-Qur'an at the Daarul Mubarak Curup (DMC) Islamic Boarding School is that students know how to memorize correctly, have fluent memorization (*mutqin*) with correct reading as taught by the Prophet Muhammad SAW. The accompanying impact of learning *tahfiz* The Qur'an is a student who is able to exemplify and teach how to memorize correctly to family and society, can easily realize the nature of *istiqomah* in memorizing the Qur'an because smooth memorization (*mutqin*) will be easier or feel lighter to repeat, and students are able to become prayer leaders, smooth memorization of students (*mutqin*) can be brought when praying so that it is very useful when praying alone or when praying in congregation.

Based on the results of the study, starting from Syntax/Stages, social systems, reaction principles, support systems and impacts on *tahfiz learning*. The Qur'an that is carried out also includes approaches, strategies, methods, techniques and tactics in learning *tahfiz* Al-Qur'an, then it can be stated that the *tahfiz learning model* The Qur'an at the DMC Islamic Boarding School prioritizes how students have a *mutqin* memorization, namely truly fluent with correct reading, therefore it can be stated that the *tahfiz learning model* The Qur'an that is implemented at the Daarul Mubarak Curup Islamic Boarding School (DMC) is the *Mutqin Model* .

³⁶ Interview with Ustaz Agusari Amintasa as Head of the Darul Mubarak Curup Islamic Boarding School Foundation (DMC), January 28, 2024 at the office of the Darul Mubarak Curup Islamic Boarding School (DMC)

³⁷ Interview with *Ustazah* Annisa Soliha Asviani , January 29, 2024 at the office of the Darul Mubarak Curup Islamic Boarding School (DMC)

Conclusion

Learning model of *tahfiẓ Al-Qur'ān* in improving the quality of students' memorization at the DMC Islamic Boarding School is by implementing a model with the Mutqin Model which is indicated by several forms of activities including syntax or stages of teaching by means of *Muraja'ah* first, then submitting new memorization, social system; teachers teach patiently and tolerantly to students' abilities by not requiring or forcing students to be able to within a certain time, instructional impact; students know how to memorize correctly, have fluent memorization (*mutqin*), accompanying impact; students are able to exemplify and teach how to memorize correctly to family and society, are consistent in memorizing the Qur'an, and are able to become prayer leaders who are useful when praying alone or when praying in congregation. The support system is with a theological and psychological approach, teaching strategies by referring to international *tahfiẓ learning* where the teacher is a sanad, with the method; *Muraja'ah*, *tasmi'*, continued verses and public tests, with memorized pronunciation techniques in accordance with *matan jazari standards*, with memorized *tikrār* tactics that are learned until they are correct and fluent. Suggestions from this research are to set a minimum target number of juz to be memorized in learning *tahfiẓ Al-Qur'ān* which is adjusted to the abilities of each student, so that the students can be even more enthusiastic about pursuing the memorization target.

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