



## Tahfidz Al-Qur'an Learning Strategy in Increasing the Achievement of Tafsir Learning

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### ABSTRACT

Interest in memorizing the Qur'an is increasing until the Board of Education that organizes tahfidz appears. Many parents send their children to the educational institution of tahfidz Al-Qur'an. However, in reality, many of those who memorize the Qur'an complain that they have difficulty memorizing the Qur'an. This research aims to discover the Learning Strategy of Tahfidz Al-Qur'an in Improving the Performance of Tafsir Lessons. The learning strategy is aimed at male and female students at Boarding School Islamic Tarbiyah to improve the performance of tafsir lessons. This research method uses qualitative research. Data collection using observation, interviews and documentation through mobile devices. The results of this research show that (1) the strategy of hifdzil jadid in improving the quality of memorization of santri is memorizing with the tahfidz method and depositing with the talaq method, (2) the strategy of hifdzil jadid in improving the memorization of santri is using the taqrir method by holding activities with sima'an between students (3) hifdzil qodim's strategy in improving the quality of students' memorization is independent using the taker method.

**Keywords:** Strategy, Tahfidz Al-Qur'an, Tafsir Learning Performance

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## INTRODUCTION

A strategy is a plan to achieve something (Li, 2020). The strategy referred to in this study is the science and art of learning tahfidz in memorizing the Al-Qur'an even though the strategy taught how the method given by hafidz until the intended purpose is quickly successful precisely (Tambak & Sukenti, 2020). Tahfidz, namely listening or reading by doing the holy book as often as possible, memorizing further the leader

brought by the tahfiz teacher (Najiburrahman et al., 2022). By memorizing it, our brain and soul will continue to remember the sounds of the verses of the Qur'an through the tongue (Altine, 2019). Al-Qur'an is one of the holy books that Allah SWT has determined or guaranteed its authenticity. (Kasman, 2021). From the time it was revealed to the Prophet Muhammad SAW until later in life. The law of memorizing the Qur'an is fard kifayah because Muslims are required to preserve the holy book of the Qur'an. (Embong et al., 2021).

The interest in memorizing the Al-Qur'an is increasing such educational institutions that organize tahfidz appear (Anshori & Elvina Sahara, 2020). Many parents have sent their children to Tahfidz Al-Qur'an Education Institutions (Setiawan & Rasyidi, 2020). However, in reality, many of the memorizers of the Qur'an complain that they have difficulty memorizing the Qur'an. This is caused by several factors, namely internal and external factors. Internal factors come from within us.

In comparison, external factors come from outside themselves and their social environment (Distanont & Khongmalai, 2020). Memorizers who feel capable of memorizing consistently. Therefore, there are many distractions or various whispers that make the memorizers of the Qur'an become discouraged, lazy and many others. How many obstacles or successful memorizers of the Qur'an must face challenges? They have many considerations to decide to become memorizers of the Qur'an. One reason that makes sense is the fear of not being able to keep memorization because remembering that the Al-Qur'an is quite thick and requires persistence or sincerity in keeping the Al-Qur'an memorized. (Budi & Richana, 2022).

Memorizing the Qur'an differs from memorizing a dictionary or a book (Khafidah et al., 2020). Because remembering the Qur'an takes time or the right way so that the memorization of the memorizers of the Qur'an will still remember its memorization (Hasanah, 2021). Therefore, the right strategy or technique is needed to make memorization as easy as finding a comfortable place (Latipah, 2022). The words of Allah will elevate the degree of those who memorize them (Kasman, 2021). Therefore, the memorizers of the Qur'an should know what things will keep their memorization well. (Furqoni & Mufidah, 2019). As the word of Allah SWT means: 'And indeed we have made the Qur'an easy for learning, so are there people who take lessons'. The meaning is that Allah will make it easy for those who want to memorize it. Suppose any of them try to memorize it. Then God will provide ease and help to them.

The Qur'an is guarded by Allah SWT, of course, does not expire involving its slaves. (Fitri Yunus et al., 2019). Can be carried out by Muslims who take part in maintaining the Qur'an is to read or memorize it because the miracle given by Allah SWT is the Qur'an to the Messenger of Allah SWT written on sheets also narrated in increments (Malinda & Djamduri, 2021). The success of the strategy is seen from the success of the strategy seen from the learning objectives delivered, as well as tahfudz lessons being carried out correctly and effectively during learning activities. (Zaenurrosyid et al., 2020). The lesson's purpose is different from a strategy that is difficult to focus on, so it will not be achieved optimally. Educators must have an accurate strategy so that students understand the lesson's content (Brod, 2021).

Being aphids is every Muslim's dream (Altine, 2019). From that, every letter pronounced and done with is accompanied by pious deeds that will get pleasure or tranquility in the afterlife. The spirit of memorizing the Qur'an has been seen to increase with the existence of tahfidz educational institutions with various methods and strategies so that they can remember the Qur'an quickly and form a quality

generation (Ali Anwar, 2019). Remembering the verse is more challenging than turning the palm of the tang, which requires patience and sincerity. Many people need to be more patient in memorizing the Qur'an. This is undoubtedly unusual because we as humans have passions that cause haste. We need to organize our hearts and renew our intentions. Hafid is a tradition practiced by early Muslims from the companions of the Prophet to the present. (Durrotul Muniroh, 2022)

The tradition of the Qur'an thing of the Indonesian state has been going on for a long time (Gent & Muhammad, 2019). The first was done by scholars who studied in the Middle East with their educators. The tendency to memorize the Qur'an is even higher. People who have long been out of the Middle East, especially from the Hijaz (Mecca-Medina), have compiled the institutions of the Qur'anic Tahfidz by building special Islamic Boarding Schools tahfidz. The motivation and desire of the Prophet's companions to memorize the Qur'an are to maintain the authenticity of the falsification of the Qur'an and benefit even in the world and hereafter. Developments from time to time have begun to appear, namely with the many representations of Tahfidz Educational Institutions that have almost existed in every country, both in schools and existing tahfidz houses. Moreover, we have also seen that one institution has produced hafidz hafizah who are extraordinary in their level of memorization. Memorizing the Qur'an is one way to stay awake throughout the ages. This motivation is still inherited by Muslims who become Qur'an memorizers. (Pondok & Curup, n.d.) .

Tafsir is the knowledge to deepen the book of Allah SWT, which is given to the Prophet Muhammad. The first interpreter of the Qur'an is Allah SWT. The Prophet Muhammad was the second interpreter of the Qur'an. Not to mention the messages of the Qur'an with its verses and words. After the Prophet, who became the next interpreter, the companions also followed the interpretation of the Qur'an.

Furthermore, the next generation of tabi'in follows the Prophet Muhammad's companions. (Isbah, 2020). Starting from the first group to the sixth group. The sixth group is experts who come with various knowledge about the development of their Islam. Indonesian scholars who have compiled the 30 juz tafsir of the Qur'an are Haji Abdul Malik Abdul Karim Abdullah, with the Tafsir of Al-Azhar, Muhammad Hasbi Ash-Shiddqi with the Tafsir of An-Nur, M. Quraish Sihab with the Tafsir of Al-Misbah and the team of the Ministry of Religious Affairs of the Republic of Indonesia with the Qur'an and its Tafsir.

The purpose of this study is to find out the Learning Strategy of Tahfidz Al-Qur'an in Improving Tafsir Learning Achievement. This learning can be known through strategies presented by students at the Islamic Boarding School to find out how to improve the achievement of Tafsir lessons at the Tarbiyah Islamic Boarding School. The focus of the problem to be discussed in this study is the tahfidz learning strategy at the Islamic Boarding strategies, how to improve the achievement of student interpretation lessons Islamic Boarding School. The benefit of research is that memorizing the Qur'an can form glorified morals in the world and the hereafter; reciting holy verses can increase spiritual, intellectual and emotional intelligence. Looking at the urgency and significance of considering the Qur'an can channel high motivation or awareness for all administrators of Educational Institutions to develop or open Qur'an Education tahfidz (Hidayah, 2016).

Previous research studies consider both the advantages and disadvantages that existed before. Several relevant previous studies include Muhammad Rohmadi's research entitled Learning Strategy. Said that the learning strategy in the place is done

by memorizing or depositing memorization. The goal is to find out tahfidz's learning strategies, the supporting factors in memorizing them, what teachers do, and how to deal with the problems faced. According to Ahsin Pahlevy, the methods used are deliberation, recitation, taqueria, madrasah, and test. What distinguishes between previous research and the research that researchers will do is to emphasize the Qur'anic tahfidz learning strategy in improving the achievement of tafsir lessons.

## **RESEARCH METHODOLOGY**

The research was carried out at the Islamic Boarding School. The author, in researching, uses a qualitative approach because it can describe, analyze, and map activities, processes, and meanings in phenomena that are in accordance with the research problem in detail, detail, and depth. Qualitative research means research that, in its implementation, uses non-calculating aspects but descriptive and in-depth interviews. Qualitative research is the researcher's effort to collect data based on scientific, natural and accountable backgrounds (Hesse et al., 2019). According to Bogdan & Taylor, in Meirani, qualitative research focuses on holistically understanding phenomena such as behavior, perception, motivation, and action. Observation, interview, and documentation techniques were used to compile the data. Symptoms that are recorded and observed systematically are observational methods. With the observation of data collection techniques, observation accompanied by an explanation of the situation or behavior of the subject's state is by observation accompanied by an explanation of the situation or behavior of the subject's presence. Observation is an interview method to find data that matches the topic we are looking for. (Hansen, 2020). And the documentation method is a technique of collecting data about things or variables in the form of notes, books, newspapers and magazines. The source of data in the study was (1) primary data obtained from interviews with informants of cottage teachers. (2) Secondary obtained from the journal. collection by interviews. The interview method was used to obtain data on tahfidz learning strategies. Several strategies, can also be found to improve the achievement of Qur'anic tafsir lessons using these strategies (Ulumiyah et al., 2021).

## **RESULT AND DISCUSSION**

This Islamic boarding school has had students for seven years; this madrasah has two levels, the first level, three, is given a Tsanawiyah diploma, and the second level, 3, is given an Aliyah diploma. The outstanding students in the school are assigned to teach their younger siblings at night. This activity is carried out selflessly with the sole purpose of contributing the information that has been obtained, adding to its stability, and educating them to become community leaders. This custom is followed to this day. in was established to educate people to be good at doing good things and keep them away from sin. The overall goal is to create conditions that enable man to live in the world uprightly and well and live in the Hereafter under the pleasure and reward of Allah.

The holy book will develop in every Islamic educational institution, including religious schools and colleges. Because we strive to maintain the authenticity of the Qur'an, which is the absolute obligation of Muslims, to create an honorable character and enhance intelligence. The emergence of good insights and identities, significant advances in science and individual piety to Allah and His Messenger are the characteristics and objectives of Islamic Educational Institutions to achieve a focal point

above other disciplines. Therefore, the victory of the Qur'anic program in instructive education is significant. There are several methodologies that can be connected with the instructive education that controls. To begin, culminate and advance the organization of, carry out the retrieval procedure: The school must decide on the right time. Where when it does not interfere with their study time. Time selection will be one of the supports for students' concentration in the success of their memorization. A good hour in memorizing the Qur'an is at dawn before other activities begin, from after-dawn prayers to 06.00; if the madrasa has a dormitory, then it is better to time after the Maghreb and Isha prayers until after the dawn prayer. (2) Choose holy and pleasing areas such as mosques and prayer rooms argues that the environment is one of the causes. This has a significant impact on the memorization of learners. Besides, it can also be provided facilities for memorization, such as listening to mutual and blackboard to facilitate teachers and students in handling Qur'an learning.

Second, strengthening and activating the task of a tahfidz educator in motivating and guiding students in memorizing books. Usually, this is done with the following tactics: (1) carefully develop the sincerity of tahfidz companions' involvement in accompanying students. For students, it should be done. Teachers' participation during students' memorization process will significantly influence their memorization. The bond between tahfidz teachers and students is very necessary in order to create a close relationship between the two. The teacher's affection and great concern for the student will significantly lead the student's enthusiasm to higher. (2) increase the capacity of instructors to motivate and guide students said that the techniques used by teachers when presenting guidance on the subject matter significantly influence the quality and learning outcomes of students. (3) Implement the acceptance of more educators with standard selection(Ayyad, 2022).

For programs at the end of the week, it is common to repeat memorization from the first day to the last. Therefore, semester planning for educators can motivate students to finish or recite the Qur'an together. However, teachers are also expected to motivate and encourage students to take turns listening to their memorization. (2) Using tartar in learning the Qur'an, i.e., memorizing and reciting the Qur'an slowly and under the laws of recitation, reading phrases and words clearly and not in a hurry. It is recommended that parties read the Qur'an. as found in surah Al-Muzammil (73) verse 4, which artin "and read the Qur'an slowly". Therefore, the scholars agreed to recite the verse with tartil and the law of reading. Reading verses is more fun with the rhythm of tartar in addition, and our memorization becomes stronger.

Fourth, Parental support is essential. Because parents are the main controllers and guides in the home, parents have a significant role in the child's ability to memorize the Qur'an. Children need guidance and inspiration from their parents, who are undoubtedly connected on an inner level(Hasanah, 2021). In addition, a more suitable environment in their home environment will help children memorize the Qur'an better. Therefore, coaching methodologies should be used to address the need for more motivation or guidance of guardians: (1) Schools should teach students about the importance of memorizing the Qur'an, as well as the purpose, vision, and mission of the school. Qur'an tahfidzul program. As a result, the goal in terms of learning will be achieved, which is to improve interpretation learning in schools. (2) Parents should be motivated and aware as a result of their children's education. (3) As long as the student is at home, the school must make a student monitoring book that must be signed by his parents.

Fifth, increase the motivation and control of superiors. The head of the madrasa is responsible for the activities first and foremost. The primary responsibility of the headmaster is to create a conducive environment for teachers to educate and students to learn. School principals should pay attention to the development of teachers in teaching. In addition, what has been met by the principal does not care or pay less attention to the condition of the school or the complaints felt by the teacher. If the principal is not firm in his leadership, the school will be disorganized, and outsiders will find it easy to enter to seek personal interests. As a function the principal has two responsibilities in carrying out this function: supervision, school administration, and then creating good classrooms so that the teacher's ability to teach children increases. Student development. Success or failure in the dependence of the Educational Institution on the duties of such leaders. Why is that because a leader will be the place of direction from the administrator? In addition, the leader is a motivation that will never stop motivating his subordinates.

In memorizing the Qur'an, the teacher plays an important role. Because it is the tutor who will judge the error and correct the hafidz reading. There are several roles of teachers as guides, according to Ahsin W, which are: as guardians of the purity of the Qur'an, developing and maintaining the interest in memorizing students, the stage of memorization as evaluating and maintaining the interest in memorizing students (Arifin & Setiawati, 2021). The prominent role of the teacher is needed in the learning process of the Qur'an. They must have noble morals towards the Qur'an. So that in the process of learning the Qur'an, students can see the teacher's adab; therefore students can emulate the character of their teacher. It is the teacher who will shape the character of the students who will genuinely emulate the teacher. A teacher must possess several rules: advising students, treating students well, having no pride, expecting the pleasure of Allah and having commendable morals (Alkornia et al., 2019).

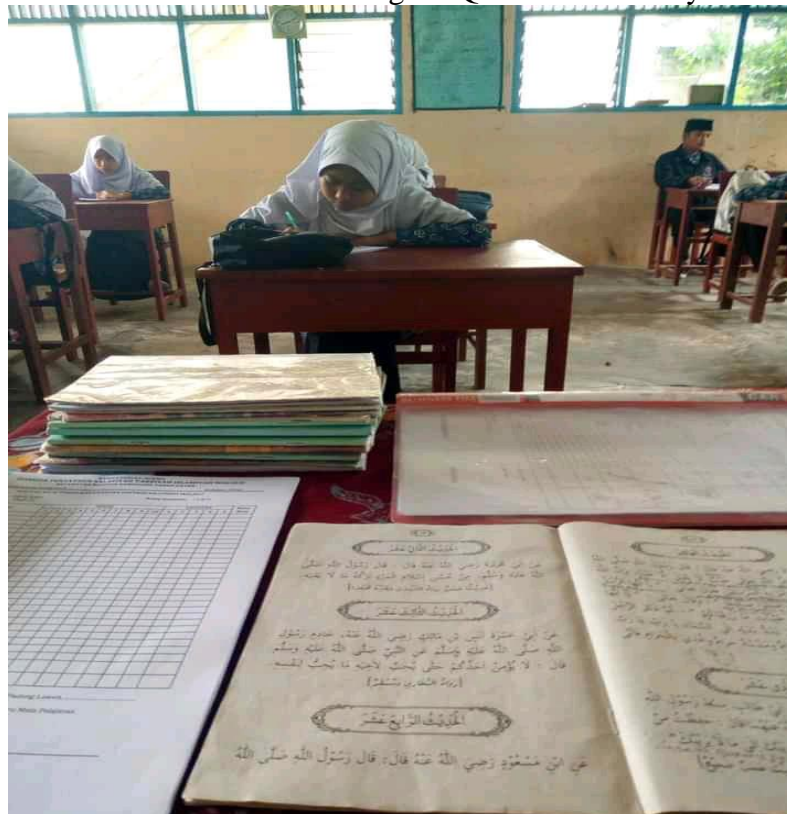
Reasons that can help in the process of memorizing the Qur'an are by straightening the intentions, does to Allah SWT, abandoning vices, earnestly, improving the recitation before memorizing, understanding the verse to be memorized, ignoring the right time, practicing memorized verses such as reading when sholat, repeating memorization, both with recitation and writing. Each entry must have different abilities in memorizing, some are given ease in memorizing, and some are behind it, however, with the senator's istiqomah in the process of memorizing and deploying all your might and asking for help from Allah SWT. Sooner or later, memorizing is not an absolute measure of a person being noble, for in reality that God's value is one's intention. To get motivation from the ustadz-ustadzah in the hut because each entry has a different learning spirit; some continue to spirit there are also sometimes who feel saturated, bored and so on (. et al., 2022).

Islamic Boarding School, Education and teaching are managed with educational backgrounds from various universities and modern Islamic boarding schools, where most students and female students are engaged in student activities. Related to the system applied are students who are required to correct the reading first or called Tahsinul iron. The method used in the implementation of memorizing the Qur'an is the deposit method in accordance with the theory explained by Ahsin that memorizing the Qur'an requires continuous guidance from a teacher, either adding a new deposit or taking, which is repeating the verses that have been deposited first. In memorizing the Qur'an, of course, students also find difficulties or inhibiting factors in memorization; according to researchers, the main obstacle is social problems because not all students in

the hut who have good behavior must be among one or two students who are not good behavior. Usually, this student will instigate other students to follow what they do, for example, not participating in activities, not participating in recitation and so on. According to the researcher, that is one of the inhibiting factors in memorizing the Qur'an (Ahmad Sabri, 2020).

Tarbiyah Islamiah Islamic Boarding School, tahfidz, learning strategies in increasing the predation of interpretation lessons in the school still needs to improve. The Qur'an tahfidz has two places for tahfidz learning, the first in schools and the second in dormitories. For a school in tahfidz subjects, it is only one time a week. Using talaqqi strategies or depositing with teachers tahfidz subjects used in tahfidz learning. Usually, some students are still Based on the results of the researcher's interview with one of the teachers at the in class before being deposited while in the lesson. The method used in depositing memorization is targeted per specific letter. For example, the target memorized is juz 30, so it will be divided by how many suras are deposited at each meeting, such as three or suras that will be deposited each week. The time in tahfidz learning is only one and a half hours. Therefore the hours in tahfidz learning are still less it will be better, plus the class hours. Each class of surah or juz deposited is different. For grade 1 learning tahfidz nya surah Al-Baqarah, grade 2 surah As-Sajaddah, grade 3 surah Al-mulk, grade 4 surah Yasin and so on.

Future 1. . Reading Al-Quran before study



Islamic Boarding School has two dormitories, namely asarama boys and girls' dormitory named dormitory. The hostel is located on the shores of Lake Singkarak. Which system or strategy is used, namely the strategy? In this strategy, students can memorize their memorization, and some also read to their friends and vice versa. The way the students memorize is by finding comfortable and quiet places for those who are memorizing. For example, in the prayer room, under the tree,. By looking for such a



place, students will feel easier to memorize or remember it. The time for learning tahfidz in the dormitory is in the morning after morning prayers in the congregation, from 06:30 to 06:15 WIB. The tahfidz learning strategy also uses the taker method, which is to repeat the memorization. In memorizing the Qur'an, students also find inhibiting factors in memorizing, one of which is that students are influenced by other friends not to learn or memorize, so the students do not memorize.

Future 2. Reading of muraja'ah after dawn prayers



Tafsir learning at the Islamic Boarding School has become a primary learning. In this interpretation lesson, there is already from grade 1. for grade 1, tafsir learning uses juz 'Amma, and for grades 2 to 7, already using the book of Tafsir Jalalain. In the first grade, learning interpretation using explanations from the teacher. Then for the midterm exam or final exam, the student will memorize the verses one by one. Third, learning is related to tafsir learning; namely, in tafsir learning, memorization of surah Al-Baqarah will be easier for students to learn, or if they will take exams, they just repeat their memorization of the learning they are learning. However, there are also those who in each class have different tahfidz learning from tafsir learning; the meaning is sometimes different. For example, class V for learning Tafsir is already An-Nisa, but for learning tahfidznya is different from that. So, from the teaching strategy, tahfidz can increase interpretation learning.

Future 3. Reading of muraja'ah after dawn prayers in class





Tafsir learning Islamic Boarding School has become an essential learning. In this interpretation lesson, there is already from grade 1. for grade 1, tafsir learning uses juz 'Amma, and for grades 2 to 7, already using the book of Tafsir Jalalain. In the first grade, learning interpretation using explanations from the teacher. Then for the midterm exam or final exam, the student will memorize the verses one by one. Third, learning is related to tafsir learning; namely, in tafsir learning, memorization of surah Al-Baqarah will be easier for students to learn, or if they take exams, they repeat their memorization of the learning they are learning. However, there are also those who in each class have different tahfidz learning from tafsir learning; the meaning is not always the same. For example, class V for learning Tafsir is already surah An-Nisa, but for learning tahfidznya surah is different from that. So, from the teaching strategy, tahfidz can increase interpretation learning.

## **CONCLUSION**

Considering the memorization that will be improved in every Islamic Education lembaga, both schools range from the lowest to college later. In order to succeed in compiling the tahfidz of the Qur'an for teaching, it is very important. As explained above, there are several techniques that can be used for instructive teaching that control the tahfidz of the Qur'an. 1. Step forward and top the time administration of the Qur'anic Tahfidz by implementing the take-after methodology: (1) the school must give or choose the right time. Where at hours that do not interfere with their study time. Time selection will be one of the supports for students' concentration in the success of their memorization. A good hour in memorization is after the second dawn rise, which is before the dawn prayer before doing other activities begins, for example, starting from after the dawn prayer until 06.00; if the school has a dormitory, it is better time after the Maghreb and Isha prayers until after the dawn prayer. (2). Choose large, holy neighborhoods such as mosques and prayer halls. said the environment is one of the factors that play an essential role in efforts to achieve student memorization. In addition, it can also provide facilities for memorization, such as listening to mutual and blackboards so that it is manageable for teachers and students to handle memorization of the Qur'an. Second, strengthen and activate the role of a tahfidz teacher in motivating and guiding students in memorizing the Qur'an. Second, strengthen and activate the role of a tahfidz teacher in motivating and guiding students in memorizing the Qur'an.

Fourth, encouragement from parents. The role of parents is very influential in students' success in memorizing the Qur'an. Fifth, strengthen the motivation and control of superiors. The principal of the madrasah school is the first person in charge of the activities carried out. Several reasons can help in the process of memorizing the Qur'an, namely by straightening intentions, praying to Allah SWT, abandoning immorality, being earnest, correcting the reading before memorizing, understanding the verse to be memorized, choosing the right time, practicing the memorized verse as read during prayer, reading and speaking to strengthen your memorization. Each student should have diverse memorization skills; Some students are given the ease of memorization while others are given the opposite. However, I always read throughout memorization and asked Allah SWT for help. So, tahfidz learning strategies can be related to improving tafsir learning because the strategies used in tahfidz learning can also be used in tafsir learning.

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