

Tahfidz Al-Qur'an Education in Elementary Age Children with the Taghanni Talaqqi Method at Mim 02 Sedayulawas Brondong Lamongan East Java Indonesia

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Abstract: This study aims to explore the Educational Philosophy of Tahfidz al-Qur'an at Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas and how strategies and methods are used to attract students' interest in memorizing Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas. The approach used in this research is a qualitative approach, while this type of research is a case study. Data collection techniques used are in-depth interviews, observation and documentation. The resulting data were analyzed descriptively and qualitatively, then strengthened by testing the validity of the data using data triangulation. The results of the study show that: First, tahfidz al-Qur'an education at Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas is based on six basic philosophies of pesantren caregivers regarding tahfidz al-Qur'an education, namely: (1) Memorizing the al-Qur'an as capital life; (2) Memorizing the Qur'an as a basic behavior; (3) Memorizing the Qur'an as a factor of social integrity; (4) Memorizing the Qur'an as a quality Muslim intellectual basis; (5) Memorizing the Qur'an as a demand and necessity in modern Islamic times; and (6) Memorizing the Qur'an is the realization of a Muslim's faith in the Qur'an. Second, the strategy for implementing the Tahfidz al-Qur'an Program at the Muhammadiyah 02 Sedayulawas Madrasah Ibtidaiyah is (1) Integrating the morning Tahfidz Program at Madrasah with the HAFIDZNA Afternoon Tahfidz Program at the Taqwa Sedayulawas mosque; (2) Providing sufficient tahfidz teachers; (3) Prioritizing tahsin before tahfidz; (4) Memorization with multiples of five; (5) Muroja'ah which is fun with a letter guessing system; and (6) Actively participating in the tahfidz Olympiad. The methods for attracting students' interest in memorizing MI Muhammadiyah 02 Sedayulawas are (1) the taghanni method, namely reciting the recitation of the Qur'an; (2) the talaqqi method, namely listening to the reading from the teacher and then the students listen to it.

Keywords: Education, Tahfidz al-Qur'an, Elementary School Age, Taghanni and Talaqqi Method

1. Introduction

For a Muslim, the Qur'an is a book which is the main source of Islamic teachings and is the guidance revealed by Allah to the Prophet Muhammad for all mankind [1]. In it Allah addresses a lot of human reason and feelings, teaches tauhid, purifies them with various worships, shows them things that can bring goodness and benefit in individual and social life, and guides them to a noble religion, so that they can actualize themselves, develop personal, and elevate themselves to the level of human perfection [2].

Indeed, by justifying, reading, embracing, practicing,

teaching and memorizing the Qur'an, humans can achieve their happiness both in this world and in the Hereafter. As has been described in many ways in the Qur'an, a Muslim is a person who believes in Allah correctly, worships Him correctly, always adheres to noble human values and noble character in personal, family and community life., avoid forbidden actions, and act sincerely, reliably, and perfectly in charity. This is the picture of the complete personality that all humans should be able to have, achieve, or realize. Personality characteristics like these are what the Prophet wanted to achieve in fostering his people [3].

According to Amar [4], the learning of the Qur'an by the

Prophet had succeeded in completely changing the personality of his companions and forming them as true Muslims who were then able to change the face of history with the Qur'an, so the Qur'an gave birth to leaders who were sincere, honest, justice, trustworthiness, competence and compassion for the people as can be found in Abu Bakr, Umar bin Khathab, Usman bin Affan, and Ali bin Abi Talib. The Qur'an gave birth to warlords who are sincere, capable, firm, disciplined, brave and responsible as can be found in the figures of Abu Ubaidah bin Jarrah, Sa'ad bin Abi Waqash, Khalid bin Walid, Amru bin Ash and others. Al-Qur'an gives birth to entrepreneurs who are sincere, honest, trustworthy, disciplined, generous, caring and fond of helping others; as can be found in the figures of Usman bin Affan, Abdurrahman bin Auf, Talhah bin Ubaidillah, Sa'ad bin Abi Waqash, and others. The Qur'an gave birth to scholars and preachers who are sincere, diligent, tenacious, knowledgeable, and humble as can be found in the figures of Abdullah bin Mas'ud, Abdullah bin Umar, Abdullah bin Amru bin Ash, Abdullah bin Zubair, Abdullah bin Abbas, Zaid bin Thabit, Ubay bin Ka'ab Muadz bin Jabal, and others [5].

The Al-Qur'an gave birth to generations of Muhajirin and Ansar whose faith is strong, their worship is straight, their morals are noble, their livelihood is lawful and their social life is solid. Their feet are planted on the earth, but their spirit and spirit reach for the sky. They are able to balance between material and spiritual life, personal and social life, worldly life and the hereafter [6].

Al-Qur'an education guides Muslims to have a special personality. One of the Muslim personal descriptions exemplified by the Qur'an is found in Surah al-Furqan verses 63-76 of these verses, Mahmud explained that the personality traits of a Muslim are: interacting with others with humility and patience, answering stupid people's greetings with words that bring safety, always drawing closer to Allah at night, always praying to Allah to avoid the fires of hell, not exaggerating in spending wealth and not being miserly with it, not associating partners with Allah, not making false testimonies, and so on [7].

Al-Qur'an education is a problematic solution to the moral crisis experienced by today's generation. Through Al-Qur'an education a knowledgeable person will be born who can become the servant and caliph of Allah in the universe according to the will of his Creator. Al-Qur'an education must be instilled from an early age because with the inculcation of the content and contents of the Qur'an from an early age, it is hoped that it will be able to improve the quality of education and manifest human beings who have morals as well as improve the quality of their reading so that prayers that are done correctly can prevent heinous acts, and mungkar as the word of Allah (QS: Al-Ankabut.45) Rasulullah SAW said "Prayer is not beneficial unless the prayer makes someone obedient." (Narrated by Ahmad in Az Zuhd, p. 159) there is also another hadith that strengthens it, namely "Whoever performs a prayer, then the prayer does not prevent him from committing abominable and unjust acts,

then he will only further distance himself from Allah." (HR. Ath Thobari) [8].

According to Ulwan [9], children are a mandate for their parents, their hearts are clean, pure and innocent, empty of all carvings and images. Children will always accept everything that is engraved on them, and will tend to anything that affects them. So if he gets used to it and is taught to do good, surely that's how the child will be formed. So that both parents will get happiness in this world and the hereafter. The child will be an educated person. However, if a child is accustomed to committing crimes and is abandoned like a wild animal, then he will be miserable and woeful. His sins will be borne directly by his parents as the person in charge of God's mandate [10].

Al-Qur'an education becomes very important given from the age of 6-12 children as an effort to shape children to have an Islamic personality, namely having Islamic faith as a foundation when thinking and behaving in life [11].

Some people criticize memorizing the Qur'an as a child because according to them children memorize the Qur'an without understanding, and one should memorize what he understands. However, this principle cannot be applied to the problem of memorizing the Qur'an, because it is not a problem for a child to memorize the Qur'an as a child and then understand it as an adult. Because memorizing in childhood is like chiseling in stone, as the wise men of old said. Even though adults are more mature in their minds, they are much more busy [12].

Normal age between 6-12 years, elementary school age children's minds develop gradually and calmly. Children are really in the learning stage. In addition, the school environment provides a systematic influence on the formation of a child's mind. His knowledge increases rapidly [13].

Children's ability to memorize starts from childhood, when children begin to learn to speak and master it well, after the age of three. The ability to memorize is different from one child to another. But the most important thing for us is to start, routine, be patient, and seek reward [14].

A child's memory at the age of 6-12 reaches its greatest intensity, and is most powerful. Memorization power and memorization power is the strongest. And the child is able to contain the greatest amount of memory material. Therefore, for people whose intentions are sincere to seek the pleasure of Allah and the elevation of their position in heaven, they will accustom their children to memorizing the Qur'an from a young age because of the convenience at that time and before piling up other activities, which prevents the child from doing so. Truly a wise man said: memorizing in childhood is like engraving on stone.

Reflecting on the scholars in the golden age of Islam, such as Imam Syafii, Ibn Sina and others, they were scholars who stood on a strong taḥfidz foundation. Imam Syafii, the founder of the influential Syafiiyah school of thought in Indonesia, has memorized the Qur'an since he was seven years old. Likewise, Ibn Sina, a medical expert, memorized the Qur'an from the age of nine. This shows that taḥfidz al-

Qur'an is very important as a scientific foundation in the field of religion and other sciences. Previous scholars required memorization of the Qur'an as the beginning of learning before studying other sciences [15].

It is not easy to instill or teach children to love and memorize the Qur'an. Therefore the author is interested in examining how the caregivers think about the philosophical basis of tahfidz al-Qur'an education, the approach and method of tahfidz al-Qur'an which is carried out at Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas Brondong Lamongan, because this institution is one of the schools that excel in the field of tahfidz al-Qur'an, because he won the tahfidz olympiad several times. This school applies the taghanni and talaqqi methods in attracting students' interest in memorizing. This method is very suitable for the age of children who like to sing and the learning process emphasizes the closeness between the teacher and students.

2. Research Methods

This research is a qualitative research, namely a research approach that produces descriptive data in the form of written or oral data from people and observable behavior.

This research is used to answer questions about what and how something happened and to report results as they are. Through this research, it is hoped that an overview will be raised of how the Educational Philosophy of Tahfidz al-Qur'an at MIM 02 Sedayulawas and how the strategies and methods are in attracting students' interest in memorizing MIM 02 Sedayulawas.

This study uses two data, namely primary data and secondary data. The primary data in this study were generated from the principal and teachers and students. While the secondary data in this study were in the form of school documents such as the geographical condition of the school, profiles, school work programs and so on. To obtain clear, precise and complete information, the authors use several methods, including observation, interview and documentation methods. The resulting data were analyzed descriptively and qualitatively, then strengthened by testing the validity of the data using data triangulation.

3. Research Result

3.1. *Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas Brondong Lamongan, School of Excellence and Character*

Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas has a vision of "My Madrasa which excels in achievement, Qur'anic, polite and Islamic nuances". Indicators of Achievement of the Vision are:

- 1) Excellent in Religious Development
- 2) Excellent in Arabic language achievements
- 3) Excellent in the achievement of tahfidzul Qur'an
- 4) Excellent in English achievement
- 5) Excellent in sports achievements

- 6) Excellent in Art achievements
- 7) Excel in Skills
- 8) Graceful in behavior
- 9) Having a comfortable and conducive environment for studying Islamically
- 10) Able to live independently in the midst of society

Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas has the motto "School of the Champion". Armed with qualified teachers and educational staff, this school was able to make many achievements in the several Olympiads it participated in, including in the field of tahfidz al-Qur'an, Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas is known as a school that excels in the tahfidz al-Qur' program because he often won several Olympics held by the village, sub-district and district parties.

3.2. *Educational Philosophy of Tahfidz al-Qur'an in MIM 02 Sedayulawas Brondong Lamongan as a School of Excellence and Character*

Education tahfidz al-Qur'an at Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas Brondong Lamongan cannot be separated from the role of the Principal Ust. Lukman Thoyib, S.Pd.I and other teachers who have a very dominant role regarding tahfidz al-Qur'an education in this school. Therefore, this section will discuss several important matters concerning the thoughts of the Principal and the tahfidz coach teacher regarding the philosophical foundations of tahfidz al-Qur'an education, including: (1) Memorizing the Qur'an as a way of life (2) Memorizing Al-Qur'an as the basis of behavior (3) Memorizing the Al-Qur'an as a factor of social integrity (4) Memorizing the Al-Qur'an as a quality Muslim intellectual basis (5) Memorizing the Al-Qur'an is a demand and need of the times modern Islam, (6) Memorizing the Qur'an is the realization of a Muslim's faith in the Qur'an.

1) Memorizing the Qur'an as a Life Capital

Ust. Lukman Thoyib, S.Pd.I is a figure who really misses students who become memorizers of the Qur'an through which they live their lives and lives, always adhering to the standards of the Qur'an, this can be seen from his words which illustrate that a person's life will get a decent life guarantee if he has the capital of the Qur'an which he memorizes as a form of his commitment to the Qur'an. he said:

I imagine my students can live with the Qur'an. How did the Qur'an become in the hearts of my students because I was reminded of the words of al-Walid bin Muslim "We studied in one assembly with our teacher al-Auza'i, he said: O my son, have you memorized Al-Qur'an? If he said yes, he ordered the verse to be read. If the answer is no, then he said: Go and memorize the Qur'an before studying other sciences. Allah will unite the Qur'an with the flesh and blood of a child who memorizes the Qur'an at a young age."

2) Memorizing the Qur'an as a basic behavior

The Al-Qur'an explains to the Muslims that Allah always sees human actions, both actions that are hidden or actions that are revealed, so by interacting with the Al-Qur'an, including reading, understanding, memorizing and practicing

it, humans know that everything a person's behavior and actions will always be monitored and recorded as a practice for that servant who will later be held accountable before Allah SWT. If it's good for him, the reward is good, if it's bad, he will get bad in return. So by always interacting with the Qur'an which includes memorizing the Qur'an as the basis of a Muslim in guiding himself how to behave, how to act with fellow human beings and how he relates to Allah as the creator, related to this problem, ustadz Abdul Mujib said, He is one of the teaching staff of the Muhammadiyah 02 Sedayulawas Madrasah Ibtidaiyah. he said:

Allah is All-seeing as this Allah explains in His words "You are really supervised by the noble guardian angels in Allah's sight and record the things assigned to them to record them. None of your practices or secrets have been overlooked. They know the good and bad deeds that you do. This verse is found in sura al-Infithar verses 10-12. Indeed, this verse becomes the foundation for students when they have memorized verses like this even though there are many such verses in the Qur'an, then they understand them well automatically they will always be careful in doing so, so the benefits of memorizing it is very necessary for the students to control their behavior wherever they are.

3) Memorizing the Qur'an as a factor of social integration

Memorizing the Qur'an as a factor of social integrity expertise can be seen in Ust. Lukman Thoyib, S.Pd.I, when asked what the philosophical basis of tahfidz al-Qur'an education was, he said:

I imagined that I could make my students' voices be missed by themselves. By learning simple qiraats, styles of reciting the Qur'an are simple, not too far-fetched, not arrogant, but serene and melodious to hear. I imagined that one day they would become priests in their family. Or become a mother to his children if he is a female student. So his followers also feel comfortable being led by him, because his voice is pleasant to hear and easy for him to understand.

4) Memorizing the Qur'an as a quality Muslim intellectual basis

The Qur'an is a source of knowledge that informs about past news, what is happening and what will happen, so anyone from the Muslims who wants to read, memorize, recite and practice the Al-Qur'an will get a lot of knowledge. broad so that this becomes the basis of Muslim intellect capable of inventing various kinds of new discoveries in the world of science and various branches of knowledge. As said by St. Lukman Thoyib, S.Pd.I.

I miss the birth of Muslim scientists who were educated by the Qur'an because they memorized it from a young age, like Imam Syafii, Ibn Sina and other Muslim scientists who really made the name of Islam proud and spread all over the world during the heyday of Islamic education. This shows that tahfidz al-Qur'an is very important as a scientific foundation in the field of religion and other sciences. Previous scholars required memorization of the Qur'an as the beginning of learning before studying other sciences.

5) Memorizing the Qur'an is a demand and necessity of modern Islam.

Ustadz Abdul Mujib explained that memorizing the Qur'an is a sign of progress in Islamic education and culture. Today's modern humans need the presence of hâfidz al-Qur'an plus scientists or scientists who are hâfidz al-Qur'an, because their figures can be a solution to the decline of science which is trapped into materialist philosophy which is dry from the paradigm of the Qur'an. Likewise, we need hâfidz al-Qur'an who are literate in science and technology, because without a thorough understanding, the Qur'an will not be able to provide solutions to problems that occur in society. In fact, according to its function, al- The Qur'an is a guide to life for every Muslim or a way of life that is expected to bring people out of darkness towards light. Al-Qur'an is also believed to be able to provide solutions to every problem in society.

6) Memorizing the Qur'an is the Realization of a Muslim's Faith in the Qur'an which makes them noble

Ust. Lukman Thoyib, S.Pd.I explained that a Muslim's obligation to respect the Qur'an is not just to read it, but more than that, there are six things a Muslim's attitude to achieve glory with the Qur'an, namely tashdiq (justification), recitations (reading properly and correctly), tadabbur (contemplating and studying it), tathbiq (practicing), tabligh (delivering and teaching it), tahfidz (memorizing it).

The Qur'an is the noblest word in the world, because it is the word of Allah which is the guideline for the life of Muslims. Al-Qur'an is a reading book and lesson that is more important than all other reading books and texts in this world. It is very natural that Islam encourages its people to compete in memorizing the Qur'an.

3.3. Learning Strategy for Tahfidz al-Qur'an at Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas

a. Integrating the Morning Tahfidz Program at School with the HAFIDZNA Afternoon Tahfidz Program at the Taqwa Sedayulawas mosque

Memorizing the Qur'an requires a quiet place and a calm atmosphere. Therefore, in the tahfidzul Qur'an program, Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas combines two tahfidz learning models, namely tahfidz learning in class at the beginning of teaching and learning activities and the halaqah learning model at the Taqwa Sedayulawas mosque with the name HAFIDZNA. As explained by ust Lukman Thoyib that the beginning of the formation of the HAFIDZNA halaqah departed from the concerns of the teachers about the weak memorization of students and very few of them who were mutqin, so we concluded that there must be tahfidz learning outside of school hours so that students can be calm in memorizing and why did we choose the mosque as the place for tahfidz? Because according to our view that the most calm and reassuring place is the mosque.

According to him, Halaqah is a cultural heritage of Islamic education and is a special tradition that must be maintained and preserved. Halaqah is the method used by the Prophet when preaching in early Islam. He educated friends who had just converted to Islam at Arqam's house, and he always used it even after he was in Medina so that there was a closeness

between him and his friends and they became reliable individuals.

b. Providing sufficient tahfidz teachers

The teacher is part of the most important element in the success of the tahfidz al-Qur'an program, especially for elementary school-age children who tend to like to play and joke with their friends. And the child's nature is to imitate, if the teacher sets an example in memorizing the Qur'an, the child will follow behind him. Therefore Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas provides tahfidz teachers to assist class teachers in guiding students to memorize the Qur'an. Ust Lukman Thoyib explained that Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas programmed that each class have two teachers who guide students to memorize the Qur'an, namely one class teacher and one tahfidz teacher. This is so that students are truly controlled when the tahfidz program is running. Because if there is only one teacher, there will not be enough time to receive recitation or murojaah deposits from each student. Likewise in the HAFIDZNA tahfidz afternoon program, each halaqah group has a maximum of 10 students. Usually we invite and take advantage of alumni who have returned from studying at tahfidz boarding schools to fight together to advance their schools first.

According to him, the tahfidz teacher's duties are many, including: (1) Giving directions to students so they are enthusiastic about memorizing the Qur'an; (2) Provide examples of correct reading according to the reading style set by Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas; (3) Guiding one by one students to be able to master reading according to the stipulated conditions; (4) Receive a new memorization deposit for each student; (5) Receiving muroja'ah (old rote deposits) from students.

c. Prioritizing tahsin before tahfidz

Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas has students who, if they read the Qur'an, have their own characteristics, namely a reading style like the small international qori' Yusuf Kalo. This is because this educational institution places more emphasis on tahsin (improving how to read the Qur'an according to the science of recitation) before entering the tahfidz stage. As explained by Mr. Abdul Mujib, improving the reading of the Qur'an can help memorize well and save time in memorizing. Students do not need to re-memorize again in order to improve memorization. They don't need to do things like some people who have already started memorizing without improving the pronunciation of words first. As a result, when they experience errors in their memorization they have to start over from the beginning to improve their pronunciation. This can lead to boredom and fatigue, or it may even lead to despair and stop memorizing the Qur'an.

According to him, the correct way of pronouncing is one of the reasons for good memorization. This has been witnessed and confirmed through various experiments. If someone's reading is correct, then it makes memorization stronger recorded in the mind and more firmly linked in the heart. This is because Allah has made it easy for the Qur'an

to be remembered and memorized. If Allah did not make it easy for him, no one would be able to pronounce it. As Allah says: "And verily We have made the Qur'an easy for lessons, so is there anyone who takes lessons?" (QS. Al-Qamar: 17).

In other words, Allah explains in the verses that He has made the Qur'an to be memorized, and He helps people who want to memorize it. So, if someone asks and tries to memorize it, surely he will be helped (to memorize it). Therefore, if students are really good at pronunciation, they will feel the sweetness and beauty of the Qur'an..

d. Memorize in multiples of five

Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas has a memorization strategy so that it is easy to remember verse numbers even though they are far in the middle of the letter, namely memorizing in multiples of five. This is really needed by students when participating in the tahfidz al-Qur'an competition juz 29 and 30 which have short and many verses, because usually the jury orders the number of verses to be read out. As explained by Mr. Abdul Mujib, memorizing in multiples of five apart from facilitating memorization also makes it easy for students to remember verse numbers, because multiples of five can be the terminals so it's easy to guess which verses are between the multiples of five.

According to him, the method of memorizing the five verses was first taught by Jibril to the Prophet Muhammad in the gradual reduction of the Qur'an. Indeed, the Qur'an was revealed not only in five verses, but most of the Prophets received it like that from Jibril, such as surah Al-'Alaq, Adh-Duha, Al-Muzammil, and others. This reduction is Divine wisdom, where Allah wants to strengthen the Prophet's heart in preaching and make it easier to memorize it, as surah Al-Isra: 106. The Qur'an was revealed gradually according to circumstances, events, answers to problems, and other explanations.

Therefore, the teaching of the Qur'an with this method is so popular among friends and great tabi'in, such as the narrative of Abu Sa'id Al-Khudri from Abu Nudrah, he said, "Abu Sa'id taught the Qur'an ' and told us five verses in the morning and five verses in the afternoon, he gave news that Jibril sent down the Qur'an five verses five verses. Like Abu Abdul Rahman As-Sulami who is also a muqri, he teaches at the Jami' Mosque Kufah. His student, Isma'il bin Abdul Rahmân, said: "Our teacher 'Abdul Rahmân taught the Qur'an five verses five verses", so did Abi 'Amr Ad-Dûri, Al-Kisâi, Abû Al-Fath Al -Fâris Other qirâat experts who teach with this method such as Abu Bakr Al-Asbihani who memorized Abi Qasim bin Dâud many times from start to finish, he did not add one day except for five verses five verses. Thus this method is so popular It is also a reliable method for strengthening memorization and sharpening the understanding of the Qur'an.

e. Fun muroja'ah with a letter guessing system

Elementary school age is the age of playing, Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas has a strategy so that repeating memorization (muroja'ah) doesn't seem monotonous and serious, so a fun system is made, namely the

letter guessing system. Mr. Abdul Mujib explained that Muroja'ah (repeating memorization) is a must for those who memorize the Qur'an. However, since these students are still in elementary school, the age when they like to play, we have a special strategy so that muroja'ah doesn't seem boring and seems like a game, namely with a letter guessing system. This activity is usually carried out at the end of the tahfidz hour or as a closing event for the afternoon tahfidz of HAFIDZNA. Whoever can guess first, he will get a reward of being able to go home first, namely during the afternoon tahfidz of HAFIDZNA. This is very useful for training students' mentality when participating in tahfidz competitions, so they get used to guessing quickly and bringing back their memorization..

According to him, apart from guessing this letter, students are also familiarized with guessing the verse before and after the verse so that they are familiar with the style of questions that are commonly used by examiners in tahfidz competitions. This becomes easier if they are used to remembering multiples of five verses as the memorization system that has been implemented.

Likewise they are accustomed to mentioning the letter before and after it, namely by getting used to remembering the order of the letters in juz 29 and juz 30. This is also done with a guessing system so that the muroja'ah atmosphere becomes fun and not boring. The students were very enthusiastic in carrying out the muroja'ah style like this because they were challenged and made it a habit to always memorize the letters they had memorized..

As for memorizing the front chapters which have long verses, they are accustomed to remembering the beginning and the corner of each page by practicing guessing the verse on the next page after reading the corner of the last verse on a page. Therefore they are advised to use a standard manuscript so that the initial memory and page corners are always imprinted in their memory.

f. Actively following the tahfidz olympiad

After memorizing and muroja'ah, of course it is necessary to test the memorization that has been owned by having periodic tahfidz exams and participating in tahfidz al-Qur'an competitions. It could be smooth only when muroja'ah itself but jammed and lots of mistakes when heard to other people. This is what is usually done by Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas as explained by ust Lukman Thoyib that the Al-Qur'an memorization competition is an event to motivate enthusiasm to have good, smooth memorization, and correct tajwid. Thus, it becomes an interesting thing, especially for children. But keep in mind, this musabaqah is not the purpose of memorizing the Al-Qur'an itself, as memorizing the Al-Qur'an is not just to become an imam in a mosque. We make it a habit for students of Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas to take part in tahfidz olympiads, both organized by the village, administrators of Muhammadiyah branches and branches, sub-districts and districts so that they have the mentality and also get used to competing.

According to him, generally if a person who memorizes

the Qur'an only memorizes it himself or only transfers his memorization to a friend or teacher, he may not necessarily be able to demonstrate his memorization in public or in large crowds. You can memorize it smoothly when you repeat it yourself or listen to friends or teachers, but it's not necessarily smooth in front of many people. From this event we can also see the quality of our tajwid when compared to other Al-Qur'an memorizers. If our memorization is fluent in public, it is an indication that our memorization is at a good level.

3.4. *Methods in Attracting Interest in Memorization of Students of Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas*

Guiding elementary school-age children to memorize the Qur'an is easy on the one hand because young children's memory is still strong. According to Ubaid, this is due to two main reasons: First, children receive various knowledge without providing solutions or filtering this knowledge. He does not do what is called "Filterization", which is a problem-solving method that humans will gradually go through according to their age stages. When a person has grown up, he begins to doubt any knowledge received, and fills it with the search for solutions. On several occasions, he sometimes completely refused. Second, children do not have anxiety, worry, and confusion as adults do. (Ubaid, 2015)

But there is also a difficult side, because elementary school age children are not yet mature, so they need patience to guide them. Therefore, Sedayulawas Muhammadiyah 02 Madrasah Ibtidaiyah in guiding them to become hafidz al-Qur'an uses several methods. Among others are:

a. Taghanni method (singing the recitation of the Qur'an)

The age of children is the age when they like to sing, therefore, so that they can easily memorize verses of the Qur'an, these verses are sung by paying attention to the correct tajwid rules. So they memorize without any burden and boredom because it is in accordance with their tendencies.

Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas determines the tone for the official reading of the Qur'an at this school to follow the reading tone of Yusuf Kalo, a small hafidz of Arabic origin who is quite popular in Indonesia. Yusuf's tone is melodious and simple so that it is easy for the students to imitate. Therefore, the recording of Yusuf Kalo's recitations is always played before teaching and learning activities and during student breaks so that they get used to the tone of the reading.

This was explained by Fatkhul Qodir, a tahfidz teacher at Madrasah Ibtidaiyah Muhammadiyah 02, he said that the influence of the media is very helpful for children to memorize the Al-Qur'an. By frequently listening to the recitation of the Al-Qur'an, children will be able to easily memorize and practice verbally so that the oral is accustomed and flexible in pronouncing the letters of the Al-Qur'an.

According to ust Lukman Thoyib that this method was the first method used by the Apostle in teaching the Qur'an to

friends. The Apostle received the Qur'an from the angel Gabriel by hearing the beautiful and tart recitation of the angel Gabriel, as Gabriel received the verses of the Al-Qur'an for the first time from Allah SWT. In conveying the Qur'an, Rasulullah SAW always read to his friends verses that they would memorize in several places and conditions with a beautiful and tart voice, because it was his obligation. The Qur'an confirms that "Huwa al-ladzi ba'atsa fi al ummiyina Rasulullah minhum yatlu 'alaihim âyâtihi..." (He is the one who sent the Ummi to read to them his verses). The Apostle always read the Qur'an all the time, especially in prayer. Because his reading is very melodious, tartil, loud, and full of understanding.

This taghanni method requires the teacher to play an active, patient and thorough role in reading and guide them so that the students' songs or reading styles are in accordance with the songs stipulated by the Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas, because he will recite verses one by one to memorize, then continue with the verses next to finish. Or prepare a small qori' recording of Yusuf. When reading the verses to be memorized, they are played to be listened to while following slowly, after which they are repeated again and again until the verses make an impression on the students' minds. After several repetitions, students follow the reading while paying attention to whether there is something wrong or missing,

According to ust Mujib, the taghanni method by listening to this tape really helps speed up and beautify students' reading, he said that repeating memorization by listening through the media, it turns out that this method of memorizing is faster. Listening to tapes makes students feel that they are not only quick at memorizing, but also able to imitate readings and the rhythm of songs like on tapes.

According to him, apart from playing Yusuf Kalo's small qori reading cassette, playing the reading tapes of students who have succeeded in imitating Yusuf Kalo's reading style is also more memorable and makes an impression on the students' ears so that they are more enthusiastic to be able to sing their al-Qur'an recitation in accordance with reading style set by the school. Likewise, by scheduling reading together either at the beginning of the tahfidz hour or at the end, Yusuf Kalo's reading style will take root in their speech and hearing..

Meanwhile, according to ust Lukman Thoyib, this taghanni method requires habituation and really takes advantage of the ear as a means of gaining knowledge, in this case the science of reciting the Qur'an beautifully and melodiously. So the urgency of hearing in using the taghanni method can be grouped into several things, namely:

First, read the Qur'an aloud. People who read the Qur'an aloud, then the verses will be printed in memory and their memory will automatically get stronger. Acquiring knowledge in this way is very important, because it accounts for 50 percent of the information obtained. Therefore, when someone memorizes something and wants to recall it, then he should read it aloud, then close his eyes and say it aloud. Thus he has read, visualized, and described aloud. So he has

learned in a multi-sensory, simple, and effective way.

Second, read slowly or tartil. The advantages of reading tartly for the brain are many, including helping the right brain intelligence, memorizing faster and sticking in the heart, and it can also be a brain supplement that will help improve the working of the mind, increase the ability to receive information, form an understanding relationship between verses one each other.

Third, listening to recitations of the Qur'an, listening to the recitation of the Qur'an is very important for the brain, because in learning, one listens first to get information and then reads and researches. Listening to the recitation of the Qur'an really helps the process of memorizing the Qur'an. This can also use electronic media such as MP3, MP4, walkman, computer, CD, video, television and others.

b. Talaqqi method

The talaqqi method is learning the Qur'an from a teacher so that students know how to read it properly. This method is carried out by the teacher reading the Qur'an by rote or looking at the Mushaf, then students listen to the reading to their teacher.

Ustadz Abdul Mujib said that this method must be passed by the students before they read 10 verses that will be memorized so that their reading is correct and in accordance with the tone set by the school. Each child must face one by one to his supervisor as well as the sorogan system in learning to read the yellow book or bare Arabic writing without a vowel. This method will also familiarize the students' mentality so that they are accustomed to appearing in front.

According to him, the practice of implementing this method is: The teacher determines the number of verses that all halaqoh students will memorize. The first time the teacher reads the verses to the students, then each student reads one chapter in front of him. This method has many positive sides. Among the positive sides is:

- 1) Improving the quality of reading and attention to the laws of tajwid; considering that all students are silent listening to the teacher's reading or one of the designated students. After reading the examples, students with better ability levels can be selected to read first, then those with moderate abilities. Then those whose level of ability is weak, so those whose level of ability is medium and weak can benefit from the readings before them.
- 2) Reducing the level of errors (reading errors), both lahn jali and lahn khafi because it is easy to find reading errors, both made by teachers and students. This method also allows students to correct their own mistakes due to the large number of repetitions of reading verses that are heard by the teacher and their friends..
- 3) Fostering enthusiasm and motivating students who are slow to memorize and pay less attention to catch up and imitate their friends in terms of memorization and muraja'ah.
- 4) Make it easier for students to memorize verses because the frequency of repetition is in accordance with the

number of students.

- 5) Facilitate the use of explanatory devices, especially blackboards, to explain some laws and warn against some wrongs; because all students focus on one thing at the same time.
- 6) With this method, the teacher's ability to monitor students' deposition, memorization, and attitude will be better compared to other methods.
- 7) Allows the teacher to explain the meanings of obscure sentences or give some directions around the verses being read; Remind students to read one verse at a time.

According to ust Luqman Thoyib, the Talaqqi method is the same as talqin, namely the recitation and pronunciation of a teacher against one sentence or verse of the Qur'an for his students to follow with the aim of correcting the mistakes that exist in students before he starts memorizing the Qur'an. This method was taken from the practice of the angel Gabriel with the Prophet Muhammad when he sent down his revelations to him. When the Prophet finished receiving revelations through the angel Gabriel, he also transmitted these revelations to his companions. The urgency of having an element of talqin or talaqqi in memorizing the Qur'an is so that the reading of the memorized Qur'an is the same as that read by the Prophet Muhammad. The Prophet's recitation of Al-Quran is tartil and precise tajwid. This is also practiced by the companions because they got it from the Prophet as such. The reading of the Al-Quran Rasulullah is a tartil reading, the letters are clear.

4. Discussion

Research on tahfidz al-Qur'an education has been carried out by several previous researchers. Among them is Adam Mudinillah's research entitled Implementation of the Tahfidz Al-Qur'an Learning Method at the Talamau Tahfidz Center (TTC) Talu, West Pasaman. This study explains that learning tahfidz Al-Qur'an at the Tahfidz Talamau Tahfidz Center (TTC) house consists of two levels, namely for children who do not know hijaiyah letters and Al-Qur'an (not yet able to read) at this level generally for children early childhood and elementary school, and the method used is the Talaqqi method [16].

Another research was conducted by Sumarsih Anwar with the title Tahfidzul Qur'an Education for Elementary School-aged Children at the Nurul Iman Islamic Boarding School, Tasikmalaya City. This study explains that the method of memorizing the Qur'an is the "listen" method (Tasmi', Talaqi and Iqra. On average every day students can memorize 5-10 verses [17]. (Anwar, 2017)

Another research was conducted by Ahmad Falah with the title Tahfizh Al-Qur'an Tahfizh Islamic Boarding School System for Children of Yanbu' Al-Qur'an Kudus, Central Java. This study explains that the Yanbu' al-Qur'an Children's Islamic Boarding School is an educational institution whose main program is Al-Qur'an education (memorization of the Qur'an). In Al-Qur'an education, the existing material

includes: tashih mahkhroj, tashih letters, tajwid, and tahfidz [18].

The research that will be carried out by this researcher complements the research conducted by previous researchers regarding Tahfidz al-Qur'an Education for children who are not currently in Islamic boarding schools, but they are in formal school but have achievements in tahfidz al-Qur'an, namely how strategies and the method used by Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas in attracting students' interest in memorizing so as to produce students who excel in the field of tahfidz al-Qur'an. Because to instill or teach children who go to formal school to love and memorize the Qur'an is not easy because it requires strategies and methods that children like.

5. Conclusion

In attracting students' interest in memorizing, Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas implemented several interesting strategies, namely (1) Integrating the morning Tahfidz Program at the Madrasah with the HAFIDZNA Afternoon Tahfidz Program at the Taqwa Sedayulawas mosque; (2) Providing sufficient tahfidz teachers; (3) Prioritizing tahsin before tahfidz; (4) Memorization with multiples of five; (5) Muroja'ah which is fun with a letter guessing system; and (6) Actively participating in the tahfidz Olympiad. The methods used in maintaining the quality of students' memorization are by two methods: (1) the taghanni method, namely reciting the recitation of the Qur'an; (2) the talaqqi method, namely listening to the reading from the teacher and then the students listen to it.

The strategies and methods applied by Madrasah Ibtidaiyah Muhammadiyah 02 Sedayulawas are seen as having succeeded in delivering the students to have good memorization and become champions in several Olympiads. Therefore, according to researchers, there is a need for a follow-up program for Madrasah Tsanawiyah and Aliyah students so that it doesn't just stop at the elementary school level.

The author realizes that this research is very limited and it is hoped that there will be further research on tahfidz al-Qur'an education at the high school level for students who do not live in Islamic boarding schools, so that it can become a guide for student to memorize the Al-Qur'an outside Islamic boarding schools.

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