

Evaluation method of quran memorization at muhammadiyah 5 junior high school surakarta

Akbar Tanjung ^{a,1,*}, Haris Ibadurrahman ^{b,2}, Abdunrorma Sama Alea ^{c,3}

^{a,b} Muhammadiyah University of Surakarta, Indonesia; ^c Fathoni University of Patani, Thailand

¹ akbartanjung0311@gmail.com; ² harisibad20@gmail.com; ³ draman@ftu.ac.th

*Correspondent Author

ARTICLE INFO

Article history

Received:

15-12-2023

Revised:

07-01-2024

Accepted:

27-02-2024

Keywords

Evaluation;

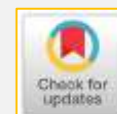
Method;

Quran memorization.

ABSTRACT

Becoming a *hafidz* or having a generation that memorizes the Qur'an is the hope of Muslims, especially at SMP Muhammadiyah 5 Surakarta because this is a glory that can bring its owner happiness in this world and the hereafter and can even be an achievement and pride in itself for the individual. Muhammadiyah Middle School 5 Surakarta. However, the current reality is that many institutions or agencies that organize Tahfidzul Qur'an have not yet shown significant results in bringing back generations of Qur'an memorizers. This problem cannot be separated from the learning methods used. This research uses qualitative methods, the data sources used are teachers and students at SMP Muhammadiyah 5 Surakarta, data collection techniques are observation, interviews and documentation. The findings of this research show that the use of inconsistent methods in memorizing the Qur'an produces the following results: 1). Students experience difficulty in maintaining their memorization, 2) Students feel bored and have difficulty memorizing, 3) Educators will find it difficult to provide value for students' learning outcomes. From these findings it can be concluded that inconsistent methods for memorizing the Qur'an cannot be fully applied in learning because the results are not relevant for us to implement, so there must be an evaluation and development of Al-Qur'an learning methods.

This is an open-access article under the [CC-BY-SA](#) license.



Introduction

One of the virtues of the Quran is its memorization capability by anyone. No other book can be memorized in such detail as the Quran, from its letters, words, pauses, to its lengths, without missing a single aspect (Julkifli, 2022). While someone may articulate and express the content of various books and writings in detail, it is certain that no one can convey it as accurately as the language found within the book or written work itself (Armanila, 2022). Human books or works can only be understood and conveyed in meaning by the language of the person conveying them.

Even though the meanings and contents of the Quran are not known, it is still easy to memorize and stored in memory, so it can be recited orally without any difference in language or word order found in writing. The statement above aligns with what Allah has stated:

Meaning: "Indeed, it is We who sent down the Quran and indeed, We will be its guardian" (Quran, Surah Al-Hijr: 9).

From the above statement of Allah, it can be understood that Allah guarantees the purity and preservation of the Quran. As evidence of the realization of Allah's promise, it comes in the form of the emergence of defenders of the Quran in various forms (Rahmawati & Rachman, 2022). We can see the emergence of those who spread the Quran through interpretation, the appearance of Quran memorizers, the establishment of places of Quran learning, and memorization houses which also participate in defending the Quran (Robbaniyah et al., 2022). These aspects are part of the indicators of the preservation of the purity of the Quran in its various aspects, so when there are those among humans who attempt to make changes and blaspheme against the Quran, waves of defense will also emerge.

Memorizing the Quran is a highly cherished endeavor by Allah and His messenger, so in various worship activities of the Muslim community, the position of those who memorize many verses of the Quran is always prioritized. For example, to become an imam in prayer, priority is given to those who have memorized many verses of the Quran (Ngabdul Shodikin et al., 2023). If there are three deceased individuals to be buried, the one who should be given precedence is the one who has memorized more of the Quran in their lifetime.

The high and noble position of Quran memorizers in the sight of Allah is inseparable from the emergence of various institutions related to Quranic education and memorization (Hidayah, 2016). Because all humans hope for the best reward for everything they do. And memorizing the Quran is an act rewarded with great merit and made easy by Allah, as stated in the Quran:

Meaning: "And We have certainly made the Quran easy for remembrance, so is there any who will remember?" (Quran, Surah Al-Qamar: 22).

From the above verse, it can be understood that Allah has made the Quran easy to study and memorize. The proof of this ease is the emergence of Quran memorizers in various countries, not only those familiar with the language of the Quran but also those who do not yet understand the meaning of its verses can memorize them. Similarly, with the emergence of individuals who are so sincere in donating their wealth to promote the development of institutions related to Quranic education.

However, it cannot be denied that despite Allah's promise and the existence of many institutions related to Quranic education, efforts from those concerned with Quranic education must always be improved because Allah's reward for everything a person does is commensurate with their actions. Therefore, a teacher or supervisor of a memorization house must constantly improve their knowledge of what can be done to facilitate students in memorizing the Quran.

For a Muslim, the Quran is a book that serves as the primary source of Islamic teachings and is the guidance revealed by Allah to Prophet Muhammad (peace be upon him) for all mankind. In it, Allah addresses the intellect and emotions of humans, teaches monotheism, purifies them through various acts of worship (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023), shows them things that bring goodness and benefit in individual and social life, and guides them to a noble religion, so that they can self-actualize, develop their personalities, and elevate themselves to the level of human perfection. Therefore, memorizing the Quran becomes one of the privileges possessed by its memorizers, including students at SMP Muhammadiyah 5 Surakarta.

According to Abu Ammar, the Quranic education conducted by the Prophet Muhammad has succeeded in completely transforming the personalities of his companions and shaping them as true Muslims who then were able to change the course of history with

the Quran. Thus, the Quran gave birth to leaders who were sincere, honest, just, trustworthy, competent, and compassionate towards the people, as can be seen in the personalities of Abu Bakr, Umar ibn Khattab, Usman ibn Affan, and Ali ibn Abi Talib. The Quran produced military leaders who were sincere, competent, decisive, disciplined, brave, and responsible, as seen in the figures of Abu Ubaidah ibn Jarrah, Saad ibn Abi Waqas, Khalid ibn Walid, Amr ibn Ash, and others. The Quran produced businessmen who were sincere, honest, trustworthy, disciplined, generous, caring, and fond of helping others; as can be seen in the personalities of Usman ibn Affan, Abdurrahman ibn Auf, Thalhah ibn Ubaidillah, Saad ibn Abi Waqas, and others. The Quran produced scholars and preachers who were sincere, diligent, knowledgeable, and humble, as can be seen in the figures of Abdullah ibn Masud, Abdullah ibn Umar, Abdullah ibn Amr ibn Ash, Abdullah ibn Zubair, Abdullah ibn Abbas, Zaid ibn Thabit, Ubay ibn Kaab, Muadz ibn Jabal, and others. The Quran produced Muhajirin and Ansar generations who were strong in faith, upright in worship, noble in character, lawful in their livelihoods, and firm in their community life. Their feet may have trodden the earth, but their spirits and aspirations reached the heavens. They were able to balance between material and spiritual life, personal and social life, worldly life and the hereafter.

According to Ulwan, a child is a trust for his parents, with a pure and innocent heart, empty of all carvings and images. A child will always accept whatever is carved on him and will tend towards anything that influences him (Alfian Nurul Khoirulloh, Hafidz, 2023). Thus, if he is accustomed and taught to do good, he will indeed be formed as such. Consequently, his parents will find happiness in this world and the hereafter. The child will become an educated person. However, if a child is accustomed to evil deeds and neglected like a wild animal, then he will suffer and be miserable. His sins will be borne directly by his parents as the ones responsible for Allah's trust.

Therefore, memorizing the Quran is an extremely noble activity in the eyes of Allah SWT. Memorizing the Quran is vastly different from memorizing a dictionary or a regular book; it requires precise Tajweed and fluency in recitation. If a Quran memorizer cannot read or does not understand Tajweed rules, then it will be challenging to memorize the Quran. Moreover, amidst the advancement of knowledge and technology, there may be attempts to falsify the contents or texts by disbelievers. All such falsifications are efforts against the truth of the Quran. One of the efforts to preserve the purity and authenticity of the Quran is through memorization.

Memorizing the Quran is certainly not an easy task, especially for students who pursue education outside of Islamic boarding schools. They will encounter various obstacles in memorization, ranging from time constraints, environmental influences, to improper methods used in Quranic memorization.

Therefore, one of the essential concerns for Quran memorization teachers is related to teaching methods, as methods are a crucial component of learning that determines the quality of results. Experts in education unanimously agree with the statement that methods are more important than materials.

In line with this, SMP Muhammadiyah 5 Surakarta has begun to evaluate the methods used in Quranic memorization. Previously, inconsistent or frequently changing methods were used. After evaluation, the school has now implemented a Quranic memorization teaching method, namely the Muroja'ah method.

Based on the researcher's findings, the objectives of this research can be concluded as follows: 1) Students at SMP Muhammadiyah 5 Surakarta can easily memorize the Quran, 2) The Muroja'ah method can serve as motivation for Quranic memorization among students, 3) Facilitating educators and students in achieving the goals of learning.

Method

In this study, the research method used is descriptive qualitative research (Syaiful Anam, 2023). The data obtained are in the form of words or descriptions, which provide an overview of a specific phenomenon that reflects the efforts of Quran memorization teachers in enhancing motivation towards students in Quranic memorization learning at SMP Muhammadiyah 5 Surakarta. Data collection is conducted through purposive sampling, which involves selecting subjects intentionally based on specific considerations and objectives. The aim is to obtain more focused and directed data from relevant subjects for this research. Data in this study are collected through several qualitative data collection techniques, including observation, semi-structured interviews, and documentation.

Observation is carried out to directly observe the interaction between Quran memorization teachers and students, as well as the atmosphere of Quranic memorization learning in the classroom. Semi-structured interviews are conducted to obtain the perspectives and direct experiences of Quran memorization teachers regarding their efforts to enhance student motivation. Meanwhile, documentation is used to gather data from relevant records or documents, such as lesson plans, student progress notes, or learning materials used by Quran memorization teachers.

Results and Discussion

According to Oemar Hamalik, the term "method" originates from the Greek word "Methodos," which means a way or path to be followed. In scientific endeavors, method pertains to the systematic approach employed to understand the object of study in a particular field of knowledge. The function of method serves as a tool to achieve objectives. In the Kamus Besar Bahasa Indonesia (Great Dictionary of the Indonesian Language) by W.J.S. Poerwadarminta, method is defined as a systematic and thoughtful way to achieve a purpose. Similarly, in the Kamus Bahasa Indonesia Kontemporer (Contemporary Indonesian Dictionary), method is understood as a systematic way of working to facilitate activities in achieving their goals. In the methodology of teaching Islamic religion, method is considered an art in teaching. Furthermore, according to Mulyanto Sumardi, terminologically, method is a comprehensive plan related to the orderly presentation of teaching materials, free from contradictions, and based on an approach. H. Muzayyin Arifin adds that method is one of the tools or ways to achieve predetermined goals.

Knowledge of teaching methods is crucial for educators because the success of student learning depends greatly on the appropriateness of the teaching methods used by teachers. Learning methods can stimulate students' motives, interests, or enthusiasm for learning and ensure the development of students' personalities. As a crucial component contributing to the success of learning activities, method selection is vital for educators to determine which method is effective (Hadisi et al., 2023). While all methods used in the learning process are inherently good, their effectiveness largely depends on the teacher's skill in implementation.

Method serves as a tool to achieve objectives, necessitating knowledge of the objectives themselves. Clearly defining objectives is a prerequisite before a teacher selects and employs the appropriate teaching method in the learning process. The learning process is the result of interaction between the teacher and learners (Triana et al., 2023), occurring within the context of communication. The intended interaction is educational, involving a deliberate and planned process between educators and learners to communicate with each other. Therefore, learning involves a series of stages or phases in learning something and can also refer to a series of activities carried out by educators (Rhain et al., 2023) or instructors during the implementation of learning.

Types of Quran Memorization Learning Methods

At SMP Muhammadiyah 5 Surakarta, the following five methods of learning are applied:

1. **Juz'i Method:** In this method, verses to be memorized are divided into five lines, seven lines, ten lines, one page, or one hizb, and so on. Once mastered, students move on to the next target. This method involves repeatedly reading three to five lines of memorized verses, and once one and a half pages or one page is achieved, it is submitted to the teacher.
2. **Simā'i Method:** This method involves memorization through listening, such as listening to a favorite qāri' (Quran reciter) from a tape recorder.
3. **Tasmī' Method:** In this method, the teacher recites several lines of the Quran, and then the students follow along. Afterward, students are given time to memorize independently, and at the end of the session, they submit their memorization to the teacher.
4. **Murāja'ah Method:** This method includes techniques such as reciting the memorized verses during short periods, reciting while praying, typing and printing verses for review, listening to preferred qāri' recitations, and recording one's own voice for review.
5. **Kitābah Method:** While this method is applied, not all students are required to participate due to factors such as some students' lack of patience and diligence in writing, and the considerable time required for writing. According to Khalid Abu Wafa, this method is effective, especially when combined with visual and auditory aids.

Supporting and Hindering Factors

1. Supporting Factors

Adab (Respect) Towards the Quran: Adab, or respectful behavior, is crucial in learning and teaching the Quran. Quranic adab encompasses various aspects of behavior and values, both individual and societal. It includes respecting and honoring the Quran, studying, practicing, teaching, and propagating its teachings. Understanding the virtues and adab of the Quran is essential for discussing its virtues and the various adab based on evidence and arguments that are acceptable to human reason.

Based on interviews conducted with a Quran memorization teacher at SMP Muhammadiyah Surakarta, maintaining cleanliness and adab (respect) is a top priority. The dormitory at Pondok Sulaimaniyah is renowned for its Quran memorization program, where maintaining and respecting the Quran is emphasized. For instance, the Quran must be placed on the highest shelf among other items. Additionally, sitting cross-legged is prohibited in Pondok Sulaimaniyyah as it is considered disrespectful during study sessions.

Mandatory Tahfidz Program: In the Quran memorization program, SMP Muhammadiyah 5 Surakarta mandates memorizing one juz' per semester. This program aims to produce competent students in Quranic memorization. Pre-tahfidz programs include Tahsinul Qur'an, which focuses on improving Quranic recitation according to the rules of tajwid and beautifying the recitation.

Regular Murajaah After Dhuha, Zuhur, and Asr Prayers: Memorizing the Quran is a gift to be cherished, and one way to show gratitude is by maintaining and reviewing the memorization through murajaah, or repetition. Murajaah can help prevent forgetting and errors in memorization. Success in memorizing the Quran is influenced by one's memory capacity or memorization performance. Therefore, consistent murajaah is essential for Quran memorizers. Additionally, methods such as over-learning, extra study time, mnemonic devices, clustering, distributed practice, and the serial position effect can be employed to enhance memory retention.

Conclusion

Becoming a Quran Memorizer is indeed a pride that we hold, especially at SMP Muhammadiyah 5 Surakarta. However, it is not easy to memorize the Quran. There will be many challenges faced, especially by teachers or educators. To achieve the learning objectives, one thing to consider is the method used because the method serves as a tool for delivering the learning materials. Furthermore, in memorizing the Quran, there are supporting and hindering factors that we will definitely encounter, as explained above. Supporting factors include: Respect for the Quran, Mandatory Tahfidz Program, Regular Muraja'ah After Dhuha, Zuhur, and Asr Prayers, and Choosing the Right Method. On the other hand, hindering factors include: Inconsistent Muraja'ah Practice.

References

- Alfian Nurul Khoirulloh, Hafidz, H. N. (2023). Strategi Menghafal Al-Qur'an Santri Pondok Pesantren Tahfidzul Qur'an Griya Qur'an 3 Klaten. *Attractive : Innovative Education Journal*, 4(1), 1-12.
- Aflaha, Ahmad dkk. Analisis standar pembiayaan pendidikan, *Jurnal Masile, Jurnal studi ilmu keislaman*, vol.1, No.1, Januari-Juni, 2021, hlm 24 Al-Khalawi, M., & Mursi, M. S. (2007). Mendidik Anak dengan Cerdas. Sukoharjo: Insan Kamil.
- Aeni, A.N. (2017). Hifdz Alquran: Program Unggulan Full Day School dalam Membentuk Karakter Qurani Siswa SD. *TARBAWY: Indonesian Journal of Islamic Education*, 4(1)
- Akbar, A. & Hidayatullah, I. (2016) *Metode Tahfidz Al-Qur'an Di Pondok Pesantren Kabupaten Kampar*. *Jurnal Ushuluddin* Volume. 24 Nomor 1.
- Armanila. (2022). Strategi Pelatihan Penulisan Karya Ilmiah berbasis Publikasi pada Guru SMP Medan Marel: Studi Hukum, Manajemen, dan Psikologi. *AMORTI: Jurnal Studi Islam Interdisipliner*, 1(1), 32-41.
- Bisri, H. (2018). Pengelolaan Model Pembinaan Tahfizh Alquran. *Journal Tadbir Muwahhid*, 2(1).
- Hadisi, L., Hakim, M. R., Musthan, Z., Nashihin, H., & Kendari, I. (2023). Implementation of Learning Management In Building an Attitude of Religious Tolerance at State High Schools In The Muna District. *Edukasi Islami: Jurnal Pendidikan Islam*, c, 1879-1892. <https://doi.org/10.30868/ei.v12i03.4296>
- Hidayah, N. (2016). Strategi Pembelajaran Tahfidz Al-Qur'an di Lembaga Pendidikan. *Ta'allum: Jurnal Pendidikan Islam*, 4(1), 63-81. <https://doi.org/10.21274/taalum.2016.4.01.63-81>
- Hamalik, Oemar. (2013). *Kurikulum Dan Pembelajaran*. Jakarta: Bumi Aksara.
- Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, H. N. (2023). Konsep Pemikiran Pembaharuan Muhammadiyah Bidang Pendidikan (Studi Pemikiran Muhammad Abduh). *Attractive : Innovative Education Journal*, 5(2), 514-522.
- Jahari, J. & Syarbini, A. (2013). *Manajemen Madrasah Teori, Strategi dan Implementasi*. Bandung: Alfabeta.
- Julkifli. (2022). Kedudukan dan Tugas Manusia dalam Perspektif Tafsir al-Qur'an Zubdatu At- Tafsir Karya Muhammad Sulaiman Abdullah Al Asyqar. *AMORTI: Jurnal Studi Islam Interdisipliner*, 1(2), 103-110.
- Lutfy, A. (2013), "Metode Tahfidz Al-Qur'an". *Jurnal Holistik* Volume 14, Nomor 02.
- Namira, D., & Sabiq, A. F. (2021). Penanaman Adab Terhadap Al Quran Bagi Para Siswa Di SD Plis Tahfizhul Quran (PTQ) Annida Salatiga. *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan*, 9(2), 180-189. <https://doi.org/10.36052/andragogi.v9i2.245>
- Nawabuddin, A., & Ma'arif, B. S. (2005). Teknik Menghafal Al-Qur'an (Kaifa Tahfiz Al-Qur'an). Sinar Baru Algesindo.
- Ngabdul Shodikin, E., Sucipto, E., Wasith Achadi, M., Muzaky, F., Wahyu Laras Pertiwi, R., & Tinggi Ilmu Tarbiyah Madani Yogyakarta, S. (2023). *Implementation of the Sabaq, Sabqi, Manzil Methods in Improving the Quality of Memorizing Qur'an Learning in Class V Salafiyah Ula Islamic Center Bin*

- Baz Bantul. 1(1), 34–44. <https://journal.amorfati.id/index.php/postaxial>
- Rahmawati, L., & Rachman, Y. A. (2022). Strategi Meningkatkan Kreativitas Anak Melalui Permainan Edukatif Berbahan Alam di RA Miftahul Falah. *JIPSI: Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner*, 1(1), 35–43.
- Rhain, A., Hafidz, Nashihin, H., Srihananto, T. H., & Hermawati, T. (2023). Tahsin Reading Assistance for Islamic Boarding School Tahfidz Qur'an Muhammadiyah Daarul Arqom Sawahan Ngemplak Boyolali. *Jurnal Pengabdian Masyarakat Bestari*, 2(1), 27–44. <https://doi.org/10.55927/jpmb.v2i1.2729>
- Robbaniyah, Q., Lina, R., Ustadz, S., Rofiq, A., Islami, F. Al, & Faiz, A. (2022). Kontribusi Pemikiran Abu Nida ` dalam Pengembangan Pendidikan Islam Pondok Pesantren di Indonesia. *JIPSI: Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner*, 1(1), 23–34.
- Simanjuntak, D. (2021). Faktor-Faktor Pendukung Dan Penghambat Dalam Menghafal Al-Qur'an. Al Fawatih: Jurnal Kajian Al Qur'an Dan Hadits, 2(2), 92–101. <https://doi.org/10.24952/alfawatih.v2i2.5613>
- Syaiful Anam, H. N. (2023). *Metode Penelitian (Kualitatif, Kuantitatif, Eksperimen, dan R&D)*. PT GLOBAL EKSEKUTIF TEKNOLOGI. https://www.google.co.id/books/edition/Metode_Penelitian_Kualitatif_Kuantitatif/w-bFEAAAQBAJ?hl=id&gbpv=0
- Susianti, C. (2016). Efektivitas Metode Talaqqi Dalam Meningkatkan Kemampuan Menghafal Al-Qur'an Anak Usia Dini. *Tunas Siliwangi*, 2(1), 1–19. <http://e-journal.stkipsiliwangi.ac.id/index.php/tunas-siliwangi/article/download/305/226>
- Tobari. (2022). Sekolah Tahfidz Sulaimaniyah Turki Akan Hadir Di Kota Merah Putih. <https://www.infopublik.id/kategori/nusantara/606025/sekolah-tahfidz-sulaimaniyah-turki-akan-hadir-di-kota-merah-putih?video=>
- Triana, N., Yahya, M. D., Nashihin, H., Sugito, S., & Musthan, Z. (2023). Integrasi Tasawuf Dalam Pendidikan Islam di Pondok Pesantren. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(01), 299–314. <https://doi.org/10.30868/ei.v12i01.2917>
- Umar. *Implementasi Pembelajaran Tahfidz Al-Qur'an di SMP Lukqman Hakim*. Jurnal Pendidikan Islam. Volume. 6, Nomor 1, 2017.
- Zamakhshari, D. (2011). *Tradisi Pesantren*. Jakarta. Lp3es