

## IMPLEMENTATION OF THE FAHIM QURAN METHOD IN IMPROVING STUDENTS' TAHFIDZH QUALITY AT NURUL ILMI BEKASI INTEGRATED ISLAMIC ELEMENTARY SCHOOL

**Iqbal Ramadhan Alfanny\***

Universitas Islam 45 Bekasi  
e-mail: elabqi2023@gmail.com

**Ibnu Muthi'**

Universitas Islam 45 Bekasi  
e-mail: ibnumuthi@unismabekasi.ac.id

**Baharuddin**

Universitas Islam 45 Bekasi  
e-mail: baharuddin@unismabekasi.ac.id

\*Correspondence e-mail: elabqi2023@gmail.com

### Article Info

#### Article History:

*Received 31 July 2023*

*Revised 23 September 2023*

*Accepted 29 November 2023*

*Available online 21*

*Desember 2023*

### Abstracts

In memorizing the Al-Qur'an is not an easy matter. Not everyone can memorize the Al-Qur'an. Given the different abilities of students. This study aims to determine the planning of the Tahfidzh Al Qur'an program and to determine the planning for implementing the Fahim Qur'an method in the Tahfidzh Al Qur'an subject at the Integrated Islamic Elementary School Nurul Ilmi Bekasi. This study uses a descriptive analysis research method with a qualitative approach. In collecting data in the field researchers used data collection methods through three techniques, namely: interviews, observation and documentation. Subjects in the research are school principals, teachers, students, or it could be portfolios which include: Reviews, reports, video recordings of student activities, photos/pictures, interview notes and others. The results of the study explain a clear and in-depth knowledge of Islamic Religious Education and the application of the Fahim Qur'an method in improving the quality of Tahfidzh of Integrated Islamic Elementary School students Nurul Ilmi Bekasi.

#### Keyword:

Improving Quality, Tahfidzh Al Qur'an, Fahim Qur'an Method

### Introduction

Basically, the teaching and learning process is the core activity of the whole educational process. The main role holder in this educational process is a teacher who has a role as an educator. The ability of an educator to manage a class by applying various learning methods greatly determines the success of students. More broadly, an educator is not only a teacher who is able to stand in front of the class to deliver subject matter, but more than that an educator is someone who is able to provide new experiences to his students with the skills he has so as to be able to bring his students into an easy atmosphere to achieve learning objectives.

Educators who are able to apply various models of learning methods are the key to educational success. Because the method is very urgent in the implementation of learning. Choosing the right method for conveying learning material greatly determines the success of a learning process because the method is a bridge in pursuing an educational journey to achieve

an educational goal. The process of education for a child is indeed very complex where a child will never learn enough at school or madrasah, but there must also be continuity of education within the family.

The implementation of education for children is a business or activity that is very necessary throughout the ages in order to cultivate and develop their potentials. In educating children the concept of school or madrasah education will not be able to provide maximum results without the support of various parties. The results of the learning process carried out by teachers in schools, for example, will be greatly influenced by various factors, including family factors, the environment and so on.

In the whole process of education in schools the teacher is the main factor. The teacher as an educator holds various types of roles that inevitably have to be carried out as well as possible. 1 Therefore, the teacher must behave as a professional educator because implicitly the teacher has volunteered to accept and assume responsibility as an educator. Basically, the teaching and learning process is the core activity of the whole educational process. The main role holder in this educational process is a teacher who has a role as an educator. The ability of an educator to manage a class by applying various learning methods greatly determines the success of students.

More broadly, an educator is not only a teacher who is able to stand in front of the class to deliver subject matter, but more than that an educator is someone who is able to provide new experiences to his students with the skills he has so as to be able to bring his students into an easy atmosphere to achieve learning objectives.

Educators who are able to apply various models of learning methods are the key to educational success. Because the method is very urgent in the implementation of learning. Choosing the right method for conveying learning material greatly determines the success of a learning process because the method is a bridge in pursuing an educational journey to achieve an educational goal.

The process of education for a child is indeed very complex where a child will never learn enough at school or madrasah, but there must also be continuity of education within the family.

The implementation of education for children is a business or activity that is very necessary throughout the ages in order to cultivate and develop their potentials. In educating children the concept of school or madrasah education will not be able to provide maximum results without the support of various parties. The results of the learning process carried out by teachers in schools, for example, will be greatly influenced by various factors, including family factors, the environment and so on.

In the whole process of education in schools the teacher is the main factor. The teacher as an educator holds various types of roles that inevitably have to be carried out as well as possible. 1 Therefore, the teacher must behave as a professional educator because implicitly the teacher has volunteered to accept and assume responsibility as an educator. Through Law No. 20 of 2003 concerning the National Education System Article 30 which obliges the organizers of religious education at all levels of education. The urgency of obliging religious education is a form of shared awareness in order to achieve a complete quality of human life. From the above article it can be explained that religious education is something that must be taught at every level of education, from elementary school to university. Because religious education is an attempt to make quality.

According to Jalaluddin, the success of children in life depends on how parents instill religious values in their children<sup>3</sup>, if a child gets treated and grows up in a bad environment, the child's soul will not be good either, this is in accordance with H.M Arifin's statement that the family environment is the birthplace of children and the first place to receive education, by itself the formation of personality and character is carried out in the family environment.

Often educators encounter problems found in students related to enthusiasm for learning which, if traced, has something to do with the attention given by parents to students, there are various assumptions and teachings that consider education to be unimportant, often making students lack enthusiasm and aspirations in the educational process. Indications of these things can be found from the persistence and level of student craftsmanship in learning.

It was found that some students were sometimes unable to carry out the tasks given by the teacher at school, and what was no less important was that the achievements obtained by the students were very disappointing. This is a challenge for teachers as educators, including Islamic Religious Education teachers, to be able to find solutions or ways so that students can escape the notion of society that is not good for those who are currently pursuing an education process in formal institutions. The low memorization ability achieved by students in the learning process is a problem that often arises and a teacher must find a way out. This problem, of course there are factors that cause it, while the factors that cause low student achievement include the lack of teacher guidance and support from the family environment including parents.

## Methods

This research uses qualitative methods. The data collected in this study included interviews, observations, and documents. These data can be described as follows:

- a) Observation is used for the educational process.
- b) Interview. The interview results were used to obtain a deeper picture of the implementation of PAI teaching. This interview method is used in collecting data through conversations with a grid of research instruments.
- c) Documentation is collecting archives in the form of documents.

## Results and Discussion

### Findings

Before the researcher presents data on the implementation of tahfidz al-Quran in developing the emotional aspects of early childhood at the SDIT Nurul Ilmi Bilingual Integrated Islamic School East Bekasi Center, the researcher will present a brief description of the conditions of the research site as follows:

1. History and Overview of the Research Locations
  - a) SDIT Nurul Ilmi Bilingual Integrated Islamic School East Bekasi is a level of Early Childhood Education which was founded in 2003 located on Jl. Cipete Raya, Pondok Timur Indah Khusus, Jatimulya, East Bekasi.
  - b) At first only Play Groups (KB) were established, then as the students got older at that time Kindergarten A and Kindergarten B were established.
  - c) Figure IV.1 Front view of the SDIT Nurul Ilmi Bilingual Integrated Islamic School East Bekasi.
2. The management structure of the SDIT Nurul Ilmi Bilingual Integrated Islamic School East Bekasi
  - a. Initially, the management of SDIT Nurul Ilmi Bilingual Integrated Islamic School East Bekasi was managed by a foundation, where one of the members of the foundation was later appointed as the head of the school until now. The total number of teachers at SDIT Nurul Ilmi Bilingual Integrated Islamic School East Bekasi is 21 people with the foundation's management structure as follows:
  - b. Figure IV.2 Management Structure of the SDIT Nurul Ilmi Bilingual Integrated Islamic School East Bekasi Foundation

3. Vision and Mission of SDIT Nurul Ilmi Bilingual Integrated Islamic School East Bekasi
  - a. As an organization, of course, the SDIT Nurul Ilmi Bilingual Integrated Islamic School East Bekasi Integrated Islamic Early Childhood Education Center has the following vision and mission:
  - b. Vision: To form a generation of Muslims who are pious, have good morals, are creative and independent.
  - c. Mission:
    - 1) Organizing Islamic education based on the Qur'an and As Sunnah as a way of life.
    - 2) Instill morals that are in accordance with the guidance of Rasulullah ﷺ.
    - 3) Developing the power of thought, creativity and independence of children.
    - 4) Create a fun and rewarding learning and play environment.
    - 5) Carrying out professional and quality school management.

4. The State of Teachers and Students

There are 30 teaching staff at SDIT Nurul Ilmi Bilingual Integrated Islamic School East Bekasi who have their respective main tasks and functions. The teaching staff consists of educators in Class Teacher, Tahfidz Teachers and Subject Teachers. Educators teaching at SDIT Nurul Ilmi Bilingual Integrated Islamic School East Bekasi have not fully met the criteria in the Teacher and Lecturer Law, namely a minimum of a Bachelor's Degree (S1). There are 38 teachers with a bachelor's degree (S1), 3 teachers with a DIII degree, while the other teachers only have a high school diploma/equivalent.

The number of students in SDIT Nurul Ilmi Bilingual Integrated Islamic School East Bekasi has increased from year to year. In 2023/2024 there will be 238 students, consisting of Grade 1 until Grade 6. Each class has an average of no more than 20 students.

5. Condition of Facilities and Infrastructure

Facilities and infrastructure owned by SDIT Nurul Ilmi Bilingual Integrated Islamic School East Bekasi include 12 classrooms, blackboards and air conditioning in each class and several mattresses for students who attend child care until the afternoon.

Facilities and infrastructure owned by SDIT Nurul Ilmi Bilingual Integrated Islamic School East Bekasi have met the requirements to carry out the expected learning activities and can function properly. However, these facilities and infrastructure still need to be improved both in quality and quantity.

Presentation of data is carried out based on research that has been carried out by researchers with several data collection techniques, namely interviews, observation and documentation. After the necessary data has been collected using several data collection techniques, the next step is to present data on the implementation of tahfidz of the Al Quran in developing the emotional aspects of early childhood at the SDIT Nurul Ilmi Bilingual Integrated Islamic School East Bekasi in the form of a description of the sentence as follows:

The tahfidz al-Qur'an program at SDIT Nurul Ilmi Bilingual Integrated Islamic School East Bekasi is the flagship program at this school, this is related to the view of the teachers at the school that in the Qur'an and the hadith of the Prophet it is stated that all life has rules and guidelines in the Al-Qur'an. Al Quran.

The school principal is of the opinion that the Qur'an has the virtue of being a guide and guideline for human life so that the Qur'an and Sunnah are used as the basis for understanding instilled in early childhood students of SDIT Nurul Ilmi Bilingual Integrated Islamic School East Bekasi. Therefore the foundation also has its own book which written directly as a companion book in the learning process, especially tahfidz Qur'an from the Qur'an and hadith.

At SDIT Nurul Ilmi Bilingual Integrated Islamic School East Bekasi school it is mandatory to have tahfidz al-Qur'an activities because it is the school's flagship program. In addition, the activities of tahfidz al-Qur'an for students are very useful. This is because children must be taught to memorize the Qur'an from an early age, so God willing, they will always be

remembered until they grow up when accompanied by murajaah. In SDIT Nurul Ilmi Bilingual Integrated Islamic School East Bekasi

### Analysis

Based on the results of the research conducted, the researchers found that the process of guidance by the teacher in the implementation of tahfidz quran in the Bintang Qurani Integrated Islamic Early Childhood Education Center used the Talaqqi method. This method is a method in which there is a process of depositing or playing a child's memorization that has just been memorized to a teacher or instructor. The teacher must be a hafiz of the Koran, have established religion and understanding, and are known to be able to take care of themselves. The talaqqi process is carried out to find out the results of the memorization of a hafiz candidate and to get guidance as needed. A tahfidz teacher should also have a true pedigree of teachers all the way back to the Prophet Muhammad 19.ﷺ The tahfidz school principal and teacher consider the Tahfidz Qur'an activity to be a program that should be taught to early childhood remembering how important and valuable early childhood is, one of which is a very strong child's memory.

The emotional aspects seen in students at the Integrated Islamic Early Childhood Education Center of Bintang Qurani are more intense playing activities, playing together outside the classroom and inside the classroom. Then there is also the interaction between children and their peers which is very intense, they rarely fight or are able to work together longer.

There are general emotional patterns in early childhood in children at the Bintang Qurani Islamic Integrated PAUD such as anger, where the child expresses his anger by crying. The most common causes of this anger are fights about games, unfulfilled desires and violent attacks received from others. There is also a sense of jealousy where children are jealous of their peers about their friend's ability to memorize the Quran. The reaction of this jealousy varies, the most common is complaining. However, it is from this reaction that the emotional development of students develops. With the envy that students feel, they are even more excited to add to their memorization so that they are on par with their peers.

Then there is also a feeling of joy where the child expresses his joy by smiling and laughing, clapping, jumping or hugging objects or people that make him happy. Children express emotions through verbal, movement and body language. We need to pay attention to this body language because it is spontaneous and often done unconsciously. By understanding body language, we can understand the thoughts, ideas, behavior and feelings of children.

The implementation of any program is definitely influenced by factors, both supporting and inhibiting factors. Likewise, the implementation of tahfidz Al-Qur'an also has supporting and inhibiting factors. Factors supporting and inhibiting the implementation of the Al-Qur'an tahfidz program include adequate facilities and infrastructure, motivation from teachers and parents and the presence of consistency in repeating Al-Qur'an readings.

One of the impacts of the Al-Qur'an tahfidz program is that it forms the habit of reading the Al-Qur'an in students. Habits are activities that are carried out continuously. From this habit, interest will arise, because habits are related to activities that are carried out repeatedly. So, if you want to grow interest in someone, then we first instill habits from an early age. If you meet and participate in a lesson every day, an interest in the lesson will arise in students.

Likewise, in cultivating a love for the Qur'an, in everyday life children need to be introduced to the Qur'an. Forms of habituation in religious education such as moral habituation, worship habituation, and faith habituation. If analyzed from a psychological aspect, early childhood is a golden age in introducing and teaching the Qur'an to children.

In forming the habit of reading the Qur'an, an Islamic parenting pattern is needed. The pattern of Islamic parenting is to teach children from childhood in fostering, educating, and



familiarizing children according to the teachings of the Qur'an and Hadith. Children's religious behavior will grow through daily activities in their environment. Therefore, parents (father and mother) need to model behavior in everyday life that reflects religious values.

The tahfidz Al-Qur'an program has a major impact on the habituation of students reading the Al-Qur'an. The habit of reading the Qur'an is formed through the process of muraja'ah which is carried out every day, both at home and at school. Because the tahfidz method used requires repeating the reading so that it is memorized, this repetition forms the habit of reading the Qur'an.

The tahfidz Al-Qur'an program has a major impact on the habituation of students reading the Al-Qur'an. The habit of reading the Qur'an is formed through the process of muraja'ah which is carried out every day, both at home and at school. Because the tahfidz method used requires repeating the reading so that it is memorized, this repetition forms the habit of reading the Qur'an. So, without being told, the activity will be carried out. In addition to influencing Al-Qur'an reading habits, this tahfidz program also affects students' Al-Qur'an reading.

Apart from teachers, parents also have a very important role in forming the habit of reading the Qur'an at home because the family is the center education first and foremost. The way parents educate affects children's learning outcomes. Children will grow according to the habits instilled by their parents. Therefore, parents must synergize with the school in achieving the desired goal, namely forming a Qur'anic generation.

It can be concluded from what the researchers found that the implementation of Tahfidz Al Quran is very influential in developing the emotional aspects of early childhood. What's more, this influence can increase the level of a child's memorization, for example, like jealousy of his friends' memorization which is more than his, which makes him enthusiastic to catch up.

## **Conclusion**

Based on the logical analysis of the findings and discussion of the research described in the researcher can provide the following conclusions:

Planning for the Quran recitation program at SDIT Nurul Ilmi Bilingual Integrated Islamic School Bekasi Timur. Regarding the planning of the tahfizh program, it was designed directly by the management of the SDIT Nurul Ilmi Bilingual Integrated Islamic School Bekasi Timur Foundation, both the school principal and the Chair of the Foundation, as well as the tahfizh supervisor of SDIT Nurul Ilmi Bilingual Integrated Islamic School Bekasi Timur. The planning includes the tahfizh program to be implemented, setting targets for achieving tahfizh both targets to be achieved in the short and long term, forming a tahfizh learning implementation team as a tahfizh supervisor or teacher, determining the learning method and determining the evaluation system.

Planning the Fahim Qur'an method. To improve the quality of memorizing the Koran for Jabal Rahmah Mulia Elementary School students, the method designed and implemented is the Fahim Qur'an method. The Fahim Qur'an method is determined through a meeting held by the foundation manager led by the tahfizh supervisor. One of the reasons for using the Fahim Qur'an method is due to its compatibility with children's world because this method presents a lot of children's games in its implementation.

Implementation of the tahfizh program through the Fahim Qur'an method. The implementation of tahfizh learning at Jabal Rahmah Mulia Plus Elementary School begins with a briefing from the homeroom teacher in front of the class with a duration of 5-10 minutes, then continues with repeating memorization or better known as muroja'ah memorization which has been memorized several days before together with the duration 45-60 minutes, more quality. So, the special study hours for the implementation of tahfizh learning are 2 hours 20 minutes starting from 07.30 WIB until 09.50 WIB.

Evaluation of the Fahim Qur'an method. Evaluations carried out to improve the quality of memorization are carried out on an ongoing basis. The evaluation method is an oral test or rote deposit. This memorization deposit is carried out every day to evaluate the minimum daily achievement target. Furthermore, weekly evaluations aim to evaluate student memorization for one week. Then at the end of the month the curriculum determines the monthly evaluation time. This monthly evaluation is carried out in a monthly exam that tests students' memorization for one month. Furthermore, quarterly evaluations or mid-semester exams are carried out to evaluate student memorization for the last 3 months. The next evaluation is the semester evaluation which is tested in the semester exams. This semester exam evaluates students' memorization for the last semester. The last evaluation is an annual evaluation which is carried out to evaluate students' memorization for one year. Whether or not a student passes this evaluation is marked by the student's participation in the tahfizh graduation ceremony or not.

## References

- Afandi, Y. (2019). Mahad Al-Jamiah and Social Piety, Case Study of Mahad Al-Jamiah IAIN Bukittinggi. *Transformative Islam: Journal of Islamic Studies*, 3(2), 149–158. <https://doi.org/10.30983/it.v3i2.2395>
- Akyuni, Q. (2018). Organization in Islamic Education. *Journal of Thought Studies, Research and Development of Islamic Education*, 10(2), 1–10.
- Al Rasyidin and Wahyuddin Nur Nasution, *Learning Theory and Learning* (Medan, Perdana Publishing, 2021), print. II, Al-Bukhari, Sahih Al-Bukhari, (e-Soft Ware)
- Ali, Atabic. and Ahmad Zuhdi Mundlor, *Al-'Ashriy I* (Yogyakarta: Multi Graphic Works, 2020), print. 8,
- Al-Lahim, K. B. A. K. (2019). *Why I Memorize the Qur'an*. Jakarta: Earth Script.
- Ambarita, A. (2019). *School Management*. Yogyakarta: Media Academy
- Al-Qattan, Manna, Khalil, *Study of the Sciences of the Qur'an*, trans. Mudzakir AS (Jakarta: Litera Libraries Between Nusa, 2019), print. 18,
- Al-Rasyidin, *Philosophy of Islamic Education: Building a Framework for Ontology, Epistemology, and Axiology of Educational Practice*. (Bandung: Citapustaka Media, 2018).
- Al-Zauji, Al-Imam Abu al-Faraj Abdurrahman Ibnu, *Al-Hatstsu 'Ala Hifdz al-Ilm Wa Dzikr Kibâr al-Huffâdz* (Riyadh: Arafah Library, 2019).
- Amir, S., Fauzi, M. R., & Isomudin, M. (2021). Problems of Tahfidz Learning at Islamic Boarding Schools. *At-Tadbir Journal: Media Law and Education*, 31(2), 108–119. <https://doi.org/10.52030/attadbir.v31i2.108>
- Annuri, Ahmadi, *Guide to Tahsin Recitations of the Koran and the Science of Tajwid* (Jakarta: Al-Kautsar Library, 2021), print. 7.
- Arifin. Zainal, *Learning Evaluation: Principles, Techniques, Procedures* (Bandung: Juvenile Rosdakarya, 2022).
- Arikunto, Suharsimi, *Research Procedure: Practice Approach Study* (Jakarta: Rineka Cipta, 2020), print. 13.
- Ashidiq, Tarmidzi, *DAQU Magazine* (Tangerang: Daqu Editor, 2022), 002 Year V Edition, May.

- As-Sadhan, Abdul Aziz bin Muhammad, Ma'âlim Fi Tariq Thalab Al-'Ilmi (Riyadh: Darul Ashimah, 2021), print. III,
- As-Sahaibani, Abdul Qayyum bin Muhammad Bin Nashir and Muhammad *Taqiyul Islam Qaariy, The Miracle of Memorizing*, Trans. Umm Abbas (Yogyakarta: Pustaka Al-Haura', 1440H), p.
- At-Tirmizi, Imam, Musnad Imam At-Tirmizi (e-Soft Ware)
- Bush, T., Bell, L., & Middlewood, D. (2020). *The Principles of Educational Leadership & Management*. SAGE: Publications.
- Clayson, D. (2022). The Student Evaluation of Teaching and Likeability: What the Evaluations Actually Measure. *Assessment and Evaluation in Higher Education*, 47(2), 313–326.
- Creswell, J. W. (2019). *Research Design*. Yogyakarta: Student Libraries.
- Darwin, Sudarwan, *Become a Qualitative Researcher* (Bandung: Pustaka Setia, 2022), Daud, Abu, Musnad Abu Daud, (e-Soft Ware)
- Dian, Z. M., & Fikri, M. (2018). Management of the Tahfidz Program in Forming Children.
- Fachrudin, Y. (2019). The Tahfizh Al-Qur'an Development Model at the Daarul Qur'an Tahfizh Islamic Boarding School, Tangerang. *Dirasah: Journal of Islamic Thought and Basic Education*, 2(2), 49–76.
- Fatmawati, E. (2019). Tahfidz Al-Qur'an Learning Management. *Isema: Journal of Islamic Educational Management*, 4(1), 25–38.
- Intellectuality*, 6(2), 32–44.
- Ismail, M., & Muhid, A. (2021). The Implementation of Al-Qur'an Memorization Program by Using Social Media in MA Sunan Giri Surabaya. *Educatio: Journal of Education*, 5(1), 1–17.
- Karadeniz, B., Barut, M., Ünlü Öztürk, C., & Tatli, P. (2021). Sustainability in Urban and Regional Planning Education in Turkey. *Eurasian Journal of Educational Research*, 2021(92), 41–60.
- Kaufman, R. (2019). Take out Some Educational Planning Insurance by Using the Planning Hierarchy: Where You Start Is Important. *Educational Planning*, 26(2), 7–12.
- Kosim, M., Kustati, M., Sabri, A., & Mustaqim, M. (2019). Strengthening Students' Character through Tahfidz Quran in Islamic Education Curriculum. *Journal of Islamic Education*, 8(1), 69–94. <https://doi.org/10.14421/jpi.2019.81.69-9>
- Ministry of National Education, Big Indonesian Dictionary Language Center (Jakarta: Gramedia Pustaka Utama, 2018)
- Ridwanulloh, M. U., Maulidiyah, F. W., & Maslahah, H. M. A. (2023). Peran Orang Tua dalam Meningkatkan Kemampuan Anak Menghafal Al – Qur'an melalui Metode Tabarak di Rumah Tahfidz Balita Dan Anak “Aida” Ploso Mojo Kediri. *QALAM: JURNAL PENDIDIKAN ISLAM*, 4(2).