CHAPTER I

INTRODUCTION

A. **Background of The Study**

The Qur'an is a holy book as well as a miracle that was revealed to the Prophet Muhammad SAW, intended as guidance and direction for all mankind, especially us Muslims. The Qur'an is the word of Allah, a miracle and the last holy book that Allah revealed through the angel Gabriel to the Prophet Muhammad, written in mushaf and narrated mutawatir and reading it is considered a form of worship. It is natural that some Muslims are advised to preserve the Qur'an and avoid forgery by memorizing it. One of them is by opening the Tahfidz Qur'an program in Islamic boarding schools, religious organizations, Islamic boarding schools and individuals[1].

Reading and memorizing the Qur'an is a glory bestowed by Allah SWT, who revealed the Qur'an to His chosen servants. Everyone has the opportunity to achieve this glory and Allah promises to make it easy for anyone who really wants to understand the Qur'an. In this case Allah SWT says:

إِنَّ ٱلَّذِينَ يَتْلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُواْ ٱلصَّلَوٰةَ وَأَنفَقُواْ مِمَّا رَزَقْنُٰهُمْ سِرًّا وَعَلَانِيَةً

يَرْجُونَ تِجَٰرَةً لَّن تَبُورَ   (فاطر : ٢٩)

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[1] Dewi Rustiana, Muhammad Anas, and Mà Arif, "Management of the Tahfidz Qur'an Excellence Program in Improving the Quality of Students' Memorizing the Qur'an," *Journal of Educational Administration and Management*, vol. 1, 2022, http://kharisma.pdtii.org.

This means "Indeed, those who always read the Book of Allah and perform prayers and spend part of the sustenance that We have bestowed on them secretly and openly, they hope for business that will not suffer losses" (QS Faathir/35:29)

This verse convinces Muslims that the Qur'an is indeed easy to memorize for people who like to memorize it. The ease in question is reading, memorizing, understanding, studying and knowing the magic it contains[2].

Reading the Qur'an is an act of worship that brings many rewards. If a Muslim can read the Qur'an fluently and pronounce it well then he will get a reward for every letter he reads. But if he has difficulty reading it, he will get a double reward for every letter he reads. Therefore, every letter of the Qur'an contains goodness as stated in the words of the Prophet Muhammad:

قَالَ رَسُولُ اللهِ صَلَّى أُللَه عَلَيْهِ وَسَلَّمَ :مَنْ قَرَأَ حَرْفاً مِنْ كِتَابِ اللهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ

بِعَشْرِ أَمْثَالِهَا , لَا أَقُولُ الٓم حَرْفٌ، وَلكِنْ أَلِفٌ حَرْفٌ وَلَامٌ حَرْفٌ وَمِيمٌ حَرْفٌ (رَوَاهُ التِّرْمِذِي)

Meaning: "Whoever reads one letter from the Book of Allah (Al-Qur'an) will get one good thing. Meanwhile, one good thing is multiplied into ten, for example. I don't say alif lâm mîm one letter. However, alif one letter, lâm one letter, and mîm one letter." (HR At-Tirmidhi).

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[2] Abdul Al-Kahil, *Thariqah Ibdaiyyah Li Hizh Al-Quran: Memorizing the Al-Quran Without Chanting Innovative Ways to Memorize the Al-Quran* (Solo: Pustaka Arafah, 2010).

The hadith above is very clear that people who read the Qur'an will get great rewards. The reward of those who read the Qur'an is calculated from the letters read and from those letters it is multiplied ten times. Allah also guarantees goodness for people who teach the Qur'an to others[3].

According to the Prophet, the best people are those who study and teach the knowledge of the Qur'an to others. Learning and teaching the Qur'an is one of the responsibilities and obligations of Muslims towards their holy book, especially the Qur'an, as well as learning and teaching the Qur'an to others is a holy act and a noble duty.[4].

The Prophet sallallaahu 'alaihi wa sallam said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَ عَلَّمَهُ (رَوَاهُ الْبُخَارِي)

"The best of you are those who study the Qur'an and teach it." (HR. Bukhari).

The hadith above explains that the best people in the sight of Allah are those who study and teach the Qur'an to others.

Teaching the Qur'an is an effort to maintain the glory of the Qur'an itself. One way to maintain the glory of the Qur'an is to memorize it. Memorizing the Qur'an is not an easy matter, meaning it is not as easy as

[3] Afif Azhar Fauzi, "T*he Role of the Jamal Al-Qur'an Education Park in Improving the Ability to Read and Write the Al-Qur'an in Children Aged 4-16 Years at the Al-Fajar Mosque in Makamhaji Village, Kartasura District, Sukoharjo Regency*" (Muhammadiyah University of Surakarta, 2023), http://eprints.ums.ac.id/id/eprint/117723.
[4] Husnul Amri, "*Implementation of the Al-Baghdadi Method in Improving Al-Qur'an Reading Ability at Al-Khairiyah Tpa, Putihdoh Village, Cukuhbalak District, Tanggamus-Lampung Regency*" (UIN Raden Intan Lampung, 2020), http://repository.radenintan.ac .id/id/eprint/12221.

turning the palm of your hand. One effort that needs to be considered in developing tahfizh al-Qur'an is method. Because methods have an important role and are absolutely necessary. This method will help someone determine the success of learning to memorize the Al-Qur'an and improve their memorization according to the program. Apart from that, it is hoped that it can help with effective memorization[5].

Basically, memorizing the Qur'an is the process of memorizing the verses of the Qur'an perfectly which involves detailed reading such as letters, waqaf and makhraj. Memorizing the Qur'an is very important for every Muslim because the verses of the Qur'an are also recited in every prayer, both obligatory prayers and sunnah prayers. This is because of the importance of the Qur'an in worshiping Allah SWT[6]. Apart from having the value of worship, memorizing the Qur'an aims to instill good qualities in the person who memorizes it. Because the main aim of learning Tahfidzul Qur'an is to form character in students which is manifested through their behavior and way of thinking in everyday life. Therefore, learning Tahfidzul Qur'an is not only the responsibility of the Tahfidz teacher but also requires the support of the entire school, community and most importantly parents[7].

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[5] Dudi Badruzaman, "*Method of Tahfidz Al-Qur'an at the Miftahul Huda II Islamic Boarding School, Ciamis Regency*" (Bandung, 2019).

[6] *Tharifatut Taulidia and Luthfatun Nisa, "Tahfidzul Qur'an Learning in Islamic Boarding Schools in*" 2, no. 1 (2021): 7–12.

[7] Wahyuni Ramadhani and Wedra Aprison, "The Urgency of Learning Tahfidz Al-Qur'an in Era 4.0," Tambusai *Education Journal* 6, no. 2 (2022): 13163–71, https://jptam.org/index.php/jptam/article/view/4538/3827.

Because the environment greatly influences a student's comfort in memorizing the Qur'an.

Currently there are many formal and non-formal schools that implement the Tahfidz Qur'an program, one of which is SMP IP Al-Madinah Nogosari. SMP IP Al-Madinah is a formal Islamic education institution that seeks to create memorizers of the Al-Qur'an in an Islamic boarding school environment. This school tries to guide its students to memorize the Al-Qur'an through a well-designed Tahfidz Qur'an program learning process.

There are differences between SMP IP Al-Madinah Nogosari and other Islamic high schools in the field of Tahfidzul Qur'an. Many Islamic schools do not have special programs for Tahfidzul Qur'an. These schools lump all students into one Tahfidzul Qur'an program only. There are even some schools that do not have a designed tahfidzul Qur'an program. Students are only asked to memorize the Al-Qur'an without any targets set by the school. This is clearly different from SMP IP Al-Madinah Nogosari which has created a special program for Tahfidzul Qur'an.

SMP IP Al-Madinah is located in Potronayan village, Nogosari sub-district, Boyolali district. Located in a rice field environment and far from the crowds, the atmosphere really supports students in memorizing the Al-Qur'an. SMP IP Al-Madinah Nogosari has created a Tahfidzul Qur'an program that adapts to students' abilities. Tahfidzul Qur'an at the school is divided into three classes. The first class has the highest memorization target

and this class is the excellence program at the school. The second class is a regular class whose targets are neither high nor low. The third class is the tamhid (preparatory) class where in terms of reading, the reading is still halting or not yet fluent.

Tahfidzul Qur'an, the excellence program at SMP IP Al-Madinah, has a different method from other programs. If the regular Tahfidzul Qur'an class is only given a target of 1 juz in one semester, for the excellence program students are expected to be able to complete a minimum of 2 juz in one semester. On the other hand, students who have completed one juz are required to re-deposit the memorization of one juz to their teacher before continuing to memorize the next juz. So, students who join the excellence Tahfidzul Qur'an program memorize more and are more fluent than other students.

This research aims to describe the methods used by SMP IP Al-Madinah in maintaining Tahfidzul Qur'an as well as the advantages and disadvantages of this program for schools or boarding schools in the field of Tahfidzul Qur'an. So the author hopes that this research is important to carry out to find out the things mentioned above.

Based on the explanation written above, the author is interested in the method applied by SMP IP Al-Madinah in developing students' potential in the field of Tahfidzul Qur'an, so the author raised the title "ANALYSIS STRATEGY OF THE TAHFIDZUL QUR'AN METHOD FOR THE EXCELLENCE PROGRAM AT SMP IP AL-MADINAH NOGOSARI"

B. Research Questions

1. What are strategies for the Tahfidzul Qur'an method at SMP IP Al-Madinah?

2. What are the supporting and inhibiting factors for the Tahfidzul Qur'an method strategy at SMP IP Al-Madinah?

C. Research Objectives

1. To analyze the strategy of the Tahfidzul Qur'an method at SMP IP Al-Madinah.

2. To determine the supporting and inhibiting factors of the Tahfidzul Qur'an method strategy at SMP IP Al-Madinah.

D. Significance of The Study

1. Theoretical Benefits

    a. It is hoped that the results of this research will be able to provide benefits in the form of scientific and scientific support as well as references related to the development of Tahfidzul Qur'an for Islamic boarding schools.

    b. The results of this research can be used to provide references for consideration for evaluating the development of excellence Tahfidzul Qur'an programs

2. Practical Benefits

    a. Future Researchers

        This research is a requirement for taking a bachelor's degree in the Department of Islamic Education, Faculty of Islamic Studies,

Universitas Muhammadiyah Surakarta. Apart from that, writers are given the opportunity to practice writing, reading and analyzing problems using scientific principles. This can also be work that can be developed by other people and the research results can be applied. Namely the development of the Tahfidzul Qur'an method in the Islamic boarding school environment.

b. For Schools

This research is one of the efforts of the author who is also an alumni of SMP IP Al-Madinah in developing the school specifically in the field of Tahfidzul Qur'an.

c. For memorizers of the Qur'an

It is hoped that this research will provide benefits for memorizers of the Al-Qur'an using the method applied at SMP IP Al-Madinah. As well as being a motivation to read and practice the teachings of the Qur'an.

E. Research Methods

1. Types of the research

This type of research is descriptive qualitative. Bogdan & Taylor stated that qualitative research produces descriptive, verbal or written data and observable behavior. This approach discusses settings and individuals holisticallyorin full[8]. It is called a descriptive method because this research does not use hypotheses and variables. But it only

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[8] Eri Barlian, *Qualitative & Quantitative Research Methodology* (Padang: Sukabina, 2016).

describes and analyzes existing events without any special treatment of the research object[9].

This type of research is field research. According to Widodo and Mukhtar, field research is more qualitative in nature, relying mainly on field data obtained through informants, respondents, documents or observations in a social context related to the topic being researched.[10]. Thus, this research is field research because the data was obtained directly at SMP IP Al-Madinah Nogosari.

2. Research Approach

This research is qualitative with a phenomenological approach. Edmund Husserl (phenomenology founding father) stated that phenomenology is a reflection of consciousness from a first person perspective. Phenomenology aims to describe human experience as experienced through thoughts, imagination, emotions, desires, etc. Husserl further stated that phenomenology analyzes the world in which humans live which is experienced subjectively, objectively and intersubjectively with other humans.[11].

This research uses a phenomenological research approach to describe and identify strategic methods for memorizing the Qur'an and inhibiting and supporting factors in implementing excellence programs

[9] Wiki Angga et al., "*Qualitative Descriptive Study of Communication Barriers for Photographers and Models in the Photographing Process*," vol. 10, 2017.
[10] Nina Nurdiani, "*Snowball Sampling Technique in Field Research*," ComTech: Computer, Mathematics and Engineering Applications 5, no. 2 (2014): 1110–18.
[11] SYL Tumangkeng and Joubert B. Maramis, "Study of the Phenomenological Approach: Literature Review," *Journal of Regional Economic Development and Finance* 2 (August 8, 2022).

at SMP IP Al-Madinah Nogosari. Using real methods, namely interviews, observation and documentation.

3. Source of research data

Data whichobtained in this research are primary and secondary data. According to Hanke and Reitsch primary data is usually collected through field surveys using all original data collection methods. Meanwhile, secondary data is data that has been collected by a data collection agency and published to the user community[12].

a. Primary data

Primary data sources were taken by researchers directly from the source, namely:

1. Responsible for the Tahfidzul Qur'an section of SMP IP Al-Madinah Nogosari

2. Teacher of halaqah Tahfidzul Qur'an in the excellence class of SMP IP Al-Madinah Nogosari.

3. Halaqah Tahfidzul Qur'an students in the excellence class of SMP IP Al-Madinah Nogosari.

b. Secondary Data

Secondary data sources were obtained from schools in the form of Tahfidzul Qur'an guidebooks for teachers and students at SMP IP Al-Madinah Nogosari.

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[12] Edy Suandi Hamid and Y Sri Susilo, "Strategy for the Development of Micro, Small and Medium Enterprises in the Special Region of Yogyakarta Province," *Journal of Development Economics*, vol. 12, 2011, www.bps.go.id.

4. Data collection techniques

Qualitative research is carried out by collecting information from target sources or research subjects which can be identified from the source through data collection tools such as interviews, observations and documents.[13].

a. Interview

An interview is data collection by a researcher asking respondents directly[14]. The interview objects of this research were informants from SMP IP Al-Madinah who were related to Tahfidzul Qur'an, namely the person in charge of the Tahfidzul Qur'an curriculum and several teachers of excellence class Tahfidzul Qur'an halaqoh.

b. Observation

Observation is a method or method of collecting information or data that is carried out by systematically observing and recording a phenomenon that is the target of observation. Through observation, we can obtain a clearer picture of social life that is difficult to obtain with other methods. Observation is very necessary if the observer does not have much information about the problem being studied. The observer can then understand the problem clearly and provide

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[13] Syaiful Bahri Djamaraah and Aswan Zain, *Teaching and Learning Strategies* (Jakarta: PT Rieneka Cipta, 2010).
[14] Thalha Alhamid, "*Qualitative Data Collection Instruments*," February 11, 2019.

guidance on how to solve it[15]. Data collected from observations is direct observation of the excellence Tahfidzul Qur'an program.

c. Documentation

Documentary data collection techniques complement the use of interview and observation methods in qualitative research. Document research is the collection of qualitative data from a large number of facts and data stored in documentsdocumentin document form. Most of the document data is in the form of letters, photo archives, minutes, diaries, journals and so on[16]. The forms of data in this research are interview recordings, Tahfidzul Qur'an guidebooks and student diaries.

5. Data Validity Techniques

Qualitative research requires strong data validity tests to strengthen the data. According to Moleong, to avoid errors and mistakes in the data that has been collected, it is necessary to check the validity of the data. Checking the validity of the data is based on the criteria for the level of credibility (trustworthiness) using triangulation techniques, in-depth observation and peer checking.[17]. This research uses source triangulation, technique triangulation and time triangulation.

[15] Sitti Mania, "Observation as an Evaluation Tool in the World of Education and Teaching," Lentera Pendidikan: *Journal of Tarbiyah and Teacher Training* 11, no. 2 (2008): 220–33, https://doi.org/10.24252/lp.2008v11n2a7.

[16] V Wiratna Sujarweni, "*Research Methodology*," Yogyakarta: Pustaka Baru Perss, 2014.

[17] Rika Octaviani and Elma Sutriani, "*Data Analysis and Data Validity Checking*," 2019.

a. Source Triangulation

Source triangulation involves comparing and cross-checking the level of trustworthiness of information obtained from various sources[18]. The data in this research were obtained from several informants, namely the person in charge of Tahfidzul Qur'an and several excellence class Tahfidzul Qur'an halaqoh teachers.

b. Technique Triangulation

Technical triangulation is re-checking data from all sources that have been obtained. According to Sugiono, triangulation techniques involve the use of different data collections to obtain data from the same data source. Researchers also use observations, in-depth interviews and documents for the same data sources[19]. In this way, data is checked again from sources that have been obtained from interviews, observations and documentation.

c. Time Triangulation

Time Triangulation is used to validate data related to changes in a process and human behavior, because human behavior can change over time. To obtain valid data through observation, researchers must make observations, not just single

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[18] Octaviani and Sutriani.

[19] Alfansyur Andarusni and Mariyani Mariyani, "*The Art of Managing Data: Application of Triangulation Techniques for Abstract Article Informatio*n" 5, no. 2 (2020): 146–50, https://doi.org/10.31764/historis.vXiY.3432.

observations[20]. Researchers took data from diaries for odd semesters and the beginning of even semesters, then checked the data again. So researchers can check the validity of the data by comparing some of the data.

6. Data Analysis Technique

    According to Noeng Muhadjir, the meaning of data analysis is an effort to systematically study and compile notes on the results of observations, interviews, etc. to increase the researcher's understanding of the case being studied and present it as a conclusion to others. Meanwhile, to increase understanding, analysis must be continued by trying to find meaning[21]. According to Miles & Huberman, data collection, data reduction, data presentation and drawing conclusions are the flow for qualitative data analysis[22].

    a. Data Collection

        Field data collection certainly involves data search techniques and also involves sources and types of data, the least data sources in qualitative research are verbal and behavioral, the rest is additional data. such as written documents or sources of data, images and statistics[23]. The most important data source in this research is the results of interviews with the person in charge of Tahfidzul Qur'an, halaqoh teachers and halaqah students of

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[20] Octaviani and Sutriani, "*Data Analysis and Data Validity Checking*."

[21] Ahmad Rijali, "*Qualitative Data Analysis*," vol. 17, 2018.

[22] Milles and Huberman, *Qualitative Data Analysis* (Jakarta: University of Indonesia Press, 1992).

[23] Ahmad Rijali, *"Qualitative Data Analysis."*

Tahfidzul Qur'an in the excellence class of SMP IP Al-Madinah Nogosari. Meanwhile, additional data are student guidebooks and diaries.

b. Data Reduction

Data reduction is a selection process, focusing on the simplification, abstraction, and transformation of raw data emerging from written field notes[24]. Thus, data reduction is a way of collecting and selecting basic data to focus research in order to solve research problems. So that the data that has been reduced can produce some clear pictures.

c. Data Presentation

Presenting data is an activity of compiling a collection of information, creating opportunities to draw conclusions and take action[25]. In this way, researchers can analyze, view and draw conclusions from the data that has been compiled. The data presented in this research are several writings and words from interviews, observations and documentation to combine information so that researchers get a picture of the situation that occurred.

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[24] Ahmad Rijali. *"Qualitative Data Analysis."*
[25] Ahmad Rijali. *"Qualitative Data Analysis."*

d. Drawing Conclusions

Efforts to draw conclusions continue to be made by researchers when in the field. From the beginning of data collection, qualitative researchers begin to look for meaning in things, noting general patterns (in theoretical notes), explanations, possible configurations, causal lines and propositions. These conclusions are treated vaguely, remaining open and skeptical, yet conclusive. At first it wasn't clear, but then it became more detailed[26].In this research, it is concluded that the Tahfidzul Qur'an method, the excellence program at SMP IP Al-Madinah, has its own special feature, namely that students must achieve the target of memorizing 2 juz in one semester. They are also expected to be able to memorize at least one page a day. Apart from that, they are also not allowed to start a new juz before depositing one juz that has been memorized perfectly.

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[26] Ahmad Rijali. *"Qualitative Data Analysis."*