



Improved Ability to Read Al-Qur'an Through the Tahfidz Al-Qur'an Mentoring Model

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Abstract

The Qur'an, as a guide for Muslims, has a positive influence on a person's psychology. In pursuing learning to read the Qur'an regularly and evaluating what has been understood, repetition and gradually learning according to its development can give the meaning of fluency and fluency. Mentoring models that suit the needs of students need to be considered. However, Tajwid, it has not been programmed in a structured manner. This study aims to determine the mentoring program and model that affects the ability to read the Qur'an at MTs Kafila Ibnu Mas'ud, East Jakarta. This research was conducted by case study (case study) using descriptive analysis method through a qualitative approach. The primary data sources are observation, interviews, and documentation with research samples, including school principals, student curriculum representatives, tahfiz teachers, and students of MTs Kafila Ibnu East Jakarta Mas'ud. This study's results indicate that the Al-Qur'an reading mentoring program at the Tahfiz program at MTs Kafila Ibnu Mas'ud East Jakarta was implemented by mapping students and dividing targets through the Regular Level, Mutawasith level and Mumayyazah level. The limitation of this research is the Tahfiz program in 2021/2022. The novelty of this research is that the program carried out by the school includes a structured mentoring program model that focuses on the school's vision and mission so that this program targets students to memorize three to ten Juz and focuses on the ability of teachers and qualifications to support students' abilities in achieving the tahfiz program.

Keywords Al-Qur'an, Tahfiz, Islamic Junior High School

INTRODUCTION

Instilling a culture of reading the Qur'an and making children love the holy book, the Qur'an can be programmed in an activity straightforward in educational institutions based on the output that refers to the vision and mission. The Qur'an is the initial foundation of the need to read and understand it correctly. One of the efforts to improve it is with various approaches to reading the Qur'an based on the rules and applicable laws so that the meaning conveyed does not change.

The initial obligation to educate children lies with both parents, so parents must know about educating children. Parents must know the stages of educating children. One of the figures who become figures in educating children is Luqman:

وَأذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"And (remember) when Luqman said to his son when he was teaching him: "O my son, do not associate partners with Allah, Indeed, associating partners (with Allah) is a great injustice". (QS. Luqman verse 13)(Kementrian Agama).

However, almost all parents are not alone in educating their children. Both parents are not bound by the institution where they work and parents are time bound to the institution where they work. It happens because parents realize that educating children is an important thing that must be done carefully, focused, and profoundly, and pay attention to the methods (Syahid, 2019).

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One effort to realize Muslims in memorizing the Qur'an in education is the construction of a formal school that has a curriculum to oblige students to be able to memorize the Qur'an. The formal school is an Islamic school consisting of elementary to high school levels. Islamic schools have a curriculum content of Religious Education, which is integrated with General Education. Muslims should be able to master, maintain and practice the Qur'an. The effort must be taken by studying, reading, memorizing, and understanding the Qur'an. However, it is regrettable. There are still many generations of Muslims, especially Muslim children, and youth, who are still blind to the Qur'an (Faizin, 2021).

The Tahfidz al-Qur'an program can be significant because it increases capabilities and the activities carried out throughout the planning. The program is formulated according to the needs, the tools, and who implements it. Where the implementation begins, and how the program is run as a process of a series of activities. It can become a reality to achieve the program and focus on predetermined targets (Hidayat, 2022). Currently, international Islamic schools and integrated-based Islamic schools are also rampant. It contains general and religious subjects in the unit of programmed lessons, efforts by educational institutions to provide breakthroughs and definitions of entire day schools with straightforward programs, and makes parents compete in placing and sorting out educational institutions to choose from the future of their children. With the achievement of targets that support the vision and mission of prioritizing this program, especially in terms of religion, it is strengthened starting from the habit of carrying out the five daily prayers and deepening good and correct reading according to the laws and provisions of the science of recitation. Effectiveness in learning the Qur'an is vital, especially if anyone wants to be able to memorize it. Factors that support a person's success are being able to read and memorize the Qur'an by accommodating programmatic learning centered on the sources of Islamic teachings of the Qur'an and al-Hadith. These are the basis for determining, thinking, and acting so that children are interested in learning the Qur'an (Ferdinan, 2018).

In memorizing the Qur'an, the teacher's competence is also needed because the teacher determines the quality of education. Teachers are required to have academic qualifications and are competent and professional so that the educational process can produce competitive graduates. On the other hand, if the teacher does not meet the academic quality, is incompetent, and is unprofessional, the whole educational process will not be optimal. To be able to produce professional teachers, efforts to improve and develop teacher competencies are essential (Srifariyati, 2015). History proves that teachers who do not have the competence and qualifications to teach lead to poor quality of education and even the public is less able to appreciate the teacher as a person who is nurtured and imitated. Teacher competence is a qualitative description of the nature of meaningful teacher behavior. Competence is related to teacher professionalism. Professional teachers are competent (capable) teachers. Teacher competence is a performance (ability) possessed by a teacher covering aspects of knowledge, skills, thought processes, self-adjustment, attitudes, and values adopted in the profession as a teacher. In activities, a teacher thinks and acts consistently and continuously according to his competence. Generally, a teacher must meet two categories: capability and loyalty. Capability, namely the teacher, must have the ability in the field of science being taught and have good theoretical abilities about teaching, from planning and implementation to evaluation. Teacher loyalty, namely loyalty to the duties of the teacher, not only in the classroom but also outside the classroom (Ridwan et al., 2021).

Discussing intelligence will certainly be very closely related to the brain. Intelligence also makes human degrees elevated. Unfortunately, many people, even those who memorize the Qur'an, are unable to use their intelligence optimally in everyday life. Almost everyone wants to have a smart and super genius brain. Various methods have been used to make the brain smart, whose function is to quickly understand and remember subject matter. There are no stupid people in this world, everyone has their inclinations, strengths, and potential. People are said to be

intelligent when they have unique characteristics that set them apart from other creatures. Being able to memorize the Qur'an is a blessing and guidance from Allah SWT. And this can only be obtained by people who have a clean heart (Oktapiani, 2020).

By understanding the existing problems, this study aims to determine the Improved Ability to Read Al-Qur'an Through the Tahfidz Al-Qur'an Mentoring Model.

LITERATURE REVIEW

An indispensable foundation for entering the engagement phase regularly is the ability to read, which enables young people and adults to engage in learning. The ability to read involves a continuum of learning that enables individuals to achieve their goals, develop their knowledge and potential, and participate fully in society and society (Oktapiani et al., 2019).

Efforts in a living and reminding the Qur'an can be made by memorizing outside the head called Tahfidz Qur'an. Memorizing the Qur'an is an activity that has many benefits. Memorizing the holy book of the Qur'an can be said to fill the inner space for storing, memorizing, and remembering verses in the Qur'an with practice and paying close attention. This process can also be said to be tahfidz (Nawaz & Jahangir, 2015). Further, the definition of Tahfidzul Qur'an is a process of reading the Qur'an by memorizing it so that one can read the Qur'an without looking at the contents of the Mushaf. It can be concluded from the understanding of Tahfidz and the Qur'an above that the Tahfidzul Qur'an is an activity of memorizing and maintaining the Qur'an, gradually memorizing the verses of the Qur'an and switching verses if it is completely memorized (Nurhalimah, 2012).

Intelligence can be built in various ways and reading the Qur'an in several studies that have been done increases intelligence. It's just that, it seems that many people put aside the routine or intensity of reading the Koran. It occurs not only in general society but also in educated societies with students. It directs the creation and development of the habit and love of reading the Qur'an in daily life. The intensity of Al-Qur'an reading is also influenced by other factors through the learning environment, self-confidence, and achievement motivation which can be further developed through research (Arif et al., 2022).

Many methods can be used to memorize the Qur'an, with methods that aim to make it easier to remember the memorized Qur'an readings. There are several methods used in memorizing the Qur'an. At least six methods can be used as guidelines for memorizing the Qur'an (Ruainis, 2012).

1) Wahdah Method

This method is a way of memorizing verses in the Qur'an one by one item of verses that will be memorized ten to twenty times so that memorization will be easier to remember.

2) Kitabah Method

This method is a way of memorizing verses in the Qur'an by first writing the verses to be memorized on paper and then reading them smoothly.

3) Sima'i Method

This method is a way of memorizing by listening to verses that will be memorized repeatedly by the teacher directly or from a cassette. This method is quite effective for blind people and children who are still not fluent in reading the Qur'an.

4) Jama' Method

This method is a way of memorizing by reading the verses to be memorized together, led by the instructor. The instructor reads the verses to be memorized and then imitated by the participants.

5) Talqin Method

This method is a way of memorizing by giving one-by-one verses that will be memorized by the teacher, which is then imitated by students repeatedly.

6) Independence Method

This method is a way of memorizing by reading verses that will be memorized by students whom the teacher first corrects. Each student memorizes the verse that has been determined and ends by depositing the memorization to the teacher.

The duties and roles of teachers are so great that a teacher must have competencies. The competencies teachers must possess based on Law Number 14 of 2005 concerning Teachers and Lecturers in Chapter IV Article 10, paragraph 91, which states, "Teacher competencies include pedagogic competence, personality competence, social competence and professional competence obtained through professional education. Teachers must be role models for their students, both morally and intellectually. No one element is more critical in the school system than the teacher (Sari, 2018).

METHODOLOGY

The type of research used is descriptive analysis research with a qualitative approach. This research includes field research because the data collection is carried out directly at MTs Kafila Ibnu Mas'ud, East Jakarta. Tests in this study using observation, interviews, and documentation techniques. In this study, the data analysis technique used by the researcher is, first, data verification, which is to recheck the data obtained to determine the validity of the data. Furthermore, the classification stage sequences the stages of implementation standards, core activities of implementation, and the mentoring program's achievement standards. It is obtained from the primary data source, namely the tahfiz Al-Qur'an program, interviews, and program results with 37 students conducted from July to August. Next, the researcher selects data that follows this research. Meaning that this data is under the problem being studied or not after the next step is passed, namely content analysis, which analyzes the program content and the results of interviews that have been carried out using a qualitative approach. The final stage of the results of this study enters the conclusion stage, which is the stage of completion of this research.

FINDING AND DISCUSSION

1. Standards for the Tahfidz Qur'an Implementation Program at MTs Kafila Ibnu Mas'ud

- a. Operational Standards for the Implementation of Tahfidz Al-Qur'an by implementing learning steps through introductions starting with welcoming students who come and starting with study prayers, morning and evening remembrance, ice breaking and motivation. In the core activity of tahfidz, preparing students to prepare memorization to be deposited, students write down what will be deposited into the watch book. Musyrif (teacher) listens to students' memorization carefully and provides an assessment of student memorization, and monitors members who have deposited or not memorized. In the closing activity, students and musyrif (teachers) gather and read short letters and conduct evaluations, motivations, and prayers. In the assessment of learning outcomes through the type of assessment, a rote deposit with the first instrument is fluency if it is not notified more than one time on each page and fashohah if the pronunciation of the letters is following their characteristics and recitation if the reading of the Qur'an is under the Law of Tajweed.
- b. Minimum output and implementation of the Ideal Qur'an Tahfidz program according to SOP students get the motivation to memorize from musyrif. Students deposit their memorization according to the target, repeat / muroja'ah memorization at least according to the target. Understand the meaning of the memorized Al-Qur'an verses and practice the contents of the verses of the Qur'an that they memorized. The expected output is appropriate learning materials and education of etiquette and morals, verbal or non-verbal conformity of interpretation materials according to schedule and planning, learning tahsin and recitation of practice and theory, and giving good advice. Students receive learning with suitable methods and models through halaqah and talaqi and receive material from media and learning resources through the koran, books of interpretation, recitation, and appropriate scientific books. Supported by technological tools such as laptops.

2. Standards for the implementation of the Tahfidz Qur'an program and mentoring model at MTs Kafila Ibnu Mas'ud

Student mapping and target distribution are carried out by the standard level of memorizing three juz (Regular), Intermediate level memorizing five juz (Mutawaisth) and the top level memorizing 7-10 juz (Mumayyazah)

- a. Implementation of Al-Qur'an and Sunnah (Tafsir Pekan) Class 1 Semester 1: Atin- Annas Semester 2: Alghosiyah-Insyiroh Class 2 Semester 1: Al-Infithor-Al-A'la Semester 2: An-Naba- At takwir Class 3 semester 1: Al -Mudatsir-Almursalat Semester 2: Al-Jin-Al-Muzzammil.
- b. Tahfidz Al Qur'an Graduation Standards MTs Kafila Ibnu Mas'ud by having memorized at most minuscule three juz proven by passing the Al Qur'an Final exam in class IX semester II (Even), taking the Munaqosyah Exam at most minuscule one juz which is held in class IX semester II (Even), able to read the Qur'an / recitations properly and correctly, per the rules of Tajweed in reading History of has an Ashim and show good character in halaqah (Be calm, solemn and concentrate when in Tahfidz Al Qur'an time).

3. Standard of Achievement of Tahfidz Qur'an Program at MTs Kafila Ibnu Mas'ud

Students pass the final semester exams in semesters 1 -5 with a minimum score of 75, pass the final exam in semester 6 in the juz that will be tested at munaqosyah with a minimum score of 75, pass the munaqosyah exam (juz that may be tested in munaqosyah only juz who pass / the value is above 75 at the end of semester six exams, pass the munaqosyah exam and receive a certificate of munaqosyah signed by the examiner (examiners 1,2 and 3), including a certificate of munaqosyah participants at the time of taking the shahadah at the specified time. Standard ziyadah, muroja'ah and memorization juz (tasmi') promotion exams by following all students and being obliged to take one of the three tahfidz programs that MTs Kafila Ibnu Mas'ud has set, Ziyadah (adding new memorization) is targeted according to the Effective Study Day (HBE) and student ability standards, every student who completes one juz of memorization is required to take the tasmi' exam which is approved by the tahfidz al-Qur'an coordinator (tasmi' is reading one juz of the Koran in front of examiners and listeners), tasmi' executed with flexible time, tasmi' cannot affect students' grades on tahfidz report cards, examiners consist of musyrif and selected halaqah members.

Discussion

Target of Tahfidz Al-Qur'an Memorization Program at MTs Kafila Ibnu Mas'ud T.A 2021-2022. MTs Kafila Ibnu Mas'ud, through the fields of tahsin and tahfizh Al-Qur'an, sets three memorization programs for all students during the three-year learning period. These programs aim to create a more optimal and conducive learning environment for tahfizh Al-Qur'an and improve student memorization quality, quality, and quantity with proportional targets. At the same time, the program is a target for class 1, 2, and 3 exams to fulfill the memorized chapters starting juz 30 and reading tahsin. So every Friday, musyrif is allowed to give learning material tahsin and recitation of the Qur'an, both in theory and practice. This learning is tested with a system of questions within one month 1X. Then weekly exams are also held to monitor student memorization for one week. Exams are carried out using a system syafahi. Students deposit their memorization tasmi' in, which they memorize in one week, to foster mental strength and memorization of students when they face the Mid-Semester Exam and the Tahfidz Semester Final Exam. The weekly exam weighs 30% to determine the student's Tahfidz score. In this study, a gap appears in children's motivation drives through memorizing the Qur'an, which is not recorded in an interview that includes self-motivation to wake up at night for tahajjud prayer and re-memorize according to the surah that will be targeted. Other research confirms (Abdul Sahib, 2022). Revealed that the strategy carried out by getting up at night to pray tahajjud, then start memorizing the Qur'an, reading at least 10 or 15 times by looking at and then memorizing, time discipline in memorizing and muraja'ah, motivation and advice and

supporting by places or conditions. A supportive and comfortable environment, fast enough memorization skills, istikomah in memorizing the Qur'an.

The curriculum of the MTs Kafila Ibnu Mas'ud exam refers to the standards that have been determined by the musyrif council individually by measuring the student achievement records, especially the test results in the category of achievement of reading the Qur'an and memorizing a minimum of 1-3 Juz for The initial stages of entering this research have similarities with previous research conducted by (Hassan et al., 2015), Which states the education of tahfiz students and understanding the main criteria for admission to tahfiz schools. This article aims to review and analyze the criteria used to select Tahfiz students. Essential criteria for admission to tahfiz school. Among the criteria evaluated by the interviewer was the ability to recite the Quran with correct tajwid pronunciation, memorization ability, academic excellence, student interest and attitude.

Furthermore, the midterm exam is carried out according to the Mts Kafila Ibnu Mas'ud educational calendar, carried out with the syafahi system. Students deposit the juz that are tested directly to their respective examiners. The Mid-Semester Examination aims to improve memorization this semester and in previous semesters, hoping to strengthen students' memorization and prepare them for the Final Semester Examination. The Mid Semester Examination weighs 30% to determine the student's Tahfidz score. The final semester exam is carried out according to the Mts Kafila Ibnu Mas'ud educational calendar, carried out with the syafahi system. Students deposit the juz that are tested directly to the examiner. This test is carried out to obtain report cards which will later be averaged with the assessment of the Weekly Exam and Mid Semester Examination. The Tasmi 'memorization exam is a test model with a 1x system sitting in front of the examiner and other mustami'/listeners. This exam is intended to take the shahadah tahfidz of the Qur'an, which MTs Kafila Ibnu Mas'ud will publish. So this test will only be carried out by grade 9 as a condition for the publication of the tahfidz shahadah of the Qur'an. The Munaqosyah Al-Qur'an exam is an exam model with a question system (the jury reads the verse and is continued by the students until it is confirmed to stop) sitting in front of the examiner and other mustami'/listeners. This exam is intended to take the shahadah tahfidz of the Qur'an, which MTs Kafila Ibnu Mas'ud will publish. So this exam will only be carried out by grade 9 as a condition for the publication of the shahadah tahfidz Al Qur'an. the regular stage by memorizing three juz division of 3 lines/6 verses every day and (6 lines) - 1 page a week while the Mutawasitoh stage students memorize five juz with the division of 6 lines / 8-10 verses every day and 1-2 pages a week while the mumayyazah stage is by memorizing 7 Juz and seven lines / 12-15 verses every day and 2-4 pages a week. This test is carried out to obtain report cards which will later be averaged with the assessment of the Weekly Exam and Mid Semester Examination. The Tasmi 'memorization exam is a test model with a 1x system sitting in front of the examiner and other mustami'/listeners. This exam is intended to take the shahadah tahfidz of the Qur'an, which MTs Kafila Ibnu Mas'ud will publish. So this test will only be carried out by grade 9 as a condition for the publication of the tahfidz shahadah of the Qur'an. The Munaqosyah Al-Qur'an exam is a test model with a system of questions (the jury reads the verse and is continued by the students until it is confirmed to stop) sitting in front of the examiner and other mustami'/listeners. This exam is intended to take the shahadah tahfidz of the Qur'an, which MTs Kafila Ibnu Mas'ud will publish. So this test will only be carried out by grade 9 as a condition for the publication of the tahfidz shahadah of the Qur'an. Based on the program, students will map the number of pages, lines and verses that will be memorized in a week, which are calculated and adjusted to HBE (Effective Learning Day) with regular stages division by memorizing 3 Juz divisions of 3 lines / 6 verses every day and (6 lines) - 1 page a week while the Mutawasitoh stage students memorize 5 Juz by dividing six lines / 8-10 verses every day and 1-2 pages a week while the mumayyazah stage by memorizing 7 Juz and seven lines / 12-15 verses every day and 2 - 4 pages a week, a difference from previous studies (Hartanti et al., 2021). This method prioritizes and demonstrates the organization of this method by organizing the curriculum and memorization material starting from juz 1, where tasmi' is carried out in half juz to one juz instead of per surah. Organizing starts with planning,

determining success indicators, objectives, materials, media, implementation steps and assessments. In comparison, the management is carried out in several stages, starting from the acceptance of new students, the tahsin stage, the bin nazhar stage, the tahfizh stage, the talaqqi stage, the Takrir stage, the tasmi stage, and the verse continuation stage.

In this study, it has been revealed that the difference between this research and the previous one lies in the aspect of tahfiz teachers at MTs Kafila Ibnu Mas'ud who also teach other subjects such as Al-Qur'an Hadith, Akidah Akhlak, and religious subjects as the fulfillment of the core curriculum in MTs so that it is more related and knows the quality and ability of students in reading the Qur'an and memorizing it during class. Regarding the core task of a teacher in charge of subjects, the researcher has not found the research revealed by other researchers that can add value to the novelty of this study.

CONCLUSIONS

The Tahfiz Qur'an mentoring program at MTs Kafila Ibnu Mas'ud East Jakarta has a positive impact, this program is following the vision and mission of the institution by targeting students to memorize at least 3 to 10 juz for three years, at the daily exam stage which is tested with a system of questions within a time. One month one, time as well as weekly exams where students deposit by rote tasmi' as well as mid-semester tahfiz exams through direct deposit of juz which will be tested and test past memorization as well as the end of semester exams that will be included in the report card value. Exam with a 1x system sitting in front of the examiner and other mustami'/listeners, this exam is intended for taking the shahadah tahfidz of the Qur'an and the last is the Munaqosyah Al-Qur'an Exam is a test model with a question system (the jury reads the verse and continues by students until confirmed to stop) sitting in front of the examiner and other mustami'/listeners.

LIMITATIONS & FURTHER RESEARCH

The picture in this study is limited by taking samples to students of MTs Kafila Ibnu Mas'ud. They show the Standard Level of Memorizing three juz (Regular), the Intermediate Level of Memorizing 5 Juz (Mutawaisth) and the Top Level of Memorizing 7-10 Juz (Mumayyazah) and providing monthly reports. To the principal on the progress of students' Tahfiz Qur'an. The program carried out by the school includes a structured mentoring program model that focuses on the school's vision and mission so. This program targets students to memorize three to ten Juz and focuses on the teacher's abilities and qualifications to support students' abilities in achieving the tahfiz program.

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