

TAJDIED METHOD IMPLEMENTATION IN IMPROVING THE QUALITY OF TAHFIDZ AL-QURAN JUZ 30, 29, AND 1 IN SD MUHAMMADIYAH 10 SURABAYA

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Abstract

Memorizing the koran now feels so easy with various methods that adopt changes in people's lifestyles. This is very encouraging so that it is not only dominated by pesantren circles, but all circles can become memorizers as long as there is intention and sincerity. The formulation of the problem of this thesis, *First*, how is the development of the potential and quality of tahfidz. *Second*, how to implement the *tajdied* method in supporting the quality of memorization. *Third*, what are the supporting and inhibiting factors of implementing the *tajdied* method in memorizing koran juz 30, 29, and 1 at SD Muhammadiyah 10 Surabaya. This research is included in the qualitative category, data collection using participant observation, interviews, and documentation, using data reduction, presentation, and verification. The results showed that: the learning process uses *one day one maqro' hijaz*. Implementation of activities: memorizing deposits, *murajaah*, *munaqosah*, and grand graduation. Supporting factors were found: using the *rasm ustmani* quran equipped with *maqro' hijaz* markers, *murottal hijaz* tutorials in various forms, such as youtube, MP4, MP3, as well as discussion groups via social media, level memorization targets, awards, time management, and virtual *munaqosah* (at during the Covid-19 pandemic). Inhibiting factors: there is no complete series of koran *rasm ustmani* with *hijaz* tone markers, boredom during the Distance Learning period, lack of ability to manage time between school assignments and memorization, weak family and social environment motivation, uncomfortable home environment conditions, and limited internet quota.

Keywords: *Tajdied, Tahfidz, Implementation, and Implications.*

A. INTRODUCTION

The koran is a miraculous word of Allah, was revealed to the cover of the prophets and messengers, through the angel Jibril, is narrated *mutatir*, reading it is considered worship, and the truth is absolute.¹ The koran memorization education is a memorization program with *mutqin* (strong memorization) along with translation which aims to facilitate and present it in facing various life problems, so that the koran is always there and lives in the heart at all times for every muslim. The koran is the greatest blessing for humans, which is better than anything they

¹ Ahsin W. Alhafidz, *Bimbingan Praktis Menghafal Al-Qur'an* (Wonosobo: Bumi Aksara, 2005), 1.

collect.² The koran is not just an ordinary guidebook, nor is it a creature like us, but it is the word of Allah SWT. So that when you read it, it is as if you interact and communicate directly with Him. So it is very important to be taught from an early age, as the main guide for all muslims and reading it is a reward that continues to flow.

Memorizing the koran requires sincerity, sincerity, feeling happy, and happy. As a holy book that is read and memorized by many people in the world, and there is no holy book that is memorized in parts of letters, sentences, letters, and even its vowels like the koran. He is always remembered in the hearts and minds of his memorizers, and his language is preserved and has been guaranteed to always be guarded and maintained.³ As He said: Indeed, We are the ones who sent down the koran, and indeed We really keep it. (*Surah Al Hijr / 15: 9*)

This verse is a guarantee from the creator. Among the forms of realization, Allah SWT prepares selected humans who will be the memorizers and guardians of the purity of sentences and readings. So that if someone tries to change and replace just one sentence or word, it will definitely be known before it is widely circulated in the community.⁴ Memorizing the koran is an easy thing, if it is based on determination and enthusiasm, it is even priority worship. Allah SWT guarantees the ease of memorizing, as He says: And indeed We have made it easy for the koran to learn, so is there anyone who takes lessons? (*Surah Al Qomar / 54: 22*).

Memorizing the koran is *fardhu kifayah*, not all muslims are required to memorize. This obligation is represented by several people who are able to memorize. Since it was revealed until now that many methods have been developed, the role of method is so important that psychologists claim that the fear of failure is a barrier between humans and ambition to succeed. Many projects end up colliding with a wall of failure and there is no strength to get past it. However, such fear does not exist in memorizing the koran. A person who starts the first step of reading and memorizing then breaks his resolve before he succeeds, actually doesn't fail at all, because he has managed to memorize several verses. This effort is not in vain, the time spent reading and memorizing the koran is time spent in obedience to Allah SWT.⁵ The most important thing in reading and memorizing the koran is how to improve fluency or preserve memorization through appropriate methods, for example tajdid, by combining several methods into one simple method that can be more easily applied to early childhood and even all circles.

Learning the koran is not limited to reading but also memorizing, and there is no age limit, for those who are fluent in reading and memorizing should improve their knowledge. Reading and memorizing skills are important in order to understand the contents of the womb. Reading the koran is also closely related to worship, such as prayers, hajj, and other prayer activities. For example in

² Sugeng Ristiyanto, *Mendidik Kecerdasan Ukhrawi: Panduan Pendidik Profesional* (Semarang: Rasail Media Grup, 2011), 140.

³ Ahmad Salim Baduwilan, *Panduan Cepat Menghafal Al-Qur'an* terj.Rusli (Yogyakarta: Diva Press, 2011), 15.

⁴ Nur Faizin Muhith, *Semua Bisa Hafal Al-Qur'an* (Surakarta: Al-Qudwah Publishing, 2013), 13.

⁵ Ahmad bin Salim Baduwailan, *Cara Mudah & Cepat Hafal Al-Qur'an* terj.Yasir Abu Ibrahim (Solo: Kiswah, 2014), 29.

performing prayers, it is not legal to use a language other than the language of the koran (Arabic). The importance of this basic ability will be easier, if applied from an early age.⁶ Referring to the theory of the Golden Age, elementary school age is still included in that category. This period is a very important period for a child, in this phase there is the formation of attitudes, behavior, and character cultivation. If a person at that time received the right education, then he got a good readiness to learn, this is the main key for successful learning at the next level. By providing the right stimulants from an early age, the brain will be able to store extraordinary memories. This will come in handy later in adulthood, when the knot of memory is tapped again.⁷

In the process of teaching and learning activities, there is a known expression, method is much more important than material. That is the importance of the method in the education and teaching process, so that a teaching and learning process can be said to be less successful if it does not use the method. Because the method occupies the second most important position after the objectives of a series of learning components: objectives, methods, materials, media, and evaluation.⁸ In addition, the family is the first school for children. From family, children will learn noble character, loyalty, discipline, hard work, never give up, love and so on, as well as the opposite traits. In family life, courage and tenacity are also needed in maintaining the fortitude of life. The family is also the smallest unit that supports and generates the generation of the nation and society.

A method is said to be good and suitable if it can lead to the intended goal. Various kinds of methods have developed since several centuries ago until now, but there are still many public complaints about the difficulty of learning to read and memorize the koran.⁹ Educators not only pay attention to the material but must also pay attention to the methods used. Experts consider the teaching methodology as an auxiliary science that cannot stand alone, but serves to help other fields in the teaching process.¹⁰ Therefore the teaching method also determines the success or failure of a teaching-learning process and is an integral part of a teaching system. The use of methods must be appropriate and in harmony with the characteristics of students, material, environmental conditions, and the place where the teaching takes place. There are at least two factors that cause why people complain about the difficulty of memorizing the koran. *First*, the method used turned out to be less effective. *Second*, fanatics with the old method which was less effective so it was difficult to accept the method.

As an islamic education institution, SD Muhammadiyah 10 Surabaya uses the *tajdid* method in memorizing the koran, this method is relatively new by emphasizing the fast and precise process skills approach, both in the introduction of the letter *muroatul* and the introduction of the *muroatul* harokat, so that teaching

⁶ Muhammad Manhaj Syadid, *Tarbiyah-Metode Pembinaan Dalam Al-Qur'an* (Jakarta: Robbani Press, 2003), 37.

⁷ Quraish Shihab, *Wawasan Al-Qur'an* (Bandung: Mizan, 2001), 43.

⁸ Djamarah Bahri Saiful Zain Aswan, *Strategi belajar mengajar* (Jakarta: PT Rineka Cipta, cet.3, 2006), 53.

⁹ Armai Arif, *Pengantar Ilmu dan Metodologi Pendidikan Islam* (Jakarta: Ciputat Press, 2002), 73.

¹⁰ Muhammad Fadlillah, *Desain Pembelajaran Paud* (Jogjakarta: Ar-Ruzz Media, cet.1, 2012), 65.

results will be obtained. which is effective according to the conditions of students' abilities, not only that this *tajdied* method provides lessons on how to balance the right and left brain through the use of claps and tones to mark letters that are read long or short. *Tajdied* method is a method that is practical, effective, efficient and quickly understands tajwid in an applicative manner. By using *ustmani rasm*, students are expected to be able to deliver international standard reading of the koran. The understanding of tajwid is done through a new approach that is different from the old methods, of course it's easier without having to memorize the tajwid theory which seems difficult.¹¹

The *tajdied tahfidz* series of books is very helpful for students to organize and balance the frequency of hearing or reading with a marker column located on the side of the letter. For groups who cannot read yet, they are required to listen to the *murottal hijaz* CD which is a package of the *tahfidz* series of books, then mark the letters and verses that have been heard in the handbook. For the advanced group, they are required to read according to the instructions of the book and listen to the *murottal hijaz* CD.¹²

Based on the observations made by the writer, the students were fluent in *tahsin* through the *tajdied* method in a fairly short time. One year is expected to be able to read independently. Learning to carry out *tahsin* and *tahfidz* is carried out five meetings in one week by dividing the time between the hours of studying the koran and the lessons that have been contained in the curriculum, namely in the morning for two hours of lessons and *muroja'ah* after *dhuhur* and *Asr* prayers.

Methods used in memorizing: repeating yourself, in prayer, through digital tools, and *huffadz*. There are many ways to repeat the memorization, so that the *tajdied* method is increasingly effective in improving the fluency of *tahsin* and *tahfidz*. The *tajdied* method actually repeats rote memorization, both new memorization and old memorization that is deposited with other people using *hijaz* tone or rhythm. In this case, students can listen to *muroja'ah* memorization to teachers, parents and the community, and can even correct themselves through the *murottal* CD. This method is very helpful in minimizing the errors that occur, so that mistakes in pronunciation will be easily recognized and corrected.

Operationally memorizing the koran is the duty and obligation of muslims to always look after and maintain it. Along with the times, especially the modern era which is often referred to as the era of industrial society 4.0 with its various dynamics, the interest of muslims in memorizing the koran is still low. In order to grow interest and willingness, new learning methods that are easy and systematic are needed.

B. RESEARCH METHODS

This research is qualitative in nature, namely the research process adapted to the objective conditions of the field and the type of data collected from collecting primary and secondary data. Primary data using observation methods, interviews from related parties. Secondary data were obtained from literature and school

¹¹ Misbahul Munir, *Tajdied Seri Tilawah* (Surabaya: Mentari DMU, 2013), ii.

¹² Misbahul Munir, *Tajdied Seri Tahfidh* (Surabaya: Mentari DMU, 2013), ii.

documentation. Based on the types of problems discussed in this study, the researchers used descriptive qualitative research references.

The core data collected in qualitative research is real behavior in the form of sight, hearing, and questioning. The aims and objectives of this study are to get a clear picture of the application of the *tahsin* and *tahfidz* koran learning methods of the *tajdied* method.

C. RESEARCH RESULTS AND DISCUSSION

The *tajdied* method activity process has special characteristics, namely: memorizing with the *One Day One Maqro' Hijaz* system. The teacher reads out a package of hijaz rhythm which the students will memorize, then all the students imitate it correctly. For those who have good memory, they will be able to memorize more than one maqro' a day, so that the memorization target can be fulfilled quickly.

The *tahsin* and *tahfidz* of the *tajdied* method are the flagship programs at SD Muhammadiyah 10 Surabaya. Through this program, many prospective student guardians are interested, so that in the last three years the acquisition of new students has always been fulfilled, even refused, due to limited class capacity, including during the Covid-19 pandemic. The *tahsin* and *tahfidz* programs have become branding that is aligned with the vision and mission of the school, thus making it the basis for all program activities. The expected target of graduates is to be able to read the koran in accordance with the qoidah *tajwid*, *gharib* and *makharijul* letters, and at least memorize juz 30 and ar-rahman letters through munaqosah organized by the *tajdied* team. This has become an agreement between the school and the student's guardian as a condition for taking a certificate. Along with development and experience, many children can exceed these targets.

Implementation of the *tajdied* method: *First*, memorizing deposits through the teacher reading the verses correctly and thoroughly, students *muraja'ah* and memorizing rote classically. *Second*, memorizing itself is done to enrich and increase memorization while at home, in this method things that must be considered include: (a) choosing a medium-sized international standard ustmani mushaf, and it is highly recommended to use the *huffazha* mushaf, which is a mushaf that begins with the beginning of the verse and ends with verses in each sheet totaling 15 lines, (b) making memorization preparations, including: arranging intentions, ablution, and choosing a comfortable place, (c) warming up by reading the verses that have been memorized, (d) starting the initial steps in memorizing, namely observing carefully and carefully the verses to be memorized, (e) starting the second step in memorization, namely starting to read the *bin nazar* verse memorized with tartil and slowly, (f) starting the third step in memorizing, namely closing the eyes while reciting the verse which is being memorized, (g) the last step is to directly connect the verse that has been memorized while closing the eyes.¹³ *Third*, memorizing in pairs, memorizing begins after they agree on the verse to be memorized, the steps taken in this method are: (a) choosing friends who are compatible with memorization at the same level, (b) opening each other's mushaf in the part of the

¹³ Mukhlisoh Zawawie, *Pedoman Membaca, Mendengar, dan Menghafal Al-Qur'an* (Solo, Tinta Media, 2011), 106.

verse that is memorized, taking turns reading, another listening to and trying to record the reading in the brain, this process is repeated several times until both of them are sure that they have successfully memorized the verse, (c) followed by the practice of connecting verses, (d) lastly, testing each other's memorization. *Fourth*, memorizing with the help of digital tools, by selecting the desired verse and listening to it repeatedly and trying to follow it by heart, then moving on to the next verse. It is also recommended to use audio-visual means, such as devices, computers, and other devices that have the effect of sound or light, such as using a wide screen (LCD projector). *Fifth*, memorizing with a recorder, this method begins by recording our voice. Then activate the tool and try to follow the reading on the recording until memorized. After that, we try to repeat the memorization without the aid of a tape recorder. Memorizing with the recording method can also be applied to children who cannot read and write well. The effectiveness and success of this method has been widely demonstrated with encouraging results. *Sixth*, memorizing by writing, this method can only be done for children who can read and write correctly. The stages in this method are: (a) the teacher writes the verse on the blackboard, the child writes the verse correctly, (b) the teacher reads the tartil, then the students mimic and repeat until it runs smoothly, (c) continue with memorization steps, the teacher erases the writing on the blackboard, then students look at what is in their book, (d) Each child closes the book and memorizes until they don't see the writing, (e) the last step, each child writes the verse that has been memorized. If no errors are found, then the student is deemed to have passed the memorization.¹⁴ *Seventh*, *Muraja'ah* face to face, so that it can be easily monitored, one pair sits next to the teacher, then begins to do *muraja'ah* by obliging to close the mushaf. The eighth, internal *munaqosah*, is held every three months which is followed by all students because the results are included in the Mid-Semester Assessment, Final Semester Assessment, and Year-End Assessment. Assessment related to *adab*, *makhraj* and *tajwid*, *mufashohah*, and fluency.

Munaqosah *tajdied* team, held every semester followed by students who have been able to complete the rote target. There are three categories of memorization. *First*, juz 30 and the ar-rahman letter. *Second*, juz 29. *Third*, juz 1. Students who have passed are entitled to attend the grand graduation which was held by the *tajdied* team.

Factors that encourage the success of memorizing, are psychological and non-psychological factors. The psychological factor is the ideal age or golden age. Non-psychological factors, namely: time management, place, room, and methods used. Supporting factors in the *tajdied* method include: the availability of standard memorized al-quran rasm ustmani with 15 lines per sheet equipped with maqro 'hijaz markers, availability of hijaz murottal tutorials in various forms, such as youtube, MP4, MP3, and discussion groups via social media, *istiqomah muraja'ah* with ladder targets, motivation, proper time management, and virtual benefits (during the Covid-19 pandemic) that are not limited by time and number of participants. Respect factor: there is no complete series of koran rasm ustmani with markers of *hijaz* tone, saturation in the Distance Learning period, so that it is rather

¹⁴ Mukhlisoh Zawawie , *Pedoman Membaca, Mendengar, dan Menghafal Al-Qur'an* (Solo, Tinta Media, 2011), 110.

forgetting to memorize virtual deposits, not being able to manage time between school assignments and memorizing, motivation from family and social environment less, and limited internet quota.

Supporting activities: Extracurricular qiro'ah, nurul qomar, roudhotul huffadh are special institutions formed to accommodate students' talents in memorizing the koran.

The findings obtained from the results of this study are: the *tajdied* method uses the *One Day One Maqro' Hijaz* system. This method is used at all levels and has become a special feature of the *tajdied* method. The application of this method is, the teacher reads per-maqro' hijaz then the students imitate correctly according to the *makhraj* and recitation and repeat the reading several times which the students will automatically memorize by themselves.

D. CONCLUSION

Tahsin and *tahfidz* activities are under the auspices of *roudhotul huffadh* and are constantly monitored by the curriculum development team. Teaching techniques in application are adapted to the background and learning styles of students, among examples of learning models that researchers can observe are: (a) Lower classes or often called workshop classes, are not fluent in reading and writing and are difficult to accept lessons normally, then *muraja'ah* is carried out with clapping and chanting (rhythm of hijaz), so that without the impression of learning, they automatically carry out the process of memorizing muroja'ah. This group is accommodated in Tilawah A class, (b) *Muraja'ah* seriously but still uses clapping and singing (hijaz rhythm), a learning model like this is applied to children who have a left-brain learning style who has a tendency to be more orderly and coherent in learning, this is also done as a variation of learning. This group is accommodated in class B recitations and enrichment, (c) *Muraja'ah* by connecting verse. This learning model is carried out for children who already have pretty good *tahsin* and *tahfidz* abilities, so that learning can be digested more quickly, this group is accommodated in the *tajweed* and enrichment classes.

The school always involves elements of teachers, students, the Student Guardian Association, the development team, and the *tajdied* team. The results of student data: (a) The collaboration between schools and the *tajdied* is going well, (b) The school is helped by the *tajdied* method, (c) The school has contributed actively to the development of the *tajdied* method. (d) Schools try to apply the *tajdied* method in the implementation of *tahfidz*, through involvement in work shoop activities, seminars, strengthening *tahsin*, and various types of training carried out by *tajdied* institutions both offline and online.

Based on the research results, there are several things that need attention: (a) Schools must make regular internal research and development and improve learning programs through the collaboration of several methods. In addition, it is necessary to strengthen and develop translation programs. (b) Educators should always improve the quality of teaching and discipline through several learning models in accordance with the style of each child, so that giving gifts and motivating students with various methods to maintain the smooth running of *tahsin* and *tahfidz* is needed. (c) Students should always actively learn *tahsin* and *tahfidz* and study their meaning, and be good at taking advantage of time, (d) To further researchers, that

this research can be used as a reference in programs related to the application and learning of *tahsin* and *tahfidz*, especially the *tajdied* method.

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