

## IMPLEMENTATION OF TAHFIDZ ALQURAN LEARNING PADANG ISLAMIC BOARDING SCHOOL

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### Abstract

*This research is motivated by facts that show there is great attention to learning tahfidz Alquran in formal, non-formal and informal education channels. Various efforts have been made to produce memorizers of the Koran so that some have made learning tahfidz of the Alquran a superior or mandatory extracurricular program, namely at the Ar-Risalah Islamic College and the Minangkabau Islamic Boarding School, Padang. The aim of this research is to determine the learning strategy for tahfidz Alquran in the aspects of learning planning, implementation of learning and evaluation of tahfidz Alquran learning at the Padang Islamic boarding school. This research was successful in finding i) Planning for Alquran tahfidz learning at the Ar-Risalah Islamic Boarding School and the Minangkabau Islamic Boarding School in Padang, namely the formulation of learning objectives, preparation of students, preparation of teaching staff, preparation of materials, methods, media and learning resources and the environment. ii) Implementation of Alquran tahfidz learning at the Ar-Risalah Islamic Boarding School and Minangkabau Islamic Boarding School, namely the implementation of learning objectives as evidenced by the seriousness of students, the arrangement of materials, methods, use of media and learning resources in accordance with the conditions of the learning environment. iii) Evaluation of Alquran tahfidz learning at the Ar-Risalah Islamic Boarding School and Minangkabau Islamic Boarding School is carried out by means of formative evaluation, namely at the end of the semester and the end of the year, summative evaluation is carried out at the end of the semester and the end of the year. every meeting and reporting of learning outcomes at the end of each year.*

**Keywords:** *Learning, tahfidz, Islamic boarding school, Ar-Risalah Islamic Boarding School, Minangkabau Islamic Boarding School*

### Abstrak

*Penelitian ini dilatarbelakangi oleh fakta yang menunjukkan adanya perhatian yang besar terhadap pembelajaran tahfidz Alquran pada jalur pendidikan formal, nonformal, dan informal. Berbagai upaya dilakukan untuk mencetak para penghafal Alquran sehingga ada yang menjadikan pembelajaran tahfidz Alquran sebagai program ekstrakurikuler unggulan atau wajib, yaitu di Perguruan Tinggi Islam Ar-Risalah dan Pondok Pesantren Minangkabau, Padang. Tujuan penelitian ini adalah untuk mengetahui strategi pembelajaran tahfidz Alquran pada aspek perencanaan pembelajaran, pelaksanaan pembelajaran dan evaluasi pembelajaran tahfidz Alquran di pondok pesantren Padang. Penelitian ini berhasil menemukan i) Perencanaan pembelajaran tahfidz Alquran di Pesantren Ar-Risalah dan Pesantren Minangkabau Padang yaitu perumusan tujuan pembelajaran, penyiapan peserta didik, penyiapan tenaga pendidik, penyiapan bahan, metode, media dan sumber belajar dan lingkungan. ii) Pelaksanaan pembelajaran tahfidz Alquran di Pesantren Ar-Risalah dan Pesantren Minangkabau, yaitu terlaksananya tujuan pembelajaran yang dibuktikan dengan keseriusan siswa, penataan bahan, metode, penggunaan media dan sumber belajar sesuai dengan kondisi lingkungan belajar. iii) Evaluasi pembelajaran tahfidz Alquran di Pesantren Ar-Risalah dan Pondok Pesantren Minangkabau dilakukan dengan cara evaluasi formatif yaitu dilakukan pada akhir semester*

dan akhir tahun, evaluasi sumatif dilakukan pada akhir semester dan akhir tahun. setiap pertemuan dan pelaporan hasil pembelajaran setiap akhir tahun.

**Kata kunci:** Pembelajaran, tahfidz, Pondok Pesantren, Pesantren Ar-Risalah, Pesantren Minangkabau

## INTRODUCTION

The speed of the program tahfidz Recently, the Alquran in educational institutions is a sign of the progress of Islamic education today (Sabdah & Sastramayani, 2020; Setyawan, 2019). One clear proof of the large number of fans tahfidz. The Alquran can be seen at the grand tahfidz graduation ceremony held by the local government. The enthusiasm for memorizing the Alquran began to emerge when Musabaqah was often held Hifdzil Qur'an in 1981 AD (Nadila et al., 2022). Teaching development tahfidz The Alquran in Indonesia after MHQ 1981 is like water that cannot be dammed any more to this day (Hidayah, 2016).

Based on historical facts, the companions of Rasulullah SAW always tried to memorize the Alquran to maintain its purity, as did Usman Bin Affan, Ali Bin Abi Talib, Ubay Bin Ka'ab, Zaid Bin Thabit, Ibnu Mas'ud, Abu Darda' and Abu Musa. Al-Asy'ari (Arini & Widawarsih, 2022; Kurniadi et al., 2023). Apart from that, the Companions also wrote the Alquran using stones, date palm fronds, animal skins and anything that could be used for writing (Maulidya & Fauzi, 2023; Muhammad, 2012; Nasruddin, 2015). Proof that the Alquran has always been preserved as in the Alquran surahal-Hijr verse 9 is:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

It means: "Indeed, We are the ones who sent down the Qur'an, and we are truly preserving it".

According to Quraish Syihab, plural sentences we went down (we lower) and I will protect him (and in fact we truly preserve it) used in this verse implies that in the case of the revelation and preservation of the Alquran there was the

involvement of someone other than Allah SWT, namely the angel Jibril AS. In bringing it down and the Muslims in maintaining it (Fadli Padila Putra, Khadijah, 2021).

Memorizing the Qur'an ortahfidz comes from the word حَفِظَ يَحْفَظُ in Arabic which means to care for, look after, memorize, supervise, truly care for (Isramin, 2019; Masita et al., 2020). In terms of terminology, the term memorization is an activity of embedding material in memory, so that later it can be recalled literally, according to the original material. Memorizing is a mental process of memorizing and storing messages, which at some point can be recalled to the conscious mind (Anwar & Hafiyana, 2018). The Prophet Muhammad SAW always encouraged his friends to memorize and repeat the Alquran. This was conveyed in his words, namely:

عن ابي موسى عن النبي صلى الله عليه وسلم قال: تعاهدوا هذا القرآن فو الذي نفس محمد بيده لهو اشد تفصيلا من الإبل في عقلها (رواه مسلم)  
Meaning: From Abu Musa RA. said from the Prophet SAW said: "recite the Qur'an often because by God it is faster than a camel from its tether". (HR. Muslim)

There are at least three urgencies for memorizing the Alquran, namely as follows: i) keeping the Alquran from worrying. As Allah SWT says in the surahal-Hijrverse 9 is: "Indeed, We are the ones who sent down the Quran, and We truly preserve it". According to Quraish Shihab, the plural sentences نَزَّلْنَا (we sent down) and وَإِنَّا لَهُ لَحَافِظُونَ (and indeed we truly preserve it) used in this verse indicate that in the case of the revelation and maintenance of the Qur'an there was the involvement of parties other than Allah

SWT, namely angels Jibril AS. in bringing it down and the Muslims in maintaining it. ii) improve the quality of the people, as Allah SWT says in the surahal-Anbiya' verse 10 is: "*indeed We have sent down to you a book in which there are reasons for glory for you. So do you not understand it?*". iii) taking care of the implementation of the Sunnah of the Prophet SAW as a good example and an example to be imitated by his companions. The Prophet SAW often recites surah in his prayers Al-A'la and Al-Ghasiyah, he also often read letters Al-Jumuah and Al-Munafiqun (Mahama & Jehwae, 2018; Setia, 2023).

The position of memorizing the Qur'an is also no less important, as the following hadith of the Prophet SAW:

عَنْ عَائِشَةَ قَالَتْ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: *الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَارَةِ وَيَنْتَعِنُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ* (رواه المسلم)

It means: *From Aishah R.A said, the Messenger SAW said: the parable of the person who reads the Qur'an while he memorizes its verses, then he is with the noble and obedient angels. And the person who stutters in reading the Qur'an will get two rewards* (H.R Muslim).

There are two forms of the virtue of memorizing the Alquran as stated in the hadith above, namely: First, that people who memorize the Alquran well will be glorified on a par with noble angels. Second, then the person who tries to read the Qur'an even if it is difficult, then he gets two rewards (Ishak et al., 2017; Masduki, 2018). The spirit of memorizing the Qur'an can also be seen from the history of Muslim figures and scholars such as Muhammad bin Idris (Imam Shafi'i) memorized the Qur'an at the age of nine, Ahmad bin Muhammad bin Hambal (Imam Hambali) memorized the Qur'an at the age of fourteen, Ibnu Sina memorized

the Qur'an at the age of ten years old, Ibnu Taimiyah memorized the Qur'an before puberty, Ibn Khaldun memorized the Qur'an at the age of seven, Imam Ath-Thabari memorized the Qur'an at the age of seven, and Umar bin Abdul Aziz memorized the Qur'an when he was a child (Yusof, 2020).

Apart from the theoretical basis above, the government's efforts to support the program tahfidz This is as real as the Regional Regulation of the Mayor of Padang Number 33 of 2013 concerning education program hafiz The Alquran in Chapter IV, Article 9 states that: "Primary schools/Madrasah Ibtidaiyah memorize 3 juz, Madrasah Tsanawiyah memorize 5 juz, Madrasah Aliyah memorize 7 juz." Apart from that, the Director General of Islamic Community Guidance also regulates the competency of mosque imams with a certain number of memorizations, which is stated in the Director General of Islamic Guidance Regulation Number 582 of 2017 in Chapter V that the competency of state mosque imams has to memorize 30 Juz, while for National Mosques or Grand Mosques the minimum memorization 10 Juz, Grand Mosque (city/district level) minimum 2 Juz (Padang: PW DMI Sumbar, 2021).

Starting from this significance, quite a few Islamic educational institutions continue to try to develop programs tahfidz The Alquran, especially among Islamic boarding schools. Islamic boarding schools are known as centers for studying the yellow book or considered Islamic which of course has quite a lot of learning areas compared to schools in general (PMA No.13 of 2014). However, this did not hinder the enthusiasm of the people stakeholder Islamic boarding schools to strive for the realization of memorizers of the Alquran, including Islamic boarding schools in the city of Padang. According to Betsi Overa and Syawal as PD staff. The Pontren Ministry of Religion of Padang City revealed that of

the sixteen Islamic boarding schools above, there are nine Islamic boarding schools that are serious about paying more attention to learning. tahfidz Alquran, including the Islamic College Ar-Risalah, Minangkabau Village, Darul Ulum, Sabbihisma, Nurul Yaqin Al Huffadz, Dar El Iman, Kanzul Ulum, Harakatul Qur'an and Al Furqan (Betsi Overa, Syawal PD Staff. Pontren Kemenag Kota Padang).

Based on initial observations, it is known that the Ar-Risalah Islamic College which is located at Jalan Air Winter Rt 01 Rw IX, Kel. Balai Gadang, Kec. Koto Tangah, Padang City makes learning a reality tahfidz. The Alquran is a plus for the Ar-Risalah Islamic College. The good name of the Ar-Risalah Islamic College is well known among the public because of the various achievements and memorization of the Alquran by its students. This achievement is not only at the city and provincial level but also at the national level.

Competencies of Ar-Risalah Islamic College graduates related to tahfidz can be described as follows:

No.	Program	Memorizing
1	Reguler	5 juz
2	Reguler interen	10 juz
3	Study club tahfidz	30 juz

To realize these competencies, efforts have been made including holding various coaching activities such as: interpretation namely teaching how to read the Alquran properly and correctly which is read by the teacher and then followed by the students, setting a memorization schedule, setting time to repeat memorization, carrying out tahfidz quarantine, carrying out mukhayyam namely specializing a place and time for memorization for students so they can focus on memorizing. Apart from that, students who cannot achieve the memorization target are given punishment (punishment) gradually starting from limiting sports hours, not being allowed to leave the university premises when parents

visit, must follow tahfidz quarantine, and can even be expelled from the Ar-Risalah Islamic College if the student is not serious about memorizing the Alquran.

Learning tahfidz also carried out at the Minangkabau Village Islamic Boarding School which is located at Jalan Mekah Rt.03/Rw 06 Koto Panjang Ikur Koto Village, Kec. Koto Tangah, Padang City. Competencies of Minangkabau Village Islamic Boarding School graduates related to learning tahfidz. The Alquran can be described as follows:

No.	Program	Memorizing
1	Reguler	3 juz
2	House of the Qur'an	7 juz
3	Specialized	30 juz

To realize these competencies, the following is an overview of the forms of business that have been carried out, namely as follows; (1) arranging memorization schedules, (2) providing Al-Falah Qur'an House dormitories (RQA dormitories) and special dormitories (specialist), (3) holding a graduation ceremony tahfidz end of every year.

## METHODS

The type of research used is field research (field research) using the method qualitative through approach descriptive, namely research conducted in accordance with the actual reality (Fajri & Husni, 2023; Fatimah et al., 2022; Ibrahim & Ifnaldi, 2022; Luthfi & Wiza, 2022; Putri et al., 2021; Rahman et al., 2018; Wangi et al., 2022). This research produces data descriptive about how to implement learning tahfidz Alquran, Ar-Risalah Islamic College and Islamic Boarding School, Minangkabau Village, Padang City. The institution was used as a place for research based on the consideration that learning tahfidz (Amani et al., 2021; Munawaroh et al., 2022; Rahayu et al., 2022; Sultanik et al., 2022). The Qur'an has become a characteristic and is a mandatory program at the institution so researchers want to look in depth at how



learning is implemented tahfidz Alquran at Ar-Risalah Islamic College and Islamic Boarding School in Minangkabau Village, Padang City. The primary data source is the teacher tahfidz at the Ar-Risalah Islamic College and Minangkabau Village Islamic Boarding School. The selection of data sources in this research is by using techniques purposive sampling (Ariani et al., 2019; Aini et al., 2019; Elnur et al., 2022). Purposive sampling is a way to determine a sample whose number corresponds to the sample size that will be used as a data source (Muhammad Mukhofifin et al., 2022). While secondary data sources are school principals and coordinators tahfidz and students at the Ar-Risalah Islamic College and Minangkabau Village Islamic Boarding School, Padang City.

To obtain accurate data that can be accounted for, the author uses data collection tools according to the information needed, namely by: i) observation, the observation process carried out is in the form of observation (watching), and hearing (listening). (Kaputra et al., 2022; Kosim et al., 2019). ii) Interviews, which are conducted with teachers, students, school principals and related elements as additional data to find out information and data regarding the implementation of learning tahfidz Al-Qur'an. iii) Documentation, namely analysis of documents in the form of records of past events in the form of pictures, monumental works from a person or institution (Aziz et al., 2021; Badriyah & Jumiati, 2021; Fathonah & Ayuni, 2022; Haliska et al., 2020).

## RESULTS AND DISCUSSION

Based on the results of research analysis at the Ar-Risalah Islamic College and the Minangkabau Village Islamic Boarding School related to implementation tahfidz get the following results:

### a. Learning planning tahfidz Al-Quran at Ar-Risalah Islamic College and Minangkabau Village Islamic Boarding School.

On learning planning tahfidz The Alquran at the Ar-Risalah Islamic College and Minangkabau Village Islamic Boarding School can be described as follows:

#### 1. Formulation of learning objectives tahfidz.

As for the learning objectives tahfidz Al-Quran at the Ar-Risalah Islamic College, there are five main objectives as follows: a) producing students who memorize the Al-Quran with the qualifications of five juz, ten juz and thirty juz; b) cadre students who are good at reading or tilawatil Qur'an; c) help students to have a strong memorization of the Alquran or mutqin; d) giving birth to students who love and practice the Alquran.

Meanwhile, learning objectives tahfidz. The Alquran in the Minangkabau Village Islamic Boarding School is as follows: i) producing students who memorize three chapters, seven chapters and thirty chapters of the Alquran; ii) educate students to read the Alquran properly and correctly; iii) educate students to have Qur'anic morals, the meaning of Qur'ani here is that students can practice the values contained in the Alquran.

#### 2. Student Preparation

The current number of students at the Ar-Risalah Islamic College can be described as follows:

Class	Class VII	Class VIII	Class IX
Amount	202 people	182 people	173 people

All the students above live in the dormitory and take part in learning tahfidz Quran every day under guidance musyrif (dormitory supervisor and tahfidz supervisor)

and also guided by teachers or educational staff who live in the Islamic boarding school environment.

### 3. Educator Preparation

Here is a picture of the teachers tahfidz at the Ar-Risalah Islamic College. Based on the research findings, it shows that learning planning tahfidz. The Alquran at the Ar-Risalah Islamic College and Minangkabau Village Islamic Boarding School includes: i) formulating learning objectives, ii) determining memorization material, iii) determining learning methods, determining media and learning, and iv) determining the learning environment.

But it seems like a learning goal tahfidz. In the two Islamic boarding schools above, there is no visible process of instilling an understanding of the Alquran or tafimul. The Qur'an as the function of Islamic boarding schools is as an educational institution which aims to produce Muslims to have and master religious knowledge in depth and to appreciate and practice them sincerely solely for the purpose of serving Allah SWT.

### **b. Implementation of Learning Tahfidz Al-Quran at Ar-Risalah Islamic College and Minangkabau Village Islamic Boarding School**

Implementation of learning tahfidz. The Alquran at the Ar-Risalah Islamic College and Minangkabau Village Islamic Boarding School can be described as follows:

#### 1. Learning materials tahfidz Al-Qur'an

Learning materials tahfidz The Alquran at the Ar-Risalah Islamic College is divided into two types, namely regular student material and Study Club Tahfidz (SCT) student material, along

with the memorized material for students at the Ar-Risalah Islamic College:

Meanwhile, SCT (Study Club) students memorize material Tahfidz). The memorized material is continued according to the students' memorization limits, while additional time is scheduled after each evening prayer on Friday, Sunday and Monday for approximately forty-five minutes. Apart from that, these students are included in activities mukhayyam Alquran 30 juz and activities halaqoh taking the sanad of the Imam's narration Hafs 'An Ashim Min Thariq Asyasyatibiyah to ustadz April Hidayat specifically for students who have completed memorizing 30 juz.

Meanwhile, the memorization material for students at the Minangkabau Village Islamic Boarding School is in the form of Rumah Qur'an Al-Falah (RQA), starting from chapter thirty, followed by chapter one to chapter five for class one MTs or MA, from chapter six to chapter twelve for class two MTs or MA and juz thirteen to juz sixteen for class three MTs or MA. The description of the form of achievement of RQA students' memorization targets is as follows: i) regular program with a memorization target of 3 juz, ii) home Qur'an program with a memorization target of 7 juz and iii) takhassus memorization target of 30 juz.

From the memorization target above, it can be concluded that if RQA students complete the memorization target every day then all RQA students can memorize seven four-page

chapters every year. There are additional learning materials for RQA students such as recitation material or talaqqi the same as regular students, namely the PBM process which is carried out on a schedule set by the madrasah.

As for the students' memorization material specialist starts from juz thirty, then must continue from juz one to juz eleven for class one MTs or MA, juz twelve to juz twenty four for class two MTs or MA and juz twenty five to juz twenty nine for class three MTs or MA.

## 2. Learning methods tahfidz Alquran

From the previously planned method explanation, there are eight methods used in learning tahfidz Alquran at the Ar-Risalah Islamic College, here is a detailed description:

First, test reading the Alquran. Namely by testing the quality of reading or memorization for students who already have memorized it.

Second, memorize *berhalaqah*. Memorize regularly *berhalaqah*. This is done every morning after morning prayers until around thirty minutes, or usually thirty minutes past six. This activity was carried out in the mosque guided by one person *musyir* for 15 students.

Third, *talaqqi* memorize once a week. Process *mentalqinkan* this is done in stages per verse or per line.

Fourth, schedule *muraja'ah*. *Muraja'ah* it means to repeat, namely the process of rote repetition which is carried out in order to improve and strengthen the students' memorization, which is carried out on Saturdays and Sundays after midday prayers.

Fifth, tahfidz quarantine Alquran. Namely increasing the time to memorize the Alquran for students who cannot complete the memorization target for one week. Activity tahfidz quarantine held twice a week so that students who are behind have more time to complete their memorization.

Sixth, *mukhayyam* the Alquran is an extra time memorization activity for students who are members of the SCT community to provide more comfortable time and conditions to increase memorization.

Seventh, recruitment a year Alquran. This is specifically for students who have memorized 30 Juz.

Eighth, the motivation of the Alquran is to provide motivation to students in the form of workshops, tahfidz/MHQ competitions and tahfidz graduation celebrations.

As for learning methods tahfidz the Alquran applied in the Minangkabau Village Islamic Boarding School is generally not differentiated between regular students, RQA students and Islamic boarding school students specialist. The following is an overview of the methods used by teachers tahfidz on learning tahfidz. The Alqurans in Minangkabau Village Islamic Boarding Schools include:

First, *talaqqi* *Mushafahah* namely the teacher tahfidz read the verse to be memorized in front of the students and then be followed by the students. Second, repetition, namely reading the verse that will be memorized first repeatedly. Third, *sima'an*, namely listening to the memorization directly to the

teacher. Every student who has memorized the Alquran immediately sits in line in front of the teacher to get their turn to memorize it directly and if there is a mistake they are immediately reprimanded or corrected by the teacher who is listening.

### 3. Media and learning resources tahfidz Alquran

The media used in the learning process tahfidz The Alquran at the Ar-Risalah Islamic College is: i) Mushaf Al-Quran, ii) study table for placing the Alquran, iii) books good luck (memorization limit book). Apart from the media above, other supporting media are: i) public speakers which have been installed in each room or hallway of each dormitory. ii) personal Alquran speaker provided that the speaker has been sealed by Ustad Buswira Satrio as the field representative tahfidz as a sign that the speaker is legal.

While the main source in learning tahfidz. The Alquran at the Ar-Risalah Islamic College is musyirif who have been appointed to guide or listen to students' memorization. Apart from that, there are also several tajwid books as guides for teachers in order to improve and improve students' memorization, such as the talaqqi book by Surul Syahbuddin, the complete tajwid book by Sayuti, and the Tajwid Science Guide book by Aiman R.S.

The media used in learning tahfidz Alquran at the Minangkabau Village Islamic Boarding School for learning tahfidz. The Alquran is: a memorized quran, a tajwid book, a mutabaah book or a memorized limit book. Apart from that, in

memorizing memorization, there are also some of us who use Alquran speakers as a means to facilitate memorization that has been deposited.

Meanwhile, learning resources tahfidz. The Alquran at the Minangkabau Village Islamic Boarding School is the Alquran, teacher tahfidz, book divorce and tajwid books.

### 4. Learning environment tahfidz Alquran

Learning tahfidz the Alquran at the Ar-Risalah Islamic College is centered in the mosque for both students at the junior high school level and the Aliyah level. Each student has a mosque according to the rules, for example the students at the Aliyah level all memorize in the mosque which is in front of the entrance gate to the Ar-Risalahh Islamic College, while the mosque for the junior high school students at the Ar-Risalahh Islamic College is divided into two, for the first class it is near the new student dormitory and for class two and class three it is above the care office.

As for the learning environment, The Alquran at the Minangkabau Village Islamic Boarding School is carried out in each class. Meanwhile, for RQA students, they are taking part in learning tahfidz Quran in class and dormitory specialization.

Learning tahfidz the Alquran at the Ar-Risalah Islamic College is carried out in the mosque. Each class or level has a special mosque for congregation as well as a place for memorization. Meanwhile, to strengthen their memorization,



some students also repeat their memorization in their respective dormitories in the afternoon before sunset or at night before going to bed independently.

As for the learning environment, The Alquran at the Minangkabau Village Islamic Boarding School is carried out in schools and dormitories. For Tahfidz at school it is carried out in each class from Monday to Friday from 07.30 to 08.30 or during the first two lesson hours. Where as tahfidz the dormitory is for takhasus students and RQA students.

Some student specialists spend more time memorizing in the dormitory or at the Nurul Ikhlas mosque close to the son's Qur'an House. It was seen that some male students used the mosque as a place to memorize when they finished the morning prayer and when they finished the Asr prayer. Meanwhile, the students of the Women's Qur'an House mostly memorize in their respective dormitories.

In general, the implementation of learning tahfidz. According to the author, this is good, because basically a method is a method or steps used to convey an idea, thought or insight which is prepared systematically and planned and is based on certain theories, concepts and principles.

Looking at learning tahfidz which can also be implemented using the following five methods, namely; i) method wow, namely memorizing verses one by one, ii) method scripture, namely writing verses to be memorized, iii) Method sima'i namely listening to the reading of the verse to be memorized before memorizing it,

either through audio visuals such as tape recorder, cell phone or directly from the teacher's reading, iv) Combined method, namely a combination of methods wow handbook. With a dual function, namely memorizing and strengthening memorization because writing will give a good visual impression, v) Methods People' namely reading collectively the verses to be memorized, led by an instructor.

Apart from that, there are also methods Madrasah (memorizing in turns, should be done in turns/listening to each other between students, method Tafhim (memorization by understanding the meaning of the verse). From the explanation of the methods above, it seems that teachers need mastery of all learning methods tahfidz Alquran and applying it alternately, as stated by Nurul Hidayah that using the method sequentially and in a planned manner will avoid boredom and memorize faster.

#### **c. Learning Evaluation Tahfidz Al-Quran at Ar-Risalah Islamic College and Minangkabau Village Islamic Boarding School**

Evaluation and assessment of learning tahfidz the Alquran at the Ar-Risalah Islamic College is carried out by means of an oral test. The oral test is carried out by giving four questions which are then continued by the students. The mid-semester exam questions are Surah An-Naba' to Surah Al-A'la which are read by the examining team for one or two verses, then continued by the students for five or six lines. In assessing students' memorization, specifically PTS exam scores, tahfidz will be written purely according to the students' memorization and reading abilities.

Meanwhile, the final semester grades are added with the grades for attendance, etiquette and the students' seriousness in memorizing the Alquran. The following is an example of a description of the questions tested on students during the mid-semester exam, for students in the first year of Ar-Risalah Islamic College Middle School.

The verse above is read by the examining ustadz in two verses, namely verses seventeen to eighteen, then continued by the students until verse twenty-six. When the students continue to memorize the above, the ustadz who is testing will give an assessment in a predetermined format.

There are three types of errors to look for in the assessment, namely: i) Quality of memorization, ii) Serious errors, iii) Minor/minor errors. Assessment is carried out when students memorize what is being tested. If students forget or make serious mistakes during the exam process when memorizing, they will be given guidance three times on one question with a maximum reduction of two points.

Meanwhile, evaluation and assessment of learning tahfidz the Alquran at the Minangkabau Village Islamic Boarding School is carried out in the following stages: Giving daily values to the memorization limit book or books good luck. Teacher tahfidz/musyrif write down the day and date the students deposited the memorization, write down the juz and pages deposited and write down the number of mistakes the students made when depositing the memorization. The assessment given to students is seen in terms of their memorization fluency, if students are not fluent then they will write down how many mistakes they memorized or read

repeatedly because they cannot continue to the next verse.

The Alquran at the Ar-Risalah Islamic College is carried out by means of an examination every mid-semester and end of the semester, namely by means of an oral test. Meanwhile, evaluation at the Minangkabau Village Islamic Boarding School is carried out by giving daily assessments on memorization limit books and graduation assessments tahfidz which is held at the end of each year.

## CONCLUSION

From the research presentation it can be concluded that the implementation of learning tahfidz The Alquran at the Ar-Risalah Islamic College and Minangkabau Village Islamic boarding school has proven to be effective. Indicators that implementation tahfidz This effectiveness can be seen in several ways as follows: i) the planning stage with the realization of the formulation of objectives, preparation of students, preparation of educators and preparation of materials, methods, media, learning resources and an environment that supports learning. ii) the implementation stage can be seen from the implementation of learning objectives, the readiness of educators, the seriousness of students, the arrangement of materials, methods, media and learning resources along with a learning environment that supports learning. iii) and the evaluation stage can be seen from the results of the graduation report tahfidz which was held at Ar-Risalah Islamic College as well as at Minangkabau Village Boarding School.

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