

Integrative Method of Learning Tahfidz Al Qur'an: Study at Utsman bin Affan Qur'an House Randublatung

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ABSTRACT: The integrative method of learning tahfidz Al Qur'an at the Utsman Bin Affan Qur'an house by integrating four methods at one time, and among these methods are the Talaqqi, Jibril, Sima'i, and Tasmi' Al Qur'an methods. The purpose of this study to describe integrative methods of learning tahfidz Al Qur'an at Utsman Bin Affan Randublatung Qur'an House. This research uses a qualitative approach, with the type of case study research, and the research location is conducted at the Qur'an House of Utsman Bin Affan Randublatung which integrates four methods at once in learning time with different age levels of students. the informants of this research are one founder, two ustadzah and seven students of the Qur'an House of Utsman Bin Affan Randublatung, to get accurate and precise information researchers collect data by observation, interviews, and documentation. Researchers checked the validity of data, followed by researchers analysing data by stages of data reduction, data display, and concluding drawing. The result of research on integrative methods of learning tahfidz Al Qur'an at Utsman Bin Affan Randublatung Qur'an house integrated the Talaqqi, Jibril, Sima'i, and Tasmi' Al Qur'an methods. The integrative methods are used at the opening or muraja'ah stage, initial reading, reinforcement of memorization and periodic evaluation of students' memorization which helps strengthen students' memorization. The integrative methods consider the efficiency of time, an environment which is conducive and comfortable for learning, appropriate technology utilization, and empowerment of students with an ability to read the Qur'an properly and correctly.

Metode integratif dalam pembelajaran tahfidz Al Qur'an di rumah Qur'an Utsman Bin Affan dengan mengintegrasikan empat metode dalam satu waktu, dan diantara metode tersebut yakni metode Talaqqi, Jibril, Sima'i, dan Tasmi' Al Qur'an. Tujuan penelitian ini untuk mendeskripsikan metode integratif dalam pembelajaran tahfidz Al Qur'an di Rumah Qur'an Utsman Bin Affan. Penelitian ini menggunakan pendekatan kualitatif, dengan jenis penelitian studi kasus, dan lokasi penelitian dilakukan di Rumah Qur'an Utsman Bin Affan Randublatung yang mengintegrasikan empat metode sekaligus

dalam satu waktu pembelajaran dengan jejang usia peserta didik yang berbeda-beda. Informan penelitian ini satu pendiri, dua ustadzah dan tujuh peserta didik Rumah Qur'an Utsman Bin Affan Randublatung, untuk mendapatkan informasi yang akurat dan tepat peneliti mengumpulkan data dengan observasi, wawancara, dan dokumentasi. Setelah itu peneliti menguji keabsahan data tersebut, dan selanjutnya peneliti menganalisis data dengan tahapan reduksi data, display data, dan conclusion drawing. Dari hasil penelitian metode integratif dalam pembelajaran tahfidz Al Qur'an di Rumah Qur'an Utsman Bin Affan Randublatung mengintegrasikan metode Talaqqi, Jibril, Tasmi' Al Qur'an, dan Sima'i. Metode integratif digunakan pada tahap pembukaan atau muraja'ah, pembacaan awal, penguatan hafalan dan evaluasi berkala hafalan peserta didik yang membantu memperkuat hafalan peserta didik. Metode integratif yang digunakan memperhatikan pada efisiensi waktu, lingkungan yang kondusif dan nyaman untuk belajar, pemanfaatan teknologi tepat guna, dan pemberdayaan peserta didik yang memiliki kemampuan membaca Al Qur'an yang baik dan benar.

Keywords: Integrative Method, Qur'an Learning, *Tahfidz* Al Qur'an

INTRODUCTION

Determining learning objectives can be a crucial first step in learning process, including in learning *tahfidz* Al Qur'an. the objectives that have been set will guide educators in designing all learning activities to maximise the process. One objective of learning *tahfidz* Al Qur'an is that students are able to memorise verses or surahs fluently and correctly (Kurniadi et al. 2024).

In order for learning to achieve the expected goals and the learning process is maximized, teachers must be wise in determining of learning method. Method are needed in learning process, the appropriate method used, more effective the achievement of learning objective (Bararah, 2022; Nasution, 2017).

Principally, the learning method is a medium of transformation in learning for the expected goals to be achieved. In addition, a variety of appropriate methods can trigger the interest and motivation of students, which will lead an increase in learning objectives (Ikhwan, 2017; Suardi, 2018).

The importance of varied methods to achieve the expected goals. The same thing also applies in learning Qur'an memorization, using the right method is not only able to trigger students' interest and motivation, but also increase the effectiveness of memorization process. Considering the importance of memorizing the Qur'an in the life of Muslims. In the current era, the development of institutions, educational institutions, schools, Qur'an houses that devoted the *tahfidz* curriculum, the needs for appropriate methods are very important (Ma'mun, 2019). Therefore, the right method is needed in memorising the Qur'an, and among the methods that have developed from the time of the Prophet until now are *Jibril*, *Talaqqi*, *Sima'i* and

Tasmi' Qur'an, from these methods promise the effectiveness of memorising the Qur'an (Ali, 2020; Aziz, 2019; Murobbiyatul, 2019).

In reality, many Qur'an *tahfidz* institutions emphasise the quantity of memorization rather than its quality because of a perception that the more memorized verses, higher achievement even without considering a deep understanding of the Qur'an. this is also due the lack of training and mastery of teacher, which causes a lack of competence in mastering methods that have not been able to present attitudes, interests and values in students (Zaenuri, 2023). In addition, the use of methods that are not appropriate and not measurable can lead to less effective time in deepening time students' memorization of the Qur'an (Asbin, 2022), furthermore, unsupportive infrastructure and environment in *tahfidz* Al Qur'an can hinder the concentration and comfort of student in the learning process (Ali Anwar, 2019; Asbin, 2022). All of these factors affect the achievement or quality and quantity of students' memorization. To overcome this problem, the right method is needed in *tahfidz* Al Qur'an in order to achieve maximum results both in terms of quality and quantity of students' memorisation (Aida, 2015).

Integrative method can be the right solution to overcome the above problems, thereby supporting the quality and quantity of students' memorization, improving the quality of teachers, using the effectiveness of time in memorizing students (Acim, 2022; Faqih, 2020; Saputro et al., 2023; Julhadi et al., 2022). Integrative methods include *Jibril* method which the ustadzah read the verse to be memorized and students follow according to the reading (Aida, 2015; Hakim, 2021), the *Talaqqi* method of listening to the memorized verse can be done by ustadzah or by using appropriate technology then students imitate (Aziz, 2019; Endang, 2023; Isa, 2023; Waliko, 2022), the *Sima'i* method listens to Qur'anic verses from teachers or friends or from murottal audio as a way of memorising them (Rangkuti et al., 2023), and the Qur'anic *Tasmi'* method listens to Qur'anic memorisation to individuals or groups (Farid, 2018; Ma'mun, 2019; Mukhtar et al., 2023; Sa'dulloh, 2008). Other words, integrative method can be used at one time and used at the Utsman Bin Affan Randublatung Qur'an House. Therefore researchers are interested in examining, how the integrative method in learning *tahfidz* Al Qur'an at the Qur'an House of Utsman Bin Affan Randublatung Blora Central Java?

LITERATURE REVIEW

The results of Agustina's research explain that *tahfidz* Al Qur'an has three main stages, first, mapping of memorization groups, second stages of the memorization process which starts from depositing, *muraja'ah*, just increase evaluation, pre majlis evaluation. The third stage is maintaining the memorization of Qur'an with the existence of Majlis Mudarrosah Hifdzul Qur'an (MMHQ) (Agustina, 2023).

The of Aziz's research concluded that the implementation and design of Tahsin and *tahfidz* Al Qur'an learning at design of Tahsin and *tahfidz* Al Qur'an learning at SDIT Khaira Ummah Tanjungsari used the integrative method, and the research

focused more on the *Talaqqi* method in terms of learning utilization (Aziz, 2019). The result of Faqih's research shows that the integration of the Qur'an *tahfidz* programme is carried out by adding Qur'an Hadith subjects as support for the programme. The advantages of this Qur'an *tahfidz* integration model, increasing the speed of students in memorizing Qur'an according to the desired target, supported by a curriculum that is aligned with the curriculum, (Faqih, 2020).

Hafidz Yusuf's research concluded, that the Qur'an *tahfidz* method by integrating Qur'an memorization with academic subjects with the aim cultivating *huffadz* who excel in general and religious sciences, and using a structured method that attends to correct pronunciation, and used specific mushaf, and regulated memorization levels, which leads to high academic performance among students (Al Hafiz et al., 2016).

The result of Murobbiyatul's research concluded that the *Talaqqi* method in learning *tahfidz* Al Qur'an at Khairunnas Nurul Hayat Surabaya Kindergarten and Khairunnas Nurul Hayat Surabaya Junior High School has three stages of learning, first learning preparation prepares memorized material to be memorized, second, learning activities are filled with classical *muraja'ah*, *Talaqqi* or *rawsin* and continued by depositing memories to *ustadzah* individually, and the last stage of evaluation which carried out weekly and monthly (Murobbiyatul, 2019).

The result of Aida Imtiha's research concludes that *Jibril* method used in learning *tahfidz* Al Qur'an at Ar Ridho Palembang integrated Islamic Elementary School concluded that *Jibril* method has two stages, namely *tahqiq* introduction of letters and sounds, *tartil* reading Al Qur'an with a medium duration by adjusting the rhythm of *nagham* (Aida, 2015).

The focus of Ma'mun's research discusses the methods of memorising the Qur'an which describe the way the Prophet and the Companions memorised the Qur'an, these methods include the *Talaqqi method*, *Tasmi'*, *'Arad*, *Kitabah*, *Tafhim*, and the method of memorising alone (Ma'mun, 2019). The conclusion of Arina's research is that the method used in learning *tahfidz* Al Qur'an at the Mafatihussalam Islamic Boarding School is the *Sima'i* method which is applied by having the supervising teacher read each verse of the Qur'an which is the memorised material to be memorised, then followed by students, and if students have understood the verse correctly, then they repeat the reading before depositing it with the teacher or *ustadzah* (Arina, 2023).

The similarity between our research and previous researchers on using methods with the same age level. The difference from previous studies is more specific to the use of only one method, while this study focuses on the integration of several methods, including the *Talaqqi*, *Jibril*, and *Tasmi'* Qur'an methods and the integrative Qur'an *tahfidz* method to gather all age levels.

METHODS

This research uses a qualitative approach is data collection in a natural setting to interpret the phenomena that occur, the researcher as a key instrument, and inductive data analysis (Johan, 2018). Departing from the data, and utilizing existing theory as explanatory material and ending with theory (Nursapia, 2020). Researchers use this approach, to reveal, explain, and interpret in detail, in depth, and critically related to the integrative Qur'an *tahfidz* method in learning to memorise the Qur'an at the Utsman Bin Affan Randublatung Qur'an house according to the facts that occur at the research location.

This type of case study research (Fitrah, 2017; Nursapia, 2020), because at the research location of Utsman Bin Affan Randublatung Qur'an house, students who participated in Qur'an *tahfidz* program initially could not read and memorise the Qur'an, after participating in the program at the Qur'an house, children's development in terms of reading and memorizing the Qur'an increased, therefore, researchers are interested in uncovering in depth and detail related to the integrative Qur'an *tahfidz* method at Utsman Bin Affan Qur'an house.

The research location was conducted at Utsman Bin Affan Randublatung Qur'an house, which is located in Randublatung Village, Randublatung District, Blora Regency, Central Java, the researcher select location at Utsman Bin Affan Randublatung Qur'an house because of the integrative method that integrates four method at once in one time learning *tahfidz* Al Qur'an with students that integrates four methods at once in one time learning *tahfidz* Al Qur'an with students participants in the programme have different age levels. The research informant one founder and two ustadzah and seven students Utsman Bin Affan Randublatung Qur'an house.

Data collection techniques in this study, namely observation, interviews, and documentation (Nursapia, 2020; Siyoto Sandu, 2015; Sugiyono, 2013; Suwartono, 2014). Observation was carried out by coming to the research location to see and observe in person the integrative method at Utsman Bin Affan Randublatung Qur'an house, that researcher obtained an overview of the objectives of the research conducted.

In addition to observation, researchers use interviews to collect data through oral communication in the form of structured, semi-structured, and structured (Nursapia, 2020). Researchers will interview informants who are directly involved in the learning process of memorising the Qur'an at the Utsman Bin Affan Qur'an House, including founders, pursuers, and students, to obtain reinforcing data.

Documentation is looking for data about variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions and so on. This means the process of recording, storing data information or facts that are meaningful in the implementation of activities (Siyoto Sandu, 2015). Researchers collected documentation related to the integrative Qur'an *tahfidz* method in learning to memorise the Qur'an at the Utsman Bin Affan Randublatung Qur'an House, in

addition, researchers also collected data in the form of photos and videos that supported the research.

Researchers need to test the validity of the data after the research data is collected, in order to measure whether the data and the search process are correct (Nursapia, 2020). Data validity checks can be carried out by Data validity checks can be carried out by extending observation, increasing persistence, and data triangulation (Sugiyono, 2013). The triangulation technique is a re-examination of data using three ways, namely source triangulation, method triangulation, time triangulation (Hengki, 2019).

Researchers examined validity of data with extended observation. Researchers came over to the Utsman Bin Affan Randublatung Qur'an House to make observations and interviews again to the manager of the Utsman Bin Affan Randublatung Qur'an House to obtain complete, in-depth data and recheck the truth of the data obtained. In addition to the extension of observation, researchers also increased the persistence of observations related to integrative methods in learning *tahfidz* Al Qur'an at the Qur'an House of Utsman Bin Affan Randublatung carefully and continuously. Furthermore, researchers performed data triangulation techniques through persuasive and communicative efforts to the manager of the Qur'an House of Utsman Bin Affan Randublatung and researchers checked again through observation and interviews again at different times and situations. Furthermore, researchers analysed the data by reducing data, displaying data, and conclusion drawing (Nursapia, 2020; Sugiyono, 2013).

FINDINGS AND DISCUSSION

Integrative Methods of Learning *Tahfidz* Al Qur'an

Several alternative methods are best for memorising the Qur'an and reducing fatigue in memorising the Qur'an (Endang, 2023) including, *Talaqqi*, *Jibril*, *Sima'i* and *Tasmi'* Qur'an methods originating from the Qur'an Surah Al Qiyamah verses 16-19 which is based on Allah's command to the Prophet Muhammad when he received the revelation of the Qur'an through the angel Jibril, and the Prophet was asked to follow the reading of the revelation of the Qur'an by Angel *Jibril* (Harahap, 2020; Siti, 2023). Although the methods of *Talaqqi*, *Jibril*, *Sima'i* and *Tasmi'* Qur'an have the same sources, they have different stages.

Learning *tahfidz* Al Qur'an at the Utsman Bin Affan Qur'an House uses these four methods in the learning process, by integrating the *Talaqqi*, *Jibril*, *Sima'i* and *Tasmi'* Al Qur'an methods at one time or called the integrative method. The integrative method in learning to memorise the Qur'an is an approach that combines various methods, techniques, or disciplines in the process of memorising Qur'anic verses (Rangkuti et al., 2023)

The *Talaqqi* method comes from the Arabic *laqia* which means encounter, meaning the meeting of students and teachers (Endang, 2023). This method has two ways of delivery, first hearing the verses to be memorised repetitively, followed by

depositing the memorisation, by reading the memorised surah to the teacher individually (Waliko, 2022).

The steps of memorising the Qur'an using the *Talaqqi* method need to be carried out by a teacher who memorises the Qur'an and masters tajweed. The memorisation process using the *Talaqqi* method must be done face-to-face. The teacher recites repeatedly the verse to be memorised, and the learners listen. That is, the *Talaqqi* method memorises the Qur'an by listening (Waliko, 2022). In the current era, teachers can be replaced by using appropriate technology (Endang, 2023).

The *Jibril* method means *talqin* (reciting) and *taklid* (imitating). The implementation of the *Jibril* method, the teacher is required to master tajweed and memorise the Qur'an, because in implementing memorising the Qur'an using the *Jibril* method, the teacher reads a fragment of the verse, and after that the students imitate the reading, then the teacher reads the next verse, and the students imitate, and so on until the students can imitate the teacher's reading correctly (Hakim, 2021). So the *Jibril* method maximises the function of the two senses of the ear and the tongue.

The *Sima'i* method is carried out by listening to the recitation of the Qur'an repeatedly and intensively, either through recordings or from the reciter, paying attention to the rhythm, intonation, correct pronunciation of the recitation. This method relies on hearing as the main tool in memorising (Rangkuti et al., 2023).

Tasmi' Al Qur'an means listening to the recitation of the Qur'an. Listening to memorisation to others, either to an individual, two people, ustadz / ustadzah or in congregation. The person who listens to the memorisation listens from the Mushaf, with the aim of correcting the memorisation so as to know the mistakes that need to be corrected from the memorisation. The number of juz listened to depends on the ability of students to do *Tasmi'*. The benefits of *Tasmi'* help Qur'an memorisers to improve reading, and concentrate more on memorisation (Ali, 2020), and strengthening memorisation (Acim, 2022).

The steps of *Tasmi'* Al Qur'an include learners memorising certain verses according to their target through the preferred method, by listening, reading or seeing, the repetition method, or by rewriting verses. After learners are confident in their memorisation, then they listen to someone ustadz or ustadzah, fellow memorisers, or in congregation (Acim, 2022) These are the four methods integrated into the learning of *tahfidz* Al Qur'an Utsman Bin Affan.

The practice of learning *Tahfidz* Al Qur'an at the Utsman Bin Affan Qur'an House

The integrative method referred of learning *tahfidz* Al Qur'an at Utsman Bin Affan Randublatung Qur'an House is integration and use of several methods in one learning time, among the methods applied *Talaqqi*, *Jibril*, *Sima'i*, and *Tasmi'* Al Qur'an, the folloing table of integrative method steps in learning *tahfidz* Al Qur'an at the Utsman Bin Affa Qur'an House Randublatung:

Stages	Integrative Method Used	Integrative Method Steps
Opening (Muraja'ah Juz 29 or 30)	Integration of <i>Tasmi'</i> and <i>Sima'i</i> methods	- The ustadzah chooses one of students to lead the <i>muraja'ah</i> memorisation - The Students listen to the recitation of the Qur'an ith loudspeaker followed by other students. - The student with less reading ability listen to their friends' memorisation to help the memorisatuon process. - <i>Muraja'ah</i> is often carried out by utilising technology such as <i>murotal</i> audio, the Qur'an application
Initial reading	Integration of <i>Talaqqi</i> and <i>Sima'i</i> methods	- Ustadzah chooses surahs from juz to be memorised from juz 28, 29, and 30 - Ustadzah recites pieces of verses by verse and students follo or repeat the reading and continue until the students' reading is correct. - The <i>talaqqi</i> process is carried out by ustadzah and Utsman Bin Affan Qur'an Houses also empowers students who have superior Qur'an reading skills, sometimes using Qur'an murotal audio. - Student who are not able to read the Qur'an can memorise Qur'anic verses by listening the recitation of the Qur'an
Strengthening memorisation	Integration of <i>Jibril</i> and <i>Tasmi'</i> Al Qur'an methods	- The <i>Jibril</i> at Utsman Bin Affan Randublatung Qur'an House is carried out in groups and individually - Ustadzah clearly determines the subject/ verse to be memorised - Ustadzah reads the new verse three times with correct tajweed - Student follow the reading repeatedly until the verse is attached to the tongue, this process continues until the students memorise it. - The student read/ recite independently and recite their memorisation to the ustadzah independently (testing of memorisation)
Evaluation (Daily, weekly, monthly)	Integration of <i>Tasmi'</i> Al Qur'an, <i>Talaqqi</i> , <i>Sima'i</i> methods	- The student recite one juz of their memorisation in front of the class listened to ustadzah and other student(<i>Tasmi' Al Qur'an</i>) - The student recite one juz of Qur'an(<i>Talaqqi</i>) - The students ho have less ability to read the Qur'an are helped in memorising it because they listen to the recitation of students <i>tasmi'</i> (<i>Sima'i</i>)

Based on observations at the research location, the researcher found that the learning of *tahfidz* Al Qur'an at the Utsman Bin Affan Randublatung Qur'an House was carried out in the afternoon from 15.30 to 17.00, interestingly from a short time interval, it was able to carry out learning that focused on reading and memorising Al Qur'an activities as well as learning the science of sharia'h and mastering Arabic

which supported the mastery of memorising the Qur'an. This is supported by data obtained by researchers from the vision and mission of the Utsman Bin Affan Qur'an House Randublatung.

The duration of learning carried out at the Utsman Bin Affan Qur'an House is limited to only 1.5 hours each day, indicating efficiency in time management and the use of every minute to maximise the memorisation learning process. This shows the existence of a structured and focused teaching method (Sutikno, 2019). Time efficiency in learning *tahfidz* Al Qur'an is supported by Adi Hidayat's opinion which emphasises that the main key in memorising the Qur'an with limited time is good time management (Hidayat, 2018).

In contrast to Quraish Shihab who discusses the importance of a deep understanding of the Qur'an, which includes an understanding of the Arabic language and the context of shari'ah, he emphasises the process of memorising the Qur'an and understanding the Qur'an requires a short time and perseverance in learning. Limited time in learning can affect the quality of understanding and memorisation of the Qur'an (Quraish, 2012). Moreover, at the Utsman Bin Affan Qur'an House, it does not only focus on memorisation, but also teaches sharia science and mastery of Arabic to help the process of memorising the Qur'an so that it takes a long time.

According to the theory of constructivism developed by Piaget, learning is a process of constructing knowledge by individuals (Isti'adah, 2020). In learning *tahfidz* Al Qur'an, this theory can be applied by seeing learners build their understanding of the Qur'an actively (Hidayati, 2021). This is in accordance with the approach used at the Utsman Bin Affan Randublatung Qur'anic House which is not only passive memorisation, but also understanding the teachings contained in the Qur'an through sharia science and Arabic language.

Another uniqueness that researchers found through observation and data documentation, learning *tahfidz* Al Qur'an at the Utsman Bin Affan Randublatung Qur'an House, although learning is carried out in a short time interval and a large number of students (35 people) and only three ustadzah who teach *tahfidz* Al Qur'an learning can still run as optimally as possible. Considering that learning *tahfidz* Al Qur'an in a short time interval requires very efficient use of time. The uniqueness that can be seen from the way learning is designed to keep optimising every minute in the learning process.

Researchers also observed that with a limited number of ustadzah, collaboration between educators is key in creating a productive learning atmosphere, and there is a clear division of tasks between ustadzah in terms of teaching, such as some focus on reading, some focus on strengthening memorisation, but all are still responsible for the memorisation process. This division can also be a factor that makes learning effective despite the large number of students.

Learning *tahfidz* Al Qur'an often requires a longer time to memorise the verses of Al Qur'an perfectly. However, at Utsman Bin Affan Qur'an House, although the time available is limited, the learning process still runs optimally. This reflects the

importance of efficient time management in education. Every minute is used as much as possible, even for memorisation review activities or repetition of readings.

The limited teachers at Utsman Bin Affan Qur'anic House are able to create a productive learning atmosphere through effective collaboration, even though there are only three ustadzah. A clear division of tasks among the ustadzahs is another important factor that supports successful learning even with a large number of learners. A good division of duties not only facilitates teaching, but also ensures that learners receive adequate attention. At Utsman Bin Affan Qur'an House, this division of roles allows each ustadzah to focus on a specific area (recitation or memorisation), which increases the effectiveness of learning. This is in agreement with cooperative learning (Sulistio & Haryanti, 2022).

Cooperative learning proposed by Johnson explains that collaboration in learning allows for a more productive environment. A clear division of tasks between teachers is also a form of application of this concept, where each teacher plays a role in a specific field according to his competence, but still on a common goal (Johnson & Johnson, 2017). Cooperative learning by Johnson is also supported by Slavin's theory of collaborative learning which shows that a clear division of tasks within the teaching group strengthens overall learning outcomes. With a structured division of roles, learners receive maximum attention in various aspects of learning, both in aspects of memorisation and reading (Nata Abuddin, 2009; Sulistio & Haryanti, 2022)

Based on the use of time efficiency, learning *tahfidz* Al Qur'an at the Utsman Bin Affan Qur'an House is carried out in three stages, opening, core and closing activities. On the results of observations and interviews of students about the opening activities of learning opened with greetings, followed by prayers together, the prayers that were chanted were surah Al Fatihah, learning prayers, Muslim pledges, and prayers asking for good understanding, intelligence in memorising, useful knowledge, and having good morals.

Before getting into the learning session, the ustadzah invites all students to memorise the Qur'an chapters from juz 29 and 30 in sequence, not infrequently the ustadzah chooses students to lead, interestingly the muraja'ah carried out applies two methods at once. First, *Tasmi'* Qur'an where students without realising it have listened to their memorisation to the ustadzah and other friends, besides that it is also a *Sima'i* method where students listen to the reading of the Qur'an directly from a teacher or from their friends, thus helping the process of memorising the Qur'an. This is evident from the results of data from the evaluation book of students' memorisation and interviews of students and interviews of teaching ustadzah.

Introductory activities in the implementation of *tahfidz* Al Qur'an at Utsman Bin Affan Qur'an House indicate an effort to create a conducive atmosphere for students before starting learning, at this stage, before entering the core learning session, the ustadzah invites students to do muraja'ah or review memorising from juz 29 and 30 sequentially and this is routinely done every learning session. Repeating memorisation regularly before entering the learning session is in line with Jost's law.

Based on Jost's law, learning with an allocation of three hours per day for five days is better than five hours per day done for three days. This approach is effective for memorised material such as memorising the Qur'an (Endang, 2023).

Memorising the Qur'an, which requires repetition to reduce past memorisation, can be understood as learning a routine (memorising the Qur'an) repeatedly with a short time is better than learning for a long time and rarely. In the context of time efficiency, it is necessary to consider balancing the frequency and intensity of muraja'ah with the teaching of new memorises, because this activity takes quite a long time and students should not feel burdened.

The method used in this muraja'ah session integrates the *Tasmi'* Al Qur'an and *Sima'i* methods, and this is able to deepen memorisation, and help students memorise the Qur'an, especially students who are not fluent in reading the Qur'an, The existence of muraja'ah using integrative methods can have an impact on reading mastery (Abdur, 2022) and this is in line with the theory of constructivism put forward by Piaget (Isti'adah, 2020) at the Utsman Bin Affan Qur'an House not only memorises the Qur'an, but also teaches mastery of reading the Qur'an.

The integrative method used at Utsman Bin Affan Qur'an House can be adjusted to the intelligence possessed by each student so that students can memorise the Qur'an with a method that suits them. In addition, the use of technology in learning *Tahfidz* Al Qur'an can be a solution for time efficiency. *Tahfidz* or audio Qur'an applications can be used to listen to *Sima'i* recitations more flexibly, allowing learners to listen to recorded recitations anytime and anywhere. This reduces the time spent listening directly, but still has a positive impact on memorisation mastery (Bahruddin, 2022; Zaenuri, 2023).

Learning *tahfidz* Al Qur'an at Utsman Bin Affan Qur'an House does not harmonise learning materials with different age levels of students based on observations at the research location. Uniquely from different materials, the application of the methods used is the same, and what attracts more attention to the application of integrative methods in a short time interval is able to implement many methods at once. This is supported by the results of observations and interviews with ustadzah and the founder of Utsman Bin Affan Qur'an House.

Based on the results of observations and interviews, the integrative methods used in learning include the *Talaqqi*, *Jibril*, *Sima'i*, and *Tasmi'* Al Qur'an methods. The *Talaqqi* method ustadzah reads the verse-by-verse chunks and students follow or repeat the reading. And so on until students can repeat the reading correctly. The verses or suras are taken from juz 28, 29, and 30. Uniquely this method is applied at the Utsman Bin Affan Qur'an House not only ustadzah who can *menTalaqqi* but students and audio murattal Al Qur'an.

Through the results of observations and interviews with ustadzah of the Utsman Bin Affan Qur'an House, the *Talaqqi* method applied is also integrated with the *Sima'i* method, as evidenced by the existence of peer tutors where ustdzah chooses students who excel in the quality of reading and memorising to help read or

menTalaqqi the reading, from listening to the reading helps the memorisation process.

One of the things that needs to be considered in learning to memorise the Qur'an at Utsman Bin Affan Qur'an House is the alignment of the material with the age level and ability level of the learners. Without alignment of material and grouping according to age level can cause difficulties for younger learners or those who are just starting to memorise the Qur'an such as certain verses that are more complex or longer can be a burden. So that it can hamper the memorisation of the Qur'an and reduce the enthusiasm for learning, because it feels difficult to follow the material that should be in accordance with the ability of students (Rintayati, 2022).

The importance of material differentiation in learning *tahfidz* Al Qur'an material preparation must pay attention to the age and ability level of students. Material differentiation has been applied in learning *tahfidz* Al Qur'an at the Utsman Bin Affan Qur'an House (Rintayati, 2022).

In addition to material differentiation, the learning of *tahfidz* Al Qur'an at the Utsman Bin Affan Qur'an House also applies a method differentiation approach as evidenced by the integrative method used at the Ustman Bin Affan Qur'an House, the use of various methods at one time, such as *Talaqqi*, *Jibril*, *Sima'i*, and *Tasmi'* Al Qur'an, in addition to supporting the success of teaching the Qur'an in a relatively short time, it also allows students to not only rely on one method, but combine various methods together to maximise memorisation and students can adjust the learning style of students.

Furthermore, the application of the *Jibril* method in learning *tahfidz* Al Qur'an at the Utsman Bin Affan Randublatung Qur'an House is carried out in groups and individually. The *Jibril* method begins with the ustadzah determining clear material, namely determining the verse to be memorised, then ensuring that the memorised material to be memorised by students is the same. Ustadzah reads the verse to be memorised three times with correct tajweed. After the ustadzah reads the verse three times, students will follow the reading, repeating it after the ustadzah. The ustadzah continues to repeat the new verse, and learners continue to follow the reading repeatedly until the memorised verse sticks in their mouths. This process continues until the learners feel memorised and are able to read the verse without error. After several processes, learners are given the opportunity to read independently.

The *Jibril* method is continuous with *Tasmi'* Al Qur'an, it can be seen when students memorise the Qur'an, in the process of *Tasmi'* Al Qur'an students listen to their memorisation in front of friends or ustadzah, *Tasmi'* Al Qur'an method is also integrated with the *Sima'i* method, where students listen and hear the reading of the verse or surah from *Tasmi'* Al Qur'an which is listened to to help in the process of memorising the Qur'an, this is supported by the results of student interviews and ustdzah interviews.

One of the advantages of the *Jibril* method applied at the Utsman Bin Affan Qur'an House is the repeated reading. Emphasis on repeated readings. Repetition of readings allows learners to memorise verses in an effective way, because the more

often they listen and repeat, the easier it is for them to remember the verse. This method facilitates learners in improving pronunciation and tajweed. This is in line with the basic principles of the *Jibril* method, which focuses not only on memorisation but on the quality of correct reading (Hakim, 2021).

Although the method applied is effective, there are several things that need to be considered, one of which is the excessive dependence on hearing in the learning process. So there is a need for visualisation and independent reading with sufficient duration, it can also be integrated with the *Jibril* method with independent reading by students which can enrich the existing methods. In addition, students will encounter difficulties in memorising long surahs using the *Jibril* method (Hakim, 2021; Rangkuti et al., 2023).

A very important activity and continuation of all the methods that have been applied in learning *tahfidz* Al Qur'an at the Utsman Bin Affan Qur'an House from reviewing memorisation, *Talaqqi*, repeating recitations is *Tasmi'* Al Qur'an, Where with students men *Tasmi'*kan memorization obtained in front of friends and ustadzah can help students assess the extent to which their memorization is correct and maintained, besides that *Tasmi'* Al Qur'an provides an opportunity to correct mistakes in memorization, which is more efficient *Tasmi'* Al Qur'an is integrated with the *Sima'i* method (Rangkuti et al., 2023).

The integration of the *Tasmi'* method with the *Sima'i* method is positive in terms of time efficiency, and learning with this method is very suitable for students whose learning approach is audio-visual and also for students whose learning style is audio, because in addition to maximising the auditory function by listening to their friends' recitation, they also listen to the recitation by looking at the Qur'an and it will help students who are already fluent in reading or not fluent in reading (Nata Abuddin, 2009; Rangkuti et al., 2023). However, one potential weakness of this method is the less than optimal quality of the listeners. That is, if the listener does not have a good understanding of tajweed or is unable to detect errors correctly, this can affect the quality of memorisation.

From the observation, Utsman Bin Affan Qur'an House tries to create an environment conducive to memorisation, where students can feel the atmosphere that supports concentration, such as varied learning spaces by utilising nature collaborated with appropriate technology and peer tutors to motivate each other. This is supported by the founder's interview results that a conducive atmosphere can improve concentration and help accelerate memorisation of the Qur'an.

In addition, this study shows that the Utsman Bin Affan Qur'an House creates a learning space that can help students focus and increase concentration in the process of memorising the Qur'an, the use of nature and appropriate technology provides a comfortable atmosphere that can increase the enthusiasm for learning of students, a comfortable learning environment is a supporting factor and affects learning outcomes (Nata Abuddin, 2009; Patettengi, 2019).

From the observations of the Utsman Bin Affan Qur'an House, they try to create an environment conducive to memorisation, where students can feel the

atmosphere that supports concentration, such as varied learning spaces by utilising nature collaborated with appropriate technology and peer tutors to motivate each other. This is supported by the founder's interview results that a conducive atmosphere can improve concentration and help accelerate memorisation of the Qur'an.

Utsman Bin Affan Qur'anic House implements periodic evaluations that are systematic enough to measure the progress of students' memorisation, either through individual or small group *Tasmi'*. Daily, weekly and monthly evaluations in activities such as 'Tahsin and *Tasmi'* Al-Qur'an Bil Ghoib' and "Happy Weekend Qur'an" show a commitment to ensuring the quality of memorisation is maintained. Such evaluations can help identify learners' difficulties or progress, so that learning can be tailored to their needs (Suardi, 2018).

The integrative method applied in the learning of *tahfidz* Al Qur'an Utsman Bin Affan Randublatung which integrates the methods of *Talaqqi*, *Jibril*, *Sima'i*, and *Tasmi'* Al Qur'an by maximising time efficiency, educator collaboration, creating a conducive and comfortable environment for learning, utilising appropriate technology and periodic evaluation that helps in strengthening memorisation. The implementation of Qur'an memorisation learning at Utsman Bin Affan Randublatung Qur'an House focuses on integrative and effective Qur'an memorisation learning methods.

CONCLUSION

The integrative method of learning *tahfidz* Al Qur'an at the Utsman Bin Affan Randublatung Qur'an Houses integrates the *Talaqqi*, *Jibril*, *Sima'i*, and *Tasmi'* Al Qur'an methods in the learning stages from opening to evaluation which are effective in strengthening students memorization. This integrative method involves various steps, including listening to memorization, listening to Qur'anic verses to be memorized, repetition of reading, reading Qur'anic verses directly by ustadzah, using integrative methods also utilize appropriate technology such as audio murotal and empowering students to create a conducive and comfortable environment, as well as maximizing the learning time of *tahfidz* Al Qur'an.

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