

ISTAWA: Jurnal Pendidikan Islam (IJPI)

P-ISSN: 2502-573; E-ISSN: 2541-0970

2024, Vol. 9 No. 1

<http://journal.umpo.ac.id/index.php/istawa/>

**Development of Qur'an Tahfidz Learning Model in High School
ABBS (Abidin Bilingual Boarding School) Surakarta**

Fajri Kurniadi^{1*}, Nurul Latifatul Inayati²

^{1,2}Islamic Religious Education, Faculty of Islamic Religion, Muhammadiyah
University of Surakarta

*g000200053@student.ums.ac.id

ABSTRACT: *One of the best programs offered by SMA ABBS Surakarta is the Tahfidz Class Program (TCP). Through the application of a learning model This program has produced hafidz who are able to complete 10 juz in three years or more. The aim of this research is to determine the Tahfidz Al-Qur'an learning model at ABBS Surakarta High School, as well as the procedures for implementing this learning method. Apart from that, it also aims to examine the approaches and strategies used in tahfidz learning, as well as finding out the advantages and disadvantages of the tahfidz learning model at SMA ABBS Surakarta. This research uses descriptive methodology with a qualitative focus. through collecting information through documentation studies, interviews, and observation methods. The learning model used here is a direct instruction model which is based on research results. Students learn gradually through the process, and if they apply this learning model in their learning, they will become more proficient in mastering the subject. Remembering that the aim of this process approach is for students to actively develop their potential in order to achieve learning goals. The learning approach is to determine the degree, ziyadah program (bil-gaib) and pre-memorized program (bin-nadhr).*

Salah satu program terbaik yang ditawarkan oleh SMA ABBS Surakarta adalah *Tahfidz Class Program (TCP)*.

Melalui penerapan program ini menghasilkan hafidz yang dapat menyelesaikan sepuluh juz dalam waktu tiga tahun atau lebih berkat penerapan model pembelajaran program ini. Tujuan dari penelitian ini adalah untuk mengidentifikasi model pembelajaran Tahfidz Al-Qur'an yang paling efektif di SMA ABBS Surakarta, serta tata cara pelaksanaan metode pembelajaran tersebut. Selain itu juga bertujuan untuk mengkaji pendekatan dan strategi yang digunakan dalam pembelajaran tahfidz, serta mengetahui kelebihan dan kekurangan model pembelajaran tahfidz di SMA ABBS Surakarta. Penelitian ini menggunakan metodologi deskriptif dengan fokus kualitatif. melalui pengumpulan informasi melalui studi dokumentasi, wawancara, dan metode observasi. Model pembelajaran yang digunakan disini adalah model pembelajaran langsung yang didasarkan pada hasil penelitian. Siswa belajar secara bertahap melalui proses tersebut, dan jika mereka menerapkan model pembelajaran ini dalam pembelajarannya, mereka akan menjadi lebih mahir dalam menguasai mata pelajaran. Mengingat tujuan pendekatan proses ini adalah agar siswa secara aktif mengembangkan potensi yang dimilikinya guna mencapai tujuan pembelajaran. Pendekatan pembelajarannya adalah menentukan derajat, program ziyadah (bil-gaib) dan program hafalan sebelumnya (bin-nadhr)

Keywords: *Model, Learning, Tahfidz Al Qur'an*

Received: February 20, 2024; Revised: March 25, 2024 ; Accepted: June 3, 2024

INTRODUCTION

The Tahfidz program has become a leading program in several private schools, including schools under the auspices of Dikdasmen. SMA ABBS Surakarta, an Islamic educational institution that is committed to strengthening religious education, has felt the need to develop a learning model that is able to help students achieve Al-Qur'an competency, especially in better Tahfidz learning. The purpose of this study is to investigate how Tahfidz Al-Qur'an instruction is implemented at SMA ABBS Surakarta. Therefore, researchers want to analyze the Tahfidz learning model at ABBS High School, the steps for implementing learning, learning methods, the advantages and

disadvantages of the Tahfidz learning model implemented at ABBS Surakarta High School.

There are many methods and efforts used to study the Qur'an, including Tahfidz or memorizing the Qur'an, according to Fadhila et al. (2023) The Qur'an is the sacred text of Muslims, having been revealed to the Prophet Muhammad SAW as one of Allah SWT's miracles, worth worshiping and getting rewards for those who read and appreciate its meaning, as well as getting benefits for their lives in this world and the afterlife. not a few Islamic school institutions as well as madrasas and Islamic boarding schools use this method, according to Mudyana & Anwar (2023). The Qur'anic verses should not be studied and memorized randomly; instead, one must acquire information during the Qur'anic learning process. One such approach is the Tahsin al-Qur'an method, which focuses on studying the Al-Qur'anic reading laws.

Tahsin is an Arabic word whose origin is "Hassana-Yuhassinu-Tahsinan" which means repair, beautify or enhance and we often call it a synonym for the word Tahsin, namely tajwid which means the same as Tahsin (Avionita, 2021). Tahsin of the Qur'an can be interpreted as perfecting things related to the perfection of lafadz in the pronunciation of the letters of the Qur'an as well as the law of the relationship between letters and other letters, such as the letters Ikhfa', Idzhar, Idgham, and others. so on (Siti & Saleh, 2018). Meanwhile, Tahfidz or memorizing is where someone retrieves relevant knowledge and stores it in long-term memory, whereas according to Robbi, memorizing is a process of storing data in the brain's memory, both the ability to imagine and store information as well as retrieve or recall information (Hidayat & Gunadi, 2022).

The process of achieving a learning objective through interaction between a student and an educator using educational resources in a learning environment is called learning. (Riko et al., 2023). Anis Hidayah, quoting Nasution, states that learning is a process of connecting with students and organizing the environment as best as possible to facilitate learning (Hidayah , 2018). Islamic religious learning is an activity that involves many parties such as the teacher himself, parents or guardians of students and the students themselves, because if learning does not involve these parties then it cannot run well and cannot be in accordance with the initial plan (Anwar et al. ., 2021). To achieve these learning objectives, a learning model—an illustration of a kind of learning that illustrates the PBM model from the beginning to the end of learning activities—is necessary. (Anida & Eliza, 2020). A learning model, which consists of strategies, approaches, methods,

materials, media, and instruments, is a methodical process or pattern that serves as a guide to accomplish learning objectives. (Octavia, 2020).

To achieve these learning objectives, a learning model is needed. According to Fu'ad (2023), there are various models used by teachers in learning, such as direct learning models, classical learning models, contextual learning models, cooperative learning models and active, creative, effective and fun learning models (PAKEM).

LITERATURE REVIEW

The piece entitled "Implementation of the Tahfidz Al Qur'an Program at the Daarul Qur'an Islamic Boarding School Sragen" in ISEEDU Journal Volume 4 No. 2 November 2020 by Nurul Latifatul Inayati and Fatahillah Abdurrahman Bin Auf Alamin outlines studies conducted on the application of the Tahfidz Al Qur'an program in the Islamic boarding school Daarul Qur'an in Sragen. The results of the study show that the Tahfidz Program of the Islamic boarding school Daarul Qur'an seeks to have pupils remember 15 juz over the course of three years. There are three ways in which this program is evaluated: daily assessments, exams that are tailored to the student's memorization target, and competition-style exams that are administered prior to graduation. (Alamin & Inayati, 2020). The present study bears similarities to the research undertaken by Fatahillah Abdurrahman bin Auf and Nurul Latifatul Inayati, in that both investigated the use of Al-Qur'an tahfidz learning.

In February 2022, Maulana Ishaq Ernas published an article titled "Tahfidz Al-Qur'an Learning Model at Hidayatullah Putri Islamic Boarding School, Ohoitel Village, North Dullah District, Tual City, Maluku Towards a World-Class Campus" in the Budapest International Research and Critics Institute-Journal (BIRCI Journal), Volume 5, No 1. According to the findings of this study, Tahfidz learning is implemented at Hidayatullah Putri Islamic Boarding School using two models: a normal program and a customized program that is delivered directly to students (Ernas, 2022). The standard program differs in that two copies of the Koran must be deposited every week. The goal of the pupils' unique program is to memorize the Al-Quran in six months. What Maulana Ishaq's research has in common with this research is that they both examine the Tahfidz learning model in schools.

The article "Tahfidz Al-Quran Learning Model in Indonesia, Iran, Turkey and Saudi Arabia" in An-Nuha Journal Volume 8 No. 2 December 2021 was written by Lilik Umami Kaltsum, Mundzier Suparta, Fuad Thohari, and Khaeron Sirin. It discussed the study of the Tahfidz learning model in these countries. The study's findings indicate that the

tahfidz learning models used in the four nations are comparable in that they both employ the talaqqi-mushafahah paradigm, in which pupils present their memory to the teacher in person. Meanwhile, the unique content or insertion at the level of comprehending memorized verses is the key distinction amongst the four nations. (Kaltsum et al., 2021). This research and the research of Lilik Umami Kaltsum, et al. are comparable in that they both look at the Tahfidz learning model.

The article "Tahsin and Tahfidz Learning System at Integrated Islamic Elementary School (SDIT) Insan Madani During the Covid-19 Pandemic" was published in *Al-Hayat: Journal of Islamic Education* Volume 5, Number 1, April 2021. It was written by Afiful Ikhwan, Saiful Anwar, and Nashikhatun Mahmudah and examined how Tahsin and Tahfidz learn during the pandemic. The Tahsin and Tahfidz learning approach, which used learning videos and WhatsApp (WA) in the SDIT Insan Madani Madiun school during the Covid epidemic, is the outcome of this study. Using the WhatsApp (WA) app, students do tahsin and make deposits using their memorization. (Ikhwan et al., 2020).

This study and that of Afiful Ikhwan, et al. share an examination of the tahfidz learning model in educational settings. On the other hand, this research solely looks at the Tahfidz learning model, whereas Afiful Ikhwan, et al.'s study looks at Tahsin and Tahfidz learning.

The article "Coin Pro 2-based Tahfidzul Quran Learning Evaluation Model (Comparative Study of Learning in Turkey, Malaysia, and Indonesia)" was published in the *Journal of Islamic Religious Education Edureligia* Volume 3 Number 2 of 2019 by Syaifudin Noer and Evi Fatimatur Rusydiyah. According to the study's findings, tahfidz learning may assess the context and legitimacy of school regulations by utilizing COIN PRO 2. Additionally, this model is capable of assessing time management, minimal student objectives, and the school-integrated Tahfidz system. (Noer & Rusydiyah, 2019). The present study and that conducted by Syaifudin Noer and Evi Fatimatur Rusydiyah share an examination of the Tahfidz learning model.

METHODS

According to Purnia and Alawiyah (2020), research procedures refer to the techniques used by researchers to carry out investigations by collecting information that is in accordance with the facts of the problems they have identified. The scientific process of collecting data for certain uses and purposes is called research methods (Nasution, 2023). Harahap (2020) defines research as a methodical and logical process of collecting and evaluating facts to achieve certain goals.

This research uses a descriptive method using a qualitative approach. Moleong (2018) defines qualitative research as an investigation of phenomena encountered by research participants. The informant chosen in this research was Tahfidz's supervising teacher at ABBS High School. The researcher employed a purposive sample strategy to choose informants, meaning that they were persons who were thought to have a clear understanding of how the Tahfidz learning was being implemented. Interviews and observation were used in this study to gather data. The data analysis procedures used in this study included data collection, data reduction, data presentation, and conclusion writing.

FINDINGS AND DISCUSSION

The development of learning models in the teaching and learning process is a systematic process and mode that can be used to guide the achievement of learning objectives, which include; materials, strategies, methods, media, techniques and learning assessment tools. Education is the most important thing in our lives, meaning that every Indonesian has the right to education and hopes to continue to develop in it (Sari et al., 2020), here are the findings regarding the development of the Tahfidz learning model used at SMA ABBS Surakarta:

The Tahfidz paradigm of learning at SMA ABBS Surakarta

The ABBS Surakarta High School's Tahfidz learning model employs a direct learning approach that is implemented in phases to assess students' Qur'anic reading proficiency. The following is the methodology used at SMA ABBS Surakarta to prepare Tahfidz learning:

1. The Qur'an is recited aloud to students as a first test. For students to successfully commit the Qur'an to memory, they must be proficient readers; otherwise, it will be challenging for them to do so.
2. The student's proficiency level in reading the Qur'an is assessed by the supervising teacher. Following the completion of the Al Qur'an reading test, the instructor evaluates the student and establishes the student's learning level.
3. For the Tahfidz Class Program (TCP), pupils are expected to memorize 10 juz in 3 years, and for the non-TCP program, 2 juz in 3 years. The study came to the conclusion that the process method is one that gives pupils growth and skills based on the strategy chosen.

Passing the Al Qur'an reading is the first step in the Tahfidz

learning process at SMA ABBS Surakarta, which uses a direct learning approach. Following that, each student is assigned to a group based on ability level, with the annual aim being for each student to learn a certain amount of Juz. This allows students to experience the process of memorization and develop their reading comprehension of the Al Qur'an. This approach model's purpose is to get pupils ready for the designated Tahfidz program so they can use it as a guide when they are memorization-processing. Consequently, the teacher needs to be involved in the learning process. Students using this method have to go through phases where the supervising teacher helps them get better at reading the Qur'an. They will advance to the Tahfidz stage if they have a strong comprehension of the Qur'an.

In the non-tahfidz program, students who have passed the reading of the Qur'an will begin memorizing Juz 30, 29. In the Tahfidz Class Program, students will begin memorizing the last Juz they learned in junior high school. Once they have finished memorizing, students must turn in their work to the supervising teacher. After finishing one Juz, there will be a certification exam as a requirement for moving on to the next Juz.

Procedures for Tahfidz Al-Qur'an Instruction at ABBS Surakarta High School

At ABBS High School, two levels of stages are used with group students: pre-memorization (*bi an-nadr*) and memorization level (*bi al-ghoib*).

1. Pre-memorization level (*bi an-nadr*)

This level is the initial step for the supervising teacher in grouping students. This level is designed for beginners who do not yet read the Qur'an fluently. Prospective memorizers will receive instruction and direction on how to accurately and correctly read the Qur'an for at least three months. Students first read the Qur'an with *binnadzar* (looking at the Mushaf) and then the students will be guided in reading the Qur'an including *Tajwid*, *Makhorijul* letters, and character traits. At this point, the supervising instructor can also determine which pupils are ready to move on to the memorization phase and which ones still require improvement in their Qur'anic reading.

2. Level of memorization (*bi al-ghoib*)

This level is the memorization stage or the second stage after students enter the pre-memorization stage. Students who are tested with *bi an-nadr* have good reading and are deemed ready to

memorize the Al-Quran, they are allowed to start memorizing the Al-Quran. For ziyadah or memorizing, in one meeting students are targeted to memorize one page, then for the mid-semester or 3-month target students are targeted to have finished memorizing 1 Juz, so in one year students are targeted to have finished memorizing 4 Juz. So in the first year students are targeted to finish memorizing 4 Juz, then in the second year 4 Juz, the students of ABBS Surakarta High School have a total aim of memorizing 10 Juz of the Al Qur'an. This is because the students in the second semester have graduated, thus in the third year, they are expected to remember 2 Juz.

Filtering the way students read the Qur'an is the goal of the procedures for adopting tahfidz learning through the pre-memorization stage (*bi an-nadr*). In order to advance to the memorizing stage, students who are judged unprepared for it will be placed in isolation for a minimum of three months in order to strengthen their comprehension of the Qur'an. 'an accurately and thoroughly in accordance with the guidelines of the science of recitation. In order to meet the three-year goal of remembering ten Juz, students who have passed the test and are at the Memorization level (*bil ghaib*) are also expected to help pupils read the Qur'an correctly and proficiently in compliance with recitation guidelines.

Tahfidz Al Qur'an learning method at SMA ABBS Surakarta

Some of the methods used in learning Tahfidz at SMA ABBS Surakarta are as follows:

1. Tahsin method, this method uses a classical learning model where the teacher reads verses from the Qur'an according to the rules of the science of tajwid properly and correctly then students listen and imitate. This method is used for students at the pre-memorization level (*bi an-nadr*), because this method specializes in students learning to read the Al-Qur'an properly and correctly, with guidance from the supervising teacher directly and the students in *musyafahah* in front of the teacher one by one in turn.
2. Ziyadah method, this method is used when students memorize a new verse, then after memorizing it the student submits their new memorization to the supervising teacher to be listened to and corrected the pronunciation by the supervising teacher. Usually students come forward one by one in front of the supervising teacher in turn, then the students recite their memorization in front of the teacher and listen to the reading.
3. Murojaah method, this method is usually used to repeat old

memorization to the supervising teacher. The supervising teacher will test students' memorization if they have memorized 1 juz through three stages. In the first stage, 1 juz of the Al-Qur'an is divided into four parts, meaning that students are tested on their memorization by the supervising teacher for a quarter of a juz during four meetings. In the second stage, 1 juz of the Al-Qur'an is divided into two parts, meaning that the students are tested on their memorization by the supervising teacher for half the juz during two meetings. The third stage, students are tested in 1 juz at once in one meeting.

4. **Tadabbur Ayat Method:** This technique, which tries to comprehend the meaning and message included in the verses of the Qur'an, is a crucial part of learning tahfidzul Qur'an. This approach is crucial because it allows pupils to correctly memorize and apply the Qur'an only when they have a solid grasp of it.
5. **The Dauroh Approach,** The Al-Qur'an is memorized in an organized manner using the Dauroh Tahfidz method. Pupils commit verses or surahs by verse to memory. They can start from the beginning of the ziyadah surah notes and then proceed to the other surahs in sequence. Students will be given a special, strict schedule to memorize the Qur'an. This schedule can be adjusted based on each student's abilities and time availability.

The advantages and disadvantages of the Tahsin Tahfidz learning model used at SMA ABBS Surakarta

The Tahsin and Tahfidz learning models employed at SMA ABBS Surakarta have the following benefits and drawbacks:

Excess:

1. Make students better master the material provided by the supervising teacher because learning is carried out in stages;
2. Students become more controlled and monitored in their reading fluency because the supervising teacher sees the stages of their learning directly;
3. Students become more proficient in reading and reciting the Qur'an because the supervising teacher has specifically corrected their reading of the text;
4. Facilitates ziyadah, or pupils' memorizing of the Qur'an because they are already proficient readers of the Qur'an;
5. Because the supervising teacher gave them this information at the start of the lesson, students can successfully accomplish the memory target in accordance with the guidelines of Tahsin Science and

Tahfidz Al-Qur'an.

Lack:

1. Makes students burdened with memorization targets set for students who have weak abilities.
2. Students become bored easily because learning is carried out indoors, due to limited learning space.

Based on the research results that have been presented regarding the tahfidz learning model at SMA ABBS Surakarta, in each component of this learning model in terms of the approach applied, the strategies used, the methods used are in line with the theories related to the implementation of this learning, then each component of the approach learning tahfidz al-Qur'an, strategies for implementing the learning, as well as the methods and techniques used in learning tahfidzul Qur'an, suitable for use at SMA ABBS Surakarta.

The findings in this study indicate that the tahfidz learning model applied in SMA ABBS Surakarta uses a direct learning approach that is carried out in stages. This approach is in line with Gagne's Learning Conditions Theory (1962). This theory emphasizes the importance of breaking down complex tasks into simpler stages with clear prerequisites. In the context of tahfidz learning, the pre-memorization stage (*bi an-nadr*) ensures that students have the prerequisite skills to read the Qur'an well before proceeding to the memorization stage. Another interesting finding is the use of the *Tadabbur Ayat* method in tahfidz learning at SMA ABBS Surakarta.

This method is consistent with Ausubel's Meaningful Learning Theory (Al Tamimi, 2017). This theory emphasizes the importance of linking new information with students' prior knowledge, so that learning becomes more meaningful and easy to remember in the long term. By understanding the meaning and message of the memorized verses, students can connect new memorization with previous knowledge about the Qur'an, so that memorization becomes more meaningful and easy to remember.

In addition, findings on specific, challenging, yet achievable learning targets each year. The teachings at SMA ABBS Surakarta are in line with Locke and Latham's Goal Setting Theory (2002). This theory states that setting specific, challenging, and achievable targets can increase individual motivation and performance. With clear memorization targets, students can be more motivated to achieve these targets and work harder in the process of memorizing the Qur'an.

The application of the *Tahsin* technique, which teaches

students to accurately read the Qur'an by imitation and observation of the teacher's fluent reading, is another intriguing discovery. This approach is consistent with the Social Learning Theory developed by Bandura et al. in 1977. This theory emphasizes the importance of learning through observation and modeling of others who are competent in certain skills. By observing and imitating the teacher's fluent reading, students can learn to read the Qur'an correctly and effectively. Other findings, such as the use of the Ziyadah and Murojaah methods involving rote practice and repetition, are also consistent with the principles of distributed practice and retrieval practice in cognitive theory (Roediger et al., 2010). These principles have been shown to improve retention and long-term memory of learned information.

Based on the discussion of findings with relevant learning theories, this study shows that the tahfidz learning model at SMA ABBS Surakarta is a comprehensive and innovative model. This model successfully integrates various principles from contemporary learning theories, such as the Learning Conditions Theory, Meaningful Learning Theory, Goal Setting Theory, Social Learning Theory, and cognitive principles in the context of learning to memorize the Qur'an. One of the advantages of this model is the emphasis on understanding the meaning of the memorized verses through the Tadabbur Ayat method. This distinguishes this model from traditional approaches that often only focus on memorization without understanding the underlying meaning. By understanding the meaning and message of the memorized verses, students can build a more meaningful relationship with their memorization, which has the potential to increase retention and long-term memory.

Furthermore, this model also pays special attention to the pre-memorization stage (*bi an-nadr*). It guarantees that before moving on to the memorization level, pupils acquire the necessary abilities to read the Qur'an thoroughly. This is in line with the Learning Conditions Theory, which emphasizes the importance of breaking down complex tasks into simpler stages with clear prerequisites. The results of this study also show the potential to integrate the principles of differentiated learning into the tahfidz learning model at SMA ABBS Surakarta. By accommodating the differences in abilities and learning styles of each individual, this model can be more effective and inclusive in facilitating tahfidz learning for students with diverse backgrounds and abilities.

Overall, this study provides an important contribution to the

development of an innovative tahfidz learning model that is in line with contemporary learning principles. It is anticipated that by advancing and improving this paradigm further, tahfidz—the study of the Qur'an—in schools and other Islamic educational establishments will become more successful.

The study's findings suggest that the tahfidz learning model used at SMA ABBS Surakarta employs a step-by-step direct learning methodology. This strategy is consistent with the Learning Conditions Theory of Gagne (1962). According to this notion, it's critical to divide difficult jobs into manageable phases with explicit prerequisites. Before moving on to the memorizing stage in the framework of tahfidz learning, the pre-memorization stage (*bi an-nadr*) makes sure that pupils have the necessary abilities to read the Qur'an thoroughly. Before starting to teach students how to read the Qur'an, the teacher instructs students to pay attention to the reading that will be demonstrated first. Next, the teacher gives instructions, "Follow the lip movements and pronunciation, then repeat the lip movements and pronunciation exactly as I do" to the students. After the students pay attention to the instructions, the teacher asks the students to follow the lip movements and pronunciation of the Arabic letters demonstrated until the students can read them correctly. The teacher gives instructions, "Now imitate me by reading aloud, explaining each Arabic letter one by one, starting from **ا** - alif with the vowel fathatah, which produces the sound /a/." The students then followed the lip movements and pronunciation, although they still had difficulty in explaining the Arabic letters correctly.

CONCLUSION

Based on the discussion in this research, the researcher arrived at the essence of several research findings as follows:

1. The model used in implementing Tahfidz Al Qur'an learning at ABBS Surakarta High School is to use a Direct learning model, so by using a direct learning model in implementing Tahfidz learning at ABBS Surakarta High School, students become more skilled when memorizing the Al Qur'an because Previously, we had gone through the stages of coaching the reading of the Qur'an. With this coaching, students become more fluent and good at reading the Qur'an, making it easier to memorize the Qur'an.
2. In the meantime, the classical learning model is employed in SMA ABBS Surakarta to apply Tahsin Al Qur'an learning. Students will

- find it easier to understand how to accurately and in accordance with Tajweed science's norms read the Al Qur'an using this approach. well and accurately since it is expected of the pupils to pay close attention to the reading that the supervising instructor does and to accurately and correctly mimic it.
3. The steps for learning tahfidz are carried out at two levels, namely pre-memorization (bi an-nadhr) and memorization level (bil ghaib).
 - a. Pre-memorization (bi an-nadr), At this level, the emphasis will be on teaching students how to effectively and correctly read the Qur'an using Tajweed Science's standards. Prospective memorizers will receive instruction and direction on how to correctly read the Qur'an for a minimum of three months. decent and appropriate. Students will be led in reading the Qur'an using Tajwid, Makhorijul letters, and character qualities after they have read it aloud with binnadzar (looking at the Mushaf) first. At this point, the supervising instructor can also determine which pupils are ready to move on to the memorization phase and which ones still require improvement in their Qur'anic reading.
 - b. Memorizing (bil ghoib), After completing the Pre-memorization stage, students who are prepared to memorize the Qur'an should proceed to this level. For ziyadah or memorizing, in one meeting the students are targeted to memorize one page, then for the mid-semester or 3- month target the students are targeted to have finished memorizing 1 Juz, so in one year the students are targeted to have finished memorizing 4 Juz. So in the first year students are targeted to finish memorizing 4 Juz then in the second year 4 Juz, then in the third year because students in semester 2 have graduated so they are targeted to memorize 2 Juz, so the total target is to memorize the Al Qur'an for students at SMA ABBS Surakarta is 10 Juz.
 4. Tahfidz Al Qur'an learning is implemented using the following approaches and learning methods:
 - a. Tahsin: This approach is meant for novice students who wish to get better at reading the Qur'an.
 - b. Ziyadah: Students who successfully complete the pre-memorization phase and possess a strong command of the Qur'an are prepared for ziyadah, or the addition of new memorization. Murajaah, this method is used to maintain students' memorization so that they do not forget their old memorization.

- c. The purpose of the Tadabbur verse method is to help students comprehend the Qur'anic verses on a deeper level, enabling them to practice and appreciate the lessons included in each memorized verse.
 - d. Dauroh Qur'an: This technique aims to get pupils more focused on ziyadah of the Qur'an within a set amount of time in order to meet the supervising teacher's set memory goal.
5. The advantage of the learning model that is applied is that the implementation of this learning makes students more directly supervised in their learning process, each student will pay more attention to their abilities because they can be seen through the learning model which is carried out step by step subsequently, using the method provided, students improve their reading fluency and become skilled at reciting the sacred passages of the Qur'an, which makes it simpler for pupils to learn, apart from that, students will also continue to maintain their memorization in a mutqin manner because students will continue to have their old memorization repeated every day by the supervising teacher.

Likewise, the weakness of this learning is that seeing the fact that the abilities of each student are different means that students with less abilities will feel hopeless if they are not able to achieve their memorization targets, apart from that, the implementation of learning with limited learning space makes the learning atmosphere saturated because it is carried out indoors. , then students also do not have the ability to determine their own way of memorizing if they are not directed by a supervisor.

REFERENCES

- Alamin, F. A. B. A., & Inayati, N. L. (2020). Pelaksanaan Program Tahfidz Al-Qur'an di Pondok Pesantren Daarul Qur'an Sragen. *Iseedu: Journal of Islamic Educational Thoughts and Practices*, 4(2), 316-330. <https://doi.org/10.23917/iseedu.v4i2.14345>
- Anida, & Eliza, D. (2020). Pengembangan Model Pembelajaran Saintifik Berbasis Kearifan Lokal untuk Perkembangan Kognitif Anak Usia 5-6 Tahun. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 5(2), 1557-1565. <https://doi.org/10.31004/obsesi.v5i2.898>
- Anwar, K., Choeroni, C., & Makhshun, T. (2021). Pembelajaran PAI Berbasis Daring bagi Guru TK di Kecamatan Mranggen Demak. *Indonesian Journal of Community Services*, 3(2), 145. <https://doi.org/10.30659/ijocs.3.2.145-152>

- Avionita, S. (2021). *Peran Guru Ummi dalam Tahsin Tilawah Al-Qur'an pada Siswa Kelas Xi Sma Ar-Rohmah Putri Boarding School Dau Malang* [Skripsi. Program Studi Pendidikan Agama Islam, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim]. <http://etheses.uin-malang.ac.id/28569/>
- Ernas, M. I. (2022). Tahfidz Al-Qur'an Learning Model at Hidayatullah Putri Islamic Boarding School, Ohoitel Village, North Dullah District, Tual City, Maluku Towards a World-Class Campus. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*, 5(1), 4591-4598. <https://www.bircu-journal.com/index.php/birci/article/view/4168>
- Fadhila, A. R., Husni, A., Aprison, W., & M, I. (2023). Implementasi Pembelajaran Tahfidz Al-Qur'an dengan Menggunakan Metode Tasmi' di SMP Islam Al-Ishlah Bukittinggi. *Journal on Education*, 5(3), 6758-6767. <https://jonedu.org/index.php/joe/article/view/1458>
- Fu'ad, M. S. (2023). *Model Pembelajaran Tahfidz di SMA Muhammadiyah 3 Jakarta Selatan (Analisis Integrasi Karakter Religius dan Disiplin)* [Tesis. Program Studi Magister Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Syarif Hidayatullah Jakarta]. <https://repository.uinjkt.ac.id/dspace/handle/123456789/67072>
- Harahap, N. (2020). *Penelitian Kualitatif*. Medan: Wal Ashri Publishing.
- Hidayah, A. (2018). *Manajemen Pembelajaran Tahfidz Al-Qur'an dalam Mencapai Target Hafalan di SMP IT Abu Bakar Yogyakarta* [Skripsi. Program Studi Manajemen Pendidikan Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Sunan Kalijaga Yogyakarta]. <https://digilib.uin-suka.ac.id/id/eprint/30628/>
- Hidayat, & Gunadi. (2022). Pelaksanaan Program Tahfidz Al-Qur'an di Madrasah Ibtidaiyah Al-Awwal Palembang. *Quality : Journal of Empirical Research in Islamic Education*, 10(1), 47-60. <https://doi.org/10.21043/quality.v10i1.13803>
- Ikhwan, A., Anwar, S., & Mahmudah, N. (2020). Tahsin and Tahfidz Learning System at Integrated Islamic Elementary School (SDIT) Insan Madani During the Pandemic Covid-19. *Al-Hayat: Journal of Islamic Education (AJIE)*, 4(2), 1-11. <https://doi.org/10.35723/ajie.v5i1.154>

- Kaltsum, L. U., Suparta, M., Thohari, F., & Sirin, K. (2021). Model Pembelajaran Tahfidz Al-Qur'an di Indonesia, Iran, Turki, dan Arab Saudi. *An-Nuha : Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial*, 8(2), 347-373.
<https://doi.org/10.36835/annuha.v8i2.458>
- Moleong, L. J. (2018). *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.
- Mudyana, F. U., & Anwar, K. (2023). Penerapan Program Tahfidz Tahsin dalam Rangka Meningkatkan Kemampuan Hafalan Peserta Didik di Madrasah Ibtidaiyah. *Jurnal Ilmiah Sultan Agung*, 2(1), 986-997.
<https://jurnal.unissula.ac.id/index.php/JIMU/article/view/31437>
- Nasution, A. F. (2023). *Metode Penelitian Kualitatif*. Bandung: Harfa Creative.
- Noer, S., & Rusydiyah, E. F. (2019). Model Evaluasi Pembelajaran Tahfidzul Qur'an Berbasis Coin Pro 2 (Studi Komparasi Pembelajaran Tahfidz Di Turki, Malaysia dan Indonesia). *Edureligia: Jurnal Pendidikan Agama Islam*, 3(2), 138-150.
<https://ejournal.unuja.ac.id/index.php/edureligia/article/view/1128>
- Octavia, S. (2020). *Model-Model Pembelajaran*. Yogyakarta: Deepublish Publisher.
- Purnia, D. S., & Alawiyah, T. (2020). *Metode Penelitian : Strategi Menyusun Tugas Akhir*. Yogyakarta: Graha Ilmu.
- Rico, A. S, Muchamad, S. H., Fitri, F. (2023) Pengertian & Hakikat Belajar dan Pembelajaran Bahasa Arab. *ALFIYAH:Jurnal Pendidikan Bahasa Arab*, 1(1), 02.
- Sari, W., Rifki, A. M., Karmila, M., Dwiayama, F., & Aziz, M. B. (2020). Analisis Kebijakan Pendidikan Terkait Implementasi Pembelajaran Jarak Jauh pada Masa Darurat Covid 19. *Jurnal Mappesona*, 3(2), 1-13. <https://jurnal.iain-bone.ac.id/index.php/mappesona/article/view/830>
- Siti, R., & Saleh, M. (2018). Manajemen Kurikulum Program Tahfidz Al-Quran di Pondok pesanteran Salafiyah Al-Azhar Mojosari Situbondo. *JPII : Jurnal Pendidikan Islam Indonesia*, 3(1), 107- 121.
<https://doi.org/10.35316/jpii.v3i1.91>