

Tallaqi Learning Model at Madrasah Tsanawiyah Tahfidz Quran

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ABSTRACT

The Quran memorization program in formal educational institutions such as schools and madrasas is something new that is very unique and attracts the attention of the public. This is due to the general school label, which focuses on pure science fields, even though there are religious lessons in it, maybe only two to four hours a week. This study aims to describe the Tallaqi learning model at the Al Barokah Purwantoro Qur'an memorization Madrasah. This study uses a qualitative method with a case study approach where data and research involve the principal, vice principal for curriculum, person in charge of the Quran memorization program, Quran memorization teachers and students, which are collected through observation and interviews, the collected data are analyzed using thematic analysis. The results of the study showed that the Tallaqi learning model at Madrasah Tsanawiyah Tahfidzul Quran Al Barokah was used in the learning process with teacher arrangements, student arrangements, time and place of study arrangements and the design of Quran memorization learning using the Tallaqi method.

1. INTRODUCTION

Describes the problems studied along with a literature review (the theory does not need to make its own subtitle, but integrates it with the introduction), ended by explaining the purpose and necessity of the study. The six important points that must be included in the introduction should give a clear description of the following aspects (1) a brief general background of the study; (2) state of the art (a brief literature review) of previous study to justify the novelty of the article made (should refer to journals in the last 10 years); (3) gap analysis or gap statement (originality) or novelty statement Superior human resources are needed to achieve the desired tahfidz results, which must be done with developed and directed planning. In realizing this, it is not only the efforts of the principal that support the success of a school, but also the contribution of the teaching staff in the school. The success and improvement of the quality of the school is not only due to the efforts of the principal, but also due to the contribution of the educators (Amar & Masruroh, 2024). The method of learning the Qur'an in schools so far tends not to be in accordance with the level of student development so that learning outcomes will not be optimal. This can be found with the less than optimal memorization results that are in accordance with the target. The talaqi learning model is a model of learning the Qur'an carried out by teachers who meet face to face with students by reading the readings and repeated by students so that it

will facilitate the learning process. It is done by the teacher accompanying his students in one room and given material to memorize, then the students memorize and report their memorization when they are ready. Tahfidzul Qur'an is a program to memorize the Qur'an. Tahfidz is an effort to repeat or recite something without thinking for long (Syahid & Wahyuni, 2019). The Tahfidzul Qur'an program is a new program that is unique and attracts public attention. This can be seen from the branding of the school called the Tahfidz Qur'an school. Where schools in general focus on learning in the field of pure science, now it has shifted slightly and replaced with religious lessons or better known as Tahfidz Qur'an. This encourages some people to establish Madrasah schools based on Tahfidzul Qur'an. Tahfidzul Qur'an has a different time allocation than other subjects. In religious knowledge, Tahfidzul Qur'an must be studied and also implemented (Rustiana & Maarif, 2022) Tahfidzul Qur'an is a popular program that can be said to be a special superior program that is in great demand by the community (Khoirulloh et al., 2023). Memorizing in language can be interpreted as remembering, storing and reproducing responses obtained through observation (Irsyad & Qomariah, 2017). People who memorize the entire Qur'an are called hafizhah (Irsyad & Qomariah, 2017). People who memorize and memorize the Qur'an are basically chosen people chosen by Allah SWT to maintain and preserve the purity of the Qur'an (Najib, 2018).

The high level of public interest in memorizing the Al-Quran can be seen from our surroundings with the many huffadz who have established tahfidzul Quran schools with the hope of providing more intensive tahfidzul Quran learning to students with the aim that Muslims can focus on the knowledge of the Al-Quran which is carried out through learning and memorizing the Al-Quran so that it is easier to learn and implement in the real world (Khoirulloh et al., 2023). Understanding the tahfidzul qur'an learning model is very important to know the right model used in the tahfidzul qur'an learning process, so that it is in accordance with the goals to be achieved. This understanding is the basis for determining a learning model that is appropriate for the learning process at the Al Barokah Quran Tahfidz Madrasah. The model used is the Tallaqi learning model which has advantages and disadvantages (Hazizah & Mahfud, 2022).

Memorizing the Qur'an is a very noble job. Memorizing is an activity that must be done continuously and with patience, because memorizing is a process to unite knowledge into the mind and memory and ultimately unites in the person of the seeker (Syahid & Wahyuni, 2019). Memorizing is a process that is carried out in totality by all body parts, from the eyes, ears, tongue and mind. The routine in memorizing the Qur'an will affect a person's development. Both in terms of intellectual, emotional and spiritual. A person who makes it a habit to memorize the Qur'an experiences the development of a good mindset and has good characteristics. The guarantee of nobility in memorizing the Qur'an is that people who memorize

the Qur'an will 1) intercede for him. 2) memorizing the Qur'an forms noble morals for his personality. 3) memorizing the Qur'an can increase intelligence. Basically, every human being is equipped with various types of intelligence including intellectual intelligence, emotional intelligence and spiritual intelligence (multiple intelligence). Basically, memorizing the Qur'an is the first step for someone who wants to study any knowledge (Hidayah, 2016).

Memorizing is easy, the difficult thing is to maintain and maintain the memorization that has been owned so that it is not forgotten and lost, this is the biggest challenge faced and experienced by all memorizers of the Qur'an (Najib, 2018). The Tahfidzul Quran program is a program that is superior to certain school institutions that will be used as an icon of the superior program in schools. There are several reasons that encourage the emergence of the tahfidzul Quran program in certain schools, including to raise the name of the school to be used as a school brand, to be used as a separate attraction for the school, and is one of the most popular alternative schools recently (Kartika, 2019). There are various ways to realize a tahfidzul Quran school. Many ways are done by schools to maximize it, but the results are not yet appropriate even though efforts have been made, in reality, not a few Islamic educational institutions experience difficulties and even failure in implementing tahfidz al-Qur'an education (Hidayah, 2016).

This study aims to determine how effective the Tallaqi learning model is in achieving the memorization target that has been determined by the madrasah. Specifically, the research question is how is the planning, organization and implementation of the Tallaqi learning model at the Tahfidzul Qur'an Al BARokah Purwanto Middle School?

2. METHODS

The research method used in this study is the Qualitative method. This method is often known as the Naturalistic method, because the research is conducted on real objects. According to (Waruwu, 2023), descriptive research is non-hypothesis research so there is no need to formulate a hypothesis. This research was conducted directly in the field and, the formulation of the problem was also obtained in the field, which is possible that data can change in the field. This study uses qualitative methods, namely observation, interviews and document review. The core of qualitative research is to identify the characteristics and structure of the phenomena and events studied in their natural context (Syaputra & Hasanah, 2021). The location used in this study is the Madrasah Tsanawiyah Tahfidzul Qur'an Al Barokah which has two campuses where campus one is located in Bangsri Village, Purwanto, Wonogiri, the only Madrasah Tsanawiyah which has two campuses, namely campus One and two. Madrasah Tsanawiyah Tahfidzul Qur'an Al Barokah has advantages in the field of Tahfidzul Qur'an.

3. RESULTS AND DISCUSSION

Tahfidz means repeated memorization, which means repeating a lesson, either reading or listening. Tahfidz Al-Qur'an is the process of memorizing the Qur'an, by reading or listening repeatedly, until memorized so that each verse can be read without a script (Adiyani, 2023). Tahfidzul Quran is an activity of memorizing the Qur'an as recommended by the Prophet Muhammad SAW (Anwar & Iswantir, 2023). Tahfidz Quran is learning and studying and memorizing the Qur'an without looking at the Qur'an and reviewing it to be more fluent in reciting its verses (Saputra et al., 2023). Madrasah is one of the institutions that can provide guidance to students to learn to memorize the Qur'an. Learning Tahfidzul Quran needs to be done in different ways, with different methods and depending on the conditions of the learning environment, which must be done in a variety of ways so that boredom does not occur, which can be done in various ways. The goal to be achieved in learning the tahfidz of the Quran is so that children can capture and understand the religious values contained in the Quran. In memorizing the Quran, it is required to actualize oneself where talents and interests emerge that must be explored and developed to become self-potential. In other words, memorizing the Quran can be interpreted as the ability to maintain the Quran as a revelation that is absorbed and read again without using the Quran, understanding its contents and being able to implement it in everyday life when experiencing a life problem (Rahman et al., 2024). The method of memorizing the Quran according to KH. Ahsin (Maliki & Ro'up, 2022) is as follows: Iqra' is a method of learning the Quran from the introduction of hijaiyah letters based on volumes 1 to 6. In terms of meaning, Iqro' means reading, which can be interpreted as everything related to knowledge must start from reading.

The method, memorizing one by one the verses to be memorized. To achieve memorization, each verse can be read ten times or more so that it can form a pattern. After being completely memorized, then continue with the next verses in the same way, until reaching one face. The more it is repeated, the more representative the quality of memorization will be. Kitabah Method, that is, the method by writing. In this method, the memorizer first writes the verses to be memorized and then reads them until they are correct. This method is quite practical and good, because in addition to being read, the visual aspect of writing is very helpful in accelerating the formation of memorization patterns. Sima'i Method, Namely listening to a reading to memorize it. This method is very effective for memorizers who have a high memory, especially for blind memorizers, or children who are still minors who do not know how to read and write the Qur'an. Namely a combination of the Wahdah method and the Kitabah method. The advantage of this method is that it has a dual function, namely the memorization function and the memorization consolidation function because writing will give a very high visual impression. Namely by memorizing verses collectively, led by a female teacher. The female teacher or female

teacher reads one or two verses and the students imitate them, then ask them to repeat them again, properly and correctly and follow the female teacher's reading without looking at the mushaf, until they are truly memorized and then continue to the next verse.

Tahfidz Method is, before memorizing, submitting his memorization to the ustadzah, to listen to it, then the memorizer must recite it before it is listened to by the ustadzah. read and repeat, on the memorization that has been passed. After the material of one verse is mastered by memorization really fluently, then continue with the next material. That is, memorizing little by little or in part and combining it between one part and another in one unit of memorized material. then when finished, the essence of each memorization is combined into one into a collection of letters. The method is for repeating memorization. During takrir, the material that is heard to the ustadzah must always be balanced with the tahfidz that has been mastered. Tartil Method, One a method of memorizing with good pronunciation according to the tajwid regulations regarding the arrangement of letters, sentences, stops, and others. Talaqqi method, namely a strategy or approach to memorizing the Quran using 5M, namely Explaining (explaining), Exemplifying, Imitating, Listening and Evaluating in facilitating the learning process. From the description above, it can be concluded that the methods explained by the experts are very good for complementing each other. Basically there is a similarity regarding the tahfidz method between one and another, namely the memorization method by adding memorization material is better than continuously without stopping at a time. Memorizing the Quran is something that is done that has many advantages both in the world and in the hereafter (Rahman et al., 2024)

The number of educators is not comparable to the number of students. Low understanding and ability of students at the beginning of learning the tahfidzul qur'an. Learning that is not optimal because the appropriate method has not been found. Choosing a method that is appropriate to school conditions is the most effective thing in determining the appropriate method that will be used in memorizing the Al-Quran (Widiyanto & Inayati, 2023). Learning outcomes have not reached the competency standard so it is necessary to find an appropriate method. There are still madrasas that have not perfectly taught tahfidzul quran to their students about reading the Al-Quran. The Ustamani method is the most appropriate method used in providing easy and fast direction to students to make it easy to read the Al-Quran (Nadhiroh & Diana, 2021).

Based on the data analysis that has been done, namely by using Learning planning, organizing, implementing and evaluating learning. The initial condition is the discovery of unstable emotional conditions of students in motivating themselves to memorize the Qur'an. Factors that support and improve the ability to memorize the Qur'an include motivation from within the memorizer, understanding and knowing the meaning of the Qur'an (Saptadi, 2012). Motivation and support from parents are supporting factors for success. The strategy of parents in

determining the choices that will be taken by their sons and daughters is a major factor that drives the success of this program. Because at first parents will read and listen (taddabur) then will implement it in habits and apply it to everyday life, then continue by looking for an Islamic institution that is in accordance with the desired goals as a memorizer of the Qur'an, then parents become role models for their sons and daughters (Yusuf et al., 2019).

In running the tahfidzul quran program, good management must be used, which is in accordance with the management function that is in accordance with the learning management function, namely planning, organizing, implementing and supervising (Fatmawati, 2019). Where in it the Planning of the Tahfidzul Qur'an program 1) carrying out routine tahfidzul quran activities that are carried out every day 2) achieving the memorization target is a requirement for taking the tahfidzul quran exam 3) tahfidzul quran exam activities 4) the exam implementation process 5) assessment criteria. Every student after graduating is expected to have a guarantee of adequate Al-Quran competence. The competencies in it are tilawah competence, tahfidz competence and istima' competence. Which is expected to be able to start grounding the Al-Quran starting from an early age.

Organizing can be interpreted as dividing large tasks into smaller tasks such as planning a tahfidz program begins with budget planning, then planning educators and materials, then covering quality targets, work programs and activity procedures in the tahfidz program. The quality target in this tahfidz program in general is the achievement of memorizing 12 juz with a target of 80% at the end of the graduation period (Dewi Rustiana & Muhammad Annas Ma'Arif, n.d.). The tahfidzul qur'an program at the Al Barokah Purwantroro junior high school is 1) daily Tilawah and Tahfidz activities are carried out routinely every day including Ziyadah (reporting memorization results), muroja'ah (repeating memorization) and isti'dad (writing what you want to memorize). 2) weekly Tasmi' and Saturday Tahfidz activities and the khataman tilawatil quran program.

Implementation is a classical learning process, first the teacher gives an example to the children, then after that the children are asked to imitate the teacher, in this classical the teacher will repeat the new material that is delivered until the children really understand, after the children are considered to have understood the material that has been delivered, the teacher uses individual (Nadhiroh & Diana, 2021). The implementation is carried out by starting with 1) Dhuha prayer and continuing with morning dhikr. 2) memorization of guidance and direction of Tahfidz Quran 3) Tahfidzul Quran (memorizing and experiencing the verses to be memorized 4) collecting memorization 5) rewriting the material to be memorized next. From this implementation, there are several things that must be evaluated, namely Evaluation of students' ability to read the Qur'an is carried out through various methods, oral exams, and direct observation during the learning process. The results of the evaluation of students' ability to read

the Qur'an are used to evaluate the effectiveness of the method implementation program. The analysis of the evaluation results is carried out by identifying the ongoing method whether the program has weaknesses or not. This effort is carried out with the hope of student progress in learning.

In the tahfidzul quran learning model, the morning habit learning model is one of the main means that can encourage students to have a fresh emotional condition so that they are enthusiastic about memorizing the quran easily and quickly. Through this morning habit, it is hoped that students will be able and accustomed to reading and memorizing the quran consistently so that they can memorize it well.

The reason for Madrasah in choosing the Tallaqi method is because children of Madrasah Tsanawiyah age will be easier to imitate what is exemplified by adults in other words what is exemplified by the teacher. So this method is considered the most appropriate and suitable to be used in Madrasah which provides examples of reading the Quran in accordance with the science of Tajwid and direct learning between a teacher and a student. Other reasons used as considerations for choosing the tallaqi method are: 1) there is a harmonious closeness between students and teachers 2) the emergence of intensive supervision and guidance is easier to do 3) When there is a mistake or error, the teacher can directly provide direction and correct the reading that is not quite right 4) can identify the real quality of student memorization 5) can more easily recognize the personality of students so that it is faster to know what method is most appropriate to accompany students in memorizing 6) makes it easier to supervise and evaluate during learning 7) mutual understanding between teachers and students which is rarely found in other methods. 8) the selection of this method makes teachers and students carry out the learning process happily so that the desired goals are right on target.

In this case, teachers are a vital part that can determine the success of learning. Teachers are the main component that not only serves as a facilitator but also serves as a character educator and learning manager.

From some of these categories will experience changes When there has been learning for approximately three months. With a grouping system according to the predetermined standards, with the existence of these small groups it will be easier to find out the weaknesses and shortcomings of each student and make it easier to handle them, so that they can be resolved quickly and easily. In this grouping with the number of students 10 people is already included very much, so it should not be more than 10 students, with the standard and normal group number being 7 students in order to be able to maximize student assistance. In this case, the fewer the number in the group, the more intensive the teacher will be in implementing the Tallaqik method because basically the Tallaqi method is a reading method by imitating or exemplifying the

reading that has been exemplified by the teacher, with good and correct tajdwid. So if there is a large group in one group, it will experience difficulties in.

In the tahfidzul quran learning model, the morning habit learning model is one of the main means that can encourage children to be enthusiastic in memorizing the quran easily and quickly. Through this morning habit, it is hoped that students will be able and accustomed to reading the quran consistently so that they can practice it in their daily lives.

The supporting and inhibiting factors in the process of memorizing the Quran are as follows, Supporting factors: 1) Full support from parents 2) Motivation that arises from within the student so that it creates an extraordinary commitment to themselves 3) Adequate facilities and resources. Inhibiting factors: 1) Lack of awareness of the importance of getting used to reading the Quran 2) Lack of support and motivation from parents 3) Constrained by the lack of tutors for memorizing the Quran.

Madrasahs choose the tallaqi model in learning tahfidzul quran because this learning model can be implemented because it is in accordance with the abilities and ages of students, so it is easy to understand and apply. The tallaqi model is a learning model that is carried out by meeting teachers and students face to face (Shamsul et al., 2021). Supporting the tallaqi method are the tasmi' and takrir methods. tasmi' is the act of submitting memorization to the ustadzah (Hadi, 2024) while takrir is repeating several times the memorization that will be submitted to the ustadzah (Surahwan, 2023). There are several advantages and disadvantages of the moving class system, namely the learning system carried out by the teacher where the teacher waits in a room or in the open air by facilitating the comfort of students to take part in learning inside or outside the classroom or in the open air (Rizalludin, 2019).

The program evaluation model is intended as a problem solver in the implementation and improvement of the quality of the Quran memorization learning program. There are three factors that influence the quality of learning, namely the classroom, democratic atmosphere, and the availability of learning facilities (Cruickshank, 1999).

The analysis of the evaluation results is carried out by identifying the ongoing method whether the program has weaknesses or not. And also determining the corrective steps that must be taken, to improve students' learning abilities (Sundari & Haryati, 2024).

4. CONCLUSION

Quran memorization learning with the Tallaqi model is a learning model used by madrasahs where by using the Tallaqi model the results of student memorization meet the targets desired by the madrasah. This is done with initial planning, namely determining the memorization target, determining the right strategy, namely the Tallaqi learning model which is continued by determining the program and schedule that is carried out continuously which is determined by a mature program carried out at the Al Barokah Purwantoro Junior High School. While the organization and implementation are carried out fully by the ustadz ustaz zah which are adjusted to the main objectives that have been set by the madrasah, regarding control and the learning process for students, so that students can carry out learning in a directed and systematic manner, the implementation is by carrying out learning in a conducive manner so that they will get results according to the achievements that have been determined. While learning evaluation can be seen from the learning outcomes obtained by students according to the abilities of each student which are different.

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