

**METHODS FOR MEMORIZING THE QUR'AN AT TAHFIZH Islamic Boarding
School
IN SOUTH KALIMANTAN
(Multisite Study: Tahfizh Al-Qur'an Islamic Boarding School Darul Ihsan
Banjarbaru, Yanbu'ul Qur'an Tapin and As-Salam Kotabaru)**

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Abstract

This research aims to describe the method of memorizing the Al-Qur'an at the Tahfizh Al-Qur'an Islamic Boarding School in South Kalimantan. The Tahfizh Al-Qur'an Islamic boarding school has increasingly existed and attracted the attention of the public since it became a formal institution in Indonesia under the Ministry of Religion, in addition to several non-formal Tahfizh Al-Qur'an Islamic boarding schools which carry out learning independently but remain committed to producing memorize the Koran. This research uses a qualitative method with a narrative descriptive approach, where the data source is taken from the results of field research. As well as secondary data taken from research results that have been published in journals. The data analysis technique used is data reduction which concludes the results of related research. The results of the research stated that of the three Al-Qur'an tahfizh Islamic boarding schools studied, there were several methods used. Of the three Al-Qur'an tahfizh Islamic boarding schools studied, there were several methods used, including the TIKRAR method, TALQIN method, YANBU'A method, HALAQOH method and TALAQQI method. Therefore, the method of memorizing the Al-Qur'an in Al-Qur'an Tahfizh Islamic boarding schools in South Kalimantan can be said to be not uniform. Some of the methods used in Tahfizh Islamic boarding schools often circulate within the framework of teacher-student or inter-institutional relations, as is the model of knowledge transmission in Islamic boarding schools in general. On the other hand, there are Islamic boarding schools that develop memorization methods that are adapted to the conditions of the students, caregivers or boarding school managers who develop memorization methods, to make things easier for the students.

Keywords: *Al-Qur'an Memorization Method, Tahfizh Islamic Boarding School, Teacher Relations.*

1. Introduction

The presence of Al-Qur'an education in Islamic boarding schools stems from the concerns of religious leaders and the government about the generation's ability to read and understand the Holy Qur'an and its application in everyday life which is very low.¹ Therefore, in 1982, Decree of the Minister of Home Affairs and Minister of Religion No. 128 and 44 A. regarding understanding and practicing the Al-Qur'an by learning to read and write it in everyday life. This policy is strengthened by the regulation of Al-Qur'an education units through Decree of the Government of the Republic of Indonesia Number 55 of 2007. In this PP it is stated that the aim of Al-Qur'an education units is to improve the ability to read, write, and understand the contents of the Al-Qur'an. as scripture and put it into practice in life.

The Tahfizh Al-Qur'an Islamic boarding school has dynamics that can be seen from various changes and developments since its founding, from inside and outside (internal and external). Internally, for example, understanding the meaning of the dynamics that emerged from the initial idea of establishing the tahfizh institution so that it became an Islamic boarding school that relies on a foundation that protects it, in addition to some Islamic boarding schools that receive assistance with operational costs from the Ministry of Religion. Indicators within or internal dynamics of the tahfizh cottage can also be seen from the Al-Qur'an education system and the memorization practice methods used by the institution. Meanwhile, external dynamics are in the form of institutional performance as a manifestation of the existence of Tahfizh Al-Qur'an in implementing Al-Qur'an teachings for society, such as changes to the education system and practice of Al-Qur'an which are in line with the issue of community learning quality expectations.

Along with the development of Islamic boarding schools in general which have variations both physically, culturally, objectives, curriculum, institutions and dynamic educational systems, the Tahfizh Al-Qur'an Islamic boarding school is also inseparable from dynamics which require institutional managers to be able to formulate Tahfizh Islamic boarding school education. Al-Qur'an to continue to exist. The Tahfizh Al-Qur'an Islamic boarding school has increasingly existed and attracted the attention of the public since it became a formal institution in Indonesia under the Ministry of Religion,² in addition to several non-formal Tahfizh Al-Qur'an Islamic boarding schools which carry out independent learning but remain committed to producing memorizers of the Al-Qur'an.

¹ Ikhwandi Arifin, "The Role of Tahfidzul Quran Learning to Build the Students' Character at Madrasah Ibtidaiyah Istiqomah Sambas Purbalingga," *International Conference of Moslem Society 2* (April 23, 2018): 235–45, <https://doi.org/10.24090/icms.2018.1859>.

² Ministry of Religion of the Republic of Indonesia, "Technical Guidelines for Implementing TPQ: Decree of the Director General of Islamic Education Number 91 of 2020" (Ministry of Religion of the Republic of Indonesia, 2020).

2. Theoretical framework

The Al-Qur'an is the holy book of Muslims which must be preserved until the end of time, its preservation can be done by writing, reading, memorizing, studying, understanding and of course by practicing all the contents of the Al-Qur'an so that every Muslim individual survives in life. In the context of reading the Al-Qur'an, every individual Muslim is instructed to read well and correctly according to the reading of the Al-Qur'an. Because by reading the Koran well, it means that a Muslim has protected it from mistakes and respects the Koran as a holy book.³

According to Abdul Aziz Abdul Ra'uf, quoted by Yayat Suharyat, the definition of memorizing is "the process of repeating something, either by reading or listening." Any work if the series is repeated must be memorized.⁴ There are several ways to memorize the Al-Qur'an that are often used by memorizers. Mustafa Murad divides the methods of memorizing the Al-Qur'an into three, namely: Tasalsul method, Jam'i method, and muqasam method.⁵ The Tasalsul method is to memorize the verses to be memorized one by one. In achieving initial memorization, each verse can be read ten times or twenty times or more so that this process can form a pattern in its reflection. The Jam'i method is a method that is carried out collectively, namely memorized verses are read together, or together led by the teacher. The teacher reads the verse, then the students imitate it together. The muqasam method is a writing method where the writer first writes the verses to be memorized on a piece of paper provided for memorization. Then the verse is read until it is fluent and correct, then memorized.

Jumad Ridwan, Wido Supraha, and Akhmad Alim divided the method of tahfiz Al-Qur'an into five methods, namely: Wahdah, Kitabah, Sima'i, jama, and combined methods.⁶ Wahdah Method What is meant by this method is memorizing one by one the verses to be memorized. In achieving initial memorization, each verse can be read ten times or twenty times or more so that this process can form a pattern in its reflection.

³ Azhar Jaafar@ Ramli, Munawir K, and Mohd Isa Hamzah, "Implementation and Development of Qur'an Learning Method in Malaysia and Indonesia: An Analysis," *Khalifa: Journal of Islamic Education* 1, no. 1 (20 Januari 2017): 51–77, <https://doi.org/10.24036/kjie.v1i1.6>.

⁴ Yayat Suharyat, "Role Master of Islamic Education in Enhancing the Qur'an Tahfidz at Integrated Islamic Elementary School Insan Aulia Mustika Jaya Sub-District Bekasi," *Prosiding ICoISSE* 1, no. 1 (2020): 806–814.

⁵ Mustafa Murad, *Kaifa Tahfaz Al-Qur'an: Ahkam Tilawah Al-Qur'an Ulumul Qur'an wa Mauqif Ahl Al-Qur'an* (Cairo: Dar Fajr Lil Turats, 2003), p. 15

⁶ Jumad Ridwan, Wido Supraha, and Akhmad Alim, "Tahfizh Teacher Competencies from Imam An-Nawawi's Perspective and Their Implementation at the Islamic Boarding School for Ulil Albab Students and Scholars at Ibn Khaldun University, Bogor," *Rayah Al-Islam* 5, no. 02 (28 October 2021): 264–82, <https://doi.org/10.37274/rais.v5i02.452>.

The Kitabah method means we write. This method provides an alternative to the first method. The author first writes the verses to be memorized on a piece of paper provided for memorization. Then the verse is read until it is fluent and correct, then memorized. Sima'i method, means listening. The meaning of this method is listening to something to memorize. This method will help memorizers who have extra memory, especially memorizers who are blind or underage children who cannot yet read and write the Koran. This method can be heard from the teacher or listened to on cassettes. This combined method is a combination of the Wahdah and Kitabah methods. Here we function more as a test of the verses that have been memorized. The practice is that after memorizing it, then write down the memorized verse, so that it will be easy to remember. Jama' method, this method is carried out collectively, namely the memorized verses are read together, or together led by the teacher. The teacher reads the verse, then the students imitate it together. Teachers also determine the success of students in memorizing.⁷ Tahfizh teachers should also get used to sunnah fasting and increase other sunnah practices. This will increase the spiritual strength of the scientist, so that he will be firm in carrying out the mandate of his science. Teachers should be those who care about their students, pay attention to their students, fulfill their needs in their daily lives. A teacher must be a motivator for his students so that the students are always enthusiastic about facing their days of studying.⁸

Here is a more complete explanation of various methods of memorizing the Qur'an as well as findings from several studies. Lailatun Naza thinks that the Talaqqi method is effective in learning to memorize the Qur'an, where students submit or memorize new memorization in front of a teacher or instructor. With this method, it is possible for the teacher to directly supervise, evaluate and guide the maximum of the students' abilities in memorizing verse by verse. In addition, it will also have an effect on the santri's psyche.⁹ Nurrahmah Qoyimah and Inayati that the Talaqqi method is to entrust new memories to Tahfizh teachers who have competence in their field. Tahfidz Al-Qur'an, a memorization or memento from the memorization of the Tahfidz teacher, Tasmi' or to listen to the memorization to other people, whether individuals or groups and murajaah or repeating the memorization to be sent to Keep it from forgetting and making mistakes. Supporting factors for implementing the method

⁷ Ridwan, Supraha, and Alim.

⁸ Soha Andrian Sakban, Rahendra Maya, and Muhamad Priyatna, "THE ROLE OF MUDARRIS TAHFIZH ALQURAN IN INCREASING STUDENTS' MOTIVATION TO MEMORIZE THE ALQURAN AT THE TAHFIZH HUSNUL KHOTIMAH CIPANAS Islamic Boarding School, 2019," *Prose FATHER: Proceedings of Al Hidayah Islamic Religious Education*, no. 1 (16 September 2019): 100–113,

<https://doi.org/10.30868/ppai.v2i1.531>.

⁹ Lailatun Naza, "Methods of Quranic Memorization (Hifz) in Indonesia (An Integrated Technique)," *Journal of Hupo_Line2*, no. 1 (25 February 2021): 18–24.

Tahfidz is prioritizing improving reading rather than memorizing the qualifications of the Tahfidz teacher, the mushaf used, determining memorization targets, time and place for memorization and factors of lack of muraja'ah, guidance and time management.¹⁰

The Yanbu'a method is a congregation for reading and writing and memorizing the Qur'an which was first published in 2004 by the Arwaniyyah Foundation, Yanbu'ul Qur'an Kuddus Islamic Boarding School. Based on Sarifudin's research, the use of the Yanbu'a method on the Al-Qur'an reading ability of students at the Al-Badar Pamijaan Bogor Islamic Boarding School.¹¹ Islamic boarding schools, hereinafter referred to as Islamic boarding schools, are Islamic religious educational institutions organized by communities that organize Islamic boarding school education units and/or in an integrated manner provide other types of education. The writing of the reading in the Yanbu'a book uses the Al-Qur'an with the Ottoman language, namely the mushaf written during the time of Caliph Uthman Bin Affan. The reading of the Al-Qur'an in the Yanbu'a method follows the history of one of the Imams, namely Imam Hafs. He is a scholar who specializes in qira'at of the Qur'an from the city of Kuffah who is the narrator of Imam 'Ashim. History of Imam Hafs from Imam 'Asim from Abdullah Al-Salam from friend 'Uthman bin 'Affan from Rasulullah S.A.W.

The results of the research and discussion show that the application of students in memorizing the Al-Qur'an during the Covid-19 pandemic using offline and online forms of communication has its own advantages in improving the quality of memorization. Methodonline has more advantages than offline communication, regarding the flexibility of place and time as well as diverse learning resources. Students who are in the process of memorizing the Qur'an get more optimal results by using online communication methods provided that the students have stable motivation and can utilize advances in technology and information wisely.¹²

Based on research by Z. Arifin et al, there is a method of reciting the Al-Qur'an to strengthen memorization.¹³ This learning model of Tadabur Al-Qur'an

¹⁰ Nurrahmah Qoyimah and Nurul Latifatul Inayati, "Application of Tahfidz Al Qur'an Learning Method in It Al Huda Wonogiri High School," *Iseedu: Journal of Islamic Educational Thoughts and Practices* 2, no. 2 (October 1, 2018): 368–89, <https://doi.org/10.23917/seed.v2i2.10266>.

¹¹ Agus Sarifudin and Nana Ernawati, "The Effect Of Using The Yanbu'a Method On The Ability To Read The Al-Qur'an For Santri In Al-Badar Islamic Boarding School, Pamijahan District, Bogor," *Islamic Education: Journal of Islamic Education* 9, no. 02 (29 August 2020): 462–79, <https://doi.org/10.30868/ei.v9i02.908>.

¹² Emmilia Rusdiana et al., "Implementation of Al-Quran Memorization Program During Covid -19 Pandemic," *Proceeding International Joint Conference on Science, Technology, Art, and*

Humanities (IJCSTAH 2020) 1, no. 1 (2020): 54–57.

¹³ Zainal Arifin, Akhmad Alim, and Abdul Hayyie al Kattani, "Tadabbur Al-Qur'an Learning Model in the At-Tibyan Book for Tahfidz Islamic Boarding School," *Tawazun: Journal of Education Islam* 13, no. 2 (29 December 2020): 171–81, <https://doi.org/10.32832/tawazun.v13i2.3955>.

describing them, 1. Increasing the maximum reading of the Qur'an once every three days, 2. Getting into the habit of reading the Qur'an at night, 3. Repeating the reading of the Qur'an to avoid forgetting, 4 . Trying to cry when reading the Koran, 5. Reading the Koran with Tartil. 6. Time to read the Koran in the morning and evening before night. 7. Recitation of the Koran is memorized, read in the early hours of the morning and done alone. 8. The target is to memorize muroja'ah reading at least 2 pages per day. 9. The target is to memorize Talaqi reading of the Al-Qur'an with a tahsin teacher at least 1 sheet per day. 10. Giving advice 10 minutes before starting Al-Qur'an learning. 11. Do rote repetition by reading it repeatedly at least 15 times. 12. Practice being a night prayer leader.

3. Research methods

This research uses a qualitative method with a narrative descriptive approach, where the data source is taken from the results of field research. As well as secondary data taken from research results that have been published in journals. The data analysis technique used is data reduction which concludes the results of related research.

4. Results and Discussion

Success in implementing the method depends on each Tahfizh Islamic boarding school. One study states that there are two factors, namely internal and external. Ahmad Fatah's research states that the success of the Krandon Kudus Tahfizh Al-Qur'an Institute reflects quality management.¹⁴ Internal and external factors are proof that success can be achieved in educating students in memorizing the Koran. Internal factors are factors that come from within oneself. Internal factors have a very important role in determining student success in learning, including: intelligence factors, student attitudes, talents, interests, motivation and learning media used by the institution. Meanwhile, students' external factors include all situations and conditions in the surrounding environment that do not support students' learning activities. The research results of Fatahillah et al¹⁵ that there are at least several things in the success of the Tahfizh Islamic boarding school, namely that the Tahfidz program evaluation consists of three types, namely daily assessments, Tahfidz exams according to memorization targets, competition-style exams held before graduation.

The supporting factors for implementing the tahfizhul Qur'an program are intention and youth, prayer and support from parents, motivation from friends,

¹⁴ Ahmad Fatah, "Dimensions of Success in Islamic Education Tahfidz Al-Quran Program," *Edukasia: Journal of Islamic Education Research* Vol. 9 No.2 (August 2014): 22.

¹⁵ Fatahillah Abdurrahman Bin Auf Alamin and Nurul Latifatul Inayati, "Implementation of

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the Al-Qur'an Tahfidz Program at the Daarul Qur'an Islamic Boarding School, Sragen,"*Iseedu: Journal of Islamic Educational Thoughts and Practices* 4, no. 2 (October 1, 2020): 316–30, <https://doi.org/10.23917/seed.v4i2.14345>.

there are rewards and punishments, as well as a supportive time and place and instructors who guide them well. And the inhibiting factors are laziness, boredom, and students' boredom due to routine. Apart from that, there are difficulties in managing time, the program is carried out in one place for all halaqoh, and also social environmental factors, namely people who like to follow friends who are less orderly.

Tahfizh Darul Ihsan Banjarbaru Islamic Boarding School Method

The Darul Ihsan Islamic boarding school is managed jointly by Badaruzzaman, Abdussamad, Agel Awalydin, Idris, and Abdussamad Sirajul Huda, founded in 2013. As for Ust. Badruzzaman is believed to be the head of the Islamic boarding school.¹⁶ At this boarding school, memorizing the Al-Qur'an is the main program. To support the program process, Islamic boarding schools use a modern Islamic boarding school model that adopts the class model and Madrasah school system from the Ministry of Religion, namely Madrasah Tsanawiyah. The students are grouped into classes which are divided into the process of accepting students into Islamic boarding schools. Teachers in Islamic boarding schools are recruited based on qualification tests that have been prepared and adapted to Islamic boarding school standards.

The Darul Ihsan Tahfizh Islamic boarding school uses several methods for memorizing the Koran. First, the *tikrar* method is applied by repeating the verse to be memorized by looking at the *mushaf*, then memorizing it without looking at the *mushaf*. This step is implemented by memorizing the verses that follow, then combining them with the verses that have been memorized. The *tikrar* method strategy used is double repetition and submitting memorization to the teacher. The *talqin* method is applied by the teacher dictating the Qur'an reading and then the students following. If the student's reading is correct, they are given the task of memorizing the reading and submitting it. Second, the *talqin* method used is breaking up verses and justifying the reading. The *tikrar* and *talqin* methods used at the Darul Ihsan Islamic boarding school are said to be effective in helping students memorize the Al-Qur'an. Islamic boarding school teachers have sanads in memorizing the Al-Qur'an, although the existing sanad routes are not clearly stated. As for supporting the Al-Qur'an memorization program, Islamic boarding schools use *Matan Al-Jazariyah* which was written by Shaykh Syamsuddin Abul Khair Muhammad bin Muhammad bin Muhammad bin Ali bin Yusuf Al-Jazary Ad-Dimasyqi Asy-Syafi'i. The book contains the science of *Tajwid* which can shape the students' ability to read the *makharijul* letters of the Koran correctly.

Memorization Method at the Tahfizh Yanbu'ul Qur'an Tapin Islamic Boarding School

The Tahfizh Yanbu'ul Qur'an Islamic Boarding School was founded in 2017 and is led by Abdur Rohman.¹⁷ The Yanbu'ul Quran Islamic boarding school in South Kalimantan is a branch of the boarding school with the same name in Kudus, Central Java. The Islamic boarding school model used in the Yanbu'ul Quran Tahfizh Islamic boarding school is

clearly called Tahfizh Islamic boarding school, where memorizing the Al-Qur'an becomes

¹⁶ Results of interviews with Ustadz Badaruzzaman, Lc. M.H.I as head of the Tahfidz Darul Ihsan Islamic Boarding School, Banjar Baru, June 16 2021. 11.00-12.00

¹⁷ Results of an interview with Abdur Rohman as Head of the Tahfidz Islamic Boarding School Yanbu'ul Qur'an Rantau, July 13 and November 10 2021.

the main program in it. Yanbu'ul Qur'an Islamic Boarding School really focuses on Al-Qur'an education as the main point in the institution.

The teaching and learning process in this Islamic boarding school uses the yanbu'u method¹⁸. The learning carried out at the Yanbu'ul Qur'an Islamic Boarding School seems unique and interesting. As an appreciation for the students who already have a number of memorized items, the Islamic boarding school demonstrates in the context of a test or munaqasyah the students' memorization in the langgar, prayer room or mosque around where the students' parents live. The board of examiners immediately tested a number of students' memorization starting from 5 juz, 10 juz, 15 juz and so on. The ustazd who teach at the Al-Qur'an Yanbu'ul Qur'an tahfiz cottage sincerely visit each village of origin of the students to establish friendship with the students' guardians and the community as well as promote the existence of the Islamic boarding school. Among the students there are those from the neighboring provinces of Central Kalimantan and East Kalimantan, so the asatizd also volunteer to visit the villages where the students come from. This is as long as it is invited by the student's guardian¹⁹

Another method used is to form a kind of halaqoh. This method is almost commonly found in several Al-Quran tahfiz Islamic boarding schools in South Kalimantan and even in the archipelago, the halaqoh method is said to be effective in learning and transferring students' memorization to asatizd. Research conducted by Mustqim and team²⁰ explains the halaqoh method where students are gathered in small groups which are usually guided by a teacher. Meanwhile, teaching recruitment is usually selected based on teaching standards that have been developed at the institution.

The Tahfizh Al-Quran Yanbu'ul Qur'an Islamic boarding school makes the Al-Qur'an memorization program the main point in this Islamic boarding school, in addition to the creative efforts made by the management of the Islamic boarding school by continuing to provide accompanying education, namely the Madrasah Tsanawiyah and Madrasah Aliyah levels. , and the provision of Al-Qur'an education has also been registered with the Ministry of Religion.

The method used in Islamic boarding schools is the Yanbu'a method, which was suggested and encouraged by Ustadz Mudhofar, an alumni of Pondok Tahfidh Yanbu'ul Qur'an, Kudus. The Yanbu'a method is considered suitable for students who will continue their education at Islamic boarding schools. The Yanbu'a method is a method of reading, writing and memorizing the Al-Qur'an which is structured based on the level of learning the Al-Qur'an and getting to know the hijaiyah letters, reading then writing the hijaiyah letters and finally knowing the rules or laws of reading the Al-Qur'an.

¹⁸ The Yanbu'a method is a memorization method passed down from generation to generation taught by the founder... this method is considered very effective as a method of learning to read, write and memorize the Al-Qur'an which is systematically arranged in 7 volumes. The way to read it directly without spelling, fast, precise, correct and continuous is adapted to the makharijul letters and the science of recitation. Explained by Ust Abdurrohman, online interview

on June 13 2021. 14.00 WITA

¹⁹ The results of the interview with Ust. Abdurrohman, Mudir of Yanbu'ul Qur'an Desam Islamic Boarding School Salam Babaris Tapin Regency, 15 June 2021, 15.00

²⁰ Mustaqim, Maghfiroh, and Nurhaedha, "Management of Halaqah Tahfidz Al-Qur'an in Darut Taqwa Ponorogo Islamic Boarding School." *Tarbiyatuna Journal* 11, no. 2 (25 December 2020): 128–142, <https://doi.org/10.31603/tarbiyatuna.v11i2.3040>.

The Qur'an is called tajwid. Apart from that, the Yanbu'a book also introduces difficult or unfamiliar readings which are often called gharib. The Yanbu'a method is arranged per volume from pre-kindergarten volume to volume seven. The Yanbu'a method is structured based on the level of learning the Al-Qur'an from knowing, reading and writing hijaiyah letters, then understanding the rules and laws of reading the Al-Qur'an. Using the right method in teaching can have a good impact on the process of memorizing the Al-Qur'an for students. This method of knowledge transmission is referred to by Islamic boarding school caregivers as sanad in the Al-Qur'an memorization program.

Tahfizhul Qur'an as-Salam Islamic Boarding School, Kotabaru

This Islamic boarding school was founded in 2019 by Ustadz Rahmat Taufiq Ahmadi, Ustadz Toyyib, and Ustadz Aziz. By promoting the memorization madrasa education model, educational institutions mention the sanad Islamic boarding school model, where the entire process of memorizing the Al-Qur'an has a sanad path back to the Prophet Muhammad SAW.²¹

As for the sanad that is in Madrasah Tahfizhul Qur'an as-Salam is the sanad of Hafsh, which is mentioned from Imam Ashim.²² Imam Ashim's method is widely known as part of the teaching of the Qur'an in the archipelago, because this method is known as part of the sanad in reciting the Qur'an. The development of Imam Ashim's school of qiraat from Hafsh definitively in the archipelago only started in the 20th century. The recitation of the Qur'an by the people of the archipelago since the early days of Islam can be confirmed to be affiliated with Imam Ashim's qiraat school of narration by Hafsh. This can be proven through some similarities between qawaid ushuliyah and farsi al-huruf reading the Qur'an of the people of the archipelago with the reading theories found in Imam Ashim's madhhab of reading Hafsh's narration.²³ At the Ash-Shofa Islamic boarding school, Imam Ashim's sanad is then referred to as part of the method of memorizing the Koran.

The students are divided into small groups per 10 juz with accompanying classes even though they have only reached package B. It is said that the teachers usually come to apply to this educational institution with the sincerity of being devoted to learning the Qur'an. Meanwhile, the accompanying book in this Madrasah is the Dauroh Al-Qur'an Guidebook.

The deposit system used is the classical system, namely Talaqqi and Talqin. The Talaqqi method is a way of learning and teaching the Qur'an from Rasulullah SAW to his companions, and then passed on by them to the next generation until now. This method is proven to be the most complete in teaching the correct recitation of the Qur'an, and the most easily accepted by all circles. This method becomes a historical proof of the authenticity of the Qur'an which is sourced from Allah Swt. Meanwhile, Talqin is a system where the memorization deposit is done together with the same number of pages both verses, chapters, and juz.

The application of the Al-Qur'an memorization method in the boarding school will

be influenced by the curriculum at the boarding school. Curriculum development

²¹ Results of an interview with Ustadz Rahmat Taufiq Ahmadi, as the founder of Pondok Tahfidzul Qur'an Islamic Boarding School As-Salam Kota Baru, June 3 2021.

²² Amin, "History of Qira'at Imam 'Ashim in Nusantara". p. 5.

²³ Amin, "History of Qira'at Imam 'Ashim in Nusantara", p. 6.

At the Tahfizh Al-Qur'an Islamic boarding school, like other Islamic boarding schools, it also grows and develops according to the development of students, in this case memorizers. The emergence of Al-Qur'an education methods and models that are comprehensive and adaptable to advances and approaches to modern educational studies, is proof that Tahfizh Islamic boarding schools continue to adapt well to developments and progress over time. Thus, the entire curriculum content in Islamic boarding schools is considered sufficient to cover skills, knowledge and attitudes that children can use in their current experiences and are useful for facing future needs.

5. The knot

The method for memorizing the Al-Qur'an at the Tahfizh Al-Qur'an Islamic boarding school in South Kalimantan uses several methods. Of the three Al-Qur'an tahfizh Islamic boarding schools studied, there were several methods used, including the Tikrar method, Talqin method, Yanbu'a method, Halaqoh method and Talaqqi method. Some of the methods used in Tahfizh Islamic boarding schools often circulate within the framework of teacher-student or inter-institutional relations, as is the model of knowledge transmission in Islamic boarding schools in general. On the other hand, there are Islamic boarding schools that develop memorization methods that are adapted to the conditions of the students, caregivers or boarding school managers who develop memorization methods, to make things easier for the students.

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