

Innovation Learning of Tahfid Al - Qur'an Through Classical Method

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ABSTRACT

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Innovation learning of classical Al-Qur'an at TMI Roudhatul Qur'an was very important. Because it was an effort to maintain the al-Qur'an originality for the young generation. The aim of this study was to observe how the learning process of the Tahfidzul Qur'an in using of classical methods. The type of this research was field research. This study used a qualitative analytical descriptive approach, namely the data obtained by interview, observation, and documentation. The results showed that the classical methods in Roudhatul Qur'an of Junior High School were very suitable to be applied because the learning process becomes more efficient and improves the quality of memorization and correcting.

Key words: *Learning Innovation, Tahfidz Al-Qur'an, Classical Method*

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INTRODUCTION

The Messenger of Allah strongly recommends memorizing the Qur'an because in addition to maintaining its preservation, memorizing the verses is a worship and commendable work; even people who want to learn and teach the Qur'an are classified as the best people. As mentioned in the hadith as follows:

(قال رسول الله صلى الله عليه وسلم : خيركم من تعلم القرآن وعلمه) (رواه بخاري)

The Messenger of Allah said: "The best people among you are people who learn the Qur'an and teach it". (Narrated by Bukhari).

Allah revealed the Qur'an to the Prophet gradually, not at once like the previous book. This gradual decline contains certain wisdom and cues. Manna 'al-Qathan explained in several ways, namely: *first* to strengthen the heart of the Apostle, *secondly* as a challenge and miracle, *third* to facilitate memorization and

understanding, *fourth* to be relevant to events in the determination of the law, and *fifth* because the Qur'an came down from Allah.¹

In the time of friends and *tabi'in*, the activities of teaching and memorizing al-Qur'an is continuously carried out, even these activities have become a tradition and habit that they do. Since childhood, they were taught and educated to memorize the Qur'an. This can be seen from the lively learning of *tahfidz*. They learn to read and memorize the Qur'an according to what is taught by friends.

Since the Al-Qur'an fell hundreds of years ago until now many people memorize the Qur'an. In learning to memorize al-Qur'an, there is no denying that the technique/method of memorizing the Qur'an has an important role, so that it can help to determine the success of learning the Qur'an. So one of the efforts to maintain the sustainability of the Qur'an is to memorize it.

Having memorized al-Qur'an is a privilege that God gives to his chosen people, namely the *hufadzul Qur'an* because memorizing serves as a pillar in maintaining authenticity. Al-Qur'an maintenance has been guaranteed by Allah in the Qur'an through the chest of the Quranic memorizers. For the Muslim generation, memorizing al-Qur'an is not an easy thing now, with a single reading, it will be memorized, but requires the right method to master it. In addition, Ahsin argue that love in the *Tahfid al-Qur'an* must be instilled in children from an early age so that they are accustomed and increasingly honed in memorizing the Qur'an as adults.²

In this day and age, the study of the Quranic Qur'an is considered to be very significant to be developed. Many Islamic education institutions in Indonesia promote the *Tahfid Al-Qur'an* program by integrating the (formal) school curriculum and *pesantren* (non-formal). Based on Imam Tulabi, Although formal education institutions are synonymous with modernity and *pesantren* with traditionalism, this kind of perception is less precise because, in fact, many *pesantren* have made many changes both structurally and culturally.³

Imam al-Suyuthi explained that the teaching of the Qur'an is the basis of Islamic principles. Children grow up in their nature and the light of wisdom enters their hearts before being dominated by lust and immoral acts. Familiarizing children to memorize al-Qur'an since childhood is one of the

¹ Mana'ul Qathan, *Mabahits Fi Ullum Al-Qur'an terjemahan*, (Jakarta: Pustaka Al-Kautsar, 2006), 134-47.

² Ahsin Wijaya, *Bimbingan Praktis menghafal Al-Qur'an*, (Jakarta: Bumi Aksara, 2005), 26.

³ Imam Taulabi, "Integrasi Kurikulum Pesantren dan Sekolah," *Jurnal Pemikiran Keislaman*, Vol. 24 No. 2 (September 2013): 13.

efforts to educate children well, so they can adjust to the times coupled with buildings that are firmly tied to their religion because usually in their teens they experience many physical and spiritual changes.⁴

The intention of some people when they are in a school or Islamic boarding school tends not to seek knowledge, but to seek diplomas that can be used for work. So the child's interest in studying religious knowledge and the interest of parents to include their children in Islamic boarding schools is also reduced. In such conditions it is difficult for children to memorize the Qur'an and formal education is also superior. What the right is learning innovation to be implemented so that it can produce the Qur'an generation, who are not only intellectually intelligent but also spiritual generation. Islamic education is considered important because it is one of the education that is expected to be able to build a good behavior and good attitudes toward the students of Indonesia who are multicultural and multireligious.⁵ The ease of memorizing al-Qur'an has been explained by Allah in QS. al-Qomar: 22 means: And in truth, We have made the Qur'an easy to remember; but is there any that remembereth?

Among the boarding schools that concentrate on conducting tahfid programs and al-Qur'an recitations in Metro cities are the Roudlatul Qur'an Islamic boarding school (PPRQ). In the next stage, these pesantren develop educational innovations that demand an integrated curriculum with dormitory activities. So based on various parties' agreement, the system of Tarbiyat al-Mualimin al-Islamiyyah (TMI) was chosen as the learning model, referring to the Al-Amin Madura hut. The TMI system applied here is a continuous integration between junior and senior high school so that the education period lasts 6 years. TMI education is adjusted to the social conditions that are still thick with traditionality so that it is more grounded like the tahlilan tradition, the reading of al-Barjanji and the recitation of the yellow script with the sorogan system. ⁶ In addition, this lodge has excellent programs for students who go to school or just go to school, namely the Tahfid Al-Qur'an program.

There are several interesting things that we can learn from TMI Roudlatul Qur'an Junior High School. First, pesantren-based schools which mix

⁴ Kiki Zakiyah, "Sistem Pembelajaran Tahfidh Al-Qur'an di Pondok Pesantren: Studi Naturalistik di Madrasah Aliyah At-Taqwa Ujung Harapan Bekasi," *Turats* Vol. 12, No. 1 (Mei 2016): 38-39.

⁵ Eka Prasetiawati, "Menanamkan Islam Moderat untuk Menanggulangi Radikalisme di Indonesia," *FIKRI: Jurnal Kajian Agama, Sosial dan Budaya* Vol.2,No.2,(Desember2017):545,<https://doi.org/DOI: http://doi.org/10.25217/jf.v2i2.152>.

⁶ M. Iqbal Beni Saputra, Kurikulum SMP TMI Roudlatul Qur'an Metro Lampung, wawancara tanggal 22 September 2017.

two systems namely general education and diniyyah education. Second, it requires students to use Arabic and English actively both in schools and dormitories. Third, the integration of school education with pesantren activities makes understanding of material more profound. Fourth, the majority of TMI Roudlatul Qur'ah junior high school students take part in the Quranic Tahfid program in schools by applying the classical methods that are included in the mandatory class hours. The purpose of TMI learning innovation and classical al-Qur'an teaching is intended to prepare their alumni well, so they are ready to plunge into the community to become the driving force for the progress of the Muslim character.

As in the cottage al-Qur'an, in general, the learning of the Qur'an is sorogan, that is the students memorize the Qur'an in front of the clergy, and the ustadz listens to the memorization of the students. As for TMI Roudlatul Qur'an junior high school students in addition to sorogan in the cottage, they get additional al-Qur'an deposit hours at school hours by applying classical methods so that students are more enthusiastic because no one is sleepy. Furthermore, just memorized deposits to ustadz and ustadzah individually, namely read see.

The low level of students' ability to read al-Qur'an based on the rules of qira'at and tajwid, namely learning tahfid is still monotonous and less innovative so ustadz/teachers need to find the right method to make active, effective, conducive and enjoyable learning. One of them is the classical method in which students are not only objects but as subjects of learning where students are invited to correct their friends' reading and justify it if something goes wrong.

There are some Previous researches that have a certain correlation to this research included: *first*, the Application of the Muraja'ah Technique in Memorizing al-Qur'an at the Islamic Boarding School Roudlotul Qur'an Mulyojati Metro by Agung Setia.⁷ This thesis discusses the application of the Muraja'ah technique in memorizing the al-Qur'an, which is the new memorized *santri* to the ustadz or can also repeat the old memorization that the friends sprinkled with facing two people in turn.

Second, the Implementation of Hifdzul Qur'an uses the Talaqqi Method in Jam'iyyah Huffadz Surabaya Students by Siti Eliswatin Hasanah.⁸ This thesis discusses the memorization of the Qur'an using the method of talaqqi in the

⁷ Agung Setia, "Penerapan Teknik Muraja'ah Dalam Menghafal Al-Qur'an di Pondok Pesantren Roudlotul Qur'an Mulyojati Metro" (IAIN Metro Lampung, 2017).

⁸ Siti Eliswatin Hasanah, "Implementasi Hifdzul Qur'an Menggunakan Metode Talaqqi di Jam'iyyah Huffadz Mahasiswa Surabaya" (IAIN Sunan Ampel Surabaya 2009, t.t.).

pesantren by memorizing it before the ustadz by means of musyafahah (*talaqqi*) in direct confrontation if the *santri* is one of the ustad directors fixing the *santri*'s reading.

The difference between this research and the previous one is that on this research the use of classical method has its own uniqueness, in its application after the *santri* present their memorizing to the kyai or ustadz by *musyafahah* (*face to face*), on that time the *santri* formed a circle to read the Qur'an together (*classical*) which guided by an ustad who sits in the middle, then they read along with the song, rhythm and the intonation of the tartil. When there are students who forget to memorize it, they will be helped by their next friends and immediately correct their reading like other friends. This method is very helpful for their memorizing especially for remembering the past one.

This research needs to be done because there are many students who felt that they cannot remember their (*muroja'ah*) and they felt difficult in memorizing their (*muroja'ah*) in school because of limited time. Therefore, it is very important to carry out research on classical methods of innovation in memorizing the Qur'an, especially at the TMI Roudhatul Qur'an Junior High School. The uniqueness of this research is that the method of memorizing the Qur'an is usually carried out individually between *santri* and ustad but through this classical technique, the way to repeat memorization is done together to make it easier to remember and memorized the past one.

Based on the background of the problem above, The objectives of this study include: 1) Describe the classical tahfid learning method at TMI Roudlotul Qur'an Metro Lampung Junior High School. 2) Knowing the supporting and inhibiting factors in classical tahfid learning at Metro Lampung TMI Roudlotul Qur'an Junior High School; 3) Finding solutions to overcome barriers in classical tahfid learning at the TMI Roudlotul Qur'an Metro Lampung Junior High School.

Theoretically, the benefit of this research is this research is expected to be able to alternative way in innovation of the *Tahfidz* al-Qur'an learning method so that it will enrich the method or technique in memorizing the Qur'an. Practically, this research can be used as an input and consideration for educational institutions in implementing the better *tahfidz* al-Qur'an learning and as a benchmark in improving the quality of memorization that has been applied in the teaching and learning process so that it becomes better in the future.

RESEARCH METHODOLOGY

The type of research used field research because this activity is carried out in Islamic boarding schools. Then the approach taken is a descriptive-qualitative approach which is a research method used to obtain data about the facts contained in a particular object thoroughly and thoroughly in accordance with the problems to be solved.⁹

The data used as a reference in this study include: a) A person is a data source in the form of verbal answers through interviews or written answers through questionnaires.¹⁰ The interview results of caregivers, ustadz/ustadzah, principals, students of Roudhatul Qur'an Junior High School in this study became the main data source which was written in writing. The author chooses the research subject at Roudhatul Qur'an Junior High School because the boarding school has applied the classical learning method and the object of the research is the leader of the pesantren / kyai, the ustadz/teachers, teachers and junior high students there.c) Paper is data that presents signs in the form of letters, numbers or other symbols suitable for using the documentation method. In this case, the data paper includes the number of ustadz, students, and infrastructure.

The Data Collection Techniques in this research include the first interview, a free interview where researchers do not use interview guidelines that are arranged systematically and completely in their data collection. The guideline used is an outline of the problem to be asked.¹¹ In collecting data in the field, researchers used in-depth interview methods that were conducted not only once but repeatedly by analyzing information when interviewed. The interview method is used to find out the classical learning method in depositing students' memorization to the teacher of Al-Quran class VII of Roudhatul Qur'an Junior High School. The second was observation. In this study, researchers are directly involved with the memorization activities of TMI Roudhatul Qur'an students, such as observing the process of memorizing junior high school students by applying classical methods accompanied by recording how their weaknesses and strengths are. The third was documentation. In this case, the researchers collected documentation on the learning activities of the

⁹ Muhammad Iqbal Hasan, *Pokok-Pokok Materi Metodologi Penelitian dan Aplikasinya*, (Bogor: Galia Indonesia, 2002), 33.

¹⁰ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 2002), 56.

¹¹ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D* (Bandung: AlfaBeta, 2011), 140.

students in the seventh-grade students of Roudhatul Qur'an Junior High School.

The data analysis technique in this study is to analyze the data that has been studied in the field. In this case, the author uses qualitative methods, namely the systematic process of tracking transcripts, interviews, field notes, etc. collected to increase understanding of these materials so that their findings can be interpreted to others. The analysis of the data is inductive in accordance with the data obtained.¹² Next, it is self-developed by concluding so that it becomes valid and easy to understand data.

RESULT AND DISCUSSION

Application of Innovation Learning of Tahfid Al – Qur'an Through Classical Method at the TMI Roudlotul Qur'an in Junior High School

The classical method is to read together, strengthen the reading and the song is almost the same and even if you can try it, all the same, done in the morning from 7 to 8 o'clock guided directly by the teacher tahfid after that read and pay deposits.¹³ The steps for applying the classical tahfid method at TMI Junior High School Roudhatul Qur'an include: a) students pray together before starting the tahfid class; b) students begin mudarosah classically, that is all students recite memorized guided by ustadz/teacher tahfid simultaneously so that memorization of students becomes stronger because motivated students who memorize it well; c) the student corrects his friend's reading and justifies it if it is wrong; d) if the reading is wrong then repeated 3 times; e) additional murojaah students memorizing their Qur'an; f) the ustadz listened to ziyadah (additional deposit) of the students one by one with the individual reading method.

If the deposit (*ziyadah*) through reading referring to Ustadz results is not memorized and smooth then it may not add new memorization before yesterday's memorization. The implementation of the learning of tahfid al-Qur'an at the Roudhatul Qur'an Junior High School of Metro city is conducted every week three times during the tahfid al-Qur'an class hours. The material taught includes reading asmaul husna preceded by the opening prayer of learning kalam, classical together to facilitate memorization, ziyadah per student quarter of juz al-Qur'an, after memorizing the students are taught to practice tajwid how *makharijul* surat, lettering and motivating their memorization.

¹² Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D*.

¹³ Ahmad Abdullah, *Sistem Sorogan di Pesantren dan SMP Roudhatul Qur'an Kota Metro*, wawancara 22 September 2017.

According to the authors of the classical method used in Roudhatul Qur'an Junior High School, it is more suitable for the reason that students have very limited memorization time when they are at school because they have to learn other material. The classical system is carried out together to expedite memorization that has passed if repeating itself feels bored and sleepy but through classical methods, the students become excited in repeating the memorization of each juz from the Qur'an. This can be seen from the cohesiveness of their voices in reciting letters, makhroj, and intonation which are appropriate in calling tartile al-Qur'an readings. Allah (SWT) commanded us to read the Qur'an with a slow /*tartil* meaning to make the al-Qur'an read both the letter and the place of stop/*waqaf*.

Gambar (Figure) 1.
Learning of Tahfid Al – Qur'an Through Classical Method



Roudhatul Qur'an Islamic boarding school has the vision to produce the Qur'an generation from an early age since elementary school. Memorizing al-Qur'an at an early age will be more effective because the hearts and minds of children are still clear and there are no problems they face. The advantage of memorizing from a young age is that the child's memorization will be awakened and stronger in memory when they are adults. Moreover, today pesantren education is developed through the value of local wisdom, which were the courtesy and the manners are highly recommended.¹⁴

The nation of Indonesia is a pluralistic nation so students are expected to have a nationalist spirit based on ta'awun which builds the plural relations

¹⁴ Eka Prasetawati dan Habib Shulton Asnawi, "Wawasan Islam Nusantara; Pribumisasi Nilai-Nilai Kearifan Lokal di Indonesia," *FIKRI : Jurnal Kajian Agama, Sosial dan Budaya* 3, no. 1 (31 Juli 2018): 222, <https://doi.org/10.25217/jf.v3i1.283>.

among the people.¹⁵ Entering the era of globalization which is marked by various changes in values, the child must be prepared as early as possible from things that can damage the child's mentality and morals, namely on the basis of religious education in the family. So that children are expected to be able to filter and be resilient in facing challenges, obstacles and changes that arise in association in society.¹⁶

In addition to the school, the students were also educated to make the best use of the time at the pesantren. A good time to memorize al-Qur'an is after qiyamul lail, the students make new memorization for at least 1-3 pages because the morning the mind is still fresher and fresh so memorization is fast because the concentration is still high and the atmosphere is quiet. After dawn, it is repeated before being deposited during the school hours as stated in QS. Al-Muzamil verse 6:

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ﴿٦﴾

Lo! the vigil of the night is (a time) when the impression is keener and speech more certain

In the commentary of Ibn Kathir explained that nasyiatul lail is doing qiyamul Lail or evening sunnah is more special and also reading al-Qur'an because the night is calmer and permeated in the heart if used mudarosah al-Qur'an. As for the daytime is the activity of most people, a lot of noise and busyness in making a living (*ma'isyah*).¹⁷

In addition to using the classical method at Roudhatul Qur'an Junior High School to save time so that it is efficient, in the dormitory the *santri* have several compulsory activities such as the sorogan al-Qur'an, muroja'ah at leisure, muhadoroh / speech once a week, and applying a bilingual system (Arabic and English) in everyday conversation.

The Sorogan system also has something in common with formal schooling, the difference in dormitories is that they have more time. The steps of the ustadz / ustadzah to call the name of the *santri* one by one to read the next verse that will be memorized tomorrow carefully if there is a direct error justified makhroj and tajwidnya. The ustadz can evaluate their memorization

¹⁵ Eka Prasetiawati, "Urgensi Pendidikan Multikultural Untuk Menumbuhkan Nilai Toleransi Agama Di Indonesia," *TAPIS: Jurnal Penelitian Ilmiah* 1, no. 02 (7 Desember 2017): 283.

¹⁶ Eka Prasetiawati, "KONSEP PENDIDIKAN ANAK MENURUT AL-QUR'AN PERSPEKTIF MUHAMMAD QURAISH SHIHAB," *TADBIR: Jurnal Manajemen Pendidikan Islam* Volume 5, Nomor 1 (Februari 2017): 123, <http://journal.iaingorontalo.ac.id/index.php/tjmpi>.

¹⁷ Abu Fida Ibnu Katsir, *Tafsir Ibnu Katsir Terjemahan*, vol. 7 (Bandung: Sinar Baru Algesindo, 2002).

based on achievement cards where for 1 week the students experience an increase in memorization or not. As revealed by ustadz Ahmad Abdullah:

"Yes, right, in this Pesantren there are books of mutaba'ah (achievements) of *santri* as a means of supporting the memorization of the Qur'an, the purpose of the Mutaba'ah book is to be able to make corrections of santri memorization income and also whether or not memorized the *santri* can be seen in the list of mutaba'ah books. While the point for the teacher is to give value to the achievements of the *santri*, by being called one by one to move forward, then as a teacher can pay more attention to fluency and mufasahah both in terms of makhraj and tajwid, makhraj and tajwid must be trained justified from the beginning in learning to read Al-Qur'an".¹⁸

There are some students who cannot add memorization every day and there are also those who add it every day. But a little or a lot of memorization or additions that are important are steady (*istiqamah*) every day. As expressed by ustadz Ahmad Abdullah, the researcher finished reciting:

"According to him, what is important in memorizing the Qur'an is they must be persistent/*istiqamah*, I also emphasize to all students to always memorize the memorization at any time other than the obligatory muraja'ah which is routinely held in the Roudlotul Qur'an School. Even the Messenger of Allah explained in the hadith that the *istiqamah* is better than one thousand karamah, in memorizing the Qur'an it is very important, but smart people are still inferior to the *istiqamah*."

Every year a memorization test is held at the Roudhatul Qur'an Islamic boarding school. In its implementation, the students perform murojaah according to memorization. The initial activity starts from tawasul, reads the prayer of study and asmaul husna. The muroja'ah goal is divided into 4 majlis and the first one who gets the memorization is a little 1-5 years old followed by 10-20 juz and finally 30 juz. Each majlis consists of 2 people praying to judge the memorization of each santri smoothly or not and assisted by the listening group in confirming recitation of recitation. Based on the results of the exam a santri is eligible to add memorization or *muroja'ah* to the juz al-Qur'an that is not yet smooth.

The assessment of the al-Qur'an exam includes the manners of reading al-Qur'an, the accuracy of *makhroj* and *tajwid*, smoothness and mufasahah and tartil or not reading. This tahfid examination was conducted to find out the

¹⁸ Ahmad Abdullah, Sistem Sorogan di Pesantren RQ Kota Metro, wawancara 22 September 2017.

quality of memorization of santri and to train mentally so that they would dare to read in public. The mentality of Muslims must be forged so that they are always obedient to God and stay away from prohibited actions.¹⁹

This doctoral exam activity was conducted to find out the quality of students' memorization and mentally train them to be brave enough to read in public.

The implementation of classical methods in both Roudhatul Qur'an and Pesantren junior high schools runs quite well because it is very effective and conducive, namely, the students can launch their memorization with their friends on various occasions. Besides that, there is a competitive soul to compete with friends in class so that learning feels lively and fun so that students will be seen who are truly competent in memorizing and who have not.

Supporting and Inhibiting Factors in Classical Mathematics Learning in TMI Roudlotul Junior High School

The learning method of the Qur'an should ideally have certain guidelines and be carried out consistently. This consistency is important to build a strong method system with the principle of facilitating students/students. But in certain cases, a teacher does not require innovation and handling differently. The learning groups that are handled have diverse characteristics, therefore in order to deal with differences in group character or students can apply various methods of learning the Qur'an. This variation refers to the theory of student learning styles namely visual, auditory and kinesthetic.

Fresh air for the teacher/tutor tahfid al-Qur'an that the learning method of the Qur'an has basically applied these three learning styles in an integrated manner. Visual learning styles are applied when students pay attention to writing on props/books, auditory learning styles are applied when students listen to teacher/teacher reading. Furthermore, kinesthetic learning styles are applied when students designate the writing being read in the book. In this case, there is a process of transforming knowledge from teacher to student continuously and repeatedly and requires seriousness and practice every letter of the Qur'an.²⁰

¹⁹ Eka Prasetiawati, "Penafsiran Ayat-Ayat Keluarga Sakinah, Mawaddah, Wa Rahmah Dalam Tafsir Al-Misbah Dan Ibnu Katsir," *Nizham Journal of Islamic Studies* 5, no. 2 (26 Desember 2017): 149–50.

²⁰ Ahmad Tafsir, *Metodologi Pengajaran Al-Qur'an Islam* (Bandung: Rosdakarya, 1995), 33–34.

The uniqueness of the Al-Qur'an learning method is that students/students are invited to practice this learning style simultaneously, especially the visual and auditory learning styles. This is because the method of learning the Qur'an is practical. A student can achieve competency if applying to see the writing/*bin-nadzar*, hear reading/*sima'i* and practice it immediately. Oral learning style is a core component in the practice of reading al-Qur'an as the apostle teaches that the teacher reads the student imitating the reading (*musyafahah*).

It is impossible to memorize the Qur'an without an obstacle or obstacle. Therefore, learning the classical method in memorizing al-Qur'an in the Roudlotul Qur'an Islamic boarding school also has inhibiting factors. KH.Ali Qomarudin M.M. mentioned to the author that there are three kinds of obstacles that are felt by the students of Roudlotul Qur'an in pesantren:

- a. That students have difficulty managing time because students have an obligation that is school and memorization.
- b. Less aware of the benefits of the classical method of memorizing, especially in the activities of the mudarosah groups that should have memorized the muroja'ah santri in groups (santri take turns playing the memorization every day in groups) but in reality, santri are more inclined and prefer their own memorization muraqabah.
- c. The santri is less istiqomah in repeating memorized memorization. Usually, this is affected by friends who do not memorize the Qur'an to hold activities that have nothing to do with memorizing the Qur'an, so much time is wasted.

Thus Ustadzah Faridatul Alaq added that the Roudlotul Qur'ans Islamic boarding school students had not yet familiarized themselves in reading the Qur'an with tartil, namely reading by keeping their al-qira'ah. Because the memorization process is accompanied by reading tartil, it will be strong memorization. Roudlotul Qur'an Islamic boarding school students can choose the right time to support their memorization process. What is meant here is age, the age that is very productive to memorize is when it is still small (*baligh*).

Each educational institution has an unequal problem and cannot possibly be equated. The most important thing in addressing the problem is to make a solution as quickly as possible so that it does not get more protracted and can disrupt the process of boarding school activities.

The factors that support the learning of the classical knowledge in Roudhatul Qur'an Junior High School include:

- a. The students and students are more fluent in reading the Qur'an before it is memorized because it is read continuously and the songs and rhythms are all the same.
- b. The santri listened to all and concentrated according to the beat of the tahfid / ustad teacher. If there is a wrong reading, a guiding teacher shows the wrong reading and corrects it immediately. So every student or student listens carefully.
- c. More critical of reading his friends. If a friend recites there is a mistake mad (long/short), makhoriul letters, nature of letters and waqaf wal ibtida, their friends can immediately remind their mistakes and then explained and justified by the ustadz clearly.
- d. Classes become orderly and the teaching and learning process runs smoothly as expected. The classical method uses the same rhythm and song so that it sounds harmonious and no one is noisy in the class.
- e. Time becomes effective and efficient for learning tahfid.

The factors that hinder the learning of classical learning in Roudhatul Qur'an's Junior High School are:

- a. Students who feel that they have read well will usually laze around listening.
- b. Students who memorize not fluently often stagnate when reading together and the worse reading per letter is not very clear because it relies on memorization of students who are fluent.
- c. The absence of a competitive soul because students who are not fluent in memory are controlled by fluent students.

The Solutions to Overcome the Problems from Application of Innovation Learning of Tahfid Al – Qur'an Through Classical Method at TMI Roudlotul Qur'an Junior of High School

In essence, the effective learning process according to Popham and Baker occurs when the teacher can change the ability and perception of students from those who have difficulty learning something to be easy to learn. In this case, it is very dependent on the selection and use of learning methods in order to maximize effective learning.²¹

In Indonesia at this time, there have been flourishing Islamic education institutions both formal and non-formal which educate the students to be able

²¹ Hosnan Dipl, *Pendekatan Saintifik dan Kontekstual dalam Pembelajaran Abad 21 (Kunci Sukses Implementasi Kurikulum 2013)* (Bogor: Ghalia Indonesia, 2014), 187.

to memorize the Qur'an, so that their students become hafidz and hafidzah al-Qur'an. However, in memorizing a lot of problems found that hamper the process of memorization, both internal and external problems. To address these problems a method is needed, in this case, the author uses *classical-based* methods.

In presenting the memorizing of Alqur'an to teachers *the classical method* has similarities to the method of *talaqqi*, but the difference after completion of memorizing is muroja'ah with a classical system with all santri. *Santri*, which about 31 people, circled and started memorizing, guided by one *ustadz* in the middle to see who in the class had not memorized smoothly, surely his reading would be stopped and then he was pushed by other santri who were fluent when *hafalan*. So the ones that were memorized less fluently became smooth because they were carried out simultaneously with both the rhythm and the waqf wa ibtida. The advantages of this classical method are that students become more independent because they can correct their own reading by listening to other friends' readings, besides spurring and motivating students to memorize it more smoothly so as not to stop in the middle of the road so that it disturbs the reading group's.

The results of the application of the classical method in memorizing the Koran at Roudhatul Qur'an Metro Lampung Junior High School were classified as successful. There were many achievements in the provincial and national Musabaqah Tilawatil Qur'an (MTQ) branches from the middle and high school students there and even the cottage this is known as murotal and the recess is good. Even so, there are still many problems faced by students in memorizing the Qur'an in schools and boarding schools. The solution to overcoming obstacles in applying classical methods include:²²

- a. The voice of a ustadz which is difficult to follow / heights

The solution is to equate murattal tunes with tahfid / ustadz teachers with murattal santri / junior high school students.

- b. Santri reads the Qur'an not yet tartil.

The solution is that the caregiver provides a solution with the good Hashanah / good example, that is the ustadz give examples to the students.

- c. Too old

The solution is to recognize constraints about the age of students of Roudhotul Qur'an Islamic boarding school who are of high age or adult.

- d. Many students break the rules

²² Komarudin, Solusi Atas Problematika dalam Menghafal Al-Qur'an.

The solution for the students/students who violate cottage rules such as carrying the cell phone or dating will be subject to sanctions or takzir to discipline the santri so that their rote concentration is not disturbed.

CONCLUSION

The application of the classical tahfid learning method at SMP TMI Roudlotul Qur'an Metro is more suitable with the reason that students have very limited memorization time when they are in school because they have to learn other material. The classical system is done together to facilitate memorization that has passed if repeating itself feels bored and sleepy but through this method the students become excited.

Factors that support the learning of classical learning in TMI Roudlotul Qur'an's junior high school are the learning time becomes very efficient, facilitates students' memorization and the class becomes orderly. While the obstacles include lack of time management, lack of istiqomah and lack of competitive spirit among students.

The solution to overcome the obstacles to the implementation of the learning of the classical learning of SMP TMI Roudlotul Qur'an is to equate murotal songs in memorizing the Koran, to uniformize the recitation of the Koran with tartil and to motivate the students / students to be istiqomah in memorizing the Qur'an and create an atmosphere conducive to memorization.

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