Improving Student's Reasoning Ability Through The *Tahfizh Al-Qur'an* Program

Sri Chalida
Universitas Islam Negeri Imam Bonjol Padang
E-mail: srichalida@uinib.ac.id

Syafruddin
Universitas Islam Negeri Imam Bonjol Padang
E-mail: syafruddin@uinib.ac.id

Nandi Pinto
Universitas Islam Negeri Imam Bonjol Padang
E-mail:nandipinto@uinib.ac.id

Muhammad Irhash Fakhruddin
Universitas Islam Negeri Imam Bonjol Padang
E-mail: mirhashfakhruddin@gmail.com

Abstract

Teaching *tahfizh al-Quran* is one way to build student competence to do reasoning in and memorizing the Al-Qur'an. Given the changes in vision and mission as stated in the competency-based curriculum, it is necessary to make concrete efforts to prepare and make its implementation successful. This study aims to identify the teaching method of *tahfizh al-Quran* at the Tafsir Hadis Major, to explain the strategy of optimally developing *tahfizh al-Qur'an* so that it can improve students' reasoning abilities and identify the level of students' reasoning ability after participating in the *tahfizh al-Qur'an* program at the Tafsir Hadis Major. This study is a development activity carried out in collaboration between students and lecturers to conceptually design the design of teaching materials based on experience and existing conditions. These two stages will always be accompanied by a process of evaluation and reflection to improve the designs developed. This research shows that first; the *sima'i* method is a method that is widely used by students in memorizing the Qur'an, secondly; the strategy of fostering *tahfizh al-Quran* should be done with the *muraja'ah* method, Third; From the results of the calculation of the student's reasoning ability test scores, the average score of students' reasoning abilities in the high category was 48.82, the average category was 41.06, and the low category has obtained an average of 39. These different average gains indicate that the levels of students' reasoning abilities are different.

Keywords: Reasoning, *Tahfizh*, Students

INTRODUCTION

The idea of reasoning in the *tahfizh al-Quran* in Indonesia has emerged in the educational setting in Islamic higher education institutions several decades ago so that this competency can be found in various study program curricula that are always

tested. In this curriculum, teaching *tahfizh al-Quran* is one way to build student competence to do reasoning in and memorizing the Al-Qur'an.[1] With the emergence of new nuances in the *tahfizh al-Quran* curriculum, it will have direct implications for educational implementation activities, especially those related to the learning component of the study program. Because of the shifts that occur in the curriculum, inevitably have to restructure the views and beliefs of lecturers, learning materials and resources, and learning management. All of this, of course, cannot be prepared in a short time, but it needs socialization and assessment that is carried out in stages.

Considering the changes in vision and mission as stated in the competency-based curriculum, concrete efforts to prepare and make its implementation successful need to be initiated and developed on an ongoing basis. One way that is considered appropriate to support these efforts is through development research conducted in collaboration between students and lecturers. Through this study-action research, a *tahfizh al-Quran* learning design will be developed to develop reasoning abilities in *tahfizh al-Quran* students of the Tafsir Hadis Major, Faculty of Usuluddin and Religious Studies at UIN Imam Bonjol Padang. Thus, in general, through this research, the identification and development phase of learning components will be carried out, the implementation phase, as well

as the evaluation and improvement phase of the learning design. Through this research activity, a model of teaching and learning materials for *tahfizh al-Quran* will be obtained which is expected to be based on empirical data through an in-depth development process.

Based on the results of the research and writings that the researchers did, several studies can be used as references, including an article entitled *Pengaruh Menghafal al-Quran terhadap Pembentukan Karakter Peserta Didik di Raudhotul Athfal (RA) Jamiatul Qurra Cimahi*[2] by Jamil Abdul Azizi which discusses the meaning of *tahfizh al-Quran*, the purpose of the *tahfizh al-Quran* program, the requirements for memorizing the al-Qur'an, the wisdom of memorizing the al-Qur'an and others. In addition, there was also an article entitled *Memotivasi Siswa Menghafal Surat Pendek al-Quran Melalui "Mystery Motivator"*[3] by Eka Fitriyani and Indah Puji Ratnani. This article discusses what motivates students to memorize the al-Qur'an and how to motivate them through mystery motivators. Book of *10 Jurus Dahsyat Hafal al-Quran Rahasia Sukses Gemilang Para Hafizh al-Quran*[4] by Umar al-Faruq is discussed let's be sincere, strengthen your

---

[1] Abdurrab Nawabuddin dan Bambang Saiful Ma'arif, *Teknik Menghafal al-Quran*, Bandung: Sinar Baru Algesindo, 2005, h. 23; Ahsin W. al-Hafizh, *Bimbingan Praktis Menghafal al-Quran*, Jakarta: Bumi Aksara, 2005, h. 63

[2] Jamil Abdul Aziz, "Pengaruh Menghafal Al-Quran Terhadap Pembentukan Karakter Peserta Didik Di Roudhotul Atfal (RA) Jamiatul Qurra Cimahi," *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 2, no. 1 (31 Maret 2017): 1–15, https://doi.org/10.14421/jga.2017.21-01.

[3] "3005-6471-1-SM.pdf," t.t.

[4] Umar al-Faruq, *10 Jurus Dahsyat Hafal Al-Qur'an: Rahasia Sukses Gemilang Para Hafizh Qur'an* (Surakarta: Ziyad Books, 2014).

determination and understand the glory of memorizing the Al-Qur'an . Likewise, the book *Negeri-negeri Penghafal al-Quran*[5] by Abu Ammar and Abu Fatih al-Adnani discusses the Al-Qur'an as the most miraculous holy book of all time and Indonesia, the country that produces the world's best *tahfizh* institutions. Finally, the book written by Yusuf al-Qaradawi, entitled *Kaifa Nata'ammal ma'a al-Quran al-Karim,*[6] reviews how to interact with the Al-Qur'an , the ethics of memorizing the Al-Qur'an, and the virtues of memorizing the Al-Qur'an. All the studies above are different from this research. However, the studies above can be used as a reference in conducting this research.

This study aims to identify the teaching method of *tahfizh al-Quran* at the Tafsir Hadis Major, to explain the strategy of optimally developing *tahfizh al-Qur'an* so that it can improve students' reasoning abilities and to identify the level of students' reasoning ability after participating in the *tahfizh al-Qur'an* program at the Tafsir Hadis Major.

METHOD

This study is a development activity carried out in collaboration between students and lecturers. Students and lecturers as a solid team will sit together to conceptually design teaching materials based on existing experiences and conditions. This design activity will be followed by implementation activities in the

classroom which are carried out together as well. These two stages will always be accompanied by a process of evaluation and reflection to improve the designs developed. The redesign and implementation process will be carried out one after another so that the optimal model is obtained to achieve the objectives of this research.

RESULTS AND DISCUSSION
Tahfizh Al-Quran **Method**

As one of the stages or processes of studying, memorization is not a foreign method in Islamic treasures. It has been known and practiced since the time of the Prophet Muhammad SAW. According to Romdoni, the tradition of memorizing is something very fundamental. Especially when the situation of civilization was very low in the era of *jahiliyyah* in the Arabian Peninsula, the tradition of memorizing was something that could be considered "mandatory.[7]

This is to bridge the gap so that history does not occur. Given the tradition of writing does not exist, then memorizing is the most appropriate step to do. The tradition of memorizing the Al-Qur'an began when the first verse of the Al-Qur'an was revealed when the Prophet Muhammad was 40 years old. When Rasulullah SAW was worshiping in the Cave of Hira', Allah SWT sent the Angel Gabriel to teach the Qur'an to the Prophet Muhammad. So the tradition of memorizing the Al-Qur'an has been started since the time of the Prophet Muhammad, then passed on by the companions and the *tabi'in*. The memorizing tradition played an

---

[5] Abu Amar, *Negeri-negeri Penghafal al-Quran* (Sukoharjo: Al-Wafi Publishing, 2015).

[6] Muhammad Al-Ghazali, *Kayfa Nata'amal ma'al Qur`an* (Al-Ma'had al-'Alamiylil FikriAl-Islami, 1991).

[7] Romdoni Massul, *Metode Cepat Menghafal dan Memahami Ayat-Ayat Suci al-Qur"an*, (Bantul: Lafal Indonesia, 2014), h. 9.

important role in the process of the birth of the Al-Qur'an until it was first recorded.[8]

Based on the above, before starting to memorize the Al-Qur'an, it is necessary to know the right method to make it easier to memorize the memorizers.

Linguistically, method means an orderly and well-tested way to achieve something. Memorizing means something that has been entered into memory (about the lesson) so that it is said with memory, no need to look at notes or books. Memorizing is learning (training) so that it is memorized, meaning memorizing the Al-Qur'an which consists of 30 Juz.[9]

Several methods might be developed to find the best alternative for memorizing the Al-Qur'an and can assist the memorizers in reducing fatigue in memorizing the Al-Qur'an . The methods in question are:[10]

a. *Wahdah* method

The method of *wahdah* means memorizing one by one the verses of the Al-Qur'an to be memorized. To achieve initial memorization, each verse can be read ten times, or twenty times, or more so that this process can form a pattern in its image.

b. *Kitabah* method

Kitabah means writing. In this method, the writer first writes the verses to be memorized on a piece of paper that has been provided for him.

c. *Sima'i* method

---

[8] *Ibid.*

[9] Perguruan Tinggi Ilmu al-Qurˮan Jakarta, *Beberapa Aspek Ilmiah tentang al-Qurˮan,* (Jakarta: PTIQ, 2010), h. 144-145

[10] Ahsin Wijaya Al Hafidz, *op. cit.,* h. 63-65

Sima'i means to hear. The *sima'i* method means listening to reading to memorize it. This method will be very effective for memorizers who have extra memory, especially for blind memorizers, or children who are still under age and are not familiar with reading the Al-Qur'an. This method can be done with two alternatives:

1) Listening to the teacher who guides him, especially for the blind memorizers, or children. In cases like this, the instructor is required to play an active, patient, and thorough role in reading and guiding him, because he has to read one verse one by one to be memorized so that the memorizer can memorize perfectly. Only then proceed with the next verse.

2) First record the verses to be memorized onto a cassette according to their needs and abilities. Then the cassette is played and listened to carefully while following slowly. Then it is repeated again and again, and so on according to need so that the verses are memorized by heart. After the memorization is considered sufficiently established, then move on to the next verses in the same way

d. Combined method

This method is a combination of the first and second methods, namely the *Wahdah* and *Kitabah* methods. It's just that the book (writing) here has more of a function as a test on the verses he has memorized. So in this case, after the memorizer finishes memorizing

the memorized verse, then he tries to write it down on paper

e. *Jama'i* method

What is meant by this method is a collective memorization method, in which the memorized verses are read collectively, or together, led by an instructor.

Based on some of the methods above, the sima'i method is a method that is widely used by students in memorizing the Qur'an. The *sima'i* method is to listen to the verses of the Al-Qur'an that will be memorized by students because they can understand them by reading the Al-Qur'an .

Tahfiz Al-Quran Development Strategy

The development of learning *tahfizh al-Quran* is oriented to several psychological theories. The first is a theory about the three learning styles of children, then a theory about the use of tone or rhythm in remembering and memorizing. According to Bobbi De Porter and Mike Hernacki, in general, human learning styles are divided into three major groups, namely visual learning styles, auditory learning styles, and kinesthetic learning styles. Visual learning style is a learning style that can receive maximum learning with the help of visuals or images that can be seen. While the auditory learning style is a learning style that can receive maximum learning with the help of audio or audible sounds. Then the kinesthetic learning style is a combination of the two learning styles, coupled with the tendency of an active learning style, lots of movement and prefers direct practice. Based on this theory, the media developed should be able to meet the three student learning styles so that learning can be more

easily accepted. For this reason, the media developed will as much as possible contain three elements, namely visual, audio, and also motor movements.

The next theory is the theory about the use of tone or rhythm in memorizing the Al-Qur'an. The use of tones or rhythms in memorizing can help children to listen, remember, memorize, integrate, and produce language sounds. In simple terms, this theory can be seen clearly that we can easily memorize the lyrics and rhythm of a song without having to memorize it first. We can easily recognize a song just by hearing part of the song. The use of this rhythm can also be applied in reading the Al-Qur'an .

Al-Quran whose language style is full of beauty, we who read it are encouraged to improve the sound and reading. Improving this reading is by improving the *makharijul huruf*, *tajwid*, and sounds with beautiful rhythms.

Based on these theories, the characteristics of the development of *tahfizh al-Quran* learning are by combining three children's learning styles in one learning media. Inside there are visuals in the form of reading the al-Qur'an in Arabic and Latin, then the sound of reading the Al-Qur'an verse by verse, and there are small movements for students to practice. Where these movements are adapted to the meaning of the memorized verse.

Learning *tahfizh al-Quran* will also use a certain tone to increase the effectiveness of memorization and reading abilities. Where the song is in the recitation of recitations as quoted by Gade Rohman, there are 7 nagham

(types of songs).[11] The tone used in this media is a 3 tone *hijaz* song. With the use of tones in memorization, the ability to memorize will increase.

Furthermore, related to quality memorization, of course, there are several indicators to determine how well the memorization has been mastered. Indicators of the quality of memorization can be seen in the three main rules in memorizing the Al-Qur'an. The three rules are the power of memorization, correct reading following the sunnah, and memorization with understanding.[12]

By paying attention to various indicators in seeing the quality of memorizing the Al-Qur'an, the learning of *tahfizh al-Quran* juz amma is oriented to the steps of learning the Al-Qur'an with the wafa method, which is the implementation. The learning steps start with *muraja'ah* (repetition of the previous memorization) together, then listen repeatedly, listening at the end of the lesson is done again muraja'ah. Here are the steps: [13]

1. *Muraja'ah*. The initial stage at each start to memorize is by repeating what has been memorized. Repeating memorization is also called *murajaah*. *Murajaah* is done

together and then randomly read alternately.

2. Listening repeatedly. At this stage, the media will be used to listen to the reading repeatedly by the instructor. This is done so that students get used to the sound of reading and get used to the movements being demonstrated.

3. Listen and follow. At this stage, students listen to the reading and then follow the reading and its movements. The instructor also reads and demonstrates the movement, so that students' reading becomes better because they are guided by the correct reading. This is done repeatedly so that the students' memorization is stronger.

4. Read together. At this stage, students read together with the instructor's command. This is also done repeatedly until students memorize the readings and movements.

5. Individual reading. The last step is to test students individually to read and demonstrate the readings that have been memorized. If you still follow back repeatedly.

6. *Murajaah* repeatedly. At the end of the lesson, all students read together all the verses that have been memorized.

Students' Reasoning Ability Level After Participating in the *Tahfizh al-Quran* Program

In the National Education System (Sisdiknas) it is explained that National Education functions to develop capabilities and shape the character and civilization of a dignified nation to educate the nation's life and aims to develop the potential of students to become human beings who believe and

---

[11] Ahsin Wijaya Al Hafidz, *op. cit.,* h. 63-65

[12] Ahmad Bin Salim Baduwalin, *Menjadi Hafizh: Tips & Motivasi Menghafal al-Quran*, Terj. Cep Mochammad Faqih dan Nunung Nuraeni, Judul Asli: *Asrar Hifzh al-Quran al-Karim*, (Solo: Aqwam, 2016), h. 55-57

[13] Wafa Indonesia, *Panduan Pembelajaran Wafa: Metode Belajar al-Quran Metode Otak Kanan*, (Surabaya: Tim Wafa, 2015), h. 4

fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen (UU Sisdiknas, 2003: 3). Following the functions and objectives of national education, it is the responsibility of the government to be able to make it happen through the implementation of a quality and quality learning process. To realize this goal, the government is always trying to improve the curriculum so that it does not lag behind the times.

Referring to the objectives of the KKNI for the courses in the Tafsir Hadis Major, it is implied that reasoning is one of the objectives which is an activity, a process, or a thinking activity to draw conclusions or make a new statement that is true based on several statements whose truth has been proven or assumed. previously, where this reasoning ability is very supportive of students' abilities in dealing with a problem. Reasoning in *tahfizh al-Quran* is a process of reaching logical conclusions based on relevant facts and sources. Reasoning itself is further divided into 2, namely inductive reasoning and deductive reasoning. While the reasoning that includes both is reasoning. Reasoning ability is the competence to think logically, reflect, provide explanations about memorization, and assess its truth in dealing with a problem that requires high-level thinking. The indicators for this skill include students being able to (1) explain (2) conclude a statement; (3) check validity; and (4) find patterns.

Based on the objectives of the KKNI, it turns out that reasoning ability is mainly one of the memorization competencies that must be possessed by students that cannot be ignored in learning *tahfizh al-Quran*.

In reality, students' reasoning abilities often escape the attention of those in charge of implementing education (instructors). Most instructors have not used the contribution of student reasoning in the learning process even in terms of evaluating the learning itself.

In monitoring students' reasoning abilities, it is obtained by giving a reasoning ability test in the form of rote essay questions consisting of 5 questions. The maximum score weight for the student's reasoning ability test is 100 while the minimum score weight is 0.

Based on the results of the tests on students, the highest score was 95 and the lowest score was 5. Of the 38 students who took the test, only 12 people could be said to be complete with the criteria of completeness of students' reasoning abilities of 60. This means that only about 31.58% of students can optimize their reasoning abilities, while others still need to be developed again. Although some students have been able to use their reasoning abilities, the number is still relatively small when compared to the number of students who have not been able to maximize their reasoning abilities.

Based on the 33 students who took the test, the average student's correct answer was 41.06 with a standard deviation of 21.93. If a percentage is made, then the average reasoning ability of students in the medium category is 41.06%. This information shows that the overall reasoning ability of students is still quite adequate.

The reasoning ability of students in the low category is obtained by giving a student's reasoning ability test in the form of essay questions consisting of 5 questions. The maximum score weight for the student's reasoning ability test is 100 while the minimum score weight is 0.

Based on the results of student work, the highest score was obtained at 75 and the lowest score was 0. Of the 30 students who took the test, only 6 people could be said to be complete with the criteria for completeness of students' reasoning abilities of 60. This means that only about 20% of students in the low category can optimize their reasoning abilities, while others still need to be developed again. Although some students have been able to use their reasoning abilities, the number is still relatively small when compared to the number of students who have not been able to maximize their reasoning abilities.

Based on the explanations of the 30 students who took the test, the average student's correct answer was 39 with a standard deviation of 16.37. If a percentage is made, then the average reasoning ability of students in the high category is 39%. This information shows that the overall reasoning ability of students in the high category is still quite adequate.

The research conducted at the Tafsir Hadis Major was carried out by giving a test of students' reasoning abilities in memorizing the Al-Qur'an with indicators of the ability to explain, the ability to draw conclusions from a statement; check validity; and the ability to find patterns. This student reasoning test is set out in memorization questions that are made based on reasoning indicators. The reasoning ability test consists of 5 questions in the form of an essay. After the questions were given to three groups of students' their reasoning abilities represented high, medium, and low categories. Next, corrections are made and scores are given according to the scoring guidelines. After obtaining the results they presented in the form of a table that has been presented in the previous discussion above. Presented in tabular form to make it easier for readers to see the results of this study.

From the results of the calculation of the student's reasoning ability test scores, information was obtained that the reasoning ability of students in the high category obtained an average score of 48.82, and the reasoning ability of students in the medium category obtained an average of 41.06, and the reasoning ability of students in the low category was obtained on average. average 39. The different averages show that the levels of students' reasoning abilities are different. Students in the high category have the highest reasoning ability, followed by students in the medium category, then students in the low category. However, overall students' reasoning abilities in the high, medium and low categories are still quite sufficient. It is possible that the study program has not used the contribution of students' reasoning abilities, both during the learning process, at the time of giving training, or during the evaluation of learning.

Each student has different reasoning abilities. However, students' reasoning abilities can be developed by training and familiarizing students with using their reasoning abilities. There are several things that instructors can strive for, among others, by providing

reasoning-based learning patterns and providing reasoning-based test instruments. That way, indirectly students have used their reasoning abilities so that students reasoning abilities can develop optimally.

CONCLUSION

Based on this research, it can be concluded as follows:

1. In the process of *tahfizh al-Quran* for students the method used is the *sima'i* method, namely listening to the verses of the Al-Qur'an which will be memorized by students because they can understand by reading the Al-Qur'an.

2. The strategy of fostering *tahfizh al-Quran* should also be carried out using the *muraja'ah* method, both among students and with supervisors.

3. From the results of the calculation of the student's reasoning ability test scores, information was obtained that the reasoning ability of students in the high category obtained an average score of 48.82 for reasoning abilities, and the reasoning ability of students in the medium category has obtained an average of 41.06, and the reasoning ability of students in the low category was obtained. average 39. These different mean scores indicate that students' level of reasoning ability is different.

BIBLIOGRAPHY

Amar, Abu. *Negeri-negeri Penghafal al-Quran*. Sukoharjo: Al-Wafi Publishing, 2015.

Ausop, Asep Zaenal, *Islamic Character Building*, Bandung: Salamadani, 2014.

Aziz, Jamil Abdul. "Pengaruh Menghafal Al-Quran Terhadap Pembentukan Karakter Peserta Didik Di Roudhotul Atfal (RA) Jamiatul Qurra Cimahi." *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 2, no. 1 (31 Maret 2017): 1–15. https://doi.org/10.14421/jga.201 7.21-01.

Badwilan, Ahmad Salim, *Panduan Cepat Menghafal Al-Quran*, Yogyakarta: Diva Press, 2010.

Esty, W.W. & Teppo, A.R. (1996). Algebraic Thinking, Language, and Word Problems. In P.C. Elliot & M.J. Kenney (Eds).

Faruq, Umar al-. *10 Jurus Dahsyat Hafal Al-Qur'an : Rahasia Sukses Gemilang Para Hafizh Qur'an*. Surakarta: Ziyad Books, 2014.

Al-Ghazali, Muhammad. *Kayfa Nata'amal ma'al Qur`an*. Al-Ma'had al-'Alamiylil FikriAl-Islami, 1991.

Maimun, Ach., Resistensi terhadap Hermeneutika dalam Kajian al-Quran di Indonesia Pemetaan Varian dan Kepentingan, *Jurnal Suhuf*, Vol. 8, No. 2, 2015.

Nawabuddin, Abdurrab, Bambang Saiful Ma'arif, *Teknik Menghafal al-Quran*, Bandung: Sinar Baru Algesindo, 2005.

Al-Qardhawi, Yusuf, *Berinteraksi dengan al-Quran*, Jakarta: Gema Insani, 1999.

Shimizu, N. (2000). An Analysis of "Make an Organized List" Strategy in Problem Solving Process. In T. Nakahara & M. Koyama (Eds.) *Proceedings of the 24*[th] *Conference of the International Group for the Psychology of Mathematics* Education, Vol. 4, Hiroshima: Hiroshima University

Wijaya, Ahsin, al-Hafizh, *Bimbingan Praktis Menghafal al-Quran*, Jakarta: Bumi Aksara, 2005.