Learning Tahfidz Al-Qur'an During the Covid-19 Pandemic

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Abstract

This research discussed the learning of tahfidz Al-Qur'an by applying online and offline learning at two different schools. The selection of learning methods and learning systems is one that is very influential in memorizing the Qur'an for students. To get the discussion material from this research, the researcher conducted a series of data searches through interviews, documentation, and observations at schools. After the data was collected, the researcher conducted a critical analysis using in-depth data triangulation techniques. The findings of this study indicate that there is a very significant difference in the implementation of learning between the two institutions. Junior High School Plus Babussalam carries out online learning using the classical method, namely the teacher sends voice notes via WhatsApp and students follow it and also collects memorization using WhatsApp and the evaluation is done face-to-face. While the Tahfidz Yatim Dhuafa Islamic Boarding School continues to do offline learning using the Pakistani method, namely by depositing new memorization to the teacher along with old memorization. This method is effective to use, but it is quite hard because students are required to repeat and add memorization simultaneously.

Keywords: *Learning of Tahfidz Al-Qur'an, Covid-19, Classical Method, Pakistani Method*

Abstrak

Penelitian ini membahas tentang pembelajaran tahfidz Al-Qur'an dengan menerapkan pembelajaran secara online dan juga offline pada dua sekolah yang berbeda. Pemilihan metode pembelajaran dan juga sistem pembelajaran menjadi salah satu yang sangat berpengaruh dalam mengahafal Al-Qur'an bagi siswa. Untuk mendapatkan bahan pembahasan dari penelitian ini, peneliti melakukan serangkaian pencarian data melalui wawancara, dokumentasi dan juga observasi pada sekolah. Setelah data dikumpulkan, peneliti melakukan analisis secara kritis menggunakan teknik triangulasi data secara mendalam. Temuan penelitian ini menunjukkan bahwa terdapat perbedaan yang sangat signifikan dalam

pelaksanaan pembelajaran antara kedua lembaga tersebut. SMP Plus Babussalam melaksanakan pembelajaran online dengan menggunakan metode klasikal yaitu guru mengirimkan voice note melalui whatsapp dan siswa mengikutinya dan juga mengumpulkan hafalan menggunakan whatsapp dan evaluasi dilakukan secara tatap muka. Sedangkan Pondok Pesantren Tahfidz Yatim Dhuafa tetap melakukan pembelajaran tatap muka dengan menggunakan metode pakistani yaitu dengan menyetor hafalan baru kepada guru bersamaan dengan hafalan lama. Metode ini efektif untuk digunakan hanya saja cukup berat dikarenakan siswa dituntut untuk mengulang sekaligus menambah hafalan secara bersamaan.
Kata kunci: Pembelajaran Tahfidz Al-Qur'an, Covid-19, Metode Klasikal, Metode Pakistani

Introduction

The Covid-19 pandemic had affected all segments of human life, starting from the economy, politics, social, and education as well. Many schools were forced to close, so students had to carry out online learning in accordance with the direction of the Ministry of Education and Culture *(Surat Edaran Nomor 4 Tahun 2020 Tentang Pelaksanaan Kebijakan Pendidikan Dalam Masa Darurat Penyebaran Coronavirus Disease (Covid-19), 2020)*.In Indonesia, the impact occured at all levels of education, from elementary schools to universities, both under the Ministry of Education and Culture and under the Ministry of Religious Affairs. Everyone felt the impact, especially students because they had to study from home. (Purwanto et al., 2020).

The learning process at schools is the best means to increase knowledge and skills for students (Persell, 1979). Actually, there is an ideal mode of learning used during the Covid-19 pandemic for schools and madrasah, namely distance learning, which echoes emerged around 1989 (Negahban & Zarifsanaiey, 2020). After several months of the Covid-19 Pandemic, only a few educational institutions carried out online learning due to several factors, including the limited mastery of technology by students and teachers (Syah, 2020). It is undeniable that offline learning cannot be replaced by online learning, especially in learning tahfidz Al-Qur'an. Therefore, there should be blended learning (Hariadi & Wurijanto, 2016; Laforune, 2019).

The policies taken by many countries, including Indonesia, by canceling educational activities in schools, required the government and related institutions to present alternative educational processes for students (Herliandry et al., 2020). Such conditions forced teachers to be more innovative in teaching which really required the use of technology as a means of teaching knowledge and skills as well as teaching values in

an effort to have students with smart and good citizenship or noble character, and Indonesian personality (Santika, 2020, p. 8).

Particularly, because of the development of an increasingly sophisticated technology, most parents sometimes worried about their children. They felt that the education at general schools did not have a positive impact on the moral development of their children.Therefore, parents initiated to provide their children a good education with Al-Quran education on learning *tahfidz Al Quran Hasanah,2021: Shobirin,2018).*

The implementation of learning *tahfidz* Al-Qur'an was not only developed and applied in Islamic institutions or Islamic boarding schools. However, learning tahfidz Al-Qur'an has been included in formal educational institutions, both public and private (Ikhwan et al., 2021). Therefore, many integrated Islamic educational institutions have been found that they have the flagship tahfidz Al-Qur'an program (Rohmawati & Az Zafi, 2021). Certainly, in implementing a program there were dynamics experiences from each institution, both formal and non-formal institutions. Thus,each institution had different goal in the tahfidz program (Fachrudin, 2017).

Learning is a process of interaction between students, teachers and learning resources in a learning environment (Majid, 2020). *Tahfidz* or *hifzhul* in Arabic comes from *hafizha-yahfazhu-hifzhon* which means to maintain, guard and memorize. The Qur'an comes from *qara'a-yaqra'u-qiroatan*, which means reading or being read. According to the term, tahfidz Al-Qur'an is memorizing the Qur'an in accordance with the order contained in the Ottoman manuscripts starting from the letter al-Fatihah to the letter *al-Nas* with the intention of worshiping, guarding and preserving the word of Allah which is a miracle revealed to Muhammad by the intermediary of the Jibril, written in several manuscripts that were quoted to us by way of *mutawatir* (Munjahid, 2007).

According to Sa'dullah, tahfidz Al-Qur'an is memorizing little by little the verses in the Qur'an that have been read over and over again by *Bin-Nazho*r. For example, memorizing a line, a few sentences or a snippet of a verse until there is no mistakes. After one line or several sentences can be memorized well, then add the next line or sentence so that it becomes perfect (Orba Manullang et al., 2021;Sa'dulloh, 2015). In other words, *tahfidz A*l-Qur'an is memorizing the Qur'an which consists of 30 juz fluently in accordance with the order of the Ottoman manuscripts starting from surah *al-Fatihah* to **al-Nas** under the guidance of a teacher, which aims to keep the word of Allah.

In the history of the revelation of the Qur'an, every verse that was revealed would be immediately memorized by the companions, including the Prophet Muhammad. They are known as people who are blessed by Allah with a strong and amazing memory. But they don't just stop at rote memorization, but they live and practice each of these verses in their daily lives, so that memorization is even more attached, and makes it a source of information and life guide.(Nugroho, 2016) Through learning tahfidz Al-Qur'an a teacher will more easily instill Islamic values that have been contained in the Qur'an. So that in the process of memorizing the Qur'an, students not only memorize but also know the meaning or content contained in it so that it can be applied in real life.

Based on the description above, it can be concluded that learning tahfidz Al-Qur'an is a teaching and learning process to memorize verses of the Qur'an between educators and students using appropriate and effective methods to achieve maximum and high-quality educational goals that can be practiced in daily life.

Therefore, the purpose of this study was to find out learning tahfidz Al-Qur'an during the Covid-19 pandemic, both online learning such as at Junior High School Plus Babussalam Bandung and offline learning at the Tahfidz Yatim Dhuafa Al-Afiyah Islamic Boarding School Bandung.

Research Method

This study used a qualitative research design with a case study method in Junior High School Plus Babussalam Bandung and Tahfidz Yatim Dhuafa Al-Afiyah Islamic Boarding School Bandung. This case study aimed to explore phenomena holistically and systematically (Yin, 2003). The data were collected by using interview, documentation and observation. Google forms were used to retrieve respondent data which were distributed to informants.

The technique of determining respondents was done randomly. It was to find out and to analyze the implementation of learning memorizing the Qur'an in Indonesia. The aim was to map the professional competence of tahfidz Al-Qur'an teachers towards the learning to memorize the Qur'an process during the Covid-19 pandemic. The interview was done to find out information related to learning to memorize the Qur'an during the Covid-19 pandemic in Indonesia. The development of interview items consisted of 15 related questions about learning to memorize the Qur'an. The observations were limited to online learning observations which

aimed to see the implementation of learning to memorize the Qur'an. Documentation was useful for studying the stages of planning, implementing and evaluating learning to memorize the Qur'an. The data analysis technique used is a data triangulation technique with four steps. The stages of data analysis can be seen in the following picture.

Data collection
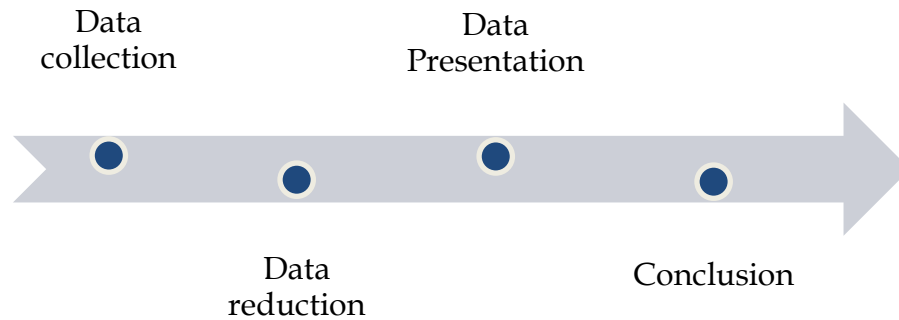
Data Presentation

Data reduction

Conclusion

Figure 1. Data Analysis Techniques

Figure 1 showed that the researcher collected data related to the trend of learning to memorize the Qur'an during the Covid-19 pandemic. The collected data were analyzed critically, briefly and clearly. Then the researcher classified the primary data and secondary data. After that, the researcher displayed data related to the topic and the last step was drawing conclusions.

Results and Discussion

Learning Tahfidz Al-Qur'an Online (Junior High School Plus Babussalam Bandung)

Learning tahfidz Al-Qur'an in Indonesia during the Covid-19 pandemic was conducted by online. This was a challenge for a teacher or an instructor, so that the learning process ran well and achieved the expected goals. Currently, most schools closed activities at schools to prevent the spread of Covid-19, including the Junior High School Plus Babussalam Bandung. The closure of this school was a problem that made some teachers anxious and preferred teaching from home.

Furthermore, from the results of research that has been carried out through the interview and observation process, tahfidz Al-Qur'an learning used classical method combined with individual method. Because the learning process was not carried out through offline learning, the learning process was carried out individually. This method was done by delivering audio learning material to students and they had to imitate it. Then, they had to recite the holy Quran independently and sent their recorded recitation via WhatsApp using voice notes (VN) and it was done

repeatedly to make students memorize and understand the material presented. According to Pangastuti, this classical learning model is a learning pattern carried out by the teacher with a group of students in one class simultaneously (Pangastuti, 2014). This type of learning method includes the traditional method and the oldest commonly applied (Mulyasa, 2012). However, in learning at Junior High School Plus Babussalam Bandung, this method combines with individual methods due to online learning and the lack of facilities.

Figure 2. Student communication with teacher

The use of this method is useful for training students to be able to listen to readings and be critical of the surrounding environment. However, in this method the teacher is emphasized to be more active and creative so that the students do not get bored easily with repeated learning models. Some studies also say that at this time it is not easy to apply this method in the 21st century where students prefer creative and innovative learning to increase student interest in learning (Syarif & Asmaran, 2018; Musaropah et al., 2021; Muslimin, 2016). Of course, in this online learning, teachers must also be required to increase students' interest in learning. In this case the teacher explained that he encountered several obstacles, namely:

> *"It's too difficult to go online because the children's conditions are different and they can't fully test, especially using voice notes. In addition, there are obstacles for parents who still cannot read the Qur'an so they cannot help teachers in guiding their children in learning."*

Based on the statement above, it turned out that tahfidz learning that was carried out online was not very effective. Student were less interested in online learning. Based on several studies, it was also revealed

that learning tahfidz Al-Qur'an during the covid-19 pandemic was deemed less effective and even some students experienced a decrease in the quantity of memorizing the Qur'an (Lubis et al., 2020;Anshori & Illiyyin, 2020;Hidayati & Khumaira, 2020;Wasyik & Hamid, 2020). The addition of memorization through voice notes can only be done a maximum of a few verses and when compared to direct tahfidz learning, students can usually reach one page per day. According to Siti Nursalihah as a tahfidz teacher, this decline was due to the unsupportive home environment and limited collection time, and the lack of mastery of technology for teachers, students, and parents. This is also in accordance with the research of Suci Jayanti et al and several other studies that explained that the synergy of teachers and the role of parents was very influential in realizing tahfidz learning during the covid-19 pandemic, so that the desired learning can be achieved properly (Jayanti et al., 2021;Dalimunthe et al., 2021;Rusdiana et al., 2020).

The criteria in the assessment of student memorization observed by the teacher are: 1) Fluency, this means that the assessment was carried out by paying attention on the fluency of each student in memorizing the Qur'an. The santri category is considered fluent if the maximum error in each memorization or *muroja'ah* is 8 times. If more than that, the student is declared obliged to repeat again and may not move to the next page or the next letter. 2) T*ajweed*, this criterion was administered to students on the accuracy of reciting Al Quran. If there was an error in recitation, the teacher asked students to repeat again and again, so that they could recite the Al Quran correctly. 3) pronunciation, the assessment is based on the accuracy of the students in pronouncing the sounds of the letters according to their prononciation. If there are students who are wrong or cannot read according to their prononciation, then after being reminded by the teacher 5 times, the students are declared unsuccessful, meaning they must repeat it again.

The final assessment was carried out through offline learning to clarify and to determine the quality and quantity of students in learning and memorizing the Qur'an. This final assessment was also carried out as an evaluation material for students, teachers, and parents to see student learning outcomes during the Covid-19 pandemic. After knowing the results, the teacher, students, and parents made an evaluation to find out where the errors or obstacles were during the learning process at home. These obstacles and barriers were often found among students who felt that learning at home made them less motivated in memorizing Al Quran.

It happened because there was no competition among students so that students' interest in memorizing decreased significantly. Therefore, the online learning process of tahfidz Al-Qur'an at Junior High School Plus Babussalam Bandung was still considered less effective.

Based on the results of the research above, it is in accordance with the statement from Oemar Hamalik that effective teaching is teaching that provides opportunities for self-study or doing activities on their own. On the other hand, education and teaching are said to be successful if the changes that appear in students are the result of the teaching and learning process they experience. (Malik, 2003). Meanwhile, according to Mulyasa in his journal Umy Rochyati, stated that the quality of learning can be seen in terms of processes and results. In terms of the process, learning was considered successful when most of the students were actively involved physically, mentally, and socially in the learning process besides students showed great enthusiasm for learning and had good self-confidence. Meanwhile, in terms of results, the learning process was successful when there was a positive change in students' behavior. (Rochayati & Zakariyah, 2010).

Learning Tahfidz Al-Qur'an offline (Tahfidz Yatim Dhuafa Al-Afiyah Islamic Boarding School Bandung)

Researchers also conducted online interviews and observations at the Tahfidz Yatim Dhuafa Al-Afiyah Islamic Boarding School in Bandung and found that this Islamic boarding school implemented offline learning system. As we know at the beginning of the Covid-19 pandemic, all schools, including Islamic boarding schools, closed so that students were sent back to their homes and carried out online learning. However, as time goes by, learning in Islamic boarding schools is again carried out offline. Reporting from the kemenag.go.id web page said, in connection with the ongoing Covid-19 pandemic and the start of the new school year, the Ministry of Religion issued a learning guide for Islamic boarding schools and religious education. There are main provisions that apply to learning during the pandemic, namely Islamic boarding schools are expected to form a task force to accelerate the handling of Covid-19 and must have facilities that meet health protocols, and anyone who is in the Islamic boarding school environment must be in a safe condition for Covid-19 as evidenced by a certificate from the group. the task of accelerating the handling of Covid-19 or the local government. In addition, cleaning the room and environment regularly with disinfectants, especially doorknobs,

light switches, computers and keyboards, tables, floors, carpets for mosques/houses of worship, room/dormitory floors, study rooms, and other facilities that are often touched by hands.

From the results of interviews with teachers at the institution, it was said that this Islamic boarding school had fulfilled the requirements and completed with the health protocol so that learning was reopened, and offline learning was active again. The teacher also said that the learning method used today was the Pakistani method. This method was different from other methods. Sheikh Lokman Shazly Al-Hafiz in Fatimatuzzahra's research said that Pakistani was a tahfidz Al-Qur'an learning method adapted from Pakistan and consisted of three systems namely: *sabak, sabki,* and *manzil. Sabak* is a new memorization that is played to the tahfidz teacher, it was be known as reading deposit (*setoran)*. Sabki was repeating what was being memorized. M*anzil* or better known as *muraja'ah* was repeating *Al Quran* that had been memorized (Fatimatuzzahro, 2019).

According to Ustadz Hidayat as the respondent, learning tahfidz Al-Qur'an using this method was very effective. In addition, students are enthusiastic in memorizing by making learning serious and learning was fun. However, it was not easy to apply this method because every day students were required to add and repeat memorization. This means that students were required to keep submitting what had been memorized and they had to memorize and to repeat the Al Quran every day. So, each student had different ability in their memorization. Some of them had complaints and the others still maintained the stability of their memorization.

The deposit system used is the classical system (talqin), which is a system in which *sabaq, sabqi* and *manzil deposits* are made together with the same number of pages, including verses, *surah,* and *juz.* For Marhalah Tsanawiyah who already have the ability in the form of knowledge about reading the Qur'an (tajwid) both in terms of where the letters were issued, or the length of the reading and the stability of memorization (*dhobit)* can use the individual deposit system. The following describes the process of learning tahfidz Al-Qur'an using the Pakistani method:

Figure 3. Pakistani learning method

According to the respondents, everyone who memorizes the Qur'an will certainly go through the process of depositing new memorization, namely *Sabaq.* However, people often forget sabqi which is important for memorizing. The *Sabq*i method is very important and must be practiced by memorizing the Qur'an. When a student has new memorization that is neatly packaged and ready to be deposited, then at that time only the new memorization captures the memory. In memory, only the composition of the head verses can be seen, and they are deposited smoothly. If at other times students are asked to read the verses that have been deposited smoothly when they pass the *sabqi* method, it can be ascertained that students are not fluent in remembering them well. Therefore, the importance of the *sabqi* method for students to memorize pages 9, then pages 1-8 are *sabqi*. The *manzil* commonly used *muroja'ah* which is done alone or together with friends or teachers.

The evaluation is carried out to see how far the learning objectives have been achieved. The learning evaluation will determine whether the learning outcomes are carried out in the form of tests, exercises, and graduations in meeting the target of memorizing the Qur'an. Evaluation is also carried out to see how the learning process is carried out, meaning that the evaluation process is carried out summative and formatively. For overall evaluation in learning is carried out by teachers, parents, and institutions, this is done so that there are always improvements and improvements both in the quality of student memorization and also the learning process.

The evaluation system carried out is divided into 2 criteria: 1) For fluency, every student who has received one juz of memorization is required to deposit with a minimum tolerance of three errors. 2) Then proceed with a verse connecting test to see the fluency of students' memorization on the condition that there should not be a single verse

error. 3) if the memorization of students has reached a multiple of five juz, there will be a congregational oral test with the students and teachers. This evaluation is carried out to see the quantity and quality of student memorization, so that it is guaranteed in the future.

Based on the results of the research above and seen from several studies that have been carried out, it says that the use of the Pakistani method is effective and efficient for use in learning tahfidz Al-Qur'an (Jumal Ahmad, 2013;Haironi, 2016;Fatimatuzzahro, 2019). There are not many obstacles, difficulties and accustomed to a strict learning system so that students can also understand and follow the learning process well. The implementation of tahfidz Al-Qur'an uses the Pakistani method, the schedule for entering and repeat memorization or *muraja'ah* that has been made runs effectively (Ariffin et al., 2011). So that the hope of realizing the desired result is that Qur'anic people can memorize the Qur'an properly and correctly and later can practice the Qur'an well in everyday life.

Some positive results from the application of the "*sabaq, sabqi, manzil*" method at the Tahfidz Al-Afiyah Islamic Boarding School in Bandung resulted in, among others making the students more enthusiastic to complete memorizing the 30 *juz* of the Qur'an, helping students to understand and memorize the basics of Islamic teachings. in the form of arguments from the verses of the Qur'an, and in muamalah the students are better in terms of daily morals which clearly show the influence of memorizing the Qur'an.

Conclussion

Tahfidz Al-Qur'an learning during the Covid-19 pandemic is currently being conducted online at Junior High School Plus Babussalam Bandung. This online learning has been carried out since the beginning of the emergence of the pandemic until now to prevent the spread of Covid-19. Learning is done through WhatsApp media which utilizes the voice note feature as a learning medium with the classical method. In stages the teacher sends a voice note to each student as an example of a good and correct pronunciation for students to follow, then students memorize and deposit it directly to the teacher via voice note as well. Evaluation was carried out directly by face to face to determine the fluency and shortcomings of students and the feasibility of students in continuing memorization. However, this method was considered less effective, which can be seen during this pandemic, students were less enthusiastic and had less number in memorizing Al Quran.

During the pandemic, it turned out that there was also an institution that carried out offline learning, namely Tahfidz Yatim Dhuafa Al-Afiyah Islamic Boarding School Bandung. Learning still had to follow government guidelines by complying with health protocols very well and effectively. The learning method used was using the Pakistani method in which students not only enter new memorization, but also immediately repeat their old memorization or *muroja'ah.* Evaluation is carried out in a oral test or it was listened directly by teachers and other students every time got the first 5 chapters and so on. This method can help students memorize and keep their memorization at the same time. Although it was not easy to implement, the students gradually got used to this method.

This research can be developed by further research by examining more deeply on the learning of tahfidz Al-Qur'an in Junior High School Plus Babussalam, considering the limited knowledge of teachers and facilities and infrastructure can be an inspiration for other research to apply interesting learning methods to increase students' interest in memorizing. Furthermore, other researchers can also continue research at the Tahfidz Yatim Dhuafa Al-Afiyah Islamic Boarding School in Bandung to see and measure how effective the use of this Pakistani method is in learning tahdizul Qur'an. considering the limited time and our circumstances as researchers

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