



The Management Strategies of Qur'an Memorization in Enhancing the Competitiveness of Students at Rumah Tahfizh Al-Furqon, Riau

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Abstract

The management of the Qur'an memorization program at Rumah Tahfizh Al-Furqon, Mugomulyo, Sungai Batang Subdistrict, Indragiri Hilir Regency, Riau, plays a crucial role in enhancing the competitive advantage of its students. This study aims to analyze the management strategies implemented and their impact on the quality of memorization and character development of the students. Using field research with a phenomenological approach, this study involved Qur'an memorization teachers and students as respondents. Data collection techniques included interviews, observation, and documentation. The findings reveal that the program not only improves the students' memorization skills but also plays a key role in fostering discipline, responsibility, and leadership among them. Rumah Tahfizh Al-Furqon significantly contributes to shaping a generation that is both competitive and of high moral character within society, while also strengthening the institution's role in Islamic education. This research can serve as a reference for other Qur'an memorization institutions in developing similar programs.

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INTRODUCTION

Since the Qur'an was first revealed 14 centuries ago until today, it has remained perfectly preserved and unchanged in any way. This is in accordance with Allah's promise in the Qur'an, in Surah Al-Hijr, verse 9:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Artinya: “*Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian*”. (Religious Affairs of Indonesia, 2020).

Imam Ar-Razi cites the words of scholars who interpret the term Hifdzh in the phrase “Lahāfidzhun” as follows: The term Hifdzh refers to the notion that if anyone attempts to alter even a single letter or point in the Qur'an, the people of the earth would immediately say, "This is a lie, and they have altered the word of Allah." Moreover, if a respected Sheikh makes an error in pronouncing a verse or its articulation, even children would correct him by saying, "You are mistaken,

O Sheikh! The correct way is such and such." This is what Allah meant in His words (Ar-Razi, 2012).

Furthermore, one form of Allah's preservation of His Book is through granting selected servants the ability to memorize it, ensuring its guidance and instruction for all of humanity (Wahhab Khalaf, 2017). This notion is alluded to in His words in Surah Fatir, verse 32.

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ
ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ
يَذِّنُ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

"Then We caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That [inheritance] is what is the great bounty" (Religious Affairs of Indonesia, 2020).

The purity of the Qur'an must be preserved through early education to prevent any harm from occurring. This is essential because it is not impossible that the purity of the Qur'anic verses could be distorted by the enemies of Islam if Muslims themselves do not care about maintaining its authenticity (Rofiul Wahyudi, 2024). One tangible effort in the process of preserving the Qur'an's purity is through its memorization (Al Hafidz & Al Hafidz, 1994).

The memorizers of the Qur'an will attain a high and honorable status, and this honor will be preserved until the Day of Judgment (Ida Husnur Rahmawati, 2019). According to Raghieb As-Sirjani, memorizing the Qur'an is a miracle, as we find thousands, even millions of Muslims

who have committed it to memory, despite the vast number of chapters and verses it contains. No other revealed or non-revealed book has been memorized by so many people as the Qur'an has. It is even more astonishing to witness that many young children, even those under the age of maturity, are able to memorize the Qur'an (Ida Husnur Rahmawati, 2019).

Abdulrab Nawabuddin argues that the etymological meaning of memorizing the Qur'an differs from that of memorizing anything else. This distinction arises from two key reasons. First, memorizing the Qur'an means perfectly committing the entire Qur'an to memory, and thus, those who have only memorized half or a third of it are not yet considered haafizh (someone who has fully memorized the Qur'an). Second, memorizing the Qur'an requires continuous practice and constant effort to maintain the memorization, so as not to forget. If a person forgets even a part of the Qur'an due to neglect or for other reasons, such as illness or old age, they can no longer be rightfully called a haafizh (Sa'dulloh, 2008).

Abdulrab's view, upon closer examination, serves as both a guideline and a cautionary measure in bestowing the title of haafizh. He emphasizes that certain conditions must be met, and the definition is limited as follows:

- a. A haafizh must have memorized the entire Qur'an (30 Juz), meaning that a person cannot be considered a haafizh if they have only memorized part of the Qur'an, such as a third, a quarter, or any other fraction of it.
- b. A person is regarded as a haafizh if they can maintain their memorization

without forgetting. If someone has memorized the entire Qur'an but, due to certain reasons (such as illness or aging), forgets part or all of it, they are no longer entitled to be called a haafizh (Al Hafidz & Al Hafidz, 1994).

The ability to memorize the Qur'an is of utmost importance for every Muslim. When the process of memorization begins early, the results tend to be more favorable. To ensure that children can memorize and practice the teachings of the Qur'an as *manusia Qur'ani*, implementing Tahfizh education is essential from the outset (Hidayah, 2018).

In the interest of preserving the Qur'an, both formal and non-formal educational institutions have established Tahfizh programs (Rasyidi, 2023). This initiative serves as a distinguishing feature of these institutions compared to others, responding to community demands and the needs of the times (Bahrudin, 2022). Each educational institution has its own dynamics in developing Qur'anic memorization programs within its environment. The management of the Tahfizh program in formal educational settings presents different challenges than those faced by traditional Pesantren. These varied challenges lead to a diversity of goals, backgrounds, resource capabilities, and the availability of supporting facilities, which ultimately influence the models of Tahfizh training they implement (Waslah et al, 2022).

Moreover, students enrolled in educational programs not specifically designed for Tahfizh often find themselves occupied not only with memorizing the

Qur'an but also with other subjects that can hinder their concentration during the memorization process (Wahidi, 2017).

Amidst these phenomena and facts, we discover an institution with a well-structured Tahfizh management strategy: Rumah Tahfizh Al-Furqon. This institution operates under the auspices of the government of Desa Mugomulyo in Kecamatan Sungai Batang, Kabupaten Indragiri Hilir, Riau, and has offered its Tahfizh Al-Qur'an program since 2008.

The Tahfizh program is a flagship initiative, developed collaboratively by the village government and the community. It has been incorporated into the daily learning process and integrated into the curriculum. Like other educational programs, the Tahfizh program has qualified teachers or mentors responsible for receiving students' memorization, addressing their concerns, and providing guidance on effective memorization techniques.

The rationale for selecting this institution as the research subject is threefold: (a) its relevance to the needs of religious education. Religious education, particularly the memorization of the Qur'an, plays a crucial role in shaping the character and morals of the younger generation. This research is pertinent for understanding effective management strategies that can enhance the quality of religious education in the local community. (b) The potential for improving students' competencies. In an era of globalization, students need to possess competitive advantages in both academic and spiritual realms. This study aims to explore strategies that can assist

students at Rumah Tahfizh Al-Furqon in reaching their full potential. (c) The unique local context. Riau boasts rich cultural and traditional diversity. This research provides an opportunity to understand how Tahfizh management can be adapted to the local context, along with the challenges and opportunities present in the region.

Based on preliminary studies conducted at this institution, it has been observed that while many educators have implemented innovative teaching methods for the Tahfizh program, student engagement during the learning process remains insufficient, and not all students meet their memorization targets at each level. In the Qur'anic memorization program, the institution also awards children who successfully complete their memorization and imposes penalties on those who do not. This approach aims to motivate students to overcome disinterest and enhance the quality of their memorization. However, some students still struggle to achieve full memorization, with certain chapters or verses remaining unmemorized.

These observations have motivated the researcher to delve deeper into the underlying reasons why students encounter difficulties in achieving their Qur'anic memorization targets, whether it be due to inadequate program management or other contributing factors.

The facts and data presented indicate that formal schools have mandatory learning hours that cannot be disrupted. This situation complicates the addition of time-intensive programs, such as Qur'anic memorization. This distinction sets this

research apart from previous studies. It is anticipated that this research will make a significant contribution to the development of Qur'anic memorization programs in Indragiri Hilir, Riau.

METHOD

This research employs a field research methodology, utilizing a phenomenological approach (Aan Komariah, 2014). Such research is aimed at observing phenomena or behaviors occurring in the field, driven by the application of qualitative methods. Furthermore, the data collected serves as a crucial key to the findings of the study (Tohirin, 2012). The subject of this research is Rumah Tahfizh Al-Furqon located in Desa Mugomulyo. The respondents include four ustaz (teachers) who instruct at the Tahfiz center, as well as the students (santri). Data collection techniques employed in this study consist of interviews, observations, and documentation (Meleong, 1989).

This methodological framework is designed to ensure a comprehensive understanding of the management strategies and dynamics at play within the Rumah Tahfizh Al-Furqon. By integrating qualitative methods, the research aims to capture the nuanced experiences and perspectives of both the educators and the students, providing valuable insights into the effectiveness of the Tahfizh program. The use of interviews, conducted with four selected respondents, facilitates direct engagement with the participants, allowing for in-depth exploration of their experiences and perceptions. Observations contribute to a contextual understanding of the educational environment, while

documentation serves to substantiate findings with relevant records and materials.

Overall, this methodological approach is intended to yield rich, contextualized data that will inform the study's conclusions and recommendations for enhancing the management of Qur'anic memorization programs.

RESULT AND DISCUSSION

History of Rumah Tahfizh Al-Furqon

Rumah Tahfizh Al-Furqon was established on July 5, 2010, in Desa Mugomulyo, Sungai Batang District, Indragiri Hilir Regency, Riau Province. This institution was built as a manifestation of the community's concern in Desa Mugomulyo for the deepening of Qur'anic knowledge, preparing the younger generation with competent knowledge of the Qur'an while also instilling noble character.

Rumah Tahfizh Al-Furqon was founded by the residents of Desa Mugomulyo, who gathered qualified ustadz and ustadzah who had completed their Qur'anic memorization education to become educators at the institution. The selected educators were deemed capable and competent to fulfill the community's mandate.

Situated in the area of RT 002, the building that now houses Rumah Tahfizh Al-Furqon was originally a Taman Pendidikan Al-Qur'an (TPA), serving as a center for religious activities in RT 002 and 003. Activities included majelis ta'lim, Qur'anic recitation, celebrations of Islamic holidays, and social events. However, following a community deliberation, the building was repurposed

as a learning facility for Rumah Tahfizh Al-Furqon in Desa Mugomulyo.

The vision established by Rumah Tahfizh Al-Furqon in Desa Mugomulyo includes: (a) realizing a Qur'anic generation and Qur'an memorization from an early age; and (b) cultivating a young generation with noble morals in daily life. To achieve these visions, the missions undertaken by Rumah Tahfizh Al-Furqon are as follows: (a) instilling the habit of reading and memorizing the Qur'an from an early age and practicing it in daily life; (b) building the character of students to foster a love for the Qur'an; (c) enhancing both the quantity and quality of Qur'anic memorization; and (d) instilling attitudes of humility and politeness in every student.

From the explanation above, it is evident that the existence of Rumah Tahfizh has a significant impact on religious education and the local community. Thus, it contributes to religious education in the following ways: (a) increasing access to religious education. Rumah Tahfizh provides access for children in the village to receive formal religious education. With the establishment of this institution, children who previously faced difficulties accessing religious education can now learn to memorize the Qur'an and other religious knowledge; (b) fostering character and morals. Through Qur'anic memorization, students learn not only the texts but also the moral and ethical values contained within them, contributing to the formation of good character among the youth; (c) empowering the community. Rumah Tahfizh often involves the

surrounding community in its activities, such as study sessions and religious events. This enhances community participation in religious education and strengthens social bonds within the village; (d) developing teaching skills. Educators at Rumah Tahfizh are typically alumni of pesantren or other religious educational institutions. They bring effective and relevant teaching methods, which can help improve the quality of religious education in the village.

Status of Educators

The educators at Rumah Tahfizh Al-Furqon in Desa Mugomulyo are referred to as Musyrif (male teacher) and Musyrifah (female teacher). In the educational institution, Musyrif/Musyrifah represents a position or profession that requires specific expertise. They are not merely instructors who perform tasks without a sense of responsibility towards the discipline they carry. Moreover, Musyrif/Musyrifah is a title or profession that entails specialized skills, and the role of a Musyrif/Musyrifah cannot be fulfilled by an individual without the requisite knowledge, particularly in the field of Tajwid, which serves as a benchmark for their capability in developing the Tahfizh institution. Below is a table summarizing the active Musyrif/Musyrifah at Rumah Tahfizh Al-Furqon in Desa Mugomulyo:

Table 1. Status of Musyrif/Musyrifah at Rumah Tahfizh Al-Furqon

No	Name	Group
1	M. Multazam, S.Pd	<i>Rabi'ah</i>
2	Munawar, S.Pd.I	<i>Rabi'ah</i>

3	Sufyan, S.Sos	<i>Tsalitsah</i>
4	Hani'ah, S.Ag	<i>Tsalitsah</i>
5	Dina Zulfana, S.Pd	<i>Tsaniyah</i>
6	Elis Mufarrikah, S.Pd	<i>Tsaniyah</i>
7	Siti Nurhayati, S.Pd.I	<i>Ula</i>
8	Hanikatul Munawaroh, S.Pd.I	<i>Ula</i>

Status of Santri

The students at Rumah Tahfizh Al-Furqon consist of male and female students, all of whom receive equal rights in participating in the educational programs offered. Currently, there are 76 students enrolled in the educational activities at Rumah Tahfizh Al-Furqon.

Status of Facilities and Infrastructure at Rumah Tahfizh Al-Furqon

A tahfizh house serves as a facility for hafizh (those who memorize) or an institution organized by individuals or groups working collaboratively to achieve hafizh goals. Beyond the management, musyrif/musyrifah, and students, facilities and infrastructure are crucial supporting factors that significantly influence the learning process. Comprehensive facilities are essential for successful teaching and learning processes, ultimately leading to the achievement of educational goals.

Rumah Tahfizh Al-Furqon in Desa Mugomulyo is equipped with facilities and infrastructure that support the memorization of the Quran, both in classrooms and outside of them. The presence of these facilities is an asset and a source of pride that must be maintained

to ensure they are effectively utilized within the tahfizh environment.

Management of Rumah Tahfizh Al-Furqon

To understand the framework for the management and development of tahfizh education aimed at enhancing students' Quranic memorization at Rumah Tahfizh Al-Furqon, the first step in preparing strategies for progress is planning. It is hoped that the strategic planning process, particularly regarding the improvement of students' Quranic memorization, can proceed smoothly and successfully as expected. In enhancing the memorization of Quranic verses by students, the tahfizh house first formulates strategies or steps to be taken so that the implementation can be effective and efficient. Thus, the extent to which the planned strategies can be executed at Rumah Tahfizh Al-Furqon can be assessed.

A tahfizh house with effective and efficient strategies will positively impact the surrounding environment and attract the community to register their children at the institution (Zulfana, 2024).

The activities related to tahfizh include murajaah (revising or reviewing previously memorized verses) and reporting these revisions back to their mentors. Although this program runs smoothly, its outcomes have yet to be maximized. As stated by the leader and coordinator of the tahfizh program at Rumah Tahfizh Al-Furqon, Ustadzah Binti Kurimah, in a recent interview, she expressed:

"Although this tahfizh program has been running for about 14 years, its outcomes have not yet been maximized;

the memorization targets for students have not been achieved. We (the Rumah Tahfizh management) aim for students to meet the memorization targets set by the tahfizh curriculum. Some students still lack regular murajaah at home, making it difficult for them to advance their memorization to the next level".

The community of Desa Mugomulyo, predominantly alumni of Islamic boarding schools, fully supports Quranic education activities for the youth of the village, as religious knowledge is deemed essential for equipping the younger generation, particularly the knowledge of the Quran.

Based on interviews with the leader of Rumah Tahfizh Al-Furqon, Ustadzah Binti Kurimah:

"As the leader of Rumah Tahfizh Al-Furqon, I see that one of the strategies employed in guiding tahfizh students is the selective choice of competent musyrif/musyrifah or educators. This is not only in terms of teaching methods but also truly understanding the individual characteristics of the students, allowing them to feel comfortable in memorizing in accordance with their conditions and capabilities" (Kurimah, 2024).

From the above interview, it can be concluded that one of the attractions for the community towards Rumah Tahfizh Al-Furqon in Desa Mugomulyo is the presence of musyrif/musyrifah or educators who possess good qualifications in educating and nurturing students as initially planned, where students are expected not only to memorize and recite the Quran but also to embody good morals as part of the practice of the Quran's teachings. Each child has varying abilities in memorization; some are quick, while

others are slower. Therefore, each musyrifah adopts different approaches to handle their students.

Essentially, a competent tahfizh teacher is one who has the skills to produce quality and beneficial students. Conversely, a tahfizh teacher lacking competence will result in poorly educated students.

The researcher interviewed Ustadz M. Multazam, a musyrif at Rumah Tahfizh Al-Furqon, who stated:

"Among the supportive factors for the development of tahfizh are continuously motivating the students to maintain and enhance their memorization of the Quran, along with providing supporting facilities such as Quranic texts that make it easier for them to memorize." (Multazam, 2024)

In education, motivation is crucial for increasing students' enthusiasm to achieve learning objectives. Motivation encourages students to remain consistent with the material and knowledge they are studying, thus enabling the desired objectives to be met. Learning motivation is a psychological factor that is non-intellectual in nature. Its distinctive role is in fostering enthusiasm, enjoyment, and a desire to learn. Students with strong motivation will have abundant energy for learning activities. In the learning process, motivation can be defined as the total driving force within students that encourages learning activities so that the objectives desired by the learners can be achieved. It is termed "total" because generally, multiple motives work together to drive students to learn.

The researcher also continued the interview with a different statement from

Ustadzah Dina Zulfana, a musyrifah, regarding strategies for improving students' memorization at Rumah Tahfizh Al-Furqon. She stated:

"In a Quranic tahfizh program, the enhancement of memorization is crucial as it is a benchmark for the success of a tahfizh house—how to guide students so that their memorization increases and becomes proficient, fulfilling the aspirations of both parents and the students to attain the title of hafizh/zhah. To prepare for this, educators employ several methods, including the talaqqi method." (Zulfana, 2024).

Memorization is an activity that involves instilling material into memory so that it can be recalled verbatim as it originally is. It is a mental process aimed at preserving impressions of a certain time that can be consciously remembered. Memorizing the Quran is a sincere and earnest effort to remember and internalize the recitation of the holy Quran, which contains miracles, into one's mind for continual recall using specific strategies.

To enhance students' memorization, educators need to select appropriate teaching methods tailored to students' memorization capabilities. One effective method for improving memorization is the talaqqi method.

The Talaqqi method is a way to memorize the Quran by listening to the recitation of Quranic verses read by a Quran teacher. Talaqqi refers to the method of learning Quranic memorization directly from someone who is proficient in reading the Quran. Therefore, in the process of memorization using the talaqqi method, it is essential that the teacher is knowledgeable in reading the Quran

according to Tajwid (rules of Quranic recitation). The essence of the talaqqi method is that memorization is conducted face-to-face with a Quran teacher, where students listen to the teacher recite the verses they will memorize repeatedly.

This method requires maximum cooperation between the teacher and students, as the memorization process occurs directly with the Quran teacher. In the talaqqi method, there are two ways to deliver Quranic memorization. First, students listen to the verses to be memorized repeatedly. Then, students proceed to report their memorized verses to the teacher individually. As the teacher recites the Quranic verses repeatedly, students will follow the teacher's reading of each verse according to its articulation.

The researcher also interviewed Musyrifah Elis Mufarrikhah, who stated:

"We set targets for the students during each session, so there are specific goals to be achieved. This motivates them to take the memorization of the Quran seriously and encourages them to complete the targets assigned to each student. Furthermore, the role of musyrif/musyrifah in guiding students is paramount." (Mufarrikhah, 2024)

From these interviews and the information regarding strategies for enhancing students' Quranic memorization, it can be concluded that musyrif/musyrifah must provide motivation to assist students in improving their Quranic memorization while instilling Islamic values from an early age. The role of a musyrif/musyrifah significantly influences the lives of students; those accustomed to negative behaviors due to their environment will be

guided and given special attention by the musyrif/musyrifah.

The strategy designed by the leadership of Rumah Tahfizh Al-Furqon in Desa Mugomulyo has been well-planned, ensuring that the concepts or steps in the process of enhancing students' Quranic memorization proceed effectively. The strategies applied are not only for the learning and teaching processes but also to motivate students to become more interested in enhancing their memorization.

Musyrif/musyrifah serve as educators in an institution where the Quranic learning process occurs. In English, this role is termed as a "leader," derived from the word "to lead," which conveys a strong connection: moving first, walking ahead, taking the first step, pioneering, guiding thoughts, opinions, and actions of others, and directing others through influence.

Based on interviews with Ustadzah Hani'ah, a musyrifah at Rumah Tahfizh Al-Furqon, she stated:

"We provide a learning schedule that accommodates both Quranic memorization and extracurricular activities to maintain the students' enthusiasm in learning. The involvement of the community is also vital for our students' motivation." (Hani'ah, 2024)

In the above statement, it is conveyed that as musyrifah at Rumah Tahfizh Al-Furqon, it is necessary to establish a good rapport with the surrounding community to foster the motivation of the students in Quranic memorization. A conducive educational environment is created when students,

educators, and the community are closely linked to facilitate learning and teaching.

The Importance of Tahfizh Education

The tahfizh education program not only focuses on the quantity of memorization, where the outcome is measured by the number of memorized Quranic verses, but also on the quality of memorization, where the results can be seen in students' attitudes, morals, and understanding of the Quran. Effective tahfizh education is one that can produce qualified hafizh, who are not only skilled in memorization but also embody the Quran's teachings in daily life.

In summary, tahfizh education at Rumah Tahfizh Al-Furqon is crucial for shaping the character and morals of the younger generation. This institution aims to produce students who not only memorize the Quran but also implement its teachings in their lives. The continuous support from musyrif/musyrifah and the community plays a significant role in achieving these goals.

Development of the Tahfizh Al-Qur'an Program at Rumah Tahfizh Al-Furqon

Rumah Tahfizh Al-Furqon emphasizes a specialized program focused on the memorization of the Al-Qur'an, making it a primary priority in all educational policies and programs developed. The Tahfizh program is designed for students of various educational levels, including elementary schools (SD/MI/equivalent), junior high schools (SMP/MTs/equivalent), and senior high schools (SMA/MA/equivalent). Participants are

divided into four halaqah (groups) as follows:

1. Halaqah Ula

This initial halaqah caters to novice students. At this stage, participants receive training in tahsinul Qur'an, which encompasses the sciences of tajwid, including the characteristics of letters (sifaatul huruf), articulation points of letters (makharijul huruf), elongation (mad), and rules of stopping and starting (waqaf and ibtida'). Sessions for this halaqah are conducted from Saturday to Thursday.

2. Halaqah Tsaniyah

Students who meet the necessary criteria and successfully complete Halaqah Ula progress to Halaqah Tsaniyah. In this halaqah, students are required to memorize Juz 30 and Juz 29 to the level of mutqin (mastery). Activities are held from Saturday to Tuesday.

3. Halaqah Tsalitsah

Students who achieve mutqin status in Halaqah Tsaniyah are eligible to advance to Halaqah Tsalitsah. In this halaqah, they continue their memorization journey from Juz 1 onward. Activities are scheduled from Saturday to Tuesday.

4. Halaqah Rabi'ah

This halaqah focuses on murajaah (revision of memorization) for participants from both Halaqah Tsaniyah and Tsalitsah. Revision sessions occur every Wednesday and Thursday to reinforce previously learned material.

The curriculum for the Tahfizh Al-Qur'an program at Rumah Tahfizh Al-Furqon is specifically structured and tailored. The allocation of study time is divided into three sessions:

Ba'da Subuh: Conducted after the Fajr prayer until 6:45 AM. Ba'da Ashar: Held after the Asr prayer until 6:00 PM. Ba'da Maghrib: Taking place after the Maghrib prayer until just before the Isha prayer.

This time allocation has been carefully designed to ensure that the Tahfizh program does not conflict with students' formal school hours, allowing them to maximize their memorization efforts without compromising their academic education.

CONCLUSION

Based on the findings and discussions presented in this research, several conclusions can be drawn. First, the approach to enhancing the memorization of students in the Tahfizh Al-Qur'an program at Rumah Tahfizh Al-Furqon, Mugomulyo Village, emphasizes the active communication and collaboration between the management and the guardians of the students. This cooperation plays a crucial role in ensuring that the evaluation process of learning occurs in alignment with the established targets.

Second, the strategies employed to improve the memorization of students in the Tahfizh program serve as essential processes to enhance their abilities. The roles of musyrif/musyrifah (supervisors) are vital in preparing students for successful memorization, and the effectiveness of these strategies

significantly influences the students' progress. Therefore, the involvement of educators and human resources, including management and trainers, is critical in fostering the students' interest in memorizing the Al-Qur'an.

Third, the enhancement of human resources, particularly through a rigorous selection process for educators, is imperative for ensuring the quality of teaching. Competent educators will ultimately cultivate well-rounded students equipped with valuable knowledge.

Based on the results of this study, the author recommends that the management of Rumah Tahfizh develop and innovate their educational practices, addressing the challenges faced to become a learning institution that adapts to advancements in technology and information. Furthermore, educators should continue their noble mission of nurturing students to become virtuous memorizers of the Al-Qur'an, who contribute positively to society wherever they are.

This research, however, is limited to the aspects of quality enhancement, and such limitations significantly impact the interpretation and findings of the study. Therefore, it is hoped that future research will consider the factors influencing and hindering memorization, as well as strategies to improve students' motivation in memorizing the Al-Qur'an for better outcomes in the future.

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