Analysis of the Online Tahfidz Al-Qur'an Program in Improving Islamic Education Learning Outcomes

Ahmad Kamil¹, Tajuddin Nur², Astuti Darmiyanti³
¹,²,³Universitas Singaperbangsa Karawang, Indonesia
Email: kamilahmad140116@gmail.com

Abstract

The purpose of this study is to examine the relationship between the tahfidz Al-Qur'an program and student achievement in Islamic religious education topics. The issue is intellectual; many feel competent, but do they have confidence in their pupils' ability to be good and decent in society? The qualitative technique was utilized to analyze the online tahfidz Al Quran program's effectiveness in enhancing Islamic religious education learning outcomes. The results showed that the online tahfidz Al-Quran program could improve learning outcomes of Islamic religious education because memorizing the Qur'an will train students to have high concentration, which is an absolute thing that students must possess to be able to get all knowledge, including education. Islam. Besides that, the researchers also found that the impact of the tahfidz Al Quran program is very in line with what is the goal of Islamic religious education, namely to make students become good human beings following their nature, free from morals, disobedience and darkness.

Keywords: Tahfidz Al Quran, Islamic Religious Education, Online.

A. INTRODUCTION

For someone who embraces Islam, the religious grip that must be a guide is the holy book of the Qur'an as the only requirement of life. The Qur'an is the identity of Muslims, which is ideally known, understood, and internalized by every individual who claims to be a Muslim (Masduki, 2018). Al-Qur'an is God's message revealed to, and the final messenger through, the angel Gabriel. It is written in manuscripts and reached us by mutawatir, or reading. Reading it is a form of devotion that begins with Surah al-Fatihah and concludes with Surah An-Nas (Sulastini & Zamili, 2019).

Al-Quran will be worth the reward for Muslims who want to read it. Allah will not only reward those who read it with tartil or who are proficient in pronouncing the Arabic script (al-Qur'an), but Allah will give an infinite reward to those Muslims whose reading is still haltingly (A'yun et al., 2019). In addition to being a guide for Muslims, the Qur'an is also the greatest miracle given to the Prophet Muhammad SAW. There are many miracles contained in the Qur'an, including the language and literature that are arranged in the Qur'an, which is one of the miracles that other
books or books cannot match throughout the history of humanity (A’yun et al.,
2019).

Allah revealed the Qur’an amid the Arabs, who at that time were mostly still
illiterate. Even so, they have many privileges in the form of a very strong memory.
Seeing such a phenomenon, it is recommended a way that is in harmony with the
conditions in broadcasting and maintaining the Qur’an. The Prophet Muhammad
(PBUH) recommended and ordered to memorize the verses of the Qur’an every time
it was revealed and ordered the experts to write them down. In this way, the Qur’an
can always be preserved during the time of the Prophet Muhammad (Sulastini &
Zamili, 2019).

Efforts to memorize the Qur’an by some Muslims continue, and this is one way to
maintain the originality of the Qur’an. Maintaining individuality can be done by
reading, understanding, and memorizing it (Gazali, 2010). However, some people
think that learning the Qur’an tends to be more difficult than reading and
understanding it. This happens because the Qur’an has so many sheets that it takes
up much time and other things that prevent someone from memorizing the Qur’an.
But as long as we want to remember, surely Allah will open the way. The most
important thing in memorizing the Qur’an is how to improve fluency (maintain) or
preserve the Qur’an so that it remains in the chest (Hidayah, 2016).

Tahfidz comes from a verb with fi’il madhi Haffadza which means the process of
memorizing and following wazan fa’ala bima’na lita’diyyah. In contrast to the word
hafidza, which means remembering yourself without needing anything else. In
another sense, it only memorizes itself without a teacher (Firdausi, 2017). It isn’t easy
to form a person who has steadfast faith, has a noble character
and does good deeds. Because it all requires an intensive process. Most schools already feel perfect
by following the rules of teaching and learning in the curriculum to achieve
educational goals (Hawi, 2015).

According to Sajadi (2019), revealing that in general, education can be interpreted as
an effort to shape the orientation of individuals as certain norms and values also
help these individuals in forming a broader and correct view of life. At the same
time, Islamic education means developing the potential and abilities possessed by
each individual from various types of characters to achieve the perfection of reason
and soul in humans following Islamic principles and values. The values in question
are moral values, namely values derived from the teachings of Islam, which are
sourced from the Koran and hadith. According to Hidayah (2018), the ideal age for
memorizing the Qur’an is as early as possible. Because according to Osbora, White,
and Bloom in Hidayah (2018), human intellectual development at an early age or
golden age (read: ages 0-8 years) reaches 80% and will reach 100% 18 years. Besides
that, it is also because the child’s mind is still fresh and has not interacted much with
worldly affairs so that the verses of the Qur’an can easily enter and be embedded in
flesh and blood and do not disappear quickly.
Islamic religious education is a program that has been launched long ago in the era of the leadership of the first president of Indonesia. The world of education in schools must be more intense in carrying out religious education programs. This is because many students are only cognitively smart but have low character, discipline, and so on (Afiah, 2019). Most of our education practitioners are inclined to the knowledge dimension, which assumes that the affective element will develop positively if the cognitive aspect has been developed correctly. The affective and psychomotor factors also play a role (Afiah, 2016). Of course, it can be created outside of theory or lessons, such as extracurricular activities, one of which is the tahfidzul Qur’an program.

Currently, the world is being hit by an extraordinary non-natural disaster, namely the COVID-19 pandemic. This has made the government decide on a new policy to close all institutions, especially educational institutions, to protect students from the spread of the Covid-19 pandemic (Dewi, 2020). This policy impacts the tahfidz program carried out in educational institutions, which was originally carried out face-to-face to remotely or online-based using contact facilities such as manual telephones or using other applications that are already connected to the internet (Hidayati & Kumara, 2020). This is an emergency where government policies must be obeyed and obeyed, such as the provisions on lockdown, social distancing, stay at home, and other requirements.

With information technology that has globalized, we can use it as a means of media that can connect students and teachers and a source of learning and capital to streamline learning evaluation (Sari et al., 2020). An educator/teacher and students need to master the technology or media used in the learning process to make it easier to carry out teaching and learning activities. This means that the limitations of space and time are not a problem and can be overcome because educators/teachers can give assignments without being hindered by space and time regulations (Rahman, 2021). Thus, in the current pandemic, which requires us to act individually or to do physical distancing or social distancing, technology and internet networks can be functioned and be utilized as a means for work, learning activities, as well as implementing the tahfidz program by using several applications that support and tailored to the needs of each exercise.

B. METHOD

This is qualitative study, which aims to describe and characterize observed events. A qualitative research methodology is a way for investigating a social phenomena or human problem (Sugiyono, 2010). The researcher constructs a complex image, analyses language, reports in depth on the respondents' perspectives, and performs investigations in natural settings in this study. Qualitative research is utilized when the problem is unclear in order to uncover hidden meanings, comprehend social interactions, generate hypotheses, guarantee the accuracy of data, and evaluate the
development history. Given that this study’s objective is to comprehend and analyze numerous phenomena that exist or occur in reality, which is a feature of qualitative research, how effective is the analysis of the Tahfidz Al-Qur’an Online Program in Improving Islamic Religious Education’s Learning Outcomes.

C. RESULT AND DISCUSSION

1. Ability to Memorize Al-Quran

Etymologically the word ability in the Big Indonesian Dictionary is capable of proficiency, ability. While memorizing is an effort to apply it to the mind so that it always remembers. Meanwhile, according to Tafsir (1990), the term memorization is a method used to recall something that has been read correctly as it is. This method is widely used to memorize the Koran and al-Hadith.

In Arabic, memorization uses Al-Hifzh terminology, which means to keep, maintain or memorize. Meanwhile, Al-Hafizh is a person who remembers carefully, a person who is always on guard, a person who always pursues his work. The term Al-Hafizh is used for people who memorize thirty juz of the Koran without knowing the contents and contents of the Koran. The term Al-Hafizh is a predicate for the companions of the Prophet who memorized authentic hadiths (not a predicate for memorizing the Koran).

Hifzh is interpreted to maintain or guard and has many other idioms, such as sifulan reading the Qur'an at a precise speed (zhahru al-lisan) by rote by rote (zhahru al-qolb). Both the words zhahru al-lisan and zhahru al-qolb are kinayah (metaphors) of rote memorization without a book because it is called “istizhahrahuhu,” means memorizing and reading it by heart. The indicators in memorizing the Koran include:

a. Tahfidz The tahfidz assessment is focused on the correctness of the composition of the memorized verses, the fluency in reciting the poems, and the perfection of memorization. In other words, not a single letter, not even a verse of the Koran, is missed in rote memorization.

b. Tajweed The tajwid indicator is focused on assessing the perfection of the sound of reading the Koran according to certain legal rules. These rules include the place where the letters are issued (makhorijul letters), the characteristics of the letters (shifatul hurf), certain laws for letters (ahkamul hurf), the rules for the length of a reading of the Koran (mad), and the law for determining whether to stop or continue reading. (waqof).

c. Fluency and Adab Indicators of fluency and etiquette in memorizing the Koran are focused on assessing the reading of the Koran by paying attention to the accuracy of stopping and starting lessons according to the law, as well as evaluate the task that is sung in tartil by taking into account the beautiful voice.
The factors that affect the quality of memorization, according to Issetyadi, come from internal and external factors. For internal factors, the first is an emotional condition, confidence, habits (habits), and how to process the stimulus. While external factors, learning environment, and body nutrition.

Several factors are the cause of the low ability of students to memorize letters correctly and fluently, which are caused by several things, including:

- a. Lack of support from parents, friends, and the environment. Students are never invited to memorize letters correctly and fluently.
- b. Students’ memorization is also not corrected individually by paying attention to the correct makhroj and tajwid, the inaccurate method used in the learning process, not following the condition of students still playing games. The use of monotonous and uninteresting methods ultimately makes students feel bored and difficult to memorize.

Meanwhile, based on Alfi’s opinion, the factors that support and improve the ability to memorize the Qur’an are as follows:

- a. The motivation of the memorizer.
- b. Knowing and understanding the meaning or meaning contained in the Qur’an.
- c. Settings in memorization.
- d. Supporting facilities.
- e. Automation of rote.
- f. Repetition of memorization.

2. Learning Outcome Concept

Learning outcomes can be interpreted as the results of students’ achievement in doing assignments or learning activities through mastery of knowledge or skills in subjects at school, which are usually indicated by test scores or scores given by the teacher.

According to Nurita (2018), learning outcomes are when someone has learned there will be a change in behavior in that person, for example, from not knowing to know, from not understanding to understanding. Sudjana (2009) asserts that learning outcomes are the abilities possessed by students both from the cognitive, affective or psychomotor aspects after he receives his learning experience.

From the description of the experts’ opinions above, the researcher concludes that learning outcomes are the results of the abilities possessed by students in the form of knowledge, skills, and attitudes/behaviors that arise after following the learning process. Talking about learning outcomes, of course, will also speak about final grades because final grades are a representation of learning outcomes. For students, the value indicates the achievement of student learning outcomes. The final score has a very important meaning because the final score can determine whether
students are complete or incomplete in learning. Therefore, the final score can be used as a learning outcome report or report card to parents or the principal.

Indications of learning outcomes cover all areas of psychology that change due to students’ experience and learning process. The psychological realm consists of the realm of creativity (cognitive), the kingdom of taste (affective), and the empire of intention (psychomotor). The indicators of student learning outcomes are as follows:

a. The cognitive domain of intellectual learning outcomes is divided into six components: knowledge or memory, comprehension, application, analysis, synthesis, and assessment. The first two elements are referred to as low-level cognitive, while the other four are classified as high-level cognitive.

b. The emotional domain of attitude is composed of five dimensions: acceptance, response or reaction, evaluation, organization, and internalization.

c. Psychomotor domain, which is concerned with the acquisition of skills and the ability to act. The psychomotor domain is divided into six components: reflex movements, fundamental movement abilities, perceptual abilities, harmony or correctness, sophisticated skill movements, and expressive and interpretative movements.

The three domains serve as the basis for evaluating learning results. Among the three domains mentioned before, this is the cognitive domain that instructors respect the most in schools since it is connected to students’ capacity to learn the content of instructional materials. Student learning outcomes are impacted by a variety of factors, both internal to the students and external to the students (external).

Students' learning results are largely determined by the interplay of these numerous elements. Thus, educating instructors on the elements that might impact student learning outcomes is critical in assisting students in achieving optimal learning outcomes for their unique capacities. The components in question are as follows:

a. Factors that come from yourself (internal)
   1) Both congenital and acquired physical variables (physiology) exist. This component encompasses the five senses that do not operate properly, such as feeling discomfort, impairment, or delayed development, as well as the glandular function of the body that results in behavioral problems.
   2) Psychological factors, both congenital and acquired, consist of: a) Intellectual elements encompass both prospective (intelligence and talent) and actual (accomplishments) talents. b) Non-intellectual variables, such as attitudes, habits, interests, needs, motives, emotions, and self-adjustment. c) Physical and psychological maturational factors.

b. Factors that come from outside (external).
   1) Social factors consisting of: a) The familial environment b) The educational atmosphere
c) The neighborhood environment
d) Collaborative environment.

2) Cultural determinants such as tradition, science, technology, and the arts.
3) Factors affecting the physical environment, such as housing and educational facilities.
4) Spiritual or religious influences in the surroundings. Thus, a variety of internal and external factors have an effect on the learning outcomes of students, either directly or indirectly.

3. Online Tahfidz Al Quran Program to Improve Islamic Education Learning Outcomes

Under normal circumstances, the method or method of implementing tahfidz is done face-to-face. However, during this pandemic period, the implementation of the tahfidz online program was carried out through various applications that support and adapt to existing conditions or circumstances. Applications often used in the online tahfidz process are WhatsApp, Google Duo, or manual dialing facilities such as regular telephones (non-internet). This program is carried out at the agreed time. Students contact the must if to inform them that they are ready for ziyadah, the musyrif contact each student who is prepared to ziyadah or deposit new memorization. Every program implementation has obstacles and supports in its application. From the performance of the tahfidz online program, several blocks are felt by students and also musyrif.

Obstacles felt by musyrifs are if in listening to memorization, students experience difficulties when memorizing, lazy students in preparing memorization, signal problems and difficulty for musyrif to communicate to students and guardians of students. However, this can be overcome by the musyrifs by continuing to provide motivational advice to students because this is an important thing to do during the COVID-19 pandemic, and always ask for support from the guardians of students so that this program can be carried out optimally.

The obstacles experienced by students include feeling bored when memorizing because the verse is too difficult and unfamiliar, so it is difficult to remember. Then the boredom that sometimes arises due to monotonous activities at home. Also, electronic constraints often make students neglect their tahfidz assignments. However, students can still control themselves and overcome these obstacles by motivating themselves and getting support from parents and musyrif in the form of advice or words of wisdom, and this can help students to be able to restore their spirits in memorizing the Qur’an.

Several reasons make the tahfidz Al Quran program able to improve the learning outcomes of Islamic religious education for students, including:
a. Requires discipline and good time management. Children who are accustomed to the field are certainly easier to carry out learning activities to improve academic achievement, especially in Islamic religious education.

b. Requires high concentration. In addition to memorizing the Qur'an, other sciences also require high concentration power to master it. The ability to concentrate makes it easier for children to master other sciences. A study in Saudi Arabia showed that the activity of memorizing the Qur'an also affects a person's mental and psychological health. The more memorization, the more mentally healthy a person is. So those students who are accustomed to memorizing the Koran.

In general, the more verses you memorize, the faster you can memorize other verses. This indicates that there is a process of improving concentration which becomes higher if more and more verses of the Qur'an are memorized. If the concentration is high, it may be easier to understand the lessons learned so that the ability to think not only remembers but can also have high-level thinking skills.

Efforts to make children be able to memorize the Qur'an and teach it to them include matters that are considered vital and of high value in this life. However, with a note that an educator must be rich in the heritage of knowledge and other educational skills that can support the realization of his hopes and possibilities. In addition, an educator must always arm themselves with skills that can make it easier to achieve that goal, without causing harm or adverse effects to the child’s psyche in particular and society in general. Individuals who are used to memorizing the Qur'an develop a sense of seriousness and an ability to plan and control their lives, which forms the foundation of Islamic religious education. Academics and professionals believe that memorizing the Qur'an benefits students' development of fundamental abilities and can help them attain higher levels of education and academic success. Individuals who have grown used to memorizing the Qur'an will develop a sense of seriousness and an ability to plan and control their lives.

Dr. Abdullah Subaih, professor of psychology at Imam Muhammad bin Su'ud al-Islamiyah University in Riyadh, called on students to join a gathering (halaqoh) to memorize the Koran. He also emphasized that memorizing the Qur'an can help to concentrate and is a requirement for gaining knowledge, especially in religious education. He also added that all sciences, be it medicine, mathematics, shari'ah science, natural sciences, and so on, require high concentration in achieving them. And for people who are accustomed to memorizing the Qur'an, he will be trained with high engagement. Imam Hafidz Suyuti shared a similar opinion with his comment, "Children are taught the Qur'an is a basic thing in Islam so that they grow up based on their holy nature, and so that the light of wisdom enters their hearts before lust takes hold in their hearts. And before, their hearts were darkened with the mists of disobedience and error. This is also what the students are aiming for from studying Islamic religious education."
D. CONCLUSION

Al-Quran memorization activities will allow students to gain achievements in their actions, especially in correlation with Islamic religious education. This is because based on the opinion of several experts who say that by getting used to memorizing the Qur’an, he will learn about seriousness in life and learn to manage his life which is the main goal of Islamic religious education. Besides, the memorizers of the Qur’an will be trained for high concentration, which is the main requirement to be able to gain knowledge successfully. Children who are accustomed to learning the Qur’an from childhood will grow up to remain in their holy nature free from despicable morals, disobedience, and darkness. This is the main reason why there is a need for religious education for students.

REFERENCES