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## Learning of Qur'an Memory in Realizing Qur'anic Resources in Smpit Kota Batam

Syafrinal<sup>1</sup>, Ilyas Husti<sup>2</sup>, Zamsiswaya<sup>3</sup>

<sup>1</sup>Sultan Syarif Kasim State Islamic University of Riau, Riau, Indonesia, [safrinaln81@gmail.com](mailto:safrinaln81@gmail.com)

<sup>2</sup>Sultan Syarif Kasim State Islamic University of Riau, Riau, Indonesia, [ilyas.husti@uin-suska.ac.id](mailto:ilyas.husti@uin-suska.ac.id)

<sup>3</sup>Sultan Syarif Kasim State Islamic University of Riau, Riau, Indonesia, [zamsiswaya@uin.suska.ac.id](mailto:zamsiswaya@uin.suska.ac.id)

Corresponding Author: [safrinaln81@gmail.com](mailto:safrinaln81@gmail.com)<sup>1</sup>

**Abstract:** This study examines the learning of Quran memorization in realizing Quranic resources at SMPIT Batam City. The purpose of this study was to determine the learning of Quran memorization, identify the challenges faced by teachers, describe the factors that influence learning, and determine the methods used in learning Quran memorization at SMPIT Batam City. The study was conducted in four schools: SMPIT Ulil Albab, SMPIT Fajar Ilahi Batu Aji, SMPIT Fajar Ilahi Sungai Beduk, and SMPIT El-Yasin. The research method used a qualitative approach with data collection techniques through observation and interviews. The results showed that the four schools implemented a tahfidz program with different characteristics. SMPIT Ulil Albab implemented the most structured program with five main methods (Talaqqi, Tikrar, Muraja'ah, Wahdah, and Jama') and the Munaqosyah evaluation system. SMPIT Fajar Ilahi (both branches) focused on the joint muroja'ah method and independent memorization with differentiation programs such as AOT (Acceleration of Tahfidz). SMPIT El-Yasin used a more flexible approach. The success rate of the program varied between 60-70%, with SMPIT El-Yasin recording the highest success rate. Spiritual impacts were consistently seen in all schools, including improvements in the quality of worship, prayer discipline, and improvements in student morals. The main challenges faced included limited learning time, a less than ideal teacher-student ratio, and limited learning media. In conclusion, despite variations in implementation and methodology, all four schools succeeded in achieving the main goal of forming a Qur'anic generation. Key success factors included a systematic approach, realistic targets, intensive guidance through the halaqoh system, and effective collaboration between teachers, students, and parents.

**Keyword:** Qur'an Memorization, Learning Methods, Qur'anic Resources

### INTRODUCTION

The Qur'an is the word of Allah SWT, which was revealed to the prophet Muhammad SAW through the intermediary of the angel Jibril a.s. whose function is as a guide for Muslims in navigating life in this world to the life hereafter (Nurhayati, 2022). The Koran was revealed among the Arab people who at that time were still ignorant and most of them were illiterate (N. Nurhayati & Rosadi, 2022). However, they have special qualities in some things, such as

remembering and memorizing. Seeing such a phenomenon, then in line with the conditions for broadcasting and preserving the Qur'an, the Prophet Muhammad SAW ordered his companions to memorize the verses of the Qur'an every time they were revealed and appointed experts from among the companions to write them down, so in this way the Qur'an can always be preserved during the time of the Prophet Muhammad SAW (Akbar & Hidayatullah, 2016).

Memorizing the Qur'an is a very big and noble task and responsibility, everyone can definitely memorize it but not everyone can memorize it well and quickly. The problems faced by people who are memorizing the Qur'an are indeed many and varied. Starting from intentions, environment, time allocation, to the memorization method itself (Agustina et al., 2020).

For anyone who is able to memorize the Koran, Allah SWT promises to give great rewards and a noble position by His side (Rasyid, 1998). Memorizing the Al-Qur'an will definitely get many benefits, and Allah SWT promises to make it easy for each lafazh of the Al-Qur'an to be read and memorized, as well as making its meanings easier to understand and reflect on, thus providing motivation for Muslims to always remain enthusiastic about memorizing it, even in unfavorable conditions and situations, as Allah SWT says in the Al-Qur'an, surah Al-Qamar verse 17 which reads:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

Meaning: *"Indeed, We have indeed made the Qur'an easy as a lesson. So, is there anyone who wants to take lessons?"* (Kementrian Agama, 2012)

In addition, the recipient of the revelation of the Qur'an, namely the Prophet Muhammad SAW, also appeared as an educator for his companions in particular and to all his people in general. Another reason why the Qur'an is said to be a book of education is because the first verse revealed also clearly orders mankind to read more, and the command to write explicitly. In this case, the term for this holy book, namely the Qur'an, also has the meaning of reading. The next reason is the vision and mission of the verses of the Qur'an which want to make mankind appear as a pious, faithful and noble people is also in accordance with the purpose of education, so it is appropriate that the book of education is attached to the Qur'an.

Therefore, students should not be careless in learning the Qur'an, with various aspects and dimensions of learning based on the Qur'an. For every educator, teaching the Qur'an to students from an early age is something that should be done by anyone who plays a role as an educator, including parents. This is so that children grow up towards a love of Allah SWT through the introduction of His words. When children are able to love the Qur'an, then children will feel a sense of attachment to the Qur'an, so that the Qur'an will give light to the child's mind and senses (Suwaid, 2010).

Currently, the memorization or tahfidz Al-Qur'an program has become a popular program and is very popular in several educational institutions, both state and private, both formal and non-formal. This can be proven not only by the many educational institutions of tahfidz Al-Qur'an that have been established such as tahfidz houses, tahfidz guesthouses and so on, but also in some educational institutions, both private and state, which make tahfidz Al-Qur'an a leading program (Maskur, 2018).

In terms of language, the term tahfidz Al-Qur'an comes from two words, namely the word tahfidz and the word Al-Qur'an. The word tahfidz comes from Arabic which means to maintain, guard and memorize (Yunus, 1990). In the Big Indonesian Dictionary, the definition of memorizing is trying to absorb thoughts so that you always remember (Sanjaya, 2010). Meanwhile, according to Abdul Aziz Abdul Rauf, memorizing the Qur'an is the process of repeating something either by reading or listening. Any work if repeated often, will definitely become memorized (Maskur, 2018).

Thus, memorizing the Al-Qur'an is to absorb the letters, verses and letters in the Al-Qur'an into the mind by repeating them over and over again, either by reading or listening, with

the aim of always remembering them. For Muslims, studying the Koran is a fardhu 'ain law, namely an obligation that must be carried out by each individual Muslim. Apart from being an obligation, Muslims also believe that the Al-Qur'an, which is the word of Allah SWT which was revealed to the Prophet Muhammad SAW through the intermediary of the angel Jibril As, is a guide or huddan for humans because it contains instructions for human safety both in this world and in the afterlife (Agustina et al., 2020).

The meaning of memorizing the Qur'an that is launched is expected to be rooted in a person. Therefore, learning to memorize the Qur'an is needed which is instilled from an early age because at an early age a child has a strong ability to grasp the environment and education. As the Arabic proverb says: "learning in childhood is like carving on a stone" (Ramadhani & Aprison, 2022). Children at elementary and middle school age are in a sensitive period for memorizing. At this time, children should begin to be guided, assisted and directed to instill memorization of the Qur'an, so that the Qur'an remains attached to each child until adulthood, in order to equip them in their lives. With the existence of the Qur'an memorization program in several elementary level institutions, it is one of the real efforts to maintain the Qur'an which has begun to be introduced, taught, and instilled in children of elementary, middle school age, and up to adulthood who are in a sensitive period for studying, memorizing the Qur'an has the advantage that makes us aware that we are the ones who need this tahfidz learning (Fatah, 2014).

The position of those who memorize the Qur'an is different from those who do not study and memorize it (Hidayah, 2016). First, memorizing the Qur'an means maintaining the authenticity of the Qur'an which is fardlu kifayah, so that people who memorize the Qur'an with a clean and sincere heart get a very noble position in the world and in the hereafter, because they are chosen creatures of Allah SWT. Second, memorizing the Qur'an forms noble morals both for the hafidz himself and as an example for the wider community. The Qur'an is a "hudan linnas" (guidance for humans). Third, memorizing the Qur'an increases intelligence (Suhadak, 2018).

Basically, every human being is equipped with various intelligence potentials including intellectual intelligence, emotional intelligence and spiritual intelligence (multiple intelligence). By memorizing the Quran, it will make it easier for us to learn other sciences. Because the glory of the Quran makes it not an ordinary reading (Ramadhani & Aprison, 2022).

Therefore, based on the explanation above, the researcher is interested in studying in more depth the obstacles or problems that occur in learning to memorize the Al-Qur'an in realizing Qur'anic resources by conducting a study entitled "Learning to Memorize the Qur'an in Realizing Qur'anic Resources at SMPIT Batam City."

Literature review that is in accordance with the research on learning Tahfidz Qur'an includes the Thesis researched by Yuhendra with the title "Problems of Learning Tahfidz Al-Qur'an at SMPIT Ulil Albab Batam". This study identifies the challenges faced by students and teachers in learning Tahfidz Al-Qur'an at SMPIT Ulil Albab Batam. The results show that students have difficulty in dividing their time to memorize and review their memorization in house. Apart from that, the tight study schedule and lack of motivation from parents are inhibiting factors. Teachers use methods such as ummi, wahdah, muraja'ah, and talaqqi to overcome these challenges (Tahfidz et al., 2023).

The study entitled "Competency Challenges of Tahfizh Teachers in Indonesia". This article discusses the competency challenges faced by Tahfidz teachers in Indonesia. This study highlights the importance of continuous training to improve the quality of Tahfidz teaching. In addition, the integration of technology in Tahfidz learning is also one of the proposed solutions to improve the effectiveness of learning (Asril et al., 2024).

Meanwhile, other relevant research entitled "Systematic Literature Review: Quran Memorization Methods in Indonesia" researched by Giva Oktavia, where this research reviews various methods used in learning to memorize the Qur'an in Indonesia. Some of the methods

identified include the talaqqi method, muraja'ah, and technology-based methods. This research also emphasizes the importance of an approach that is tailored to the individual needs of students to achieve optimal results (Oktavia et al., 2024).

The novelty and uniqueness of this research are: 1) Focus on Specific Local Context. This research raises the local context in SMPIT Batam City, which has not been widely discussed in previous literature. Thus, this research provides specific insights into the approach to learning Tahfidz Qur'an in the school environment, which can be used as a model for other institutions in similar areas. 2) Integration of Qur'anic Character Education. Not only focusing on memorization achievements, this research also explores how the process of learning Tahfidz Qur'an can create human resources with Qur'anic character. This aspect stands out compared to previous research which often focuses more on memorization methods without considering the long-term impact on character formation. 3) Practical Contribution to Learning Models. This research has the potential to develop or modify the Tahfidz Qur'an learning model that suits the needs of students in SMPIT. Previous research may have discussed challenges or methods in general, while this research can provide more focused and practical solutions for Islamic educational institutions in Indonesia. 4) Innovation in Learning Strategies. Compared with previous research, this study can provide innovative recommendations in approaches such as the use of technology, flexible schedules, or community involvement, which are more relevant to modern challenges.

This novelty shows that this study not only presents new data, but also contributes to the development of more relevant, applicable, and holistic Tahfidz learning practices. This study is expected to provide real contributions not only to the development of learning theory, but also to the practice of Qur'anic value-based education at the local and national levels.

## **METHOD**

This research uses qualitative research type (L. H. Nurhayati & Rosyadi, n.d.). Qualitative research is how to understand the phenomena of what research subjects experience (Creswell, 2015). Where researchers will see the Learning of Quran Memorization in Realizing Quranic Resources at SMPIT Batam City. This study uses qualitative research, Qualitative research is research that intends to understand the phenomenon of what is experienced by research subjects such as behavior, perception, motivation, actions, and others, holistically, and by means of description in the form of words and language, in a special natural context and by utilizing various natural methods (Moleong, 2018).

The reason this research uses a qualitative approach is because this research uses descriptive data taken from data in the form of writings, words and documents originating from sources or informants being researched (Abdussamad & Sik, 2021). Qualitative research to understand something that happens in the field from the perspective of participants. Participants are people who are invited to observe, interview, think, give opinions, and perceptions, and are asked to provide data (Sugiyono, 2017a). Understanding is obtained through analyzing various relationships from participants, as well as through the description of "participant meaning" about events and situations. This study focuses on SMPIT schools in Batam City.

The location of this research was carried out in four schools, namely: 1) SMPIT Ulil Albab, 2) SMPIT Fajar Ilahi, 3) SMPIT Fajar Ilahi, and 4) SMPIT EL-Yasin. Qualitative research data contains three data collection techniques, namely: observation, interviews, and documentation (Sugiyono, 2017b). The primary data collection technique uses an unstructured interview method, carried out by creating an interview guideline that will be submitted to people who understand and know about management activities in the four schools studied. While the respondents studied were: Principal, Curriculum Deputy, Tahfidz Coordinator, Tahfidz Teacher and Students.

Data analysis in this study has four stages, namely: data reduction, data categorization, synthesis, and working hypothesis. Data reduction is concluding data to make it easier for the

author to process the data that the author has collected so that it does not pile up. Unit identification is the discovery of data that has meaning related to the problem and focus in the study (Bungin, 2011).

## **RESULTS AND DISCUSSION**

### **Qur'an Memorization Learning in Realizing Quranic Resources at SMPIT Batam City**

Observation results show that until now the ability to memorize the Qur'an is still categorized as low. So the problem is the use of inappropriate Qur'an memorization learning. Qur'an memorization learning is still carried out using classical methods. In practice, students are arranged to sit in such a way either in a circle or in a row in front of the teacher who is responsible for paying attention and correcting the readings of each student one by one.

In the learning process, interaction only occurs between the teacher and one of the students who is getting a turn to show their reading skills in front of the teacher, while the other students are required to repeat their respective readings. This kind of learning causes other students who are waiting for their turn to lose focus and do other activities that are not related to learning because basically they are not being noticed by the teacher. In addition, because the number of students is quite large and the number of teachers is limited, 1 teacher must be responsible for 7 to 12 students at the same time. With limited time which is only estimated for approximately 35 minutes, each student only gets approximately 4 minutes of learning time. This certainly causes a lack of learning time for students, thus causing several problems in their learning.

The results of the review also show that the learning process has not involved the use of learning support technology at all. In fact, the use of technology can make learning time management more effective. In several interviews, most teachers stated that technological support is still not really needed to improve the ability to read/memorize the Quran of current students. Most of them assume that learning to memorize does not really require the involvement of technology. Therefore, in practice, learning to memorize the Quran is still very far from the integration of technology in learning.

The problem lies in the learning process so far which has not been proven effective in making students really enjoy every process of learning the Qur'an. This is where the teacher's ability to manage the learning of tahfidz Qur'an and apply good methods in the learning process is tested. In the review of the implementation of learning tahfidz Qur'an, teachers focus more on teaching each individual in turns by only using a special Qur'an for memorization such as the Indonesian version of the Usmani mushaf without considering using the main supporting media. Learning runs rigidly or monotonously by asking students to read and memorize in talaqqi and the teacher acts as a listener and corrector of the reading. This certainly causes the time used for learning to be ineffective because the time that should be used to teach students collectively is allocated to teach students individually. This is also exacerbated by the uncontrolled nature of other students who do other things that are not related to learning. With conditions like this, the result is that learning becomes unfocused and unmanaged.

The results of the researcher's review also found that the learning of memorizing the Qur'an at SMPIT Kota Batam currently tends to be unsystematic, not following the sequence described through the objectives and learning planning. The initial stages to the end of learning are not described. This is a weakness in the learning of memorizing the Qur'an that is being implemented. The learning of memorizing the Qur'an that is being used to date has resulted in a lack of relevance and connectivity between the material and learning activities with each other.

In terms of media and technology integration in Quran memorization learning, the results of the study revealed the fact that Quran memorization learning does not use much media. Education should innovate and follow technological developments so that learning is not monotonous and innovation can increase students' interest in learning. In Quran memorization

learning at the research location, there needs to be breakthroughs in teaching that has been classical. Quran memorization learning that has been used so far is still dominated by a teacher-centered approach, which causes the construction of students' learning experiences to be less than optimal.

The Qur'an memorization learning that has been running in SMPIT schools located in the research location does not fully utilize supporting media. This can be seen in the Qur'an memorization learning that only uses a special Qur'an even though there are media available in the classroom such as a blackboard, and so on. And also the teacher does not utilize visual media at all such as showing videos on how to memorize the Qur'an correctly according to pronouncing the letters correctly, and introducing letters through pictures and other media that contain the correct reading according to the rules of tajwid. However, the teacher only becomes a model and gives examples of readings to be followed by all students who are taught.

Based on the role and activeness of students, in the learning process has not fully involved students to work more and be active. In the author's review, the learning applied in learning the Qur'an is a talaqqi model such as reading, listening, and reading together. From the learning process, the teacher invites students one by one to read with the teacher so that other children wait for their turn in the queue while memorizing and feel bored and uncontrolled by other activities carried out by students besides learning.

The holistic aspect or the entire scope of the material and learning ability of the Qur'an memorization has not been met by a model. Most learning models only maximize the reading ability of students, not the ability to write, translate, and learn qiraah tones and songs at once in one learning. Even if there are those who teach tones, rhythms and songs in the entire learning, not all song rhythms are taught to students, even only one rhythm is taught. So that the learning that exists so far has not been considered as comprehensive learning in terms of material and competency.

Thus, the researcher concludes that there has not been any systematic patterned Qur'an memorization learning, maximizing learning media that does not have realistic learning achievements and time, there has not been any active role of students in Qur'an memorization learning, and in terms of holistic material, it has not covered all materials such as the rules of tajwid and the memorization targets that are in accordance with the school's target for 3 years 3 juz as a whole.

Based on the presentation of data from observations and interviews in four SMPITs in Batam City (SMPIT Ulil Albab, SMPIT Fajar Ilahi Batu Aji, SMPIT Fajar Ilahi Sungai Beduk, and SMPIT El-Yasin), several important conclusions can be drawn regarding the implementation of the Qur'an memorization program. SMPIT Ulil Albab, which was established in 2011, implements the most structured program with a target of memorizing one juz per year, so that students are expected to have memorized 3 juz when they graduate. This school has the most complete facilities, including a mosque, classrooms, a hall, and a library that can be used for tahfidz activities.

SMPIT Fajar Ilahi Batu Aji and SMPIT Fajar Ilahi Sei Beduk, both of which were established in 2015, have very similar program characteristics. Both schools implement the tahfidz program as a flagship program by referring to JSIT standards, but have limitations in terms of infrastructure, only using standard Al-Qur'an, tahfidz guidebooks, and whiteboards. The memorization targets in both schools are more moderate, namely 3-5 lines per day with an emphasis on the tahsin program in the early semester. Meanwhile, SMPIT El-Yasin shows a more flexible approach in implementing the tahfidz program.

Although following the JSIT curriculum standards, this school makes modifications according to school conditions and makes the tahfidz program an optional program with targets that are adjusted to students' abilities. This school uses a combination of classical and individual methods, with learning facilities that include the Qur'an, the Asy Syafii tahsin book, and a recording player. Of the four schools, SMPIT Ulil Albab appears to have the most established

and structured tahfidz program with the most adequate facilities, while the other three schools are still in the development stage with various approaches and limited facilities. However, all schools have similarities in terms of the main goal of forming a Qur'anic generation and building Islamic character through learning the Qur'an, by involving various parties including special tahfidz teachers, students, and parents in the process.

### **Methods used by teachers in learning to memorize the Qur'an in realizing Qur'anic resources at SMPIT Batam City**

Based on the results of observations in four SMPIT Batam City, the methods used by teachers in learning tahfidz Qur'an are still dominated by the classical approach centered on the teacher (teacher-centered). The learning process is carried out using the talaqqi method, where students sit in a circle formation or line up facing the teacher to submit memorization in turns. Learning interactions are limited only between the teacher and one student who is on their turn, while other students are asked to repeat their readings while waiting. This learning system results in ineffective time, where in a duration of about 35 minutes per session, each student only gets about 4 minutes of learning time because the teacher-student ratio is not ideal (1:7 to 1:12). This time limitation and turn system causes students who are waiting to lose focus and tend to do other activities that are not related to learning.

In terms of media use, teachers only rely on the special Quran for memorization (Mushaf Usmani) without utilizing other supporting media or learning technology. Although facilities such as whiteboards and the potential use of audio-visual media are available, teachers have not optimized the use of these media in learning. Learning is also not structured systematically, does not have clear planning, and does not show organized learning stages. This causes a lack of relevance between learning materials and difficulties in achieving the memorization target set by the school, namely 3 juz in 3 years.

The scope of learning materials is also still limited to the aspects of reading and memorizing, not including learning to write, translate, and learn qira'at and songs (naghmah) as a whole. This condition shows that the learning methods applied have not been able to maximize students' potential in memorizing the Qur'an and have not fully supported the realization of the expected Qur'anic resources. This situation requires fundamental improvements in various aspects of learning, including the development of more varied methods, increasing the use of learning technology, improving time management, and developing more comprehensive learning materials to achieve the goals of learning tahfidz Qur'an optimally.

Significant differences are seen in the implementation of learning methods at SMPIT Fajar Ilahi (both in Batu Aji and Sungai Beduk) which have implemented a more structured approach through joint muroja'ah programs and independent memorization. This school has also developed a periodic evaluation system through evaluation meetings every three months, as well as providing differentiation programs in the form of extracurricular tahsin for students who need reinforcement in reading the Qur'an and the AOT (Acceleration of Tahfidz) program for students who have above average memorization abilities. This approach shows the school's efforts to accommodate the different learning needs of each student.

On the other hand, SMPIT Ulil Albab excels in complex and structured methods and SMPIT El-Yasin still faces challenges in developing effective learning methods. Learning in both schools is still conventional without comprehensive learning planning documentation. Student involvement in the learning process is still very limited, and there is no clear connection between the material before and after. This indicates the need for serious efforts to improve the quality of Qur'an memorization learning in both schools.

To realize quality Qur'anic resources, these four SMPITs need to innovate in the learning methods applied. This can be done through the integration of technology in learning, the development of a structured evaluation system, improving teacher competence, and compiling

a more comprehensive and systematic curriculum. In addition, there needs to be strengthening in the learning management aspect, including more effective time management and increasing the ideal teacher-student ratio. With improvements in these various aspects, it is hoped that Qur'an memorization learning can take place more effectively and be able to produce graduates who have the competence to memorize the Qur'an according to the set target. Based on the results of the presentation of observation data, interviews and grouping of informant answers, it can be concluded that the Qur'an memorization learning method in four SMPITs in Batam City, there are several differences and uniqueness in the application of the method. SMPIT Ulil Albab shows the most comprehensive approach by implementing five main methods, namely Talaqqi, Tikrar, Muraja'ah, Wahdah, and Jama'. This school has advantages in emphasizing fashohah and ease of memorization, and has a structured evaluation system through Munaqosyah which was tested by the Korda Ummi Foundation.

SMPIT Fajar Ilahi Batu Aji and SMPIT Fajar Ilahi Sungai Beduk have similar approaches, focusing on the joint muroja'ah method and independent memorization. Both schools implement a periodic evaluation system every three months and have a differentiation program in the form of extracurricular tahsin for students who need reinforcement in reading the Qur'an, as well as the AOT (Acceleration of Tahfidz) program for students who have above average memorization abilities. Both schools face the same challenge, namely the difficulty in dealing with students who have problems in tahsin. Meanwhile, SMPIT El-Yasin, based on observation data, still uses a more conventional approach and faces challenges in developing effective learning methods. Learning in this school is still conventional without comprehensive learning planning documentation, and student involvement in the learning process is still very limited.

Overall, the four schools still face common challenges such as limited learning time, less than ideal teacher-student ratio (1:7 to 1:12), and the use of learning media that is still limited to the Qur'an and guidebooks. SMPIT Ulil Albab appears to be superior in terms of program structure and learning methods, while SMPIT Fajar Ilahi (both in Batu Aji and Sungai Beduk) shows innovation in terms of differentiation programs to accommodate the diverse needs of students. SMPIT El-Yasin still needs further development in terms of its learning methods and structures to achieve better effectiveness.

### **The Impact of Quran Memorization Learning in Realizing Quranic Resources at SMPIT Batam City**

Based on the results of direct observation of the impact of Tahfidz Qur'an learning in realizing Qur'anic resources in four SMPIT Batam City, researchers found several realities in the field that need serious attention. In SMPIT Ulil Albab and SMPIT El-Yasin, learning still runs with a classical pattern that is centered on the teacher. Students tend to be passive and only act as recipients of information. Learning is not well planned and not managed systematically, which is reflected in the absence of documentation of learning planning. The material presented does not cover all the required competencies in reading the Qur'an, and there is no clear relationship between the previous material and the next material. Even learning does not cover all aspects of the style of reading the Qur'an that students should master.

Meanwhile, in both branches of SMPIT Fajar Ilahi (Batu Aji and Sungai Beduk), although they have a more regular learning structure with 8 hours of lessons per week and a memorization target of 3 lines per meeting, there are still challenges in terms of learning effectiveness. The teacher-student ratio of 1:10-12 students makes individual supervision and guidance less than optimal. However, this school has shown a positive impact on students' worship behavior, as seen from their awareness in performing congregational prayers and maintaining continuity of worship. In the context of achieving memorization targets, the success rate of 60-70% at SMPIT Fajar Ilahi shows that there are still around 30-40% of students who have not achieved the set target. This indicates the need for evaluation and

adjustment of learning methods to accommodate the needs of all students. The learning media used in all schools are still very limited, only relying on textbooks and the Qur'an, without utilizing the potential of digital media which can actually help improve learning effectiveness.

The aspect of students' understanding of the material delivered by the teacher also showed significant variation. At SMPIT Fajar Ilahi, students showed a fairly good level of understanding of the instructions and materials delivered by the teacher, while in the other two schools, the level of students' understanding still needed to be improved. This is closely related to the ineffective method of delivering the material and the lack of active interaction between teachers and students. The target of memorizing three juz in three years set by the school is actually a realistic target, but its achievement is constrained by various technical and methodological factors. Limited face-to-face time, lack of learning media support, and the absence of an effective monitoring system are the main obstacles in achieving this target.

The impact of Tahfidz learning on the quality of students' worship shows varying results. Although SMPIT Fajar Ilahi reported an increase in awareness of worship among students, field observations show that this is not consistent in all schools. A more comprehensive approach is needed in integrating Tahfidz learning with character building and improving the quality of students' worship.

Based on this observation, it can be concluded that the impact of Tahfidz Qur'an learning in realizing Qur'anic resources at SMPIT Batam City is still not optimal. Comprehensive improvements are needed in the aspects of planning, methodology, media use, and learning evaluation systems to achieve the goal of forming quality Qur'anic resources. These improvements must be carried out systematically and continuously, by considering the characteristics and needs of each school, and involving all components of education including teachers, students, and parents in the process.

Based on the results of observations and interviews regarding the impact of Quran memorization learning in four junior high schools in Batam City, namely Fajar Ilahi Batu Aji Junior High School, Fajar Ilahi Sungai Beduk Junior High School, Ulil Albab Junior High School, and El-Yasin Junior High School, several important conclusions can be drawn regarding the implementation and impact of the Quran memorization learning program. These four schools show a relatively uniform pattern in implementing the memorization program, but with several variations that are adjusted to the conditions and characteristics of each school. In terms of learning time allocation, the four schools apply a relatively similar pattern, namely 2 hours of lessons (2x40 minutes) per day. Ulil Albab Junior High School, Fajar Ilahi Batu Aji Junior High School, and Fajar Ilahi Sungai Beduk Junior High School allocate 8 hours of lessons per week divided into 4 days, while El-Yasin Junior High School implements memorization learning every day.

In terms of managing study groups (halaqoh), there is a slight variation. SMPIT Ulil Albab limits the number of students to 8-10 people per halaqoh, the same as SMPIT El-Yasin. Meanwhile, SMPIT Fajar Ilahi Batu Aji and SMPIT Fajar Ilahi Sungai Beduk have slightly larger groups with 10-12 students per halaqoh. This difference may be influenced by the availability of supervising teachers and the total number of students in each school. Daily memorization targets also show variation between schools. SMPIT Ulil Albab sets a target of 2-5 lines per meeting, while both SMPIT Fajar Ilahi (Batu Aji and Sungai Beduk) set a target of 3 lines per meeting. SMPIT El-Yasin chooses a different approach by targeting a minimum of 2 verses per meeting. Although using different units (lines vs verses), these targets are relatively equivalent in terms of the amount of material to be memorized.

The success rate of achieving the targets showed varying results. SMPIT Ulil Albab recorded 65% of students achieving or exceeding the target (40% achieving the target and 25% exceeding the target). SMPIT Fajar Ilahi Batu Aji and Sungai Beduk recorded success rates of 60-70%, while SMPIT El-Yasin achieved the highest success rate with 70% of students achieving the target. All schools had similar long-term targets of 3-4 juz over the three-year

education period. Most impressively, the spiritual impacts reported were consistent across all schools. All four schools reported significant improvements in the quality of students' worship, especially in terms of prayer discipline and reading the Qur'an. SMPIT El-Yasin specifically noted an increase in students' obedience to their parents, while SMPIT Ulil Albab emphasized improving manners and wisdom in socializing. SMPIT Fajar Ilahi (both branches) reported positive responses from parents regarding changes in their children's behavior at home. Overall, despite the variations in implementation, all four schools showed significant success in their tahfidz program, not only in terms of achieving memorization targets but also in the formation of students' Islamic character. The systematic and structured approach, the combination of realistic targets, and intensive guidance through the halaqoh system proved effective in achieving the program's goals in all schools studied.

## CONCLUSION

From the institutional and program implementation aspects, SMPIT Ulil Albab which was established in 2011 showed the highest program maturity with the most complete facilities and a structured learning system. Meanwhile, SMPIT Fajar Ilahi (Batu Aji and Sungai Beduk) which was established in 2015 implemented a more moderate program with limited facilities, and SMPIT El-Yasin took a more flexible approach in its implementation.

In terms of learning methodology, there are significant variations between schools. SMPIT Ulil Albab applies the most comprehensive approach with five main methods (Talaqqi, Tikrar, Muraja'ah, Wahdah, and Jama') and a structured evaluation system through Munaqosyah. Meanwhile, SMPIT Fajar Ilahi (both branches) focuses on the joint muroja'ah method and independent memorization with innovative differentiation programs such as AOT. Meanwhile, SMPIT El-Yasin still applies a more conventional approach. In terms of learning impact, all four schools showed positive results, although with varying levels of success. The target achievement rate ranged from 60-70%, with SMPIT El-Yasin recording the highest success rate (70%). The most significant was the consistent spiritual impact across all schools, including improved quality of worship, prayer discipline, and improved student morals.

Overall, despite variations in implementation and methodology, all four schools successfully achieved their primary goal of forming a Qur'anic generation. Key success factors include a systematic approach, realistic targets, intensive guidance through the halaqoh system, and effective collaboration between teachers, students, and parents. Common challenges faced include limited learning time, a less than ideal teacher-student ratio, and limited learning media, which still require further development to improve the effectiveness of the program.

The results of this study are expected to be a reference for other Islamic educational institutions in Indonesia and globally, to continue to improve and develop effective and impactful Tahfidz learning programs. Hopefully this study will bring great benefits to the world of education and the Qur'anic generation in the future.

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