



Research Article

Implementation Of Tahfidz Learning To Improve Al-Quran Competence At Al-Ishlah Bondowoso Boarding School

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Abstract. This research aims to find out the implementation of learning tahfidz Al-Qur'an at Al-Ishlah Bondowoso Islamic boarding school, to find out the supporting and inhibiting factors of learning tahfidz Al-Qur'an at Al-Ishlah Bondowoso Islamic boarding school and to find out the learning outcomes of tahfidz Al-Qur'an at Al-Ishlah Bondowoso Islamic boarding school. The research method the author uses is qualitative research with a case study research type. Primary data sources in this study came from ustadz and santri, while secondary data sources came from documents from these institutions. the results of this study are The implementation of learning is carried out in three stages, namely planning, implementation and evaluation. The supporting factors are many hours of tahfidz lessons, understanding the meaning of the verse with the Qur'anic tarjamah, students' motivation in memorizing the Qur'an, conducive environment. While the inhibiting factors are busy student

activities and lack of Tahsin skills for new students. The results of learning Tahfidz Al-Qur'an are Students able to recite Qur'anic verses without looking at the Mushaf, students are able to continue and connect verses, students are able to read the Qur'an according to the rules of tajweed.

Keywords: Learning Implementation, Al-Qur'an Learning, Tahfidz Learning.

Abstrak. Penelitian ini bertujuan untuk mengetahui pelaksanaan pembelajaran tahfidz Al-Qur'an di Pondok Pesantren Al-Ishlah Bondowoso, mengidentifikasi faktor pendukung dan penghambat pembelajaran tersebut, serta mengetahui hasil pembelajaran tahfidz Al-Qur'an di lembaga tersebut. Metode penelitian yang digunakan adalah penelitian kualitatif dengan jenis studi kasus. Sumber data primer diperoleh dari ustadz dan santri, sedangkan sumber data sekunder berasal dari dokumen-dokumen lembaga terkait. Hasil penelitian menunjukkan bahwa pelaksanaan pembelajaran dilakukan dalam tiga tahap, yaitu perencanaan, pelaksanaan, dan evaluasi. Faktor pendukungnya meliputi alokasi waktu pelajaran tahfidz yang cukup banyak, pemahaman makna ayat melalui terjemahan Al-Qur'an, motivasi santri dalam menghafal Al-Qur'an, serta lingkungan yang kondusif. Sementara itu, faktor penghambatnya adalah padatnya aktivitas santri dan kurangnya kemampuan *tahsin* pada santri baru. Hasil pembelajaran tahfidz Al-Qur'an meliputi kemampuan santri melafalkan ayat-ayat Al-Qur'an tanpa melihat mushaf, kemampuan melanjutkan dan menyambung ayat, serta kemampuan membaca Al-Qur'an sesuai dengan kaidah tajwid.

Kata Kunci : Pelaksanaan Pembelajaran, Pembelajaran Al-Qur'an, Pembelajaran Tahfidz.

INTRODUCTION

The Quran is a great miracle revealed by Allah as a mercy for the universe and as a sign and confirmation of the prophethood and apostleship of the prophet Muhammad SAW. The Al-Quran is a guide that contains guidelines for every aspect of human life as a caliph on earth.

One form of participation of a Muslim in preserving the Qur'an is to actively participate in studying the Qur'an. This is supported by data and facts that the number of Quran memorizers in Indonesia is increasing day by day. Data shows that Indonesia is the country with the first rank in the number of Quran memorizers in the world with 30 thousand Quran memorizers. This data proves that Indonesia has beaten Saudi Arabia which only has 6 thousand Quran memorizers.¹ This underlines that the number of tagfidz Islamic boarding schools is also increasing along with the increasing number of Quran memorizers. There are many virtues that Allah promises to his servants who study the Qur'an, first, the Qur'an will be an intercession or helper on the Day of Judgment for its readers², second, people who study and teach the Qur'an are the best of humans³, third, the Qur'an can increase our degree in the eyes

¹ Ruslan Sangaji, "LEMBAGA TAHFIDZ AL-QUR'ÁN DAN LIFE SKILL SANTRI: KAJIAN SOSIOLOGIS TENTANG ANTUSIASME MASYARAKAT BONE, SULAWESI SELATAN," *Jurnal Ilmu Sosial Dan Ilmu Politik Malikussaleh (JSPM)* 4, no. 1 (2023): 217.

² Nabil bin Muhammad Ibrahim Alu Isma'il, *Ilmu Al-Qiraat : Nasyatuhu, Athwaruhu, Atsaruhu Fi Al-Ulum As-Syar'iyyah* (Riyadh: Maktabah At-Taubah, 2000), 51.

³ Shalih Ahmad As-Syami, *Zawaid As-Sunan 'Ala Shahihain* (Beirut: Dar As-Syamiah, 1998), 269.

of Allah⁴. As well as many other virtues that will be obtained if someone studies the Qur'an.

Currently, the method of learning the Qur'an, especially tahfidz Qur'an, has developed a lot and varied, this is directly proportional to the high enthusiasm of the community in learning the Qur'an. Tahfizhul Quran helps each individual to easily understand the Quran as a guide to life. If you have memorized the verses of the Quran, it means that the recitation of the instructions is already in your mind, so that when explaining the meaning of the verses of the Quran and exploring understanding, guidance, and laws will be much easier.

As far as we observe, Al-Ishlah Islamic boarding school is an Islamic educational institution that makes tahfidz al Qur'an as a superior subject, in this pesantren every santri is required to memorize a minimum of 8 juz Al-Qur'an during the 6-year study period. So that the implementation of tahfidzul qur'an teaching is important to observe and research.

Based on the background that the researchers have described, the main problems in this study are: a) how is the implementation of learning tahfidz Al-Qur'an at Al-Ishlah Bondowoso Islamic boarding school? b) what are the supporting and inhibiting factors for learning tahfidz Al-Qur'an at Al-Ishlah Bondowoso Islamic boarding school? c) how are the learning outcomes of tahfidz Al-Qur'an at Al-Ishlah Bondowoso Islamic boarding school?

The objectives of this study are a) to find out the implementation of learning tahfidz Al-Qur'an at Al-Ishlah Bondowoso Islamic boarding school b) to find out the supporting and inhibiting factors of learning tahfidz Al-Qur'an at Al-Ishlah Bondowoso Islamic boarding school c) to find out the learning outcomes of tahfidz Al-Qur'an at Al-Ishlah Bondowoso Islamic boarding school.

RESEARCH METHODS

The research method the author uses is qualitative research with a case study research type. A case study is a type of scientific investigation that is carried out intensively, in detail, and in depth about an activity, event, or social symptom, such as a group of individuals, institutions, or programs and their environment, to find out how the two are interrelated.⁵

In this study, the researcher is the main factor, which acts as the main instrument. The research location is at Al-Ishlah Bondowoso Islamic Boarding School. Primary data sources in this study came from ustadz and santri, while secondary data sources came from documents from these institutions.

Data collection techniques were carried out through observation, interviews, and documentation techniques. While the data analysis technique used in this study uses the concept of the Miles and Huberman model, namely data collection, data reduction, data presentation, and conclusion drawing or verification.

⁴ Sholih Utsaimin, *Terjemah Syarah Riyadhus Sholihin* (Jakarta: Darul Falah, 2007), 200.

⁵ Mudjia Rahardjo, "Studi Kasus Dalam Penelitian Kualitatif: Konsep Dan Prosedurnya," 2017, 3.

DISCUSSION AND ANALYSIS

The concept of learning implementation

According to KBBI, the term “implementation” means implementation or application.⁶ In terms of terms, experts say that implementation is an action or real action that is carefully planned, systemized to achieve a certain goal. So from this understanding it can be concluded that implementation is a planned activity and has a clear purpose.

According to another opinion, what is meant by implementation is or a set of activities that aim to make others accept it and adjust it in a bureaucratic system to achieve achievable goals with a reliable network of implementers.⁷

As for learning, derived from the word “to learn” which means learning, so the term learning is closely related to the term learning. As stated by Rizal, that learning is synonymous with “educational interaction”.⁸ Educational interaction is an activity that is carried out consciously which has the aim of educating to lead students to a positive change.

Psychologically, according to Setiawan, learning is an activity carried out by individuals to lead to changes in themselves as a result of interaction with their environment.⁹ From the two definitions above, there are important keywords that describe learning, namely “changes for the better”. This means that after going through the learning process, a person is expected to transform towards a better direction.

The above definition is in line with the definition of learning according to Law Number 20 of 2003 concerning the National Education System (SISDIKNAS) that learning is “the process of interaction between students, educators, and learning resources in a learning environment ”¹⁰; The goal is for students to be able to develop the potential that exists in themselves to become the best individuals.

The implementation of learning can be understood as the application of learning, which means the implementation of the plan that is prepared to carry out the learning process to achieve learning objectives. According to Anggi, it can be outlined that learning implementation is a process of interaction between students and learning resources which includes teachers and students who exchange information with each other.

There are several aspects of learning implementation, namely:

a. Learning planning

Experts have different views on the definition of planning, including that planning is an effort to select and connect a fact, imagination or assumption of what will happen in the future which aims to visualize the desired results, what things will be done to solve a

⁶ “Pengertian Implementasi,” <https://kbbi.web.id/implementasi>.

⁷ Agus Salim Salabi, “Efektivitas Dalam Implementasi Kurikulum Sekolah,” *Education Achievement: Journal of Science and Research*, 2020, 3.

⁸ Muhammad Rizal Masdul, “Komunikasi Pembelajaran,” *Iqra: Jurnal Ilmu Kependidikan Dan Keislaman* 13, no. 2 (2018): 4.

⁹ Rifqi Festiawan, “Belajar Dan Pendekatan Pembelajaran,” *Universitas Jenderal Soedirman* 11 (2020): 20.

¹⁰ “PERATURAN MENTERI PENDIDIKAN DAN KEBUDAYAAN REPUBLIK INDONESIA NOMOR 103 TAHUN 2014,” 2014, 2.

problem.¹¹ From this understanding it can be concluded that planning is a visualization of what will come and what will be done to achieve it.

Another definition says that planning is a relationship about the reality of what is happening now (what is) with what should happen in the future (what should be) related to needs, determination of goals, priorities & programs. The definition emphasizes the effort to fill the gap between the current situation and what will happen in the future.¹²

Learning planning is the process of making a decision through a rational thinking process regarding learning goals and objectives as well as a series of activities that must be carried out to achieve these learning goals through the resources available.

Specifically, learning planning is a list of steps to be taken by teachers and students in the learning process to achieve goals. It is created before the actual class begins. In this case, planning is a system that explains the analysis of all the parts that really have to be interconnected functionally to achieve the goal.

b. Learning implementation

Learning implementation is a process that contains steps in learning to achieve learning objectives, among the stages are:¹³

1) Opening

Opening activities are activities for warm-up apperception. This activity is carried out to explore the experience of students about the theme to be presented.¹⁹ Then the teacher must also be able to facilitate an activity that can attract participants about the theme to be given. Among some activities that can attract students' attention are storytelling, singing.

2) Delivery of learning materials

The process of delivering material is the core of a learning implementation program.²⁰ Teachers deliver material from the easy ones first. The material presented by the teacher uses teaching methods that are in accordance with the material and uses media as a tool for delivering learning materials.

3) Closing

Closing activities are carried out by revealing the results of learning, namely by asking again the material that has been conveyed in the core activities.²¹ In the closing stage the teacher must also be smart to summarize the learning outcomes by prioritizing moral messages contained in each learning material.

c. Learning evaluation

Learning evaluation is the final process of learning, in language, the word evaluation comes from English which means "assessment".¹⁴ In the world of education, there is a term similar to evaluation, namely assasement. Evaluation is a systematic and continuous process in the context of controlling and guaranteeing the quality of various

¹¹ Rusydi Ananda, *Perencanaan Pembelajaran* (Medan: Penerbit LPPPI, 2019), 1.

¹² Ananda, 2.

¹³ I Putu Widiyanto and Endah Tri Wahyuni, "Implementasi Perencanaan Pembelajaran," *Satya Sastraharing: Jurnal Manajemen* 4, no. 2 (2020): 18.

¹⁴ Aiman Faiz, Nugraha Permana Putra, and Fajar Nugraha, "Memahami Makna Tes, Pengukuran (Measurement), Penilaian (Assessment), Dan Evaluasi (Evaluation) Dalam Pendidikan," *Jurnal Education and Development* 10, no. 3 (2022): 494.

components in learning based on certain criteria²³, while assessment is an activity carried out by the teacher to determine the extent of student performance / ability in learning.

The purpose of implementing learning evaluation is to find out the extent of progress experienced by students after going through a long learning process, of course, to evaluate learning requires measurement. Measurements are usually made using instruments in the form of tests and non-tests. Measuring instruments in the form of tests are a series of questions, questions or quizzes that must be answered by students to determine their level of understanding of learning material.¹⁵

Forms of test instruments are written tests or oral tests. The non-test instrument is an assessment of student learning outcomes that is carried out without testing, but with observations such as observation sheets, questionnaires, attitude and interest instruments, project assessments, and others.²⁶

Implementation of tahfidz al quran learning

a. Learning planning

Planning is the initial process that determines the success of learning in the process. Planning is an effort to select and connect facts, ideas, or assumptions of what will happen in the future in order to visualize the desired results, or what things to do to solve a problem.

Of course, every educational institution chooses the learning objectives to be attained throughout the planning process; the purpose of the Tahfidz program is for students to be able to correctly grasp the Qur'an, which includes the aspect of memorizing the Qur'an.

As for the learning target, students are targeted to memorize 8 Juz within 6 years of following learning from grade 1 to grade 6 at KMI (Kulliyatul Muballighien Al-Islamiyyah). The memorization target set is carried out in stages for each class, grade 1 - grade 4 the target memorization is juz 30 to juz 27, then grade 4 - grade 6 memorize juz 1 to juz 4.

In addition, also before learning begins, grouping is carried out internally in each class, grouping is done to facilitate management in the class. Each group is arranged with 6 to 10 people accompanied by 2 - 3 ustadz, and memorization deposits are made to the ustadz in the group. This grouping is the Halaqah method of Qur'anic learning.

Manaratul Qur'an, an extracurricular Tahfidz, also exists. The development of Manaratul Qur'an extracurricular intends to suit students' interest in Tahfidz, as some students aspire to memorize more than 8 juz. For students that join this group, the halaqah during tahfidz hours is separate from the class, similar to the halaqah in the Manaratul Qur'an group, and is accompanied by the ustadz in charge of this group.

b. Learning implementation

Tahfidz learning is used in Ponpes Al-Ishlah during the first hour of class, from 07.00 to 09.00. This applies to both regular classes and Manaratul Qur'an's extracurricular activities. Outside of these hours, particularly for the Manaratul Qur'an group, there are

¹⁵ Edi Istiyono and Widiastuti, *Prinsip Prinsip Pengukuran Dan Evaluasi Pendidikan : Disertai Dengan Contoh Kasus* (Gowa: CV. Ruang Tentor, 2024), 116.

extra hours, namely bakda Shubuh and bakda Asr, each of which lasts 45 minutes and is held in the mosque, as opposed to the morning hours, which are held in the classroom.

As for the learning steps, there are several stages that are passed, namely:

First, opening, at this stage the ustadz opens the lesson with greetings and provides motivation to the students before the lesson begins, in this case, it is hoped that with motivation, students will have the fighting power to memorize the Qur'an.

Second, murajaah together, Murajaah is the activity of repeating or recalling something that has been memorized before. Murajaah is done together (jama'i) so that yesterday's memorization is not forgotten.

Third, memorization deposit, before the students deposit their memorization, they first memorize themselves, according to the observations of the researchers, although there is no specific method used by the Institute in terms of Qur'an memorization methods, in general the method used by students is the takrir method, which is repeating the reading or memorization several times to remember the memorized verse. After the students memorize themselves, then deposit their memorization with the ustadz in the halaqah

Fourth, closing, in the closing stage the ustadz evaluates the course of learning in class and closes with the prayer of kafaratul majlis.

c. Learning evaluation

Tahfidz learning is evaluated orally and in writing in the final school exam (UAS). During this exam, students are tested on how far they can connect the verses asked by the examiner, as well as their ability to translate verbatim from the memorized verse.

In addition, there is also a Qur'an memorization tasmi' for 6th grade students who have memorized at least 4 juz, this aims to memorize before carrying out the public test, and tasmi' functions as a midterm exam.

In the final grade students (grade 6 KMI) there is a test in the form of a public test that must be passed by the students as a graduation requirement. As with the public test carried out for translation learning, the Tahfidz learning public test in this final class is also attended by all asatidz and santri guardians. In addition, in this public test, in addition to the Tahfidz test, the Qur'an Translation and Tamyiz are also tested, the difference with the public test for Qur'an translation learning, in Qur'an translation learning, only the ability to translate the Qur'an is tested, but in the public test for the final class, the Tahfidz and Qur'an translation are tested.

Supporting and inhibiting factors for learning tahfidz Qur'an

Supporting factors are conditions or things that can encourage or grow an activity, business, or production. Supporting factors can be internal or external factors. The inhibiting factor is anything that has the nature of inhibiting or blocking the occurrence of something, be it an activity, process, or change.

After conducting research on Qur'an tahfidz learning at Al-Ishlah Bondowoso boarding school, researchers found that there were more supporting factors than inhibiting factors. There are several supporting factors including:

1. Many hours of tahfidz lessons. Because tahfidz learning is a superior lesson at Al-Ishlah Bondowoso Islamic boarding school, so this lesson is a superior lesson. The main tahfidz hours are when learning in the first hour in the morning, which is at

07.00 - 09.00. However, apart from these morning hours, students can take additional lesson hours after maghrib prayers or at night study hours, at 20.00 - 22.00. Especially for students who join the Manaratul Qur'an group, they get more tahfidz hours than regular students, members of the Manaratul Qur'an group can deposit their memorization after every fardhu prayer to the ustadz.

2. Understanding the meaning of the verse with the Qur'anic tarjamah. In tahfidz learning at Al-Ishlah Bondowoso Islamic Boarding School, it is not only tahfidz that is learned, but also requires memorizing the tarjamah of the memorized verse. According to researcher interviews with students, this has made it easier for students to memorize the Qur'an, because knowing the meaning of the verse will make it easier to understand the memorized verse, then it will make it easier to string the memorized verse so that it is easy to remember.
3. Students' motivation in memorizing the Qur'an. Success in memorizing the Qur'an cannot be separated from the motivation of the perpetrator. Motivation is a very important internal factor in memorizing the Qur'an. In this case, at the Al-Ishlah Bondowoso Islamic Boarding School, memorizing the Qur'an is a requirement for graduation and a condition for obtaining a diploma. Thus, with this policy, students are more motivated to memorize the Qur'an.
4. Conducive environment. A conducive environment is an external factor in learning to memorize the Qur'an. In the Al-Ishlah Bondowoso Islamic boarding school, apart from students who are required to memorize the Qur'an, teachers who have not memorized 30 juz are also required to memorize the Qur'an. So that this creates a conducive atmosphere that supports and motivates students to memorize the Qur'an.

The inhibiting factors in tahfidz learning at Al-Ishlah Bondowoso Islamic Boarding School are :

1. Busy student activities. In principle, Al-Ishlah Bondowoso Islamic Boarding School is not a pesantren that purely teaches Qur'an memorization, but a modern pesantren that teaches both religious and general sciences / science. So that on the one hand, sometimes the focus of students to memorize the Qur'an is divided because the activities of students in class and outside the classroom are busy, sometimes even students are preoccupied with the cottage agenda at certain moments. and cannot be as focused as students who study at pesantren that purely teach the tahfidz Al-Qur'an.
2. Lack of Tahsin skills for new students. The fluency of memorizing the Qur'an depends on the fluency of reading the Qur'an in terms of tajweed and makharijul huruf. For students who have just entered Al-Ishlah, fluency in reading the Qur'an is the main challenge in memorizing the Qur'an. For students who are able to master tahsin faster, they will be able to memorize the Qur'an well, but on the contrary, for students who are slow to master this, it will be difficult to memorize the Qur'an.

Learning outcomes of Qur'an memorization

Mastery of the ability to memorize the Qur'an is currently an indicator of someone mastering the science of the Qur'an. Therefore, Al-Ishlah Islamic boarding school requires its students to master tahfidz Al-Qur'an at least 8 juz within 6 years of study. Among the impacts felt by students in learning tahfidz al-Qur'an are, first, With the tahfidz program, students become accustomed to being close to the Qur'an, this is built because in the

process of memorizing the Qur'an there is a continuous repetition process both in the memorization process and murajaah. Second, memorizing the Qur'an makes students understand the Qur'an better with tadabbur. This is because in tahfidz learning, students are also required to know the meaning of the verse, either per word or the global meaning of the verse, so that it is not limited to memorizing, but also knowing the meaning. Third, By having a minimum memorization of 8 juz, students can have provisions in mastering the knowledge of the Qur'an and when preaching in the society.

Based on what the author observed in the observation, there are several competencies mastered by students in the Qur'an Tahfidz program for Al-Ishlah students, including:

1. Students are able to recite Qur'anic verses without looking at the Mushaf (bil ghoib). One of the good memories is ready, allowing for easy recall when needed. One of the prerequisites for memorizing the Qur'an is to be careful and protect memory from forgetting. Thus, a person's capacity to memorize the Qur'an is considered good if he can memorize it accurately, with few mistakes, and even if anything is incorrect, he can recall it right when reminded directly.
2. Students are able to continue and connect verses. this can be seen during the exam and during the public test. During the exam, students are given questions to continue verses from a certain juz. Fluency in connecting verses in certain sections is one of the indicators in the fluency of memorizing the Qur'an which is assessed in the learning evaluation process.
3. Students are able to read the Qur'an according to the rules of tajweed. As the researchers observed, students who have memorized the Qur'an are better at reading the Qur'an than students who have not entered the tahfidz program, this is because students who have entered the tahfidz program have participated in tahsinul qiraah learning (justification of Qur'anic reading), besides that strengthening tahsinul qiraah is also obtained by students when depositing memorization to the teacher in the talaqqi process.

This can be seen from the achievements of students, researchers take data from the Tahfidz achievements of the final grade students, namely 6th grade. From the data below, it is known that the average achievement of Qur'an memorization of 6th grade students is 7 to 8 juz, which is close to the minimum achievement targeted by the school.

6 th Grade Qur'an Tahfidz Achievement		
No	Name	Number of juz
1	Fikri Rafif Rasmadi	7 Juz
2	Syarif	7 Juz
3	Haikal Go	7 Juz
4	Firyal Izzan Famil	7 Juz
5	Azzam Khansa Al Bana	7 Juz
6	Ahmad Muwafikul Amin	6 Juz
7	Irqi Ahmad Raffi Ibrahim	6 Juz
8	Mirza Miran Daud	8 Juz
9	ReznandyaAfri Rohmawan	8 Juz

10	Ataya Nafi Sakha	7 Juz
11	Rizqi Bahrul Mumtaz	8 Juz
12	Muhammad Naufal Zidan Perdana	7 Juz
13	Muhamad Amrulloh Rantizi	7 Juz
14	Abdullah Zhika Al Qaf	7 Juz
15	Muhammad Farhan Abdillah	8 Juz
16	M. Alfin Nur Ramadhani	8 Juz
17	Arman Maulana	8 Juz
18	Muhammad Ulil Albab	7 Juz
19	Muhamad Gufron Al-Fadzlan Yampi	8 Juz
20	Adi Rahman S. Sudiro	6 Juz
21	Abdullah Haris Pradana	7 Juz
22	Isnin Fadil Abdillah	7 Juz
23	Zaqy Mustofa	8 Juz
24	Mohammad Nabil Abiyyu	8 Juz
25	Muhammad Alfa Rezi Adiguna	7 Juz
26	Muhammad Irwan Sudirman	8 Juz
27	Kasman Lain	8 Juz
28	Safrudin Bali	8 Juz
29	Yupi Pratama Putra	7 Juz
30	Thoriq Fikri Syahbana	7 Juz
31	Arifin Rasyid Busra	8 Juz
32	Dzaky Firmansyah	8 Juz
33	Ahmad Arya Bayadi	6 Juz
34	Muhammad Dzaki Asy Syauqi	7 Juz

Manaratul Qur'an is a special group for students who are interested in tahfidz Qur'an, in the tahfidz achievement data, it is known that the number of memorization of each student varies, as follows:

Manaratul Qur'an Tahfidz Achievement			
No	Name	Class	Number of juz
1	Rafiq	1 KMI	1 Juz
2	Rashdan	1 KMI	2 Juz
3	Razzaq	1 KMI	1 Juz
4	Dzaky Saputra	1 KMI	1 Juz
5	Cahaya Maulana	1 KMI	1 Juz
6	Ilham	1 KMI	1 Juz
7	Rafly	1 KMI	1 Juz

8	Mujahid Ats-Tsani	1 KMI	1 Juz
9	Ahza	1 KMI	1 Juz
10	Keyfan	1 KMI	1 Juz
11	Muh. Al-Fath	1 KMI	1 Juz
12	Mirza Rahmanto	1 KMI	1 Juz
13	Fajar	1 KMI	1 Juz
14	Hisyam	1 KMI	1 Juz
15	Wildan	1 KMI	1 Juz
16	Azka Yunandra	1 KMI	1 Juz
17	Fian	1 KMI	1 Juz
18	Rakan Maulana	2 KMI	3 Juz
19	Haidar	2 KMI	3 Juz
20	Nabil	2 KMI	3 Juz
21	Fayel	2 KMI	3 Juz
22	Ardian	2 KMI	3 Juz
23	Azzam. N	2 KMI	3 Juz
24	Raffi	2 KMI	4 Juz
25	Maulana Malik	3 KMI	5 Juz
26	Faiz Aji	3 KMI	5 Juz
27	Akbar Fian	3 KMI	6 Juz
28	Muhammad Abil	3 KMI	6 Juz
29	Rafli Zeyn R.	3 KMI	5 Juz
30	Ibadurrahman Al-Hakim	5 KMI	8 Juz

CONCLUSION

In the implementation of Tahfidz learning, it is divided into three stages, namely planning, implementation and evaluation, at the planning stage, the learning target is first determined, the target set is a minimum of 8 juz that must be achieved by students, then grouping is carried out according to each class, there are regular classes and special classes called the Manaratul Qur'an group. At the implementation stage, tahfidz learning is carried out in the morning at 07.00 - 09.00, and learning is carried out in three stages, namely opening, joint murajaah, memorization and closing. At the evaluation stage, the evaluation carried out is by implementing the final semester exam and tasmi' Al-Qur'an for class 6 students whose memorization reaches a minimum of 4 juz, and there is also a public test procession.

The supporting factors are 1) Many hours of tahfidz lessons, 2) Understanding the meaning of the verse with the Qur'anic tarjamah, 3) Students' motivation in memorizing the Qur'an, 4) Conducive environment. While the inhibiting factors are 1) Busy student activities 2) Lack of Tahsin skills for new students.

The results of learning Tahfidz Al-Qur'an are 1) Students are able to recite Qur'anic verses without looking at the Mushaf, 2) Students are able to continue and connect verses 3) Students are able to read the Qur'an according to the rules of tajweed.

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