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IMPLEMENTASI METODE DRILL TAHFIDZUL QUR'AN DI PONDOK PESANTREN HAMALATUL QUR'AN

Damario Indra[1]; Ainun Nadlif[2]

[1]Islamic Education study program, University of Muhammadiyah Sidoarjo, Indonesia
[2,3]Islamic Education study program, University of Muhammadiyah Sidoarjo, Indonesia
[1]Corresponding Email: indradamario50@gmail.com, Phone Number ; 087712312947
[2]Email: ainunnadlif@umsida.ac.id,

Abstract: This research examines the implementation of the tahfidzul Qur'an drill method in the Hamalatul Qur'an Islamic boarding school. Islamic Religious Education subjects are one of the important components in the school curriculum, and the quality of teaching can vary depending on various factors, including the school quality category. The research used a qualitative descriptive method and involved ustad memorizing the Qur'an at the Hamalatul Qur'an Islamic boarding school. The research aims to evaluate and understand the practice of the drill habitulation method and its implementation in Islamic boarding schools. This research also explores the perceptions of ustad, Islamic boarding school caregivers, and students regarding this habitulation drill method. The research uses a qualitative descriptive approach. The research subject involved the ustad memorizing the Qur'an at the Hamalatul Qur'an Islamic boarding school. Data collection was carried out through interviews with Islamic boarding school administrators, ustad and students. The data analysis process usually involves several stages, including data reduction, data presentation, and drawing conclusions. The results of this research are that all Qur'an memorization educators at the Islamic boarding school have implemented the drill habitulation method before the Qur'an memorization process and in accordance with the rules of the Islamic boarding school caregivers. The teacher applies the habitulation drill method in the form of binnador and bilghoib to the students.

Abstrak: Penelitian ini mengkaji tentang penerapan metode latihan tahfidzul Qur'an di Pondok Pesantren Hamalatul Qur'an. Mata pelajaran Pendidikan Agama Islam merupakan salah satu komponen penting dalam kurikulum sekolah dan kualitas pengajaran dapat bervariasi tergantung pada berbagai faktor, termasuk kategori kualitas sekolah. Penelitian ini menggunakan metode deskriptif kualitatif dan melibatkan ustad penghafal Al-Qur'an di Pondok Pesantren Hamalatul Qur'an. Penelitian bertujuan untuk mengevaluasi dan memahami praktik metode habitulasi bor dan implementasinya di pondok pesantren. Penelitian ini juga menggali persepsi

ustad, pengasuh pesantren, dan santri mengenai metode latihan habituasi ini. Penelitian ini menggunakan pendekatan deskriptif kualitatif. Subyek penelitiannya adalah ustad penghafal Al-Qur'an di Pondok Pesantren Hamalatul Qur'an. Pengumpulan data dilakukan melalui wawancara kepada pengurus pondok pesantren, ustad dan santri. Proses analisis data biasanya melibatkan beberapa tahapan, antara lain reduksi data, penyajian data, dan penarikan kesimpulan. Hasil dari penelitian ini adalah seluruh pendidik penghafal Al-Qur'an di pondok pesantren telah menerapkan metode pembiasaan bor sebelum proses menghafal Al-Qur'an dan sesuai dengan kaidah pengasuh pondok pesantren. Guru menerapkan metode latihan pembiasaan berupa binnador dan bilghoib kepada siswa.

A. Introduction

Since before Indonesia's independence until now, many Islamic educational institutions have played a very vital role in spreading Islamic teachings in Indonesia. Apart from supporting the achievement of national education goals, these institutions also function as important drivers in fostering the spirit of patriotism and nationalism which became capital in achieving Indonesian independence [1] . Indonesia, as a country with a majority Muslim population, has a unique and distinctive education system known as Islamic boarding schools. Islamic boarding schools are considered unique because this educational model is developing rapidly in Indonesia, while it is difficult to find in other countries. The uniqueness of Islamic boarding schools lies in their special characteristics which are not fully shared by public schools, such as the existence of kyai, santri, Islamic boarding schools, yellow books, and mosques. Apart from these characteristics and uniqueness, Islamic boarding schools are also a product of Islamic education that was born in Indonesia. In fact, some call Islamic boarding schools the "father" of Islamic education in Indonesia [2] .

Pesantren not only includes the meaning of Islam, but also contains the meaning of authentic (indigenous) Indonesia. Before Islam spread in Indonesia, institutions similar to Islamic boarding schools existed, and Islam then continued, preserved and Islamized them. In other words, Islamic boarding schools are the result of the absorption of Hindu-Buddhist and Islamic cultural acculturation, which then undergoes transformation into the institutions we know as Islamic boarding schools. As time goes by, Islamic boarding schools grow and develop fertilely, while maintaining their traditional characteristics. From a cultural perspective, Islamic boarding schools are almost parallel to traditional Islamic education [3] .

Islamic boarding schools are religious educational institutions whose main aim is to produce individuals who have expertise in the field of religion. Islamic boarding schools have different characteristics compared to other education systems, influenced by the continuity of the culture they maintain and teaching methods that are consistent with the main foundations of the Al-Qur'an, Hadith and Ijtihad Ulama. There are two variants of Islamic boarding schools in Indonesia, namely Kholaf Islamic boarding schools and Salaf Islamic boarding schools. Kholaf Islamic boarding schools, which are also known as modern Islamic boarding schools, characterize their curriculum as having been adapted to government regulations, so that the learning outcomes are equivalent to those of public schools. On the other hand, Salaf Islamic boarding schools focus only on religious material and consider that general learning has no significance. Such a view ultimately creates differences in knowledge, where they consider studying religious knowledge as an obligation, while general knowledge is considered something that is Sunnah. There is a scientific division between general knowledge and religion, while in Islam, only one source of knowledge is recognized, namely revelation. The dichotomy of science also creates separate education systems. In Indonesia, the dichotomy of education is reflected in institutions such as Islamic boarding schools, madrasas and schools, each of which has different patterns and systems. Islamic boarding schools emphasize religious studies, while schools focus on general education. The first

system creates traditional Muslim groups, while the second system produces modern Muslim groups influenced by Western culture. Meanwhile, madrasas are in a position that combines religious and general aspects [4] .

Reading the Koran has very important educational value, and cannot be ignored. Understanding, contemplating and appreciating the principles taught in the Koran is something essential for every Muslim. Although some individuals may be able to read the Koran, there is a possibility that they ignore it n the importance of reading it well and regularly. Just studying the messages of the Koran is not enough; Mastery of tartil (how to read it correctly and regularly) is required. Small errors in reading can cause misunderstandings, and errors in interpreting the legitimate message of the Koran can arise. Therefore, reading the Koran regularly and in the correct way is not only a personal obligation (fardhu 'ain), but also a very essential need. The tilawati method is one of various learning methods that is currently developing. The tilawati approach is a way of learning to read the Koran that utilizes rost tones with a balanced approach, including the application of classical techniques and listening reading techniques. By using this method, it is hoped that students can complete learning to read the Al-Qur'an with full understanding, joy, and achieve khatam proficiency. (Purnamasari & Nadlif, 2022).

In the Qur'an, apart from containing high quality literature, the arrangement of words and sentences is also extraordinarily beautiful. No one can produce something similar to the Koran, even if it is just one verse. The written text in the Qur'an consists of prose sentences with elements of poetry, containing assonance which produces a rhythmic and pleasant sound when read.2 Therefore, the Qur'an includes artistic elements, both in terms of internally in the Qur'an itself as well as externally, such as literary style, diction, correlation between verses, and others. On the other hand, external factors surround the Qur'an, such as reading style, lagham, etc. This is the basis of the term "Qur'anic musicality." Reading the Koran with a beautiful voice is the art of reading the Koran. This art is different from ordinary music, which involves melodies, musical instruments, and musical notes (Suhaimi et al., 2021).

In subsequent developments, strategy can be considered as a field of knowledge that can be studied. Therefore, the term "strategy" in the educational context refers to teaching and learning activities that include a discipline to deliver teaching in the classroom in a structured way to achieve predetermined learning objectives. Teaching and learning strategies have various alternative models, namely methods of organizing teaching and learning activities, which are general patterns of activities that must be followed by teachers and students in implementing the learning process. (Lutvia & Nadlif, 2023).

Application of the method visible drill learning clear through activity studying at the cottage boarding school Hamalatul Koran . Application of the method This in line with condition And the existing situation requires it educator or ustadz-ustadzah For organizing a quality learning process tall And optimizing potency positive available . The drill method is involving approach exercise sustainable or repetitive until somebody obtain desired skills . Besides that , approach This effective For develop dexterity , precision , chance , and Skills in approach teaching where students involved in series exercise . This

matter aimed at students can own Skills or superior dexterity what has taught . Push drill method Students For more proactive in ask their difficulties experience moment face question solution problem And feel believe self For finish questions on the board writing By Because that 's satisfaction achieved when Students succeed finish the challenges he faces . Satisfaction intellectual This become internal encouragement for Students (Budiya et al., 2021).

The Drill method is often applied with the aim that students can: a. Improve motor skills, such as memorizing words, writing, and using equipment. b. Sharpens cognitive skills, such as counting, dividing and adding. c. Developing the ability to relate one situation to another situation (Astuti, 2014). The advantages of the Drill Method according to Purwati include: 1) Subject matter that is presented seriously will be more firmly embedded in students' memories, because full focus of thoughts, emotions and motivation is given to the material being studied. 2) Students will improve their thinking abilities more effectively . With proper instruction, students will become more organized, detail-oriented, and strengthen their memory skills. 3) With direct supervision and guidance from the teacher, students can correct their mistakes quickly. Disadvantages of the Drill Method are: 1) Exercises are carried out in an atmosphere strict and serious can easily lead to boredom. 2) Pressure given after students feel bored or frustrated will not increase enthusiasm for learning and may cause resistance or refusal to learn further. 3) Too intensive training can produce feelings of antipathy in students, both towards the material and the teacher who teaches it. Muroja'ah is a technique used to keep memorization strong. Actually, without muroja'ah, memorization will not last. As an illustration, when your memorization ability improves, it is important to regularly carry out muroja'ah for short periods to repeat the memorization that you have previously mastered (SAFI'I, 2021).

Education, which is the main pillar in forming the next generation of the nation who has good morals and respects religious norms and values, is experiencing conditions that are contrary to these expectations at the present time. Increasing incidents of violence by students against teachers are caused by feelings of hurt caused by words of reprimand. or disciplinary sanctions imposed on them, This is tragic news in the world of education. Apart from that, along with the increasing incidents of adolescent deviant behavior, such as being involved in online gambling, drug abuse, smoking, sexual harassment, and even physical conflict and violence, it has become a topic of discussion that is often reported in various media (Amrillah & Nadlif, 2023).

In previous research, Siti Inarotul Afidah et al implemented the muraja'ah method in improving the quality of Al-Qur'an memorization at the Amanatul Qur'an Islamic boarding school in Pacet, Mojokerto. Repetition of memorization functions as a habituation process for the other senses, namely the mouth/lips and ears, and if your mouth/lips are used to reading the word lafaz and at some point you will read it. This muro'jaah method is applied because it is easier for students and students at the Amanatul Qur'an Islamic boarding school to apply (Afidah & Anggraini, 2022). In Suarni et al's research entitled the history of the development of nagham al-Qur'an in Indonesia. This research shows that there are seven types of nagham styles in Indonesia, namely Bayyati, Shaba, Hijas,

Nahawan, Rast, Sika, and Jiharkah. However, the way nagham is applied varies from one qari to another. The development of the Art of Reciting the Al-Quran at PTIQ has influenced significantly with the combination of Makkawi and Mish melodies, contributing to the progress of the Art of Reciting the Al-Quran in Indonesia and influencing every national level Al-Quran Recitation competition (Suhaimi et al., 2021). relevant research by Amir Saypuddin Ritonga et al entitled implementation of the tahfidz program in improving student learning outcomes in Islamic religious education lessons. In the tahfiz Qur'an method, there are approaches such as murajaah and talqin. The muraja'ah method refers to the practice of reviewing or repeating what has been previously taught or memorized (Ritonga & Nasution, 2023).

The initial description of research at the Hamalatul Qur'an Islamic boarding school using a drill method called habitulation is the application of habituation to the Qur'an which is habituated or grouped between memorizers and less memorizers in one group so that it can have an influence on students who do not memorize the Qur'an. Therefore, researchers are interested in discussing the dril habitulation method because according to some people, the dril habitulation method does not know that there is a dril method that has a type of habitulation.

B. Method (Metode)

This research was conducted at the Hamalatul Qur'an Islamic boarding school using the drill method , Jombang Regency , involving students and PPHQ teachers . Determining the research location was based on the fact that the Hamalatul Qur'an Islamic boarding school has 40 motivating teachers who have implemented the drill habitulation method . The method used in this research is a qualitative approach, by collecting primary data through various interview techniques with Islamic boarding school caregivers , PPHQ teachers , and santri . A qualitative approach to research and comprehensive data collection is often used to explore in-depth understanding and context in a research topic. such as interviews with Islamic boarding school caregivers , PPHQ teachers , and students , documentation exploring information related to the drill habitulation method and observations carried out at the Hamalatul Qur'an Islamic Boarding School , this research aims to gain an in-depth understanding of the implementation of the Tahfidzul Qur'an Drill Method in Hamalatul Qur'an Islamic Boarding School .

Observations were carried out by researchers to make observations on the object to be targeted to find out the Drill Method regarding memorizing the Qur'an . Researcher observations were carried out at the Hamalatul Qur'an Islamic Boarding School . The researcher made observations on the Pondok caretakers at Pesangrahan Kyai , namely whether the Drill Method for memorizing the Qur'an had been applied in memorization activities using the dril habitulation method in a good manner. What role Ustad uses the Drill Method so that it looks attractive to students when applied in ongoing learning activities. And before carrying out

the teaching process activities, whether the Ustad uses the Drill Method, the way it is prepared is in accordance with the Islamic Boarding School policy .

This interview was conducted by researchers to seek information and collect data related to the use of the Drill Method in Habitulation with Ustad who is at the Hamalatul Qur'an Islamic Boarding School . The data taken by researchers involved in the use of the Drill Method covers the components in preparing the application of the drill method , the criteria for students who understand the Drill Habitulation Method and those who do not understand the Drill Habitulation Method , the basic principles of the Drill Method , and how to find out about the Drill Method in Habitulation .

Documentation is the collection of data through the study of documents, including created data and personal documents such as photos, letters, diaries, and other records, is a method that can provide valuable insights in qualitative research. Documentation is a collection of files in the form of photos, which are needed to use research and can be used as a basic basis and main tool for carrying out research in the field.

C. Result and Discussion
Result

From the results of research on the implementation of the tahfidzul Qur'an drill method which has various methods, namely the habitulation method and the muroja'ah method. The informant told the researchers that the habitulation method is a method of getting used to reading the Al-Qur'an continuously, which is different from the muroja'ah method, which is a method of repeating what has been memorized so that the students' memorization of the Qur'an is not lost.

The habitulation approach is the process of instilling character values against applicable provisions with habits (habitulation). As for what must be done to start the habit before it is too late, so before the child has other habits that are contrary to the things to be accustomed to, then the habit must be continuously (repeatedly) carried out in a regular manner so that in the end it becomes an automatic habit. . (Azwar, 2023)

In the results of interviews with informants, the habitulation method has an impact on students in memorizing because the habitulation method has an emphasis on students so that the formation of the habit of memorizing the Qur'an is less than optimal because the habitulation method emphasizes the discipline of students. The informant explained to the researcher that the impact of this method was less than optimal because the Hamalatul Qur'an students had a habit of lacking discipline in memorizing, so the researcher gave direction to the informant to improve the students' memorization at the Hamalatul Qur'an boarding school.

The influence of memorization methods on the achievement of memorizing the Qur'an. Memorizing the Qur'an is something that is closely related to the issue of memorization methods. In principle, memorizers of the

Qur'an should have an appropriate, interesting and comfortable method so that in the process of memorizing and repeating memorization, at least memorizers of the Qur'an has its own method so that this method is part of the memorization process, before memorizing the student memorizes the reading that will be memorized and then after the student has memorized it, it continues to be transferred to the musyrif/teacher, after the student has finished depositing his new memorization, the student will be required to repeat the memorized already memorized. (Kholid & Mafariech, 2021)

In the research results, the informant explained to the researcher that the habitulation method lacked efficiency in memorizing the Qur'an, so the researcher gave advice to the informant to change the habitulation method to the muroja'ah method because the reason was that it would be easier for students to memorize the Qur'an if they used it. muroja'ah method.

In previous research, Siti Inarotul Afidah et al implemented the muraja'ah method in improving the quality of Al-Qur'an memorization at the Amanatul Qur'an Islamic boarding school in Pacet, Mojokerto. Repetition of memorization functions as a habituation process for the other senses, namely the mouth/lips and ears, and if your mouth/lips are used to reading the word lafaz and at some point you will read it. This muro'jaah method is applied because it is easier for students and students at the Amanatul Qur'an Islamic boarding school to apply (Afidah & Anggraini, 2022). In Suarni et al's research entitled the history of the development of nagham al-Qur'an in Indonesia. This research shows that there are seven types of nagham styles in Indonesia, namely Bayyati, Shaba, Hijas, Nahawan, Rast, Sika, and Jiharkah. However, the way nagham is applied varies from one qari to another. The development of the Art of Reciting the Al-Quran at PTIQ has influenced significantly with the combination of Makkawi and Misri melodies, contributing to the progress of the Art of Reciting the Al-Quran in Indonesia and influencing every national level Al-Quran Recitation competition (Muhaimi et al., 2021). relevant research by Amir Saypuddin Ritonga et al entitled implementation of the tahfidz program in improving student learning outcomes in Islamic religious education lessons. In the tahfiz Qur'an method, there are approaches such as murajaah and talqin. The muraja'ah method refers to the practice of reviewing or repeating what has been previously taught or memorized (Ritonga & Nasution, 2023).

In the results of interviews conducted with Islamic boarding school owners, the Islamic boarding school used the habitulation method. Of the 100 students, 50 students have understood while 50 students have not understood, these students have difficulty memorizing the Qur'an which has been set as a requirement for Islamic boarding school graduation. The following is depicted in a pie chart.
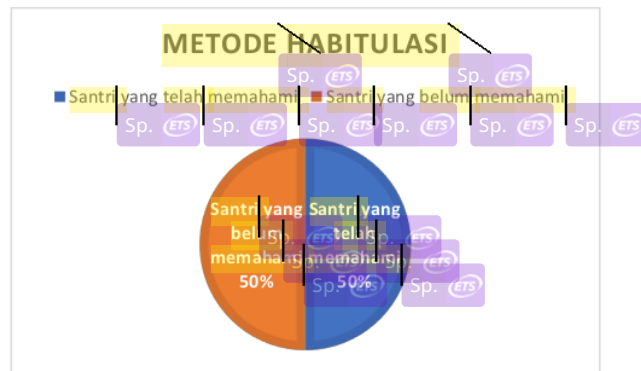
METODE HABITULASI

■ Santri yang telah memahami   ■ Santri yang belum memahami

Santri yang belum memahami 50%   Santri yang telah memahami 50%

Figure 1: Pie Chart

Based on the results in the circle diagram description, Hamalatul Qur'an Islamic boarding school has 100 students and those who have memorized the Qur'an using the habitulation method are 50 students, however there are 50 students who are less able to memorize the Qur'an using the habitulation method. Based on the results of interviews with students who were unable to memorize the Qur'an using the habitulation method, the reason was that these students were not used to using the habitulation method so they were not optimal in memorizing using the habitulation method, there was a lack of motivation in the students so that the students were less than optimal in memorizing the Qur'an, and they consider the habitulation method to be something new for students to learn. So with this, the researcher gives advice to the Qur'an memorization supervisor to change the habitulation method to the muro'jaah method so that 50 students who have problems memorizing the Qur'an use the habitulation method so that they can achieve maximum results and can fulfill the graduation requirements which have become Islamic boarding school guidelines. Hamalatul Qur'an.

In terms of language, muroja'ah comes from the Arabic word "roja'a, yarji'u" which means return. In terms of terms, muroja'ah refers to the process of remembering or repeating material that has been memorized. This shows that muroja'ah is an approach that involves repeated repetition. This activity is inseparable from the memorization process, because after memorizing, the next step is to repeat the material that has been memorized to maintain and strengthen memory. So, the muroja'ah method is a way to maintain and strengthen memory by repeating the material that has been studied. (Siti Lutfiyyah, 2024)

In implementing the steps, the researcher and the chaplain who accompanied the memorization made the steps that wanted to apply the muro'jaah method so that they could differentiate between students who had memorized and would be moved or grouped to students who had previously memorized them. The initial step for the accompanying ustad who was accompanied by the researcher was to form groups A, B, and C so that the

students could see how far they had memorized the Qur'an. In group A this was the group that had memorized the Qur'an, while in group B they had memorized the Qur'an. 'an, however, students often neglect their memorization resulting in loss of memorization, and group C are students who do not have adequate memorization so there needs to be special assistance so that students can memorize the Qur'an optimally.

In applying the Muraja'ah method, there are students who succeed in achieving their memorization targets, but there are also those who fail for various reasons. Some students may fail because they are lazy, often forget, have difficulty managing their time, or even because they do not return to the boarding school due to fatigue and difficulty memorizing. (Yusra, 2020)

In cycle 1, the accompanying ustad who was accompanied by the researcher gave memorization to each group, each group was given different Qur'an memorization, but this accompanying ustad emphasized group C because group C had different characteristics from the other groups, such as often forgetting and being lazy when memorizing. The first action given by the accompanying ustad was to memorize juz 30 starting from Surah An-Naba' to Surah An-Nass. In this case, the researcher found the results from the accompanying ustad's report that there were several students who had not memorized juz 30, the students who had not memorized it were 25 students out of 50 students. So the researcher helped the accompanying ustad to provide motivation to the students who were lacking in memorizing juz 30. The results of the motivation that the researchers provided were that 25 of the 25 students who had not memorized juz 30 had memorized it according to the accompanying ustad, so that the 25 students could catch up with the other 25 students who had memorized it. chapter 29. The following is depicted in a circle diagram.
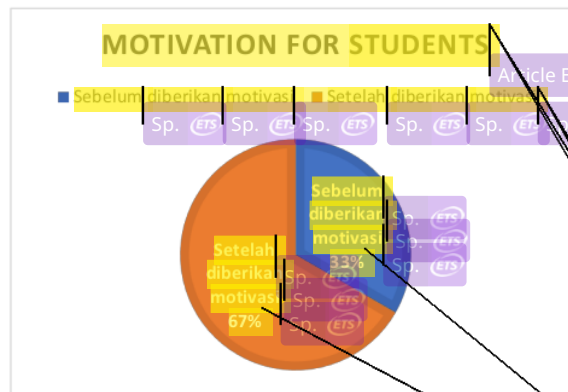

MOTIVATION FOR STUDENTS

■ Sebelum diberikan motivasi   ■ Setelah diberikan motivasi

Sebelum diberikan motivasi 33%

Setelah diberikan motivasi 67%

Figure 2: Pie Chart

Based on the results of implementing the initial steps which were carried out for about two weeks, the results of these two weeks are that based on the circle diagram above, 25 students who were originally unable to memorize juz 30 memorized it because of the motivation given by the researcher to the students. Therefore, the researcher assumes that the motivation for the students who cannot

memorize is a lack of motivation for them, so with this, the researcher continuously provides motivation for the 25 students.

The process of improving students' memorization using the Muraja'ah method goes through several stages. The first stage is the opening, starting with greetings and reading Surah al-Fatihah and prayer to start learning together. Next, the material was delivered by the ustad within 5 minutes in a short manner. The main stage is Muraja'ah rote memorization in turns, where the students repeat the memorization to the teacher in turns. (Pendidikan & Guru, 2022)

HOW TO GET RID OF LAZINESS IN STUDENTS

■ Sebelum di terapkan   ■ Setelah di terapkan

Setelah di terapkan 29%

Sebelum di terapkan 71%

Figure 3: Pie Chart

In cycle 2, this is the second step after implementing the initial steps in cycle 1 which went smoothly. In this second step, the researcher and the accompanying ustad for memorizing entered group B which contained students who were lazy in memorizing juz 29. So with this the researcher would help the accompanying ustad in eliminating the feeling of laziness among the students. The initial step taken by the researcher was to ask what was their reason for being lazy in memorizing the Qur'an juz 29, the students answered that what caused this laziness was the large amount of memorization deposits and memorization targets so that the students were lazy in memorizing. Based on the results of this initial step, the researcher provided a solution for the chaplain accompanying this rote memorization to eliminate the students' feeling of being lazy about their memorization. The solution provided by this researcher is by changing the atmosphere of the students from indoors to rote learning in a canteen in the Islamic boarding school. This method is implemented in a two-week process to see the students' progress. In this case, only 20 students can memorize the Qur'an juz 29, but the 30 students cannot memorize the Qur'an juz 29 in the canteen because they think that it is too crowded so they lack concentration on their memorization.

Memorizing the Qur'an requires hard work and patience and continuously. This has actually become a characteristic of the Qur'an itself, if we pay close attention, then its contents will invite us to be active in living life in this

world, as far as researchers know, this has never been found. reference that one of the reasons people are unable to memorize the Qur'an is because they are lazy (Agustina et al., 2020). The author found the biggest obstacle to memorizing the Qur'an through interviews with several students was a feeling of laziness that came from oneself. This is as stated by Vina Izzatul135, "My biggest obstacle is myself, namely feeling lazy to memorize and lazy to read." In line with Vina, Novi Laila also said, "My only obstacle in memorizing is my own feeling of laziness. Internal obstacles such as laziness, despair because they don't remember things by heart. I was amazed at my friend who had only sat down for a moment, but could immediately memorize up to two pages and immediately deposit them smoothly. Meanwhile, to memorize just one page, I have to read it since dawn." (Henry et al., 2020)

In this case, the researcher provided the second step in its implementation, namely that the students were given stories and jokes so that they could memorize the Qur'an again. At this stage the researcher and the chaplain accompanying the memorization applied it for two weeks so that they could be seen by 30 students who could catch up with the 20 students who had memorized the Qur'an juz 29. In the results of this application the chaplain accompanying the memorization gave his report to the researcher that the method applied by this researcher was not is significant for 30 students. So with this the researcher thought of another way to be able to memorize the Qur'an juz 29. Applying this third step the researcher made a suggestion to the chaplain accompanying the memorization to lower the memorization target and not emphasize 30 students. From the results of implementing this third step, the target for memorization was that initially students had to memorize juz 29 in just a week, but after the researcher submitted a proposal to the accompanying ustad, the students had to memorize it in three weeks. Based on the results of implementing this third step, the accompanying ustad gave a report to the researcher that the results were significant, 30 students had been declared memorized and had the right to join the next group. The following is depicted on a pie chart.
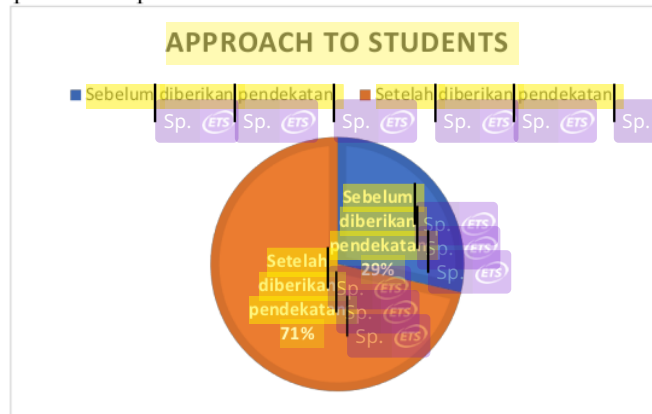
APPROACH TO STUDENTS

- Sebelum diberikan pendekatan
- Setelah diberikan pendekatan

Sebelum diberikan pendekatan 29%

Setelah diberikan pendekatan 71%

Figure 3: Pie Chart

Carrying out the muraja'ah memorization together and being listened to by the chaplain's chaperone for the first hour of memorization, all students are

required by the ustad to memorize the muraja'ah which has been memorized together and listened to by the ustad, because this is an activity carried out every day during class hours, which has been determined, namely 07.30 – 08.00 WIB. Second, memorize Muraja'ah with friends. The purpose of carrying out muraja'ah with friends is to find out whether the old or new memorization is correct and fluent or not, before it is listened to or submitted and assessed by the tahfidz teacher. Third, Deposit muraja'ah of old and new memorization to the teacher. Muraja'ah deposit new and old memorization to the teacher. In practice, students will deposit the old and then the new memorization directly to their tahfidz teacher and in accordance with the specified lesson hours. (Nurbaiti et al., 2021)

In this case, after cycle 2, the researcher will continue with cycle 3 which is in group A. Group A is a group that has memorized a lot of the Qur'an and is used to using the muroja'ah method. In this case, the researcher will help the accompanying ustad to give tests on the students' memorization so that they can find out developments in the students which have been applied in various ways by the researchers. The process steps for this test are divided into two days, namely Tuesday and Wednesday. On Tuesday, 25 students will be tested on their memorization by the Tahfidz teacher, while the other 25 students will be given a memorization test on Wednesday. Based on the results of classroom observations, the 25 students who took the test on Tuesday had an average score of 90, which means that the students had reached the boarding school's Kkm, which is worth 80. Meanwhile, on Wednesday, there were 25 students who took the test, according to the report of the Tahfidz teacher who was gave the students a memorization test that the students on Wednesday were different from the students on Tuesday, the benchmark for the difference was that the students on Wednesday got a score of 80 which was sufficient because the score of 80 was the Kkm value applied by the Hamalatul Qur'an boarding school.

In carrying out an assessment, tools are needed in the form of assessment instruments. Many people think that making test instruments is easy and you don't have to have knowledge regarding instrument making (psychometry). According to Arikunto (2018, pp. 40–47), an instrument or tool is something that is used to make it easier for someone to carry out assessment tasks and obtain better results after evaluation through assessment. According to McMillan (2018, p. 288), a rubric is an assessment guide that includes scales that describe different levels of competency. Rubrics require that there are rules regarding determining criteria in the assessment system that must be followed. The form of this rubric can be an explicit description of certain performance characteristics on a range of scales. (Giyanti et al., n.d.)

D. Conclusion (Kesimpulan)

Based on the results of research on the implementation of the tahfidzul Qur'an drill method which uses the habitulation and muroja'ah methods, it can be concluded that: The habitulation method, which focuses on getting into the habit of reading the Al-Qur'an continuously, has a less than optimal impact on students in memorizing because emphasize discipline. Students who are less familiar with this method tend to experience difficulties in achieving optimal memorization. Muroja'ah, a method of rote repetition of what has been memorized, is considered more effective because it allows students to retain and strengthen memories. In previous research, muroja'ah has been proven effective in improving the quality of

memorizing the Qur'an in Islamic boarding schools. Research shows that the main obstacle in memorizing the Koran is laziness, which comes from oneself. Therefore, motivation and setting memorization targets need to be increased to overcome this obstacle. Through the application of the muroja'ah method and the formation of groups based on the level of memorization, researchers and accompanying ustad succeeded in increasing the students' memorization, especially in groups that initially experienced difficulties. The use of assessment instruments, such as rubrics, is necessary to objectively measure the progress and quality of students' memorization.

Acknowledgment (If Only)

Acknowledgments are written only when needed. If you really need to thank a certain party, such as a research sponsor, state it clearly and concisely, avoiding flowery thanks.

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Prep. You may be using the wrong preposition.

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Missing "," Review the rules for using punctuation marks.

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Article Error You may need to remove this article.

P/V You have used the passive voice in this sentence. You may want to revise it using the active voice.

Article Error You may need to use an article before this word.

Confused You have used either an imprecise word or an incorrect word.

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Proofread This part of the sentence contains an error or misspelling that makes your meaning unclear.

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Verb This verb may be incorrect. Proofread the sentence to make sure you have used the correct form of the verb.

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