



Analysis of the Al-Qur'an Memorization Program's Implementation at the Rumah Tahfidz Al-Haramain Banjarmasin

Nida Nurhaliza¹, Herman Darmawan^{2*}, Faisal Hakti³, Ahmad Khairani⁴, Zarina Kassim⁵

^{1,2,3,4}Universitas Islam Negeri Antasari Banjarmasin, Indonesia

⁵Universiti Pertahanan Nasional Malaysia Kuala Lumpur, Malaysia

Email: nidanrhliza@gmail.com¹, hermandermawan65@gmail.com², faisalhakti90@gmail.com³, ahmadkhaironi21@gmail.com⁴, zarina.kassim@upnm.edu.my⁵

*Corresponding Author

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ABSTRACT

Currently, the need for preserving the tradition of memorizing the Qur'an is increasingly urgent amidst the rapid flow of globalization. The tahfidz Al-Qur'an program is one of the important efforts to maintain and preserve the tradition of memorizing the Qur'an in the Muslim community. This study aims to analyze the tahfidz Al-Qur'an program at the Al-Haramain Tahfidz House, Banjarmasin. This study uses a qualitative approach with a field research method, which involves observation, interviews, and documentation. The results of the study indicate that the Al-Haramain Tahfidz House has a vision of becoming a leading institution based on the spirit of the Qur'an with a mission to organize quality tahsin and tahfidz Al-Qur'an programs. The tahfidz program at this institution uses the *Talaqqi* and *Ummi* methods, which have proven effective in helping students memorize the Qur'an. The *Talaqqi* method is used to facilitate memorization, while the *Ummi* method is applied for tahsin, or reading improvement. This study also revealed that the quality of teaching, the structured learning system, and the support teachers provide to students significantly influence the success of the tahfidz program. Supporting and inhibiting factors in the implementation of the Tahfidz program were also identified. The contribution of this study is to provide in-depth insight into the implementation of an effective tahfidz program and can be a reference for similar institutions in developing Al-Qur'an education programs in the future.

Keywords: Tahfidz Program, Al-Qur'an Education, Rumah Tahfidz Al-Haramain

ABSTRAK

Saat ini kebutuhan akan pelestarian tradisi hafalan Al-Qur'an semakin mendesak di tengah arus globalisasi yang cepat. Program tahfidz Al-Qur'an menjadi salah satu upaya penting dalam menjaga dan melestarikan tradisi hafalan Al-Qur'an di tengah masyarakat muslim. Penelitian ini bertujuan untuk menganalisis program tahfidz Al-Qur'an di Rumah Tahfidz Al-Haramain Banjarmasin. Penelitian ini menggunakan pendekatan kualitatif dengan metode penelitian lapangan, yang melibatkan observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa Rumah Tahfidz Al-Haramain memiliki visi menjadi institusi terkemuka yang berlandaskan semangat Al-Qur'an dengan misi menyelenggarakan program tahsin dan tahfidz Al-Qur'an yang berkualitas. Program tahfidz di institusi ini menggunakan metode *Talaqqi* dan *Ummi*, yang terbukti efektif dalam membantu siswa menghafal Al-Qur'an. Metode *Talaqqi* digunakan untuk memfasilitasi hafalan, sementara metode *Ummi* diterapkan untuk tahsin atau perbaikan bacaan. Penelitian ini juga menemukan bahwa keberhasilan program tahfidz sangat dipengaruhi oleh kualitas pengajaran, sistem pembelajaran yang terstruktur, serta dukungan yang diberikan oleh para pengajar kepada siswa. Faktor-faktor pendukung dan penghambat dalam pelaksanaan program tahfidz juga diidentifikasi. Kontribusi penelitian ini adalah memberikan wawasan yang mendalam tentang implementasi program tahfidz yang efektif dan dapat menjadi acuan bagi institusi serupa dalam mengembangkan program pendidikan Al-Qur'an di masa depan.

Kata Kunci: Program Tahfidz, Pendidikan Al-Qur'an, Rumah Tahfidz Al-Haramain

INTRODUCTION

Nowadays, many institutions have started to actively participate in realizing the generation of the Qur'an through their programs, both in formal and non-formal institutions. This aligns with the noble ideals of the Constitution No. 20 of 2003 regarding moral education (Darmawan et al., 2024, p. 2). One way to achieve this is through Qur'anic education. In the formal scope, data that the author can describe include those from Madrasah Ibtidaiyah Sudirman in Central Java, where the tahfidz program is used as a reference for instilling Islamic character (Utami & Fathoni, 2022). Then, Madrasah Aliyah Al-Fatah in Palembang, where the tahfidz program was initiated directly by the school principal (Riandini et al., 2023, p. 39).

In South Kalimantan, especially in Banjarmasin, there are also many formal educational institutions that implement tahfidz programs in their schools as an effort to foster the spirit of the Qur'an in the school environment for the new generation. For example, the Integrated Islamic Elementary School Nurul Fikri Banjarmasin implements a tahfidz program using the Wafa' method (Ansari et al., 2020, p. 180). In the non-formal scope, there are many institutions that open this field to guide children in learning to memorize the Qur'an, such as the Khoiru Ummah Tahfidz School in Banjarmasin. However, in its implementation, this institution is integrated with SD Khoiru Ummah, so there is a formal and non-formal scope (Apriati, 2020, p. 164). Additionally, there are many others, such as Rumah Tahfidz Al-Haramain located in Pekapuran, Banjarmasin.

Based on an initial field survey, it was found that Rumah Tahfidz Al-Haramain in Banjarmasin City is one of the places for memorizing the Qur'an. This Rumah Tahfidz has six branches, located in Jalan Pekapuran Raya Pusat, Pekapuran Raya 2, Beruntung, Teluk Tiram, Alalak, and Pelaihari. This research was conducted at the Pekapuran Pusat branch, which has 280 female students.

Rumah Tahfidz Al-Haramain is an educational center that implements the *Ummi* teaching method. The materials used include the *Ummi* book series consisting of six volumes, the *Ummi* Youth/Adult book, Ghorib Al-Qur'an, and Basic Tajweed. For female students, the teaching and learning activities are carried out three times a week on Tuesday, Thursday, and Sunday, from 18:00 to 20:30 WITA. The teachers group the female students based on their skill levels, not age. Each group/halaqah usually consists of 10-15 people.

The tahfidz program, whether in formal or non-formal education, seems to be increasingly popular among the community, providing benefits for organizers, parents, students, the community, and the government. This statement is supported by the fact that more and more institutions are initiating tahfidz programs. The most reasonable reason for the interest in the tahfidz program is that, besides being able to memorize the Qur'an, it also shapes individuals according to the Qur'an, making parents feel proud of their children's achievements. They believe that if their child successfully memorizes the Qur'an, it will impact the parents' position in the afterlife (Raikhan & Nasrowi, 2022, p. 45). This reason also forms the principle behind establishing the Qur'an memorization program at Rumah Tahfidz Al-Haramain in Banjarmasin.

Given the complexity involved in the Qur'an memorization activities at Rumah Tahfidz Al-Haramain, where the process is carried out three times a week, on Tuesday,

Thursday, and Sunday from 18:00 to 20:30 WITA, and the grouping of students, the author believes there is a structural pattern implemented at Rumah Tahfidz Al-Haramain. This is especially evident from the large number of learners, totaling 272 female students with several branches. Therefore, it is not surprising that Rumah Tahfidz Al-Haramain has a systematic structural system. Good management of a program will guide a process or activity that a person or group aims to achieve by working together and utilizing available resources to support the program (Yuri et al., 2023, p. 26). From various data, the author found that a good institution is supported by a good program, and a program is considered good if it meets the important elements in forming such a program. These elements generally include objectives, teachers (in the educational context), students, materials, methods, and evaluation (Lutfi, 2009, pp. 168–169).

The Qur'an memorization program consists of several elements, namely, objectives. According to Ahmad Lutfi, there are three components in the Qur'an memorization program: students understanding the significance of the ability to memorize the Qur'an, students becoming skilled in memorizing verses from specific surahs that are part of the lesson material, and students getting accustomed to memorizing the Qur'an (Lutfi, 2009, pp. 168–169). Next is the teacher. Teachers play an important role in student development by guiding, teaching, and providing direction, especially in shaping good ethics and morals (Sumo & Koryataini, 2023, p. 121). The autobiographies of scientists, the "Teacher-Student" system highlights the importance of teachers as catalysts in the educational journey of students, guiding them towards mastery and academic achievement (Volodymyr Vynnychenko Central Ukrainian State Pedagogical University & Savchenko, 2022, p. 59). Additionally, automated curriculum learning frameworks like Teacher-Student Curriculum Learning (TSCL) demonstrate how teachers can optimize learning by selecting tasks based on student progress, addressing improvements and forgetfulness to enhance learning outcomes (Matiisen et al., 2020, p. 3735). Furthermore, teachers are seen as lifelong learners, engaged in collaboration, reflection, inquiry, observation, and investigation to continually improve their teaching practices (Bullough & Smith, 2016, p. 310). Thus, it is understood that overall, teachers function as mentors, role models, and knowledge facilitators, playing a crucial role in shaping students' academic, ethical, and personal growth.

The next element is the students. In the given context, students refer to individuals who adhere to the Qur'an, follow the Sunnah of the Prophet Muhammad, and maintain a firm stance in their beliefs. They are usually individuals who have attended Islamic religious studies at institutions known as pesantren, where they immerse themselves in religious education until completion. Students play an important role in society, embodying the values of adherence to Islamic teachings, maturity, and challenging authority while adapting to group dynamics (Yunita, 2023, p. 15). Next, the material. According to (Saputro, 2023, p. 54) learning materials are essential resources used in education to enhance students' understanding and knowledge acquisition. They play a crucial role in teaching languages, learning history, and various other subjects. These materials can be categorized into two main types: created materials (such as textbooks, audio, and video materials) and authentic materials (including texts, films, radio broadcasts, etc.).

Learning methods, according to (Nudin et al., 2022) mengacu pada pendekatan sistematis atau strategi yang digunakan oleh pendidik untuk refer to systematic approaches or strategies used by educators to facilitate the acquisition of knowledge and skills by students. This involves the deliberate selection and application of various teaching techniques to effectively and efficiently achieve specific learning objectives. Learning methods can vary widely, including approaches such as discussions, field trips, lectures, and active participation like singing, which is highly favored by children due to its engaging and lively nature. Finally, evaluation. According to Suryadi (2009) evaluation is a process to determine the level of success in implementing programmed activities by determining the importance of the value of a program and assessing whether the results are effective or not.

This study presents several new contributions to the field of Al-Qur'an memorization education. First, this study is one of the few studies that explores the application of two specific memorization teaching methods, namely *Talaqqi* and *Ummi*, in a memorization education environment, as in the study conducted by Harianto & Alfiah (2024), Hazizah & Mahfud (2022), Nurhuda & Hadziq (2022), Puspita & Pasaribu (2022), Savira (2024). The literature has extensively discussed the use of this combination of methods, but it lacks research on their implementation in non-formal educational institutions like Rumah Tahfidz Al-Haramain. Identification of these factors helps enrich the understanding of the internal and external dynamics that influence the success of the Tahfidz program, which are often overlooked in previous studies. Third, the focus of this study on an institution in Banjarmasin, South Kalimantan, broadens the geographical scope of tahfidz education studies, which have so far focused more on areas that are better known as centers of Islamic education. Thus, this study contributes to the dissemination of knowledge about the variation of tahfidz education practices in various regions in Indonesia.

This article aims to examine the Qur'an memorization program at Rumah Tahfidz Al-Haramain Banjarmasin by analyzing several elements within it, such as objectives, teachers, students, materials, methods, and finally evaluation. It also seeks to identify the supporting and hindering factors in the implementation of the Qur'an memorization program at Rumah Tahfidz Al-Haramain Banjarmasin.

RESEARCH METHOD

This research is a type of field research research (Arikunto, 2002, p. 120), while the approach used is qualitative research. The author uses qualitative research to describe and explore the occurrences at the research location, namely Rumah Tahfidz Al-Haramain (Syah, 2019, p. 60). This type of research is one of the approaches that is very often used by researchers (Tohirin, 2012, p. 3). The subjects of this research are seven students and four ustadzah (female teachers). In collecting data, this research uses three techniques: observation (Djaali & Pudji, 2007, p. 16), interviews (Juhara, 2005, p. 97), and documentation.

This study employs the qualitative data analysis model by Miles and Huberman (Hardani et al., 2020), comprising three primary stages: data reduction, data display, and conclusion drawing. The data reduction stage involves coding information from interviews, observations, and documentation to identify key themes and filtering it to eliminate irrelevant

data. We then present the reduced data through tables, charts, and narrative descriptions to enhance comprehension and analysis. In the conclusion drawing stage, the emerging themes are analyzed in relation to relevant theories and literature and validated through data triangulation to ensure accuracy of the findings. This process aims to provide a comprehensive understanding of the factors influencing the memorization process at Rumah Tahfidz Al-Haramain, as well as identify the practices and challenges faced by both students and female teachers.

RESULTS AND DISCUSSION

Qur'an Memorization Program for Students at Tahfidz Al-Haramain Pekapuran, Banjarmasin City

In the interview session, the author conducted interviews with three ustadz (male instructors) or instructors and seven students, where the author sought to gather data related to activities in memorizing the Qur'an, which is referred to as the process. In this program, the author will outline according to the elements of a program, including objectives, teachers, students, materials, methods, and evaluation

Objectives. For the objectives, of course, this relates to the vision and mission of Rumah Tahfidz Al-Haramain, as the author has described in the institution's profile above based on the author's documentation related to the vision written on the institution's banner and in the annual documents. The vision is "to become a leading, up-to-date institution with a Qur'anic spirit." The mission relates to four things: 1) organizing quality-based Tahsin and Tahfidz Al-Qur'an learning programs; 2) empowering the potential of students according to community needs; 3) empowering the professionalism of Qur'an teachers; 4) enhancing cooperation with various parties for the advancement of the tahfidz institution.

Teachers. According to the documentation, Rumah Tahfidz Al-Haramain has 61 teachers consisting of ustadz and ustadzah (female instructors). **Students.** Rumah Tahfidz Al-Haramain does not have specific qualification requirements for students, meaning it is open to the public. However, the primary target for students is children aged 5 to 15 years. Rumah Tahfidz Al-Haramain categorizes each student based on age, namely Pre-Tahsin for students aged 5 to 10 years, Tahsin and Tahfizh for students aged 11 to 15 years. Currently, the total number of students at Rumah Tahfidz Al-Haramain Pekapuran Banjarmasin is 272.

Materials. The researcher conducted observations at Rumah Tahfidz Al-Haramain Pekapuran Banjarmasin, including on August 27, 2023, observing the research environment. Rumah Tahfidz Al-Haramain has three sessions as previously explained, namely pre-tahsin, tahsin, and tahfizh, with two persons in charge for each stage of learning. The sessions are according to age and reading ability. The schedules for boys and girls are separated to prevent mixing. For the tahfidz session, female students are scheduled on Sunday night, Wednesday night, and Friday night, while male students are scheduled on Tuesday night, Thursday night, and Saturday night. The tahfidz activities for boys and girls start from 18:45-20:15 WITA, beginning with religious practices (reading burdah, ratibbul atthos, ratib hadad, aqidatul awam) before class. These practices vary; for example, burdah is read on Sunday night, and other practices on other nights. These activities occur from arrival until Maghrib prayer. After Maghrib prayer in congregation, students go to their respective classes. Then, at 20:15 WITA,

they proceed to the congregational Isha prayer. After Isha prayer, there is usually a ta'lim (book reading) activity.

On August 28, 2023, specifically on Sunday at 17:00, the researcher observed the Tahsin class again. The students appeared very enthusiastic about memorizing the Qur'an. The Tahsin class uses the *Talaqqi* system, where the ustadz or ustadzah recites the Qur'anic verse first, followed by the students until their recitation is correct and memorized. On August 29, 2023, at 15:00 WITA, the researcher observed the Pre-Tahsin class, which uses the *Ummi* method in Qur'an learning.

As per the theory, method, according to (Zaim, 2014) is understood as an orderly, systematic way used to achieve the intended goals. Simply put, as (Mulyani, 2016) explained, a method is a way to do something. In the case of memorizing the Qur'an, the method is very important to apply because it plays a significant role in determining success in achieving the set goals. Without a good method, memorization will not run optimally (Al-Hafidz, 2005). To be called effective, a method, according to Najib (2018), must be able to lead to the predetermined goals. This certainly applies when memorizing the Qur'an. The effectiveness of a process in achieving the goal is indeed determined by the method applied (Mundiri & Zahra, 2017).

Based on the research results presented in the data, the instructors at Tahfidz Al-Haramain also apply methods that suit the needs of the students and are carefully considered for use in the process of memorizing the Qur'an at Tahfidz Al-Haramain. From the author's interviews with informants who specifically manage tahfidz, namely three instructors, Ustadz Rizal Mukminin, Ustadzah Fatimah, and Ustadzah Mariatul Qibtiyah, it was found that the methods used are the *Talaqqi* method and the *Ummi* method.

In implementing the *Talaqqi* method used for Qur'an memorization, the instructors start by providing examples first with several repetitions, followed by the students repeating the same examples as recited by the instructor. This process aligns with the theory found in the literature, which involves three steps: First, the instructor recites the verse to be memorized by the children; Second, the children listen and pay attention to what the instructor recites; Third, the children imitate by reciting the verse as explained by the instructor (S & Wirman, 2023). Observing the steps taken by the instructors, they are consistent with the theoretical steps of demonstrating, students listening, and then imitating.

Next is the *Ummi* method. The *Ummi* method is used to correct Qur'anic recitation or to learn Tahsin. As per its theory, the *Ummi* method is a Qur'an reading method that integrates and applies tartil recitation to the rules of tajweed (Bumi & Supendi, 2023). According to (Megawati et al., 2022) the *Ummi* method is a way of learning the Qur'an practiced directly and with the same reading cadence. The *Ummi* method comes from the word "Ummun," meaning "Mother." However, some people use the *Ummi* method as a memorization method for the Qur'an, often used by young children because it is very suitable for early-age memorizers. Ultimately, teachers find it more engaging and comfortable to guide children using the *Ummi* method (Gina Aulia et al., 2023).

In the research results, as mentioned, the *Ummi* method is used to facilitate the memorization of the Qur'an by Tahfidz Al-Haramain students. Applying a method in building Qur'anic memorization is in line with the general steps of Qur'an memorization,

which involve using various approaches (Khoirulloh et al., 2023), In this case, Al-Haramain uses two approaches: the *Ummi* method for tahsin and the *Talaqqi* method for Qur'an memorization.

According to (Tambunan, 2013) steps are a guide containing operational procedures within an organization. Their purpose is to ensure that every decision, action, and use of facilities is carried out effectively and efficiently, and in accordance with the consistently established standards and systems. Simply put, steps or procedures can be understood as a series of systematically structured administrative steps or activities based on detailed sequences to solve a problem (Puspitawati & Anggadini, 2011).

In the case of Tahfidz Al-Haramain, as explained by Ustadz Musta'ien, in implementing the *Ummi* method, there are steps applied to implement the *Ummi* method. As mentioned in the above interview results, there are seven stages: (a) opening, (b) apperception, (c) concept introduction, (d) concept understanding, (e) skills, (f) evaluation. These seven stages align with the *Ummi* foundation, as cited by Belia Harahap in her thesis, indicating that there are indeed seven stages in the implementation of the *Ummi* method (Harahap, 2017) These stages are consistent with those implemented at Rumah Tahfidz Al-Haramain.

Furthermore, if analyzed in more detail regarding the methods used, it becomes clear that with the *Ummi* method, instructors emphasize direct explanation during the concept introduction stage. Repetition is present in the stages of apperception, concept introduction, skills, and evaluation, where children are asked to repeat their readings. The last aspect is genuine affection, which gives the method its name, *Ummi*, meaning "mother." As Ustadz Musta'ien explained, children are entrusted to their parents to assist in memorizing the Qur'an. These three aspects clarify that Al-Haramain has incorporated all elements of the *Ummi* method: Direct Method, Repetition, and Affection (Megawati et al., 2022).

Next, the *Talaqqi* method used for tahfidz was explained by Ustadz Rizal Mukminin, Ustadzah Fatimah, and Ustadzah Mariatul Qibtiyah. The *Talaqqi* method is implemented by demonstrating recitations 3-5 times, followed by students imitating the recitations also 3-5 times. This process aligns with the theory outlined earlier, involving three steps according to (S & Wirman, 2023): (a) the instructor recites the verse for the child to memorize, (b) the child listens and pays attention to the recitation, (c) the child repeats the recitation as demonstrated by the instructor. Further explanations from Ustadz Musta'ien revealed that the *Talaqqi* method is part of the *Ummi* method implementation. He explained that the *Talaqqi* process is integrated into the concept introduction stage of the *Ummi* method. This means that during concept introduction, instructors recite, and students listen and repeat with several repetitions.

From this perspective, each method has similarities: in *Talaqqi*, the instructor recites while the student listens and repeats, and in *Ummi*, there is the Direct Method and Repetition. Therefore, these two methods can be combined, and Al-Haramain has indeed done so. The steps used by instructors at Tahfidz Al-Haramain are consistent with the theories formulated by experts.

Furthermore, the instructors' actions at Tahfidz Al-Haramain, when compared to the general steps in Qur'anic recitation, align with several points, such as (a) Bringing children

closer to the Qur'an through various methods. The instructors use two methods, the *Ummi* method and the *Talaqqi* method. (b) Understanding the capacity and development of the children. Instructors prioritize the abilities and capacities of their students, as discussed in the section on challenges and supporting factors. (c) Serving as role models who are close to the Qur'an. This has been evident in the attitudes demonstrated by the instructors in the interviews.

Using appropriate Qur'anic memorization techniques. Instructors apply different approaches for students with less memorization ability, such as reducing targets and allowing students to memorize at their own pace. Evaluation. In the final stage, instructors at Rumah Tahfidz Al-Haramain conduct evaluations to assess students' memorization proficiency, achievements, and any weaknesses. The discussion shows that all elements of a program, including objectives, instructors, students, materials, methods, and evaluation, are well-implemented at Rumah Tahfidz Al-Haramain and align with the frameworks developed by educational experts.

Supporting and Inhibiting Factors

As previously explained, the supporting factors in memorizing the Qur'an come from the individuals learning it, whether from internal or external factors. Therefore, the writer did not use the perspective of the Ustadz in analyzing the supporting factors for memorizing the Qur'an. This is because, based on interviews, the Ustadz believed that the supporting factors ultimately depend on the students themselves.

The analysis of the seven informants at Tahfidz Al-Haramain reveals consistent patterns in the supporting factors that facilitate their Qur'an memorization efforts. We can broadly categorize these factors into internal and external ones. For NA, a sincere internal intention to memorize the Qur'an for Allah, His Messenger, and her parents drives her consistency, acting as a strong motivational force. Externally, she benefits from a positive environment, guidance from knowledgeable Ustadz or teachers, access to adequate resources for memorization, and a conducive place for study. Similarly, MS's internal sincerity and motivation to honor his parents support his efforts. Like N.A., he receives external support from a positive environment, guidance from Ustadz or teachers, the availability of resources, and a suitable place for memorization.

SA also relies on both internal and external factors. Her sincere desire to better herself, draw closer to the Qur'an, and make her parents proud drives her internally. Externally, her memorization is supported by a positive environment, guidance from teachers, resources, and a suitable study place. SS shares similar supporting factors, with her internal sincere intention focused on making beneficial use of her time and honoring her parents. Externally, she benefits from the same supportive environment, teacher guidance, resources, and a conducive place for memorization.

IA's internal factors include a sincere intention to benefit her parents and preserve the Qur'an, along with a motivation to be useful to those around her. Her efforts are supported by a positive environment, guidance from Ustadz or teachers, memorization resources, and a suitable external study place. Her sincere intention to honor her parents and preserve the Qur'an, along with her desire to gain the spiritual merits of memorization, drives AM's motivation internally. She receives external support from a positive environment,

teachers' guidance, resources, and a suitable study place. Lastly, SN's internal factors include a sincere intention to honor her parents and preserve the Qur'an, along with a strong motivation to understand Qur'anic knowledge. Like others, she receives external support from a positive environment, guidance from Ustadz or teachers, resources, and a suitable place for memorization.

Overall, the consistent internal and external factors across these seven informants underline the importance of both personal dedication and a supportive environment in the process of memorizing the Qur'an. Besides the supporting factors mentioned above, there are also inhibiting factors that need to be considered as challenges in implementing a program. Similar to the analysis of supporting factors, the inhibiting factors are explained from two perspectives: the Ustadz and the students.

Nafisah identifies the inhibiting factors as laziness, being busy with other things, and temptations from the opposite gender. For Muhammad Shiddiq, the inhibiting factors are weak memorization ability, frequent complaints, and being easily influenced by the outside world. For Siti Afifah, the inhibiting factors are laziness in reviewing memorization, helping with household chores, and helping with the family business. For Isnawati, the inhibiting factors are a lack of self-confidence, past sins against parents, and divided focus due to school tasks. For Annisa, the inhibiting factors are poor time management and difficulty memorizing similar verses.

CONCLUSION

This study provides a comprehensive overview of the Al-Qur'an memorization program implemented at the Al-Haramain Pekapuran Tahfidz House, Banjarmasin. Based on the analysis, it can be concluded that the tahfidz program at this institution is well designed, including clear objectives, competent teachers, enthusiastic students, relevant materials, and effective teaching methods, namely *Talaqqi* and *Ummi*. The *Talaqqi* method is effective at memorizing the Al-Qur'an, whereas the *Ummi* method is successful at improving students' reading quality. A planned learning structure, strong teacher support, and a conducive learning environment also strongly support the success of this program. In addition, supporting factors such as student motivation, teacher commitment, and family support also play an important role in achieving the goals of the Tahfidz program. However, this study also identified several challenges to overcome, including limited resources and the need to enhance teacher capacity to handle various dynamics in the tahfidz teaching process. Overall, the Tahfidz program at the Al-Haramain Tahfidz House can be a good model for other institutions that want to develop similar programs. This study's results enhance Al-Qur'an education, particularly in the context of tahfidz education, and serve as a guide for future tahfidz program design.

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