

Implementation of the Jasmiqin Method for Tahfidz Al-Qur'an Classes at SMP Muhammadiyah Pekajangan Pekalongan

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Abstract

This article aims to examine the implementation of the jasmiqin method (Juḏ'i, Jama', Sima'i, Tasmī', Talqin) Tahfidz al-Qur'an class education at SMP Muhammadiyah Pekajangan, Pekalongan. This study was inspired by the fact that there are interesting things found in the method of memorizing the Qur'an in a junior high school. SMP Muhammadiyah Pekajangan Pekalongan does not apply boarding school system. However, in the curriculum applying specialization classes, one of which is the tahfidz al-Qur'an class with the jasmiqin method. In the implementation model, it requires great affection for the technique of memorizing the Qur'an and the success and practicality of this goal so that the achievement of results can be optimal. Experts have found a lot of methods of memorizing the Qur'an for that, the implementation of tahfidz should pay attention to and follow the theories of several experts. However, in modern times like today, the method really supports the success of the desired memorization target in order to create a pious and competitive hafidz in academic and non-academic fields. Based on the explanation above, the researcher is interested in studying further regarding the implementation of the jasmiqin method (juḏ'i, jama'i, sima'i, tasmī', talqin) in tahfidz al-Qur'an class education. According to the description above, the researcher formulated the following research questions: (1) How is the implementation of the jasmiqin method in the tahfidz class of SMP Muhammadiyah Pekajangan Pekalongan (2) What are the obstacles faced by educators in the implications of the jasmiqin method in the tahfidz class of SMP Muhammadiyah Pekajangan Pekalongan (3) What the solution made by educators in solving the problems faced in the jasmiqin method in the tahfidz class of SMP Muhammadiyah Pekajangan Pekalongan. The objectives of this study are (1) to find out the implementation of the jasmiqin method in the tahfidz class of SMP Muhammadiyah Pekajangan Pekalongan (2) to find out the obstacles faced by educators in the implications of the jasmiqin method in the tahfidz class of SMP Muhammadiyah Pekajangan Pekalongan (3) to find out the solutions used by

educators in solving problems faced in the jasmiqin method in the tahfidz class of SMP Muhammadiyah Pekajangan Pekalongan. In this study the researcher used a qualitative approach with the type of field research. The data sources are divided into two: primary data, namely tahfidz teachers and tahfidz class students and secondary data, namely school principals, vice principal of curriculum and books related to titles. Methods of data collection using interviews, observation and documentation. The data analysis used are: data reduction, data presentation and verification. In the process of implementing the jasmiqin tahfidzul Qur'an method in the tahfidz class of SMP Muhammadiyah Pekajangan Pekalongan, the school used the 2013 curriculum and the special curriculum from the Muhammadiyah's Assembly of primary and secondary education. The methods and strategies used in the tahfidz learning process are the juz'i method, the jama' method, the sima'i method, the tasmi' method, and the talqin method. The obstacles faced by educators in learning tahfidzul Qur'an in the tahfidz class of SMP Muhammadiyah Pekajangan Pekalongan are age factors that hinder students' ability to understand Arabic, limited time in the process of learning activities, places of learning, student self-management in memorizing the Qur'an. The solution taken by the tahfidz teacher in solving the problems faced in learning tahfidzul Qur'an in the tahfidz class of SMP Muhammadiyah Pekajangan Pekalongan is with motivation and reward, punishment or punishment, and directing students to listen to each other's memorization.

Keywords: Implementation and Jasmiqin Method

A. Introduction

The implementation of tahfidz al-Qur'an is a form of concern for the servants of Allah (humans) in studying His book (Muthoifin, et al., 2016 : 32). Glorifying Kalamullah is not enough to read through a fluent and beautiful voice, but also need factual efforts in managing it, including memorizing, comprehending and practicing it (Rusadi, 2018 : 269). The form of the relationship between Muslims and Kalamullah is to memorize the holy book which has been passed down and has been going well since the initial revelation was revealed to the Prophet Muhammad. Memorizing is an effort to maintain or preserve it (Hidayah, 2017 : 51-52).

Hafidz who memorizes the Qur'an has a noble and high degree later when in the hereafter. Rasulullah SAW. pray: "It is said to those who memorize the Qur'an,

read it and ascend. Read in tartil as you do in the world. Verily, your place is at the end of the verse you read” (HR. Abu Dawud) (Qasim, 2013 : 5). Indeed, it is known and understood the influence and importance of memorizing the Qur’an taught to children, so the companions r.a.. enthusiastic to face their children as a response to the direction and instructions of the Prophet Muhammad SAW. Memorizing the Qur’an is not only done by adults, but teenagers, even children.

Lately, many children are concern and interested in memorizing the Qur’an. This is evidenced by the many educational institutions that currently open tahfidz programs for children. Various kinds of models and methods are applied in education that are applied to tahfidz al-Qur’an. Starting from the boarding system or living in a special place, to using a rote target system of so many juz with a short duration of time. However, in modern times like today, children are not only able to memorize the Qur’an but must master general and religious sciences in order to create hafidz who are pious and competitive in academic and non-academic.

B. Underlying Theory

1. Definicion of the Implementation of Tahfidzul Qur’an

The implementation of tahfidz al-Qur’an is a manifestation of the attention of the servant of Allah (humans) in learning and studying His book. Experts have found a lot of methods of memorizing the Qur’an, the implementation of tahfidz should pay attention to and follow the theories of several experts (Muthoifin, 2016 : 32). Having the competence to memorize the Qur’an in a complex manner, in the heart of every Muslim there is clearly a great hope. The benefits of memorizing the Qur’an in addition to having the glory like the keeper (al-hafidz) of Kalamullah, it turns out that grace can be obtained by memorizing the Qur’an (Az-Zawawi, 2010 : 5).

Allah SWT. giving miracles to the Qur’an among its characteristics is a holy book that is easy to remember, understand and memorize. Allah SWT. Said:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

“And verily We have made the Qur’an easy for learning, so is there anyone who takes lessons?” (QS. al-Qamar: 17).

From the verse above the ease and beauty to be memorized for every human being and keeps it in the heart (Qardhawi, 1999 : 187). Memorizing the verses of the

Qur'an is basically not required, however, it is obligatory for every Muslim to have memorized the Qur'an even if it is only partly, it can be a small part or most of it and gratefully if possible the whole Qur'an . It is matter based on the words of the Prophet Muhammad, which was narrated by Ibn Abbas, "Indeed, a person whose chest does not contain any verses from the Qur'an is like a house that has no inhabitants". "The memorizers of the Quran are the family of Allah and those closest to him." (HR An-Nasai) (Umar, 2017 : 2).

2. The Privileges of Memorizing the Qur'an

Some Hadiths of the Prophet Muhammad SAW. about encouraging his people to memorize the Qur'an or read by heart (tahfidz), so that the hope of a Muslim's heart is not arid from the book of Allah SWT (Umar, 2017 : 191). A high degree in the sight of Allah and a good reward will be obtained for the reader and memorizer of the Qur'an itself (Sayyid, 2012: 131). A friend named Abi Hurairah r.a once said that the Messenger of Allah. sent some of his followers. Then, the people were checked for their reading ability and memorizing verses of the Qur'an. After that, the Messenger of Allah. said:

"Study the Qur'an and read it, the example of a person who studies the Qur'an and recites it is like that of a water filled with musk, its fragrance spreads everywhere. And whoever learns it then he sleeps and in his heart there is the memorization of the Qur'an is like a closed water container filled with musk perfume."

From the Hadith, the degree for hafidz both in the world and after death, the Messenger of Allah prioritized those who memorized more than others, for example when he took care of the bodies of the martyrs of the Uhud War (Qardhawi, 1999 : 191-192). In addition, the Qur'an will also provide conditions for him in the hereafter. There are many hadiths of the Prophet that mention the virtue of reading the Qur'an. Among them the Hadith narrated from Aiyah r.a., Rasulullah saw. said:

الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَالَّذِي يقرأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ

"Those who are proficient in the Qur'an will be with the noble and good messengers. As for the person who reads the Qur'an while stammering and reading it hard, he gets two rewards" (HR. Muslim).

The Ulama' explained that the meaning of "a person who is proficient with the Qur'an" is one who perfectly masters and memorizes it, does not falter in his memorization and is not difficult in reading it because his memorization and accuracy are very good. As for the meaning of as-safarah is the messengers because angels are sent to humans with a message from Allah. While the word al-bararah means those who are obedient in carrying out goodness and obedience (Sayyid, 2012 : 131-132). The Holy Qur'an is a guide and a mercy for its readers and memorizers. As Allah SWT. said:

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

"And verily We have brought to them a book (the Qur'an) which We have explained on the basis of Our knowledge, a guide and a mercy for those who believe." (QS al-A'raf: 52) (Riyadh, 2009, 109-110).

Therefore, the memorizers of the Qur'an are special humans who are not able and chosen. They are indeed people who are awake from disobedience and the hustle and bustle of the world. Allah SWT. choose al-hafidz in order to maintain the authenticity of the Qur'an from its fraudulent efforts, as the word of Allah SWT. :

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Indeed, We have sent down the Adh Dzikra (the Qur'an) and We are the ones who will take care of it." (QS al-Hijr: 9)(Fikri et al., 2012 :25).

3. Method of Memorizing the Qur'an

There are several ways or methods of memorizing the Qur'an as follows:

- a. The juz'i method is a method of memorizing by dividing the verses you want to memorize into 5, or 7 lines, or 10 lines, or 1 page, or 1 hizb and so on to be memorized.
- b. The jama' method is a method of memorizing the Qur'an in a joint way between the teacher and all students simultaneously, then memorized by each student.
- c. The sima'i method is a form of method by memorizing the Qur'an with the teacher or someone reading more than 1 verse or more which some students listening carefully and then the students follow the reading of the verse previously read by the teacher.

- d. The tasmi' method is familiarly applied as a way to memorize the Qur'an, this method is how to do it with a student who has memorized a quarter, half or one juz allowed to deposit his memorization to the ustadz or his friend to be heard and if there are errors then corrected (Muthoifin, 2016 : 32-34).
- e. The talqin method is a method by repeating the memorized reading until the child masters the rote material (Hidayah, 2017 : 59).

4. Supporting Factors to Memorizing the Qur'an

Things that can support in helping the process of memorizing the Qur'an are as follows:

- a. Pen

The pen can help the memorization process used when recording and marking similar verses from one verse to another.

- b. Scrutinize

Scrutinize is an activity by reading each other and reading readings between two or more people. If one person reads, then the others will listen and listen further until everyone has had a chance to read. In Scrutinize, the desires and abilities of each member are different which causes variations in the number of chapters read. Sometimes in Scrutinize there is the term khataman, which means reading the Qur'an 30 juz in full.

- c. Arab Language

The Qur'an is written in Arabic. So it is possible that an understanding of the Arabic language can help the memorization process which can be done by understanding the translation of the verses that have been read. But this is only a suggestion because not everyone can understand the meaning of the verses that have been read or memorized (Zamani & Maksum, 2009 : 58-63).

- d. Suitable Age (Ideal Age)

The age factor of a person is one of the reasons for his success in memorizing the Qur'an. Although there is no age limit for starting memorizing the Qur'an, younger memorizers of the Qur'an tend to have more potential in understanding the material that is read, memorized or heard than an elderly memorizer, although not completely. Regarding this,

young people or children apparently have a strong memory of something that is heard, seen or memorized (Hurlock, 1980 : 253).

e. Time Management

As a Muslim who is obedient to Allah SWT should know how big the responsibility towards time is and know that if later on the last day we will be asked before Allah SWT. About the time spent in life on earth and realizing that time and age are temporary and not eternal. So there is no choice for someone but to be serious in managing time as well as possible (Badwilan, 2010 : 91). Therefore, we must manage all our affairs so that we can set aside sufficient time to memorize the Qur'an. On the other hand, those who have other activities must be good at managing time. The time management that is considered appropriate and good, namely:

- 1) Before dawn the last third of the night or the time before fajr
- 2) After dawn until sunrise is one of the quiet times to memorize
- 3) After waking up from a nap break
- 4) After praying fard or sunnah, set aside time to memorize
- 5) One of the free time every Muslim is between Maghrib and Isha 'then it can be used for memorizing.

Therefore, in principle, every time that can encourage calm, comfort and the creation of concentration is a good time to memorize the Qur'an (Al-Hafidz, 2007 : 58-60).

5. Place to memorize the Qur'an

In order to the process of memorizing the Qur'an can be achieved, an ideal place is needed for the creation of concentration. The criteria for an ideal place to memorize the Qur'an are:

- a. A place away from the noise of vehicles and other sounds
- b. The Qur'an is a holy book, so the place to memorize it must also be clean and pure from dirt and uncleanness
- c. Sufficient air circulation to ensure fresh air exchange
- d. The space used is not too narrow
- e. Adequate lighting for studying
- f. Have a temperature that suits individual's needs

- g. Do not allow interference in memorization, which is far from the phone, living room and so on.

So basically, the place to memorize must be able to create a calm atmosphere, so that we can concentrate more on memorizing the Qur'an (Zuhairini et al., 1993 : 66).

C. Research Method

This study using a qualitative approach. Qualitative approach is research that is intended to capture events regarding everything experienced by the subject of research such as perception, behavior etc., According to a holistic and descriptive method in the form of sentences and language (Moelong, 2013 : 6). This method is used by researcher to examine the implementation process, obstacles and solutions in the jasmiqin method in the tahfidz class of SMP Muhammadiyah Pekajangan Pekalongan.

Meanwhile, the type of research is field research, namely research on the realization of the social life of the community or individual objects directly. In field research, the study is open, unstructured, and flexible, because the researcher has the opportunity to determine the focus of the goal (Nugrahani, 2014 : 48). In the field research process, researcher immediately went to the field to find the data needed and related to the problem formulation that had been written at the beginning with several techniques such as: interviews, observation, and documentation according to the themes discussed.

D. Research Findings

1. Methods in Learning

- a. The Juz'i Method

Many tahfidz al-Qur'an educators teach memorization by dividing the verses they want to memorize into five, seven to ten lines or one page for their students to memorize. This juz'i method makes memorizers quickly memorize many verses or surahs that are memorized so that the expected target is quickly achieved (Muthoifin, 2016 : 32).

- b. The Jama' Method

The jama' method is a way of memorizing the Qur'an with a joint method between teachers and students simultaneously and then memorized

by each student. This method applies the memorization process together so that students memorize quickly because they say verses simultaneously and repeatedly (Muthoifin, 2016 : 33).

c. The Sima'i Method

Another method used in the implementation of tahfidz Qur'an is the sima'i method which applies learning by listening to readings from the teacher or other people then following the readings (Muthoifin, 2016 : 33).

d. The Tasmi' Method

Reviewing the memorization of the Qur'an is a way for the hafidz to keep the memory of the verses they have memorized. As the memorization process progresses, of course, there are also many verses that are memorized by tahfidz students. Listening to $\frac{1}{4}$, $\frac{1}{2}$, or 1 juz of the Qur'an to a friend or ustadz by giving the right to justify and correct it when an error occurs (Muthoifin, 2016 : 33).

e. The Talqin Method

Repetition of memorization is an easy way to memorize the Qur'an for hafidz. This repetition aims to remind memorization or mastering student memorization. The talqin method is a way of repeating reading or memorizing until the child masters the rote material (Hidayah, 2017 : 59).

2. Obstacles Experienced by Educators

a. Age

The age factor of a person is one of the reasons for his success in memorizing the Qur'an. Although there is no age limit for starting memorizing the Qur'an, younger memorizers of the Qur'an tend to have more potential in understanding the material that is read, memorized or heard than an elderly memorizer, although not completely. Regarding this, young people or children apparently have a strong memory of something that is heard, seen or memorized (Hurlock, 1980 : 253).

b. Arabic Usage

This is in line with the opinion of Faturahman Fuad that one of the things that makes it difficult for students to memorize the Qur'an is that students find it difficult to memorize Arabic vocabulary which can be caused

by lack of practice or practice in using Arabic in socializing in the environment and school (Fuad, 2019 : 163).

c. Time Management

The process of memorizing the Qur'an must be done patiently, requires good concentration and must focus on memorizing. So in memorizing the Qur'an requires a relatively long time (Fitriani, 2016 : 28).

d. Place

In order for the process of memorizing the Qur'an to be successful and in accordance with the objectives, a supportive and ideal place to concentrate is needed. The criteria for a good place to memorize the Qur'an are a place away from noise, clean and holy, sufficient air circulation, not cramped, adequate lighting, good temperatures, and far from telephones and other sounds (Zuhairini et al., 1993 : 66).

e. Self Management in Memorizing the Quran

Self-management is all steps, behaviors and actions to regulate and manage individuals. Regulating and managing all elements of personal potential, controlling the will to achieve good things and developing oneself to be more perfect (Wulandari, 2013 : 27). Self-management in the study of psychology is self-regulation or self-regulation to achieve something desired or goal. Albert Bandura stated that the purpose of self-management is that humans can think and regulate their own behavior and a strategy used by individuals to achieve certain goals (Jazimah, 2014 : 227-228).

3. Solutions to Solve Problems

a. Motivation and Reward

Motivation is a series of power and effort to provide certain conditions, so that someone wants and is willing to do and carry out something he wants. In addition, there is learning motivation which is a condition that exists in an individual person to do something to achieve a goal or goal. The function of learning motivation is to encourage students to be active, as directors, determine the direction to be achieved, and select actions (Amna Emda, 2017 : 175-176).

Rewards are rewards, prizes, grants, or awards given that aim to be more active in improving, improving and encouraging the performance that has been done or achieved. Reward is a tool and method used by educators to educate children so that children can feel pleasure after doing actions or tasks given by educators (Rosyid & Abdullah, 2018 : 8-9).

b. Punishment

Punishment is presenting an unpleasant situation for students to reduce behavior that has an effect on changing bad behavior into good. The punishment given to students must be educational, not physical violence, bullying or behavior that makes students experience setbacks (Rosyid & Abdullah, 2018 : 9).

c. Helping Fellow Students

Because human nature is a social creature that cannot live by itself individually, in other words it requires people and other creatures for survival (Mahyuddin & Sulaiman, 2019 :21). Behavior is behavior that is not self-serving and there is a motivation for wanting to benefit others. Theoretically, humans interact and help each other in everyday life (Salami, 2020 : 4).

E. Conclusion

In the process of implementing the jasmiqin tahfidzul Qur'an method in the tahfidz class of SMP Muhammadiyah Pekajangan Pekalongan, the school used the 2013 curriculum and the special curriculum from the Muhammadiyah's Assembly of primary and secondary education. The methods and strategies used in the tahfidz learning process are the juz'i method, the jama' method, the sima'i method, the tasmii' method, and the talqin method. The obstacles faced by educators in learning tahfidzul Qur'an in the tahfidz class of SMP Muhammadiyah Pekajangan Pekalongan are age factors that hinder students' ability to understand Arabic, limited time in the process of learning activities, places of learning, student self-management in memorizing the Qur'an. The solution taken by the tahfidz teacher in solving the problems faced in learning tahfidzul Qur'an in the tahfidz class of SMP Muhammadiyah Pekajangan Pekalongan is with motivation and reward, punishment or punishment, and directing students to listen to each other's memorization.

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