

Collaboration of Behavioristic Learning Theory and Constructivism in *Tahfidz Al Qur'an* Learning at Takhassus Islamic Elementary School Ar Roudloh Batang

Tuflikhah

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Abstract

The Qur'an is one of the holy books that will always maintain its authenticity. One way used to maintain the authenticity of the Qur'an is by memorizing it. Today, many excellent Tahfidz programs are being held by educational institutions, one of which is the program at the Takhassus Islamic Elementary School Ar Roudloh which is located in Batang. The purpose of writing this article is to find out the Tahfidz program at SDIT Ar Roudloh where the target for memorizing the Qur'an is 5 juz until they graduate from the school so that it can be useful for educational institutions that have similar excellent programs in managing the learning of Tahfidz Al Qur'an. The method that the author uses in writing this article is the method of literature review or literature study, which means that in writing this article an assessment of the concepts and theories used is carried out based on the available literature, especially from articles published in various scientific journals. The results of this study are to find information that in practice, Tahfidz learning at SDIT Ar Roudloh applies collaboration between behaviouristic learning theory through drilling and constructivism through the murojaah process, which is supported by teachers who all already have memorized the Qur'an 30 juz and carried out in large portions, for about 10 hours of lessons in each week.

Keywords: behavioristic learning theory, constructivism learning theory, tahfidz Al-Qur'an learning, SDIT Ar Roudloh

A. Introduction

The Qur'an is a miracle from Allah which was revealed to the Prophet Muhammad SAW as a guide for humans in finding solutions to all life's problems in any era or timeless, Quraish Shihab (1990: v) said in terms "through the Qur'an, humans can dialogue with all generations of humans, or called "*masalih fi kulli zaman*". One of the wonder and uniqueness of the Qur'an is that it can be memorized in its entirety by anyone at any age, both children, adolescents and adults. This fact has been indisputable since the beginning of the Qur'an was revealed by Allah SWT to earth, namely more than fourteen centuries ago. Quoting from the opinion of Ibn Taimiyah, he said, "Our people are not like the people of the *Ahl Kitab* who do not memorize their holy books by heart. Even if all the *mushaf* in this world were destroyed, then the Qur'an would still be preserved (memorized) in the hearts of Muslims." Related to this, Allah SWT said in Q.S. Al Qamar verses 17, 22, 32 and 40, which reads:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

“And indeed, we have made the Qur'an easy for warning, so is there anyone who wants to take lessons?”

Memorizing the Al-Qur'an is one of the efforts that can be made by all generations to maintain the authenticity or originality of the texts of the Al-Qur'an so that no one can misuse it. However, even though in the text of the Qur'an that has been mentioned, Allah SWT guarantees convenience for memorizers of the Qur'an, but of course, the ability to memorize the Qur'an does not appear by itself, it takes time, effort, and support both internally and externally, as well as external for someone to successfully complete their memorization. In order to participate in efforts to preserve the Qur'an and accommodate parents who want their children to become memorizers of the Qur'an, many educational institutions implement the Tahfidz Al-Qur'an program as a superior program, such as at SDIT Ar Roudloh Batang.

The Tahfidz Al Qur'an program at SDIT Ar Roudloh is a flagship program that has indeed become the main branding that attracts parents to send their children to school. The Tahfidz Al Qur'an program targets students to be able to memorize 5 juz, namely juz 30, 1, 2, 3, and 4, or it can be concluded that each child will take 1 juz of memorizing The Qur'an in 1 year. In practice, Tahfidz learning at SDIT Ar Roudloh applies collaborative behavioristic learning theory through drilling and constructivism through the *murojaah* process. In line with the theory of behaviorism, the memorization process is carried out with a drilling system, and there is reward and punishment as a trigger for enthusiasm so that children feel enjoy memorizing The Qur'an. With encouragement, in this case, reward and punishment, one's actions or behavior will be strengthened, conversely, if there is no encouragement, one's behavior will weaken. Meanwhile, constructivism theory is applied in the *murojaah* process, which means that each child more or less already has a concept in the verses of the Qur'an that they have memorized, so that the memorization obtained is repeated continuously according to the concept they built and the teacher's role is to provide support by explaining the meaning of the verse.

B. Discussion

1. Behavioristic Learning Theory

Behavioristic theory is a learning theory developed by experts such as Thorndike (1913), Pavlov (1927) and Skinner (1974). Behavioristic theory argues that learning is observable behavior, which is triggered by external stimuli. Based on this, this theory argues that it can be said that people learn from visible actions, not from their thoughts. Student learning success is reflected not only by academic understanding, but also by changes in behavior.

Behavioristic learning theory is a theory that studies human behavior. Behavioral learning theory views learning in terms of behavior change. If you can show a change in behavior, it's considered learning. (Nahar: 2016, 65) The behavioristic view emphasizes input in the form of stimuli and output in the form of responses. This theory focuses on the study of the formation of behavior based on the relationship between stimulus and response that can be observed, and has

nothing to do with consciousness or mental structure. (Familius: 2016, 107) This theory also supports measurement, because measurement can show whether there is a change in behavior that has occurred. Another aspect that is also considered important in behavioristic theory is reinforcement. Reinforcement is anything that can strengthen the response.

In line with this, Asri Budiningsih also said that behavioristic theory is a form of change experienced by students in terms of their ability to behave in new ways as a result of the interaction between stimulus and response. Students are considered to have learned something if they can show changes in their behavior. For example, a child cannot count multiplication material even though he has tried, and the teacher has also taught him well, but if the child has not been able to practice counting multiplication, then it is not considered learning because it has not resulted in a change in behavior as a learning result. From some of the explanations above, it can be concluded that learning in behavioristic theory is a change in behavior after getting a stimulus and a response occurs. So, a person can be said to have learned if after receiving a stimulus then produces a change in behavior as a response.

2. *Constructivism Learning Theory*

When viewed from its origin, the theory of constructivism is not a theory of education. Initially, this theory came from philosophy, specifically the philosophy of science. In the philosophy of science, something that is studied or explained in this theory is about how the process of forming human knowledge. Based on constructivism theory, the formation of knowledge that occurs in humans stems from the experiences they have experienced.

Constructivism is an approach that assumes that people are able to actively construct or create their own knowledge, which in reality is determined by their own experiences. The characteristic of this learning theory is that the learning process builds on prior knowledge and experience to creatively and productively construct their own understanding. (Suyono: 2010, 105) This theory also gives freedom to students to find their own desires and needs, of course with the help of their teacher. So, according to this theory knowledge is not a set of facts, concepts, or rules that are ready to be taken and remembered, but humans must construct that knowledge with practical experience. Students must be used to solving problems, finding useful things for themselves, and grappling with ideas. In other words, they must be able to construct knowledge that is in their own minds. Therefore, the teacher's obligation is to act as a guide for students so that they can find and develop their own knowledge without always relying on the teacher.

From some of the definitions above, it can be concluded that there are several concepts that are at the core of constructivism theory, namely:

a. Students are seen as unique individuals

Constructivism learning theory argues that students are unique human beings with different needs and backgrounds.

b. Self-regulated learning

Students are developed into people who have an understanding of effective learning strategies that suit their learning style, and know how and when to apply this knowledge in different contexts.

c. Learning process responsibility

Constructivism learning theory argues that learning responsibility is centered on the student.

3. Learning Tahfidz Al-Qur'an

The scholars have agreed that the law in memorizing the Qur'an is *fardhu kifayah*. This means that if one member of the community has carried it out then the others have been freed from this obligation, but if no one memorizes the Qur'an then the entire community will be classified as sinful. (Ahsin: 2005, 24) The principle of *fardlu kifayah* which is meant here is to protect the Qur'an from falsification, alteration, and substitution as has happened to other books in the past. In practice, the process of memorizing the Qur'an each person has different methods and strategies. However, whatever method is used will not be separated from repeated reading (drilling and *muroja'ah*) so that the memorizer of the Qur'an can read it without even looking at the Qur'an.

A series of processes in memorizing the Qur'an are usually guided by a *tahfizh* teacher, namely someone who memorizes and understands the Qur'an. The guidance method in the *Tahfidz Al Qur'an* learning process is usually carried out through several activities such as:

a. *Bin-Nazhar*

Read the verses of the Qur'an that will be memorized carefully, where at first by looking at the text of The Qur'an repeatedly.

b. *Tahfizh*

Gradually memorize verses of the Qur'an and read it over and over again as was done during the *bin-nazhar* process. For example, memorizing one line of the Qur'an, several sentences, or a short verse so that there are no mistakes. After one line has been memorized well, then it is added by stringing lines or sentences to make it perfect. When composing memorized verses, it is very important to pay attention to the connection of the end of the page with the beginning of the next page, so that the pages will continue to be connected.

c. *Talaqqi*

Depositing or playing the newly memorized memorization to a teacher or instructor. The teacher must be someone who has become a hafiz of the Qur'an or has completed memorizing the full Qur'an.

d. *Takrir or Muroja'ah*

Repeating memorization that has been memorized by a *tahfizh* teacher. *Takrir* means that the memorization that has been memorized is maintained properly and perfectly.

e. *Tasmi'*

(Badruzaman: 2019, 83) Listening to memorization to other people whether to friends, family or other people. With this *tasmi'*, a memorizer of the Qur'an can understand the location of mistakes or deficiencies in his memorization, because he could be careless or forget to pronounce letters or vowels.

4. Application of Behaviorism and Constructivism Theory in Learning Tahfidz Al Qur'an at SDIT Ar Roudloh Batang

The Tahfidz 5 Juz program is a flagship program at the Ar Roudloh Takhassus Islamic Elementary School (SDIT), located in South Proyonanggan Village, Batang

District, Batang Regency. The program was considered successful in attracting the interest of the majority of parents to send their children there, as evidenced by the relatively large number of students compared to private schools in the area. The number of students when it was first established (2016) was only 15 children, now in year 7 the total number of students is 420 children.

The *Tahfidz* program system uses *Halaqah* consisting of 15 students taught by 1 *Tahfidz* teacher, of course all of whom have finished memorizing the Qur'an. *Tahfidz* is made a compulsory takhassus subject, and has a large portion of study hours, namely 20 hours of study per week. *Tahfidz* learning strategies are distinguished between lower classes (1-3) and upper classes (4-6). For the lower class, the application of behavioristic theory is very close. With an intense drilling system from the teacher, then children imitate, even children who cannot read the Qur'an fluently can memorize the material or verses being taught. In addition, the existence of rewards and punishments is also an important part of learning *Tahfidz* in the lower grades. The lower class *Muroja'ah* system still uses programmed *muroja'ah* or with the help of reading from the teacher. As for the upper class (4-6), learning methods began to apply collaboration between behavioristic theory and constructivism. Behavioristic theory is seen when adding memorization, the teacher gives examples of correct pronunciation, repeats it, then the children imitate. While the theory of constructivism can be seen in the process when children learn to add memorization independently of course with the pronunciation that has been exemplified by the teacher. When making independent memorization, each child will find their own concept, which is a concept that makes it easier for each of them to memorize the Qur'an.

C. Conclusion

Everyone, regardless of their age, can memorize the Qur'an because Allah SWT says that He has made it easy for humans to learn or memorize the Qur'an. Memorizing the Qur'an is very important because with many people who memorize it, the authenticity of the Qur'an will always be maintained. Today, many educational institutions have started to make the *Tahfidz Al Qur'an* program their flagship program, including *SDIT Ar Roudloh* Batang. The *tahfidz* program learning method used is a collaboration between behavioristic theory and constructivism. The application of behavioristic theory can be seen from the drilling system and the existence of rewards and punishments. Meanwhile, the theory of constructivism is seen in the process when children learn to add memorization independently. At that time, each child will find their own concept, which is a concept that makes it easier for them to memorize.

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