

## THE EFFECT OF MURI-Q METHOD ON THE ABILITY OF TAHFIZH AL-QUR'AN IN EARLY CHILDHOOD

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### Abstract

There are various methods that educators can use to improve the ability of *tahfizh al-Qur'an* of the children in their early childhood. One of them is Muri-Q method. This study aims to determine whether Muri-Q method's effect on the ability of *tahfizh al-Qur'an* and how significant its effect on the ability of *tahfizh al-Qur'an* of the children in their early childhood at TKQ Kharisma Haramain Sukoharjo, Central Java. The research method used was descriptive quantitative with a correlational design. The data collection techniques used were by conducting pre-test and post-test, observation, and interviews. The population in this study was all students at TKQ Kharisma Haramain. The research subjects were 20 students of class B at TKQ Kharisma Haramain. The research data were analyzed using IBM SPSS version 28 application. The analysis method used was t-test with a significance level of  $<0.001$ . The result of the data analysis was that there was a significant difference between the pre-test and post-test. Therefore, it can be concluded that Muri-Q method affected children's *tahfizh al-Qur'an* ability at TKQ Kharisma Haramain.

**Keywords:** Muri-Q Method; *tahfizh al-Qur'an*; Early Childhood.

### Abstrak

Terdapat beragam metode yang dapat dilakukan pendidik untuk meningkatkan kemampuan *tahfizh al-Qur'an* pada anak usia dini. Salah satunya adalah metode Muri-Q. Tujuan dari penelitian ini adalah untuk mengetahui ada atau tidaknya pengaruh metode Muri-Q terhadap kemampuan *tahfizh al-Qur'an* dan seberapa besar pengaruhnya terhadap kemampuan *tahfizh al-Qur'an* pada anak usia dini di TKQ Kharisma Haramain Sukoharjo, Jawa Tengah. Metode penelitian yang digunakan adalah kuantitatif deskriptif dengan desain berupa korelasional. Teknik pengumpulan data yang digunakan yaitu dengan melakukan pre-test dan post-test, observasi, serta wawancara. Populasi dalam penelitian ini adalah seluruh siswa di TKQ Kharisma Haramain. Subjek penelitian adalah 20 orang siswa yang merupakan siswa kelas B TKQ Kharisma Haramain. Data hasil penelitian dianalisis menggunakan aplikasi SPSS IBM versi 28. Metode analisis yang digunakan adalah uji-t yang didapatkan taraf signifikansi sebesar  $<0.001$ . Hasil analisis data yang dilakukan adalah terdapat perbedaan yang signifikan antara pre-test dan post-test. Dengan demikian, dapat disimpulkan bahwa terdapat pengaruh dari metode Muri-Q terhadap kemampuan *tahfizh al-Qur'an* anak di TKQ Kharisma Haramain.

**Kata Kunci:** Metode Muri-Q; *Tahfizh al-Qur'an*; Anak Usia Dini.

## INTRODUCTION

The activity of *tahfizh al-Qur'an* is not new, but it has been happening since the Qur'an was revealed. The Prophet ordered the Companions to memorize the *al-Qur'an*. This tradition is still running in modern times as it is today.<sup>1</sup> The *tahfizh* programs have been widely implemented in schools that use Islamic religion-based learning. *Tahfizh al-Qur'an* comes from the word *tahfizh* which means to memorize and the Qur'an is *kalamullah* from *Surah al-Fatihah* to *Surah al-Nas* which was revealed to the Prophet in a *mutawatir* way.<sup>2</sup> The *tahfizh* programs focus on the process of memorizing the Qur'an following the rules of recitation which is carried out repeatedly and continuously.<sup>3</sup>

*Tahfizh al-Qur'an* taught to children is stimulation in the aspect of religious and moral values given by teachers and parents to bring the children closer to Allah.<sup>4</sup> However, the activity of *tahfizh al-Qur'an* for early childhood is not something easy. It takes an effort to carry out the *tahfizh* program in a fun way for children.

There are 6 levels of cognitive learning according to Bloom's taxonomy. The six levels are remembering, understanding, applying, analyzing, evaluating, and creating.<sup>5</sup> Thus, it can be concluded that *tahfizh* is included in the first level. Although memorizing is low order thinking skill and not scientific, it does not mean *tahfizh al-Qur'an* is an activity that does not need to be taught to children. Children's memory related to the *al-Qur'an* will help

children in daily activities, especially when children pray. The memorization is used as prayer reading that can make prayer readings more varied.<sup>6</sup>

A *hafizh* of *al-Qur'an* should be fluent and able to read *al-Qur'an* well in order to make it easier for him to memorize it. In addition, a *hafidz* of *al-Qur'an* needs to pay attention to his behavior, such as always be pious and has faith in Allah SWT, so that the *Ayatullah* can be understood and memorized more easily. On the other hand, people who do not believe in Allah will experience difficulties because their minds and hearts are not close to Allah SWT.<sup>7</sup>

Safitri and Inayati explained the results of their research that *tahfizh* with Muri-Q method helped children to understand what the teacher taught and followed it well. As what has been reviewed in previous studies, this research focused on Muri-Q method. According to Anwar, et al, Muri-Q method is a method to *tahfizh al-Qur'an* with an interesting and easy-to-understand rhythm and to follow the rules of recitation. Based on this explanation, Muri-Q method affects the ability of *tahfizh al-Qur'an*. Inayati and Safitri conducted a research on adolescent at the junior high school level. The differences between Inayati and Safitri's research and this research are the sample used, namely early childhood stage, and conducted during a pandemic.

TKQ Kharisma Haramain is an Islamic-based educational institution for early childhood. TKQ Kharisma Haramain uses the

<sup>1</sup> Nurul Sa'adah and Abdullah Dardum, "Tahfizh Anak Usia Dini Sahabat Qur'an (Taud Saqu) Jember: Kajian Living Qur'an," *An-Nisa': Jurnal Kajian Perempuan & Keislaman* 14, no. 1 (2021): 60.

<sup>2</sup> Eva Fatmawati, "Manajemen Pembelajaran Tahfizh Al-Qur'an," *Isema: Islamic Educational Management* 4, no. 1 (2019): 30, <https://doi.org/10.15575/isema.v3i2.5255>.

<sup>3</sup> M Arif Wicagsono and Syamsul Hidayat, "Building Nation Character Through Tahfiz Program in SMP IT Al Anis Kartasura," *Iseedu* 3, no. 1 (2019): 75.

<sup>4</sup> Novi Maria Krisnawati and Sita Husnul Khotimah, "Peningkatan Pembelajaran Tahfizh Al-Qur'an

an Melalui Metode Talaqqi," *Wahana: Tridarma Perguruan Tinggi* 73, no. 1 (2021): 100\.

<sup>5</sup> Ina; Magdalena et al, "Tiga Ranah Taksonomi Bloom Dalam Pendidikan," *EDISI: Jurnal Edukasi Dan Sains* 2, no. 1 (2020): 36.

<sup>6</sup> Suyadi, Sumaryati, and Dwi Hastuti, *Inovasi Pendidikan Anak Usia Dini* (Bandung: Remaja Rosdakarya, 2020), 49.

<sup>7</sup> Marliza Oktapiani, "Tingkat Kecerdasan Spiritual Dan Kemampuan Menghafal Al-Qur'an," *Tahdzib Al-Akblaq: Jurnal Pendidikan Islam* 3, no. 1 (2020): 95-108, <https://doi.org/10.34005/tahdzib.v3i1.861>.

K-13 PAUD curriculum and the tahfizh curriculum developed by the school. The curriculum provides stimulation for children to memorize juz 30 when children graduate from Kindergarten level A.

The research method used in this research was quantitative, which was carried out by conducting the research in the field. The data were presented in the form of numbers which were then analyzed. The research was conducted at TKQ Kharisma Haramain which is located in Sukoharjo, Central Java. The population in this research was all students in TKQ Kharisma Haramain which consisted of 37 students. Meanwhile, the subjects in this research were 17 students in group B. The instrument used in this research was an assessment sheet for the achievement of children's development in the aspect of *tahfizh al-Qur'an* used by TKQ Kharisma Haramain. The assessment sheet contained several surahs in Juz 30 which were the children's achievement targets in one semester.

The research design used a pre-test and post-test with a simple type of experiment to test the hypothesis, namely whether Muri-Q method had effect on the ability of *tahfizh*. The measurements were carried out twice. The first test was carried out when the children entered a limited face-to-face meeting (pre-test) and the last was at the end of semester 1 (post-test). The research instrument used was a Likert scale made in the form of a checklist. According to Sugiyono, the Likert scale is used to measure the perceptions, attitudes and opinions of one or many people related to a thing that has been precisely determined.<sup>8</sup> In this study, because the research subjects were children aged 4-5 years, the Likert scale was assessed by the teacher. The data sources in this study were divided into two. The primary data sources were obtained from the research in the field, measurements using a

Likert scale and interviews. The secondary data sources were obtained through an in-depth literature review obtained from books, journals and proceedings.

The researchers examined the effectiveness of Muri-Q method on the *tahfizh al-Qur'an* program at TKQ Kharisma Haramain. The research process began with assessing the children's tahfizh ability when they did online learning at home. Furthermore, the children were treated using Muri-Q method in learning *tahfizh al-Qur'an* on an ongoing basis.

The formulations of the problem in this study were (1) Is there any effect of using Muri-Q method on children's ability of tahfizh Al-Qur'an at TKQ Kharisma Haramain? (2) How significant does the effect of Muri-Q method have on children's ability of *tahfizh al-Qur'an* at TKQ Kharisma Haramain? Based on the formulations of the problem, it can be seen that the purposes of this study were to determine the effect of Muri-Q method on children's ability of tahfizh Al-Qur'an at TKQ Kharisma Haramain and to find out how significant the effect of Muri-Q method has on children's ability of *tahfizh al-Qur'an* at TKQ Kharisma Haramain.

This research used 3 data collection techniques in the field: observation, interviews and documentation related to the research. Documentation was done by collecting data related to research, both in the form of documents owned by schools such as lesson plans, children's learning achievements, and photos during learning activities. Interviews were conducted with the teachers and the principal of TKQ Kharisma Haramain.

The data in the form of scores were analyzed using IBM SPSS software version 28. The data analysis technique used to see the difference between the 2 stages of measurement was the t-test. The analysis was conducted to examine the effect of Muri-Q method on

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<sup>8</sup> Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2015), 134.

children's ability of *tahfizh al-Qur'an* at TKQ Kharisma Haramain.

### MURI-Q METHOD ON THE ABILITY OF *TAHFIZH AL-QUR'AN* AT TKQ KHARISMA HARAMAIN

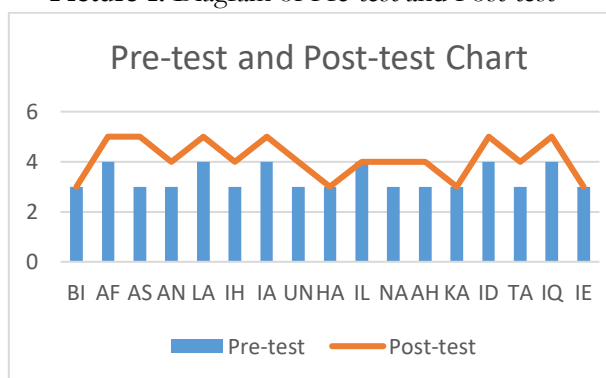
The result of the research conducted at TKQ Kharisma Haramain was that the Muri-Q method affected the ability of *tahfizh Al-Qur'an* at TKQ Kharisma Haramain. There are 4 assessment criteria in this study, namely:

**Table 1.** Assessment Criteria

Point	Criteria	Definition
1	BB	Undeveloped
2	MB	Developing to grow
3	BSH	Developing as expected
4	BSB	Developing Very Well

The assessment refers to indicators: children can memorize predetermined letters, children are able to pronounce properly and correctly according to the rules of recitation, children are able to recite according to the rhythm of Muri-Q. The comparison of pre-test and post-test is as follows:

**Picture 1.** Diagram of Pre-test and Post-test



There was a significant change between before and after applying Muri-Q method. Higher post-test results indicated an increase in the ability of *tahfizh al-Qur'an* in children. There were 11 children in the developing to grow category during the pre-test, and 6 children were in the developing as expected category. When they were treated using Muri-Q method, the *tahfizh* ability of those 12 children increased. The details were: 3 children were in developing to grow category, 8 children were in developing

as expected category, and 6 children were in developing very well category. The reliability test in this study using Cronbrach Alpha of SPSS application was 0.779. The variables studied can be reliable if the value of the Cronbach alpha test is  $> 0.6$ . The test result was  $0.779 > 0.6$ . Therefore, it can be concluded that the tested variables were credible.

**Table 2.** Paired Sample Statistics

	Mean	N	Std. Deviation	Std. Error Mean
Pre-test	3.3529	17	.49259	.11947
Post-test	4.1176	17	.78121	.18947

Based on the T-test conducted on the sample at the time of the pre-test, the average result was 3.3529. Then after an experiment using Muri-Q method was carried out, the post-test average increased to 4.1176. The effect of Muri-Q Method on the ability of *tahfizh al-Qur'an* was 0.7647. The standard deviation was 0.4925. After the application of the method, it became 0.78121. The standard error of the pre-test was 0.11947 and the post-test was 0.18947. The significance level was  $< 0.001$  which meant more than 0.05. It meant between the pre-test and post-test there was a significant effect. The t-test value was -5.607, as illustrated in the table below:

**Table 3.** The result of T-Test

Significance Value	T Test
$< 0.001$	-5.607

The test result indicated that Muri-Q method used affected the ability of *tahfizh al-Qur'an* in early childhood at TKQ Kharisma Haramain. This is in line with the results of research conducted by Wicagsono and Hidayat, that Muri-Q method implemented in the *tahfizh al-Qur'an* program can improve children's ability

to memorize verses of the *al-Qur'an* in accordance with the rules of recitation.<sup>9</sup>

In general, the results of this study corroborate previous studies. Although the methods used are different, they are still within the scope of the methods used to memorize the *al-Qur'an*. The method used by educators has an influence on the development of children's ability to *tahfīẓh al-Qur'an*. As stated by Krisnawati and Khotimah that after using the method in the *tahfīẓh* program, children can improve their memorization skills.<sup>10</sup> The method is a method used by educators to carry out lesson plans so that the expected goals can be achieved.<sup>11</sup>

The *tahfīẓh al-Qur'an* program implemented at TKQ Kharisma Haramain is not an additional activity for students, but a curriculum. Thus, all students always memorize and do *muraja'ah* every day when they are at school. As stated by Ustadzah N: "*Tahfīẓh* at TKQ Kharisma Haramain is a curriculum, not an additional, optional or extracurricular activity for children."

The criteria for completeness that children will achieve are different at each level. Likewise, in each semester, children have different criteria. It is based on the level or grade of each child. This is summarized in the curriculum that has been made and agreed in advance, while the criteria for completeness in the class B *tahfīẓh* program are as follows:

**Table 4.** The Criteria for Completeness of *Tahfīẓh Al-Qur'an* of Class B

No.	Semester 1	Semester 2
1.	QS. Al Infithar	QS. Al Balad
2.	QS. Al Muthaffifin	QS. Asy Syams

<sup>9</sup> Wicagsono and Hidayat, "Building Nation Character Through *Tahfīẓh* Program in SMP IT Al Anis Kartasura."

<sup>10</sup> Krisnawati and Khotimah, "Peningkatan Pembelajaran *Tahfīẓh Al-Qur'an* Melalui Metode *Talaqqi*."

<sup>11</sup> Ainiyatul Latifah et al., "Pembelajaran *Tahfīẓh* Dengan Metode," *Jurnal Pendidikan Islam* 12, no. 1 (2021): 2.

No.	Semester 1	Semester 2
3.	QS. Al Insiyiqaq	QS. Al Lail
4.	QS. Al Buruj	QS. Adh Dhuha
5.	QS. Al Thariq	QS. Al Insiyirah
6.	QS. Al A'la	QS. Al 'Alaq
7.	QS. Al Ghasiyah	QS. Al Qadr
8.	QS. Al Fajr	QS. Al Bayyinah

Source: TKQ Kharisma Haramain 2021

Based on the table, the children should be able to memorize 8 surahs in juz 30 to achieve the criteria for completeness in the first semester. Then, the children should be able to memorize other 8 surahs to achieve the criteria for completeness in the second semester. In order for children to achieve the criteria for completeness as determined, it certainly needs a method that is following the criteria and stages of children development. There is no standard technique for *tahfīẓh Al-Qur'an*.<sup>12</sup> Thus, the institution needs to find suitable methods. TKQ Kharisma Haramain uses Muri-Q method. As stated by one Ustadzah in an interview: "The method chosen is the Muri-Q method. We choose it because the tone or intonation is easy to memorize and apply to early childhood, *Insyah Allah*."

The Muri-Q method uses intonation that is following the science of recitation. Since recitation is essential in reading the *Qur'an*, reading the *Qur'an* without the science of recitation can result in fatal errors due to changes in the meaning of the verse being read.<sup>13</sup>

The Muri-Q method is an acronym for Murotal Irama *Qur'an*, this method aims to instill an Islamic spirit that not only loves but also likes to read the *Qur'an*. The trick is to

<sup>12</sup> Isna Amalia Akhmar, Hana Lestari, and Zulfikar Ismail, "Metode Efektif Menghafal *Al-Qur'an* Bagi Siswa Madrasah Ibtidaiyah," *El-Mujtama: Jurnal Pengabdian Masyarakat* 1, no. 1 (2021): 17, <https://doi.org/10.47467/elmujtama.v1i1.261>.

<sup>13</sup> Rina Dian Rahmawati and Aisyah, "Penerapan Metode Yanbu 'a Pada Program *Tahfīẓh Al-Qur'an* Di Pondok Pesantren Hasbullah Tambak Beras," *Jurnal Education and Development* 9, no. 4 (2021): 439.

introduce the basics of the muratal which is easy for students to learn. There are tone levels in the Muri-Q method.<sup>14</sup>

There are various methods of tahfizh Al-Qur'an implemented in Indonesia, including *Tabarak* method. This method maximizes the abilities possessed by children in the aspect of reading the Qur'an according to the rules of recitation.<sup>15</sup> *Tabarak* method was introduced by Dr. Kamil El Laboody which was initially been applied to his three children, namely Yazid, Zeenah, and Tabarak.<sup>16</sup>

Next is *Ummi* method introduced by Masruri and Yusuf. This method has a standard time, which is 60 minutes in each meeting session. The comparison between teachers and students is 1:15. *Ummi* method consists of 10 pillars, namely: good coordination, children development report, internal and external controls, proportional teacher-student comparison, adequate time, consistency in mastery learning, clear and measurable targets, stages carried out correctly, certified teachers, and management goodwill.<sup>17</sup>

*Talaqqi* method is carried out by conveying the verses of the Qur'an in a sitting position facing each other. The teacher guides the children to repeat until the children can memorize it.<sup>18</sup> *Talaqqi* method is considered

ideal for early childhood. In addition to children being able to memorize the Qur'an, *talaqqi* method also helps children to understand the rules of recitation in reading and memorizing the Qur'an. *Talaqqi* method guides children on an ongoing basis and corrects children's reading so that there is no improper memorization. Children can also see the lips of the educator directly so that they can find out the exact location of the *makbrajul huruf*. The maximum number in *talaqqi* learning is twelve children for each educator.<sup>19</sup>

*Yanbua* method uses a guide book, Rosm Uthmany volumes one to seven, and *gharib* as additional material that is adapted to the children's abilities. The science of recitation is also used to avoid mistakes in reading the Qur'an.<sup>20</sup> Learning using *Yanbua* method is carried out in three stages, namely: *musyafahah*, *ardbul qira'ah* or *sorongan*, and repetition. Children imitate and pay attention to the teacher's speech and tongue movements. The teacher can immediately correct *makbrajal huruf*, *tajwid*, and others which are not quite right until they are correct.<sup>21</sup>

The teacher carries out *talqin* method by reading a passage, then followed and repeated continuously by the children until it sticks in their hearts.<sup>22</sup> *Talqin* method is done by dictating

<sup>14</sup> Dhini Rahmawati, "Penerapan Metode Tsaqifa Dengan Metode Kooperatif Pada Pengajaran Baca Al-Quran Kelompok Pengajian Muslimah Dusun Pokoh Desa Wonoboyo Kecamatan Wonogiri Kabupaten Wonogiri," *Evaluasi* 3, no. 2 (2019): 243–44.

<sup>15</sup> Devi Wahyu Ertanti Ela Yuniar, Mohammad Afifulloh, "Efektivitas Metode Tabarak Dalam Menghafal Surat An-Naba Anak Usia 3 Tahun Di Rumah Tahfizh Balita Dan Anak Kota Malang," *Pendidikan Islam* 5, no. 2 (2020): 141.

<sup>16</sup> Fi Iisya Muthaharah, "Implementasi Metode Tabarak Dalam Meningkatkan Hafalan Al-Qur'an Bagi Anak Balita Pada Juz 29 Dan 30 Di Rumah Tahfizh Rutaba Sukun Malang," *Jurnal STAIMA Al-Hikam*, 2021.

<sup>17</sup> Didik Hernawan, "Penerapan Metode Ummi Dalam Pembelajaran Al-Qur'an," *Profetika: Jurnal Studi Islam* 19, no. 1 (2019): 32, <https://doi.org/10.23917/profetika.v19i1.7751>.

<sup>18</sup> Cucu Susianti, "Efektivitas Metode Talaqqi Dalam Meningkatkan Kemampuan Menghafal Al-Qur'an

Anak Usia Dini," *Tunas Siliwangi Halaman* 2, no. 1 (2016): 2.

<sup>19</sup> Suma'at, Rahendra Maya, and Sujian Suretno, "Peran Guru Al-Qur'an Dalam Meningkatkan Hafalan Santri Di Kuttab Awwal Usia Satu Sampai Enam Tahun Dengan Metode Talaqqi Di Kuttab Al-Fallah Kelapa Dua Kota Depok Tahun Ajaran 2019/2020," in *Prosiding Al Hidayah Pendidikan Islam*, 2020, 11–24.

<sup>20</sup> Ayi Nutfi Palufi and Ahmad Syahid, "Metode Yanbu'a Sebagai Pedoman Membaca Al-Qur'an," *Attractive: Innovative Education Journal* 2, no. 1 (2020): 33, <https://doi.org/10.51278/aj.v2i1.21>.

<sup>21</sup> Aya Mamlu'ah and Devy Eka Diantika, "Al Ulya: Jurnal Pendidikan Islam Volume II Nomor 2, Edisi Juli – Desember 2017," *Al Ulya: Jurnal Pendidikan Islam* 3, no. 2 (2018): 133.

<sup>22</sup> Umi Musaropah et al., "Pelajaran Tahfizh Quran Di Madrasah Ibtidaiyah Darul Qur'an Kabupaten Gunungkidul," *Elementaria: Jurnal Ilmiah Pendidikan Dasar Islam* 3, no. 1 (2021): 51.

the first verse, then imitated by the children. Then the teacher dictates the second verse, and the children imitate it. Then the teacher reads the first and second verses and is followed by the children. Then the teacher reads the third verse and is followed by the children. This continues until 5-10 lines. Children are given time to memorize as dictated by the teacher. If they have memorized it, the children will recite their memorization.<sup>23</sup>

*Al-Qosimi* method consists of praying, tallaqi, 'arad and muraja'ah. *Al-Qosimi* method can make it easier for hafidz of the Qur'an, especially for beginners.<sup>24</sup> *Al-Qosimi* method itself consists of three methods, namely: the memorization method for all ages, the fluent memorization method of verses, and the fast memorization method<sup>25</sup>

The research conducted by Pranata, etc. showed an increase in memory of children who memorize using tones, rhythms or songs. The organization and relationship of the words contained in the song can make the encoding process easier. Melodies are essential in recalling retrieval or things that have been stored. The combination of melody and words can trigger nerves to store, access and recall memories.<sup>26</sup>

Murattal which is read with tartil makes the mind calm. This is because murattal contains sounds that are easily accessible to humans. The sound can reduce anxiety levels, relax, and make

endorphins active naturally. The research conducted by Sulistyowati and Hasibuan supported it. Al-Qur'an, which is used as a therapy, is able to reduce anxiety in research respondents. With the level of p-value obtained is <0.05.<sup>27</sup>

Muri-Q method is carried out by: first, students follow the teacher's order to start murajaah or memorize together. Second, the teacher recites the Qur'an which will be memorized according to the rhythm of Muri-Q and the rules of recitation. Third, students listen to the reading of the Qur'an sung by the teacher. Fourth, students imitate the reading of the Qur'an and repeat it until they memorize it. Students who have memorized are guided by the teacher to use Muri-Q tone. Fifth, the teacher checks and ensures that students' memorization is following the rules of recitation and Muri-Q rhythm. Sixth, students are given time to memorize and recite their memorization to the teacher.<sup>28</sup>

Tajweed is linguistically correct. Meanwhile, according to the term, it is to give the original nature of each letter which is always together and cannot be separated. Examples are *jabr, syiddah, hams, wahwalah*, and others. Given the essence of the science of recitation, learning it is fard kifayah. Even so, the law of reading the Qur'an according to *tajwid* is *fardhu 'ain* that must be fulfilled by every Muslim.<sup>29</sup> Learning was

<sup>23</sup> Muhammad Khoiril Syafa'at and Nurul Latifatul Inayati, "Efektivitas Metode TIKRAR Dan TALQIN Dalam Meningkatkan Pembelajaran Al- Qur 'an Pada Program Unggulan Kelas Tahfizh Di SMP Islam Al Abidin Surakarta," in *URECOL: University Research Colloquium*, 2019, 82.

<sup>24</sup> Itsnaini Laili Fauziyah, "Manajemen Pendidikan Agama Berbasis Keluarga Pada Program Tahfizh Al-Qur'an Dengan Metode Al-Qosimi Dalam Meningkatkan Minat Dan Partisipasi Masyarakat Di Rumah Tahfizh Ar-Royyan Klaten," *Andragogi: Jurnal Ilmiah Pendidikan Agama Islam* 2, no. 1 (2019): 62.

<sup>25</sup> Deti Shofiyani, Abdul Azis, and Iwan Setiawan, "Efektivitas Metode Al-Qasimi Terhadap Kemampuan Santri Dalam Menghafal Al-Qur'an," *Bestari: Jurnal Studi Pendidikan Islam* 17, no. 2 (2021): 136, <https://doi.org/10.36667/bestari.v17i2.510>.

<sup>26</sup> Christine Pranata, Evy Tjahjono, and Listyo Yuwanto, "Efektivitas Teknik Menghafal Dengan Lagu Dalam Meningkatkan Kemampuan Mengingat Informasi Verbal," *Calypra: Jurnal Ilmiah Mahasiswa Universitas Surabaya* 8, no. 1 (2019): 1-17.

<sup>27</sup> Yeni Sulistyowati and Taufik Daniel Hasibuan, "Pengaruh Terapi Relaksasi Audio Murottal Al- Qur ' An Terhadap Perubahan Tingkat Kecemasan Pada Pasien Yang Dirawat Di Ruang ICU Rumah Sakit Aminah," *Indonesian Trust Health Journal* 4, no. 2 (2021): 490.

<sup>28</sup> Nur Ayu Safitri and Nurul Latifah Inayati, "Application of Muri Q (Muratal Rhythm Tone) Method on Learning Tahfizh Al-Qur'an in Junior High School Al-Hadi Mojolaban Sukoharjo," *Iseedu* 3, no. 2 (2019): 189.

<sup>29</sup> Muhammad Amri Amir, *Ilmu Tajwid Praktis* (Batam: Pustaka Baitul Hikmah Harun Ar-Rasyid, 2019), 1-2.

initially conducted online due to the COVID-19 pandemic. After the cases of COVID-19 declined and the government gave permission to conduct teaching and learning activities in schools, TKQ Kharisma Haramain had face-to-face learning process. Limited time at school requires teachers to manage time so that the tahfizh al-Qur'an program can be achieved optimally. Limited face-to-face learning (PTM) is held at 07:30-10:00 every day. In addition to reinforcing children's memorization in learning activities, the teacher sends voice notes to parents to be heard by children, and continues to be repeated. Before going home from school, the teacher performs *muraja'ah* with the children every day.

*Muraja'ah* is a method of repeating memorization that is carried out continuously. This is done to keep the memorization from being forgotten or lost.<sup>30</sup> Based on the research conducted by Nurbaitu, etc., there are various benefits obtained through *muraja'ah* activities, namely: it can improve children's memorization and children also become more fluent in reading *the Qur'an*.<sup>31</sup>

The memorized verses of *the Qur'an* will be stored in the memory of the human brain. Memory is the mental ability that a person has in remembering and storing back ideas, impressions, and sensations. The storage process consists of: the first is encoding, the information obtained will be encoded by converting the information into signals that the brain can process. The second is storage. Information is stored for a certain period. The third is retrieval which is the activity of

accessing information data in storage for use. Data storage can be in the form of sensory, short-term memory and long-term memory.<sup>32</sup>

Short-term memory has limited capacity so that a method is needed to retain information in order to last longer. One of them is rehearsal or *muraja'ah*. Rehearsal is an activity of repeatedly thinking about certain information so that the information that has been stored can last or be remembered longer. Short-term memory is more easily activated by paying attention to information that is activated in a conscious state.<sup>33</sup>

Repetition and training can also improve long-term memory. This is supported by research conducted by Akhmar, et al. The research respondents who were given treatment with training were able to retrieve long-term information faster than the control group.<sup>34</sup> After listening to the *murattal*, the children will imitate the verse they heard. A research conducted by Rattat and Droit-Volet showed that learning through imitation can make children learn and retain their memories for the better long term.<sup>35</sup>

The use of voice notes is in line with the technique presented by Mahsyud and Rahmawati. The seven techniques which are suitable for children in memorizing the *Qur'an* are the first is *Talqina*, which is repeating the reading until it is mastered. The second is the *talqin* and recording techniques. The *talqin* method is followed by listening to the recorded verses of *the Qur'an* until they are memorized. The third is gestures. This technique can be used by hyperactive children. The fourth is the

<sup>30</sup> M. Ilyas, "Metode *Muraja'ah* Dalam Menjaga Hafalan Al-Qur'an," *Al-Liqa: Jurnal Pendidikan Islam* 5, no. 1 (2020): 5, <https://doi.org/10.46963/alliqa.v5i01.140>.

<sup>31</sup> Istiqomah Nurbaitu, Undang Ruslan Wahyudin, and Jaenal Abidin, "Penerapan Metode *Muraja'ah* Dalam Meningkatkan Hafalan Al-Qur'an Santri Atmo Wahjono Weru Sukoharjo," *Al-I'tibar* 8, no. 2 (2020): 57.

<sup>32</sup> Rinir Musdalifah, "Pemrosesan Dan Penyimpanan Informasi Pada Otak Anak Dalam Belajar: Short Term and Long Term Memory," *Al-Ishlah: Jurnal Pendidikan Islam* 17, no. 2 (2019): 222-23.

<sup>33</sup> Very Julianto, "Meningkatkan Memori Jangka Pendek Dengan Karawitan," *Indigenous: Jurnal Ilmiah Psikologi* 2, no. 2 (2017): 138, <https://doi.org/10.23917/indigenous.v2i2.5451>.

<sup>34</sup> Anne Claire Rattat and Sylvie Droit-Volet, "Implicit Long-Term Memory for Duration in Young Children," *European Journal of Cognitive Psychology* 19, no. 2 (2007): 280, <https://doi.org/10.1080/09541440600834647>.

<sup>35</sup> Akhmar, Lestari, and Ismail, "Metode Efektif Menghafal Al-Qur'an Bagi Siswa Madrasah Ibtidaiyah."



technique of reading verses that will be memorized repeatedly. The fifth is to record the voices of teachers and children. The sixth is to record the voices of mentors and friends. The last is 3T1M (*talqin/tasmi', tafahumm, tkrar, and muraja'ah*).<sup>36</sup>

The use of *murattal al-Qur'an* can generate alpha waves, create a relaxed and calm atmosphere, improve spatial memory, focus attention on the task being processed, and prevent other tasks.<sup>37</sup> These things can support children to be able to digest, understand and memorize the Qur'an more easily. Thus, the memorization process can be done more effectively and can achieve the expected results.

The use of murattal does not only provide facilities for children to listen to audio only. Murattal shows *makhorijul* letter which should be pronounced.<sup>38</sup> *Makhorijul* letters are the places where letters come out. In order to be able to pronounce well, children need to know the letters contained in the Qur'an and the place of makhraj. Makhraj is divided into 5, namely: maudhi'jauf, maudhi'halq, maudhi'lisan, *maudhi'syafatain*, and *maudhi'khaisyum*. Linguistically, it can be interpreted as the location of the makhraj in the oral cavity, the cavity, the tongue, on the two lips, and at the bridge of the nose.<sup>39</sup>

In addition to time constraints, schools also experience constraints on limited human resources, namely educators. Each class has 2 teachers. Basically, the plan for the *tahfizh al-Qur'an* program is carried out by employing halaqah. Each circle consists of 10 children, but due to the limitations of teachers, currently halaqah is carried out with only 1 circle with 2

teachers. There are a main teacher and an assistant teacher in the tahfizh program. In addition, the role of parents as guardians of students is also very important. Parents should do muraja'ah at home. The goal is that the memorization received by the children while at school is not lost and can be increased.

The research conducted by Rizalludin supported it. There are supporting factors in the *tahfizh al-Qur'an* program, namely: school policies that include teacher competency development. Next, there are the factors of facilities and infrastructure, the community and the surrounding environment, the location of the school, the response of children, the number of *asatidz* (teachers), variations used, class and children management, communication between *asatidz*, communication with parents, and time management.<sup>40</sup>

## CONCLUSION

Based on the t test result, the result was  $0.779 > 0.6$ . It meant that the variables tested in this study were credible. Muri-Q method affected the children's ability of *tahfizh Al-Qur'an* at TKQ Kharisma Haramain. This was indicated by the t-test which showed the result of -5,607. The significance level was  $<0.001$  which meant that there was a significant effect between the pre-test and post-test. Although it was conducted still in limited circumstances due to the COVID-19 pandemic, this method still had an effect. This was inseparable from the guidance of teachers, parents and the facilities provided. In addition to doing *muraja'ah* at school, the teacher also gave voice notes to

<sup>36</sup> Akhmar, Lestari, and Ismail.

<sup>37</sup> Istiqomah Nur Aziza, Nanang Wiyono, and Afia Fitriani, "Pengaruh Mendengarkan Murottal Al-Qur'an Terhadap Memori Kerja," *Psikis : Jurnal Psikologi Islami* 5, no. 1 (2019): 24–32, <https://doi.org/10.19109/psikis.v5i1.2547>.

<sup>38</sup> Bekti Taufiq Ari Nugroho, "Efek Metode Pembelajaran Tahfizhul Qur'an Terhadap Prestasi Belajar Tahfizhul Qur'an," *Attarbiyah: Journal of Islamic Culture and*

*Education* 2, no. 2 (2016): 211–42, <https://doi.org/10.18326/attarbiyah.v1i2>.

<sup>39</sup> Uswatun Hasanah et al., "Hakekat Pendidik Dalam Pandangan Islam," *Jurnal Kependidikan* 6, no. 2 (2020): 5–6, <https://doi.org/10.24090/jk.v2i2.550>.

<sup>40</sup> Azis Rizalludin, "Implementasi Metode Talaqqi Dalam Pembelajaran Tahsin Dan Tahfiz Al-Qur'an," *Khazanah Pendidikan Islam* 1, no. 1 (2019): 33–37, <https://doi.org/10.15575/kp.v1i1.7138>.

parents via the WhatsApp application and parents can also record their children's memorization as an exercise at home.

The limitation of this research was that because it was conducted during a pandemic, there was limited time for teachers to guide children at school. In addition, parents also couldnot fully accompany their children when doing tahfizh. The devices each child used at home were also different from each other.

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