Parents’ Satisfaction with the Qur’an Tahfidz Method at SD Nature Islam

Yuyun Purnama1*

1Master Study Program for Islamic Religious Education, University of Muhammadiyah Tangerang
*yuyunpurnamalebak@gmail.com

Abstract

In writing this scientific paper, the author discusses how the satisfaction of parents of students with the Qur’an tahfidz method at SDS Nature Islam, so that the author can know the procedures or methods used in overcoming these problems, and students can achieve maximum tahfidz results. Tahfidz Qur’an is a process to maintain and preserve the purity of the Qur’an which is handed down to the Prophet Muhammad SAW outside the head so that there is no change and forgery and can maintain the whole and so on which is done face to face. There are several factors that can affect the tahfidz of the Qur’an at SDS Nature Islam, namely: a. Factors of the student himself such as the motivation of the student in memorizing the Qur’an are mainly derived from the parents of the student and the entire family. b. Instrumental factors such as tahfidz facilities and facilities which include memorization rooms, tahfidz materials and reliable educators. Therefore, the role of the right tahfidz method in overcoming the problem of difficulty memorizing the Qur’an for grade 5 and 6 students at SDS Nature Islam plays a very important role, because with the existence of the right tahfidz method to improve the tahfidz of students to achieve satisfactory results.

Key words: satisfaction, tahfidz method, teacher

Introduction

The Qur’an is the kalam of Allah Almighty which was handed down to the Prophet Muhammad SAW through the intermediary of the angel Gabriel, besides that the Qur’an is also the most accurate book in discussing the issue of Islamic laws compared to other books. Even Allah glorifies those who read and who memorize it, As the Prophet said:

"That is to say: From Ali Ibn Abi Talib said: The Messenger of Allah saw said: Whoever reads the Qur’an and memorizes it undoubtedly Allah enters heaven and gets intercession and places them with Allah’s chosen ones entirely. It is really kept away from the fires of hell. (HR. Ibn Majah) (Al-Hafidzoh, 2011)"
Many hadiths of the Prophet Muhammad pbuh. encourage to memorize the Qur’an or read it outside the head, so that the heart of an individual Muslim is not empty of something part of the book of Allah swt. As in the hadith narrated by Ibn Abbas R.A., "One who does not have the slightest memorization of the Qur’an is like a shabby house that is about to collapse (HR. Tirmidzi)."

From Abu Hurairah ra. that the Messenger of Allah pbuh said: "The memorization of the Qur’an will come on the day of judgment, then the Qur’an will say: O my Lord, set him free, then the man is put on the crown of karamah (honor), the Qur’an again asks: O my Lord, add it, then the person is put on the robe of karamah. Then the Qur’an asks again: O my Lord, ridhai he is, then Allah blesses him. And it is commanded upon the man, read and continue to ascend (the degrees of heaven), and God adds from each verse he reads an addition of favor and goodness (HR. Tirmidzi)" (Zaini, 2011).

It is this privilege that then encourages parents to teach their children to memorize the Qur’an. Hafidz Qur’an is the family of Allah who is upon the earth. "Verily Allah has a family among men, the companions asked, "Who are they, O Messenger of Allah?” The Apostle replied, "The masters of the Qur’an. They are the family of God and his choices." (HR. Ahmad).

Memorizing the Qur’an is a process to maintain, maintain and preserve the purity of the Qur’an which is handed down to the Prophet Muhammad Saw outside the head so that there is no change and falsification and can guard against forgetfulness either in whole or in part, an effort in purifying the authenticity of the Qur’an is a very noble undertaking (Muaimin, 2004). This effort has existed since the beginning of islam in the time of the Prophet Muhammad Saw is still alive continued in the days of friends, tabi’in, tabi’it-tabi’in and until now it is still going well.

The teaching principle of the Qur’an can basically be done by various methods, all of which have the same goal of achieving the target as expected so that children can memorize and maintain their memorization. Methods are the means used to carry out a job to be achieved as desired (Nawaluddin, 2006). In the teaching and learning process, the method is a very dominant factor in determining the success of learning so that it greatly determines the satisfaction of parents of students with the results achieved while at the institution. Satisfaction is the level of satisfaction of a person after comparing the perceived performance or results compared to his expectations. One of the expectations of parents of students for the tahfidz of the Qur’an is that the quality and quantity of memorization can go hand in hand and can be applied in tangible form in everyday life.

The child as an object of learning also needs to get special attention. The ability of each child to receive the subject matter at school is different. The catchability of children, which is relatively low, will greatly affect their memorization gain. The problem of children’s ability to memorize the Qur’an can be influenced by internal factors, for example in terms of poorly met food so that their immune system is disturbed, which results in lack of concentration at school. In addition, psychological factors of the child, for example, are not paid enough attention to by their parents or teachers. The external factors that influence include the way of teaching teachers in schools that are poorly understood or disliked by children. Learning conditions that are not conducive, for example, classrooms that are too crowded and noisy can also interfere with children’s learning concentration.

To fulfill the wishes and expectations of parents, a problem arises which then gives parents the desire to find a quality Qur’an tahfidz institution. However, with the proliferation of tahfidz institutions, it is increasingly not easy for parents to choose which institution is suitable for the child. This situation requires parents to be more selective in choosing tahfidz institutions that have good quality. Quality has a very close relationship with parental satisfaction. Quality gives parents an impetus to forge a strong bond of relationship with the institution. In the long run such ties allow institutions to carefully understand the expectations of parents as well as their needs.

Changes in education patterns that are so fast and one after another and globalization in all fields including the field of education, give rise to fierce competition in the field of educational services. Non-formal institutions such as the tahfidz institution of the Qur’an must always be prepared for the changes that exist. In the entire educational system, the purpose of education is one of the important components of education, since it will provide direction for the process of educational activities.

The entire education system must be supported by an educational component, this component includes cooperation between parents and teachers, this aims to have a positive effect in the form of progress and quality of children’s knowledge, especially in the field of memorizing the Qur’an. All education management is carried out aimed at achieving the targets that are intended to be able to apply the teachings of the Qur’an according to the authenticity taught by the Prophet.

Before giving the task to the child to memorize the Qur’an, parents must first instill a sense of love for the Qur’an because memorizing the Qur’an without being accompanied by love will not provide benefits. Even if the child is forced to memorize the Qur’an without instilling love first, the consequences will have a negative impact on the child. Meanwhile, if you love the Qur’an accompanied by memorization, you will be able to cultivate behavior, morals, and noble qualities.

Instilling love for the child towards the Qur’an must first be done in the family, that is, by exemplary methods. Therefore, if you want children to love the Qur’an, then make the family a good example by interacting well with the Qur’an. that is, by glorifying the Qur’an, for example, choosing the noblest and highest place to put the mushaf of
the Qur’an, not putting any things on it and not putting it in an unworthy place, even bringing with full honor and love, so that it will penetrate into the child’s subconscious that the mushaf of the Qur’an is something great, holy, noble, and to be revered, loved, and sanctified.

Various types of educational institutions that can be chosen by parents in order to meet the needs for the ability to develop children’s scientific potential, one way is to include children in Islamic boarding schools that are more specific to the scientific field, for example tahfidz al-Qur’an, the field of language, books and others can be chosen by parents depending on their wishes. In educational institutions that prioritize memorization of the Qur’an, especially in Nature Islam Elementary School, the memorization method of the Qur’an used is perhalqoh with a limited number of children, each halaqoh is 10–15 children and is guided by one ustadzah per each halaqoh, the purpose of limiting children in each halaqoh is to be more effective and controlled when memorization hours are being carried out, as for the time used is ba’da dawn from 05.30 to 07.00 and isya’ from 20.00 to 21.00 it is the focus schedule to increase memorization, while the time of muroja’ah ba’da magrib is at 18.30 until 19.00 WIB.

Meanwhile, what makes parental satisfaction is influenced by several problems such as: more memorization time while muroja’ah time is less and the motivation and awareness of the child itself is not there or is still lacking so that the results of the child’s tahfiz are less than optimal which makes parents feel dissatisfied and the number of complaints from parents, the researcher is interested in conducting research.

To find out the satisfaction and success of the Qur’an memorization method at "SD Nataure Islam" the author conducted a qualitative research, which will be discussed in a thesis entitled: "Student Parents' Satisfaction with the Tahfidz al-Qur’an Method at SD Nature Islam".

**Method**

This type of research is classroom action research (PTK). Suharsimi Arikunto in her book said that class action research is a scrutiny of learning activities in the form of an action, which is deliberately appeared and occurs in a class together. According to David Hopknis, class action research is:

"A systematic study carried out by educational actors in an effort to improve the quality of learning through planned actions and the impact of actions that have been carried out"

From the research above, it can be concluded that classroom action research is a systematic study carried out by educators as an effort to improve learning through real actions, as well as a step for teachers to improve the professionalism of teachers.

The process model used in this PTK is a cycle process model (Round or Spiral) which refers to the PTK, Kemmis and McTaggart models. Where one cycle consists of four components, namely planning (planning) actions (acting), observation (observationing), and Reflection (reflecting), from the turnaround round with the target so that the results of tahfidz and rote murajaah can increase.

**Results & Discussion**

The Tahfidzul Qur’an method used in SD Nature Islam, there are 4 methods applied by the ustazdhah (supervisor). Among them are the following:

a. Wandah (memorization) method.
   Where the students memorized one by one the verses to be memorized, repeatedly until they actually formed reflex movements in their speech.

b. The method of sima’I (hearing).
   Where the students listened from his ustaz (guide) first the next verses that he would memorize.

c. Tahsin method.
   Where the students study the Qur’an by just reading first to establish the fluency of reading and the truth of the tajwid before starting to follow the memorization of the Qur’an like the others.

d. Tahfidz And Takrir method.
   Which consists of Tahfidz (Memorization) and Takrir (Repetition), every day. Where is the time for his tahfidz (memorization) after the dawn prayer and isya prayer, and for takrir (repetition) after the maghrib prayer and it is only a joint muraja’ah. And this is mandatory for all students of Nature Elementary School.

   And the habit of santriwati in memorizing every meeting with her ustazdhah (guide) is 1/2–1 page. As for those more than that, they are children who have more memorization skills than their other peers.

   And from the method that has been applied by the ustazdh (supervisor) which has been mentioned above, the results obtained can already be included in the category of quite satisfactory and good.

   Where his ustazdh (mentor) has applied a method that for him is enough for his students.
And for their activeness in everything that is programmed, it is so intensive, namely 6 days a week like the teaching and learning process in general, which only has holidays on Fridays.

The environmental and place factors in the Tahfidzul Qur’an program at SD Nature Islam are facing the house of the head of the foundation, teachers live with students in dormitories, and this Islamic boarding school is devoted only to female students. As for the place (asarama), the students who take part in the Tahfidzul Qur’an program are all students who attend Nature Islam Elementary School, all collected in one place (dormitory).

The obstacles encountered in the Tahfidzul Qur’an program at SD Nature Islam include, as follows:

a. From the ustadzah (guide).
   1. Too frequent presence of new teachers in the tahfidz learning process so that students need to be readjusted.
   2. When the condition of the body’s fluctuating state is sometimes unstable or there are personal needs (whether in family matters) Which sometimes makes him unable to fulfill his usual duties, beyond his control.
   3. Lack of mastery of classes and learning materials so that students do not understand the learning material presented.
   4. Learning facilities are inadequate so that they become obstacles in the learning process.

b. From the side of the students.
   It is commonplace such as obstacles that are often encountered by anyone who also memorizes the Qur’an, including the following:
   1. Lack of motivation and self-awareness to memorize the Qur’an.
   2. Lack of motivation and self-awareness to memorize the Qur’an.
   3. Disturbances from the surrounding environment, be it the location, place, or friends around.
   4. There are personal problems: Whether the problem comes from oneself, family, friends, or the involvement of other parties.
   5. Quickly forget: this is returned to their respective students in maintaining their memorization, as for among the factors causing forgetting include the following:
      a. Karna is not repeated
      b. Distraction of the mind with matters related to matters of the heart, be it personal or there is the involvement of other parties of the opposite sex (dating).

Conclusion

From the description and discussion put forward in the previous section, several conclusions can be drawn as follows:

a. Ditahfidzul Qur’an at SD Nature Islam applies three methods, namely:
   1. Tahsin (improvement / dissolution).
   2. Tahfidz (rote memorization).
   3. Takrir (repetition)

The results of the method applied in Tahfidzul Qur’an SD Nature Islam have been carried out well and the success rate of these 3 methods, this can be seen by the number of hafidz printing numbering approximately 7 people, which is also due to the factor that this program has been in SD Nature Islam for a long time, since 2010 ago. And it still continues to exist today. And also from the results of research from respondents (parents of students of SD Nature Islam) at this time, it was stated that 32.5% were quite satisfied and 45% were satisfactory, and for other students they had produced an average memorization of 1-5 juz.

a. The factors that influence the process of teaching and learning in the Qur’an are 2 parts, namely:
   1. From the supervisor (ustadzah).
      a. Internal factors: in the form of the existence of body conditions, methods applied, and time management.
      b. External factors: in the form of facilities and infrastructure (place / environment), and the response received from the guided (santri / santriwati) means whether or not in applying the method that has been given.
   2. From the supervisor (ustadzah).
a. Internal factors: in the form of preparation of the soul, ideal age, and sincerity in achieving willpower.
b. Internal factors: in the form of preparation of the soul, ideal age, and sincerity in achieving willpower.

References