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QUR'AN LEARNING STRATEGY AT THE DAARUL ARQOM SAWAHAN MUHAMMADIYAH BOARDING SCHOOL

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Keywords:	ABSTRACTS
strategy; Al-Qur'an learning; Islamic boarding school.	Every Muslim uses the Koran as a guidance in life, although many Muslims are still illiterate. Al-Qur'an education is therefore required in the community as well as in Islamic boarding schools and formal schools. The purpose of this study is to describe: 1. Muhammadiyah Daarul Arqom Islamic Boarding School's Al Qur'an Learning Strategy. 2. Factors that Encourage and Discourage Muhammadiyah Daarul Arqom Islamic Boarding School to Use Al-Qur'an Learning Strategies. Data is gathered using a qualitative descriptive technique that includes observation, interviews, and documentation. The study's findings indicate that: 1. The Muhammadiyah Daarul Arqom Islamic boarding school uses a three-stage approach to teaching the Al-Qur'an: preparation, execution, and assessment 2). Supporting factors that occur in learning the Qur'an at the Muhammadiyah Daarul Arqom Islamic boarding school, namely: a) adequate classroom facilities, mosques and study places, b) good communication, carried out by ustadz with ustadz, ustadz with people old students, and ustadz with students. c) Motivation, which the ustadz gives to the students. The inhibiting factors that occur are: a) Laziness within the students, b) friends, when the students see their friends playing, the students are interested in following them.

A. INTRODUCTION

The Qur'an is a book that provides guidance to humans on how to live life both in this world and in the hereafter (Jayusman & Shavab, 2020). Therefore, it is very important for Muslims to make studying the Quran a shared responsibility. Every Muslim should embrace the idea that the Quran should be the main source of guidance for their lives.

Being able to read the Qur'an accurately and correctly is one of the obligations of a Muslim. so that a Muslim can understand the Qur'an as a guide to life in harmony with the will of the ruler of the universe, the Creator. In order for healthy and meaningful learning to have a big impact in creating a basic foundation in life, it is very important for children to learn the Koran from an early age while maintaining a high learning spirit and not being polluted by various bad influences (Kusuma & Astutik, 2024) .

Learning the Qur'an is not difficult when one has a very strong will to pursue it. Allah sent down the Qur'an to be received, studied, read, contemplated, and applied personally. As in the words of Allah SWT:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ①

Which means: "And indeed we have made the Qur'an easy for learning, so is there anyone who wants to learn". (Q.S Al-Qomar: 17).

From the verse above, it is clear that learning the Qur'an is easy; anyone who wishes and tries will be inspired to read and understand its teachings. Because the Qur'an is processed gradually or regularly to make it easier, Allah SWT revealed it to be studied, understood, and utilized as a guide to life (Putri & Mahariah, 2023) .

Pesantren, according to Ridwan Nasir, is a place of worship that not only produces and spreads Islamic religious knowledge but also provides teaching and education (Masrur, 2017). One of the informal institutions that provide in-depth teaching of the Qur'an is pesantren. However, there are still many students who have difficulty reading the Qur'an correctly using tajweed and makharijul letters. According to Aulia et al. (2021), the most obvious shortcoming in pesantren is the lack of understanding of the Quran. The following include the lack of knowledge of the names of the juz 'amma letters that must be memorized, as well as the lack of understanding of the Qur'an which includes the recognition of hijaiyyah letters and the ability to connect them. The following is caused by the condition of Muslims' obedience to the Quran which is very concerning at this time (Maulidha et al., 2022) .

The process of teaching, delivering, or developing Qur'anic learning requires the use of targeted and effective strategies. Strategy selection is an important part of learning, and its role in the learning process of the Qur'an is very important because of the difficulty of applying the concept of learning strategies (Sofyan & Hendra, 2019). Therefore, a special learning strategy is needed to help children learn the Qur'an.

Qur'anic education includes reading, understanding, and realizing the concepts contained in the Qur'an. To stick to the correct reading rules, namely the requirements of tajweed, learning the Qur'an teaches how to read it correctly and correctly (Khannah & Waqfin, 2019 in Jaeni et al., 2020). Effective learning is defined as learning that uses appropriate methods to reward and concentrate students. Effective learning involves two key components: student learning outcomes and the efforts of ustadz-ustadzah during the process. If a teaching and learning procedure can initiate and maximize the learning process then it is considered effective. Learning effectiveness is measured by

the results achieved, where effectiveness becomes the standard of academic achievement assessment and shows how well students have achieved the learning objectives that have been set (Kholid et al., 2021) .

The right tactics prove an effective strategy. The techniques and approaches used to memorize the Qur'an have a great impact on the success and fluency of students. Achievement in memorization is closely related to the efficacy of memorization techniques. In order for the learning and memorization process to run well, the Qur'an memorizer must use techniques that are harmonious, interesting, and comfortable. Students often remember the readings that must be memorized before starting the memorization process. After the memorization is submitted to the teacher or musyrif, they must memorize what they have learned. Therefore, the use of efficient and successful Qur'anic memorization techniques is essential to achieve the goal of memorization and improve the quality and achievement of memorization in both recitation and teaching. Therefore, it can be said that students' performance in memorizing the Qur'an is closely related to the memory strategies they use (Mustafa, 2020) .

Based on previous research entitled "Al-Qur'an Learning Strategy" conducted by Khofifuddin, Faridatul Hasanah, and Muhammad Rafli, Mambaul Falah Islamic Boarding School provides recitation teaching in three different categories: a) Methodology; b) Administrative plan; and c) Organizing approach. Second, Mambaul Falah Islamic Boarding School uses a teaching methodology based on Zarkasyi's theory. According to the following theory, there are three ways to understand the Qur'an: sorogan, or individualized system, individualized classical, and classical reading (Khofifuddin et al., 2023) .

The strategies used in memorizing the Qur'an are first preparation (correcting intentions, maintaining ablution, and knowing the wisdom), then reinforcement (tikrar / repeating memorization, intense coaching from Mudhabir, and setting memorization targets), retention (evaluating students.) This is in line with Hasmiati's previous research entitled "Tahfidzul Qur'an Learning Strategies in Improving the Ability to Memorize the Koran". Al-Qur'an at Al-Madani Lengkok Islamic Boarding School." Second, the ability to memorize children: Everyone at Pondok Pesantren Al-Madani Lengkok is very dedicated in learning the Quran, and the average student there has a memorization rate of 85% (Hasmiati, 2020)

Previous research conducted by Abdul Wahid Hasyim with the title "Al-Qur'an Learning Strategy at the Al-Qurra' Wa Al-Huffaz Assembly Institute of As'adiyah Islamic Boarding School Sengkang Wajo Regency", showed that the application of Al-Qur'an learning strategies such as the selection stage, tajweed coaching, standardization of Al-Qur'an memorization standards, and regulatory patterns, *mappanre* stage tests, *maddarasa fatappulo seddi* method, and continuous memorization are all included. The Tahfiz experience of the students shows that the following approach is very successful every year (Hasyim, 2017) .

This study is different from the three studies above. The following study aims to investigate the use of effective learning methodologies in a pesantren known for teaching the Qur'an in a thorough and comprehensive manner. Planning the distribution of halaqah and techniques, implementing teaching strategies, and conducting evaluations are the main objectives of this approach. The following study then examines the elements that facilitate and hinder learning the Qur'an.

Located in Sawahan, Ngemplak, Boyolali, Central Java, Pondok Pesantren Muhammadiyah Daarul Arqom is a unique boarding school for male students targeting the poor and orphans. Muhammadiyah Daarul Arqom Sawahan Boyolali Islamic Boarding School has developed into an educational institution with a vision to develop students to become cadres of the people and nation with a mission to memorize the Qur'an with the soul of a leader, thus supporting the success of education. The purpose of learning the Qur'an. Of course, a unique teaching approach is used to ensure that students meet the stated objectives of becoming fluent readers of the Qur'an and having strong memorization skills. Muhammadiyah Daarul Arqom Islamic Boarding School in Sawahan Boyolali aspires for its students to be able to memorize at least 15 Juz of the Quran, become preachers who are able to preach in the community, and have leadership characteristics based on the Quran, 'an and Sunnah. Although there are supporting and inhibiting aspects in the use of various learning techniques, the achievement of goals cannot be separated from their implementation.

"Quran Learning Strategy in Muhammadiyah Daarul Arqom Islamic Boarding School Sawahan Boyolali" will be the subject of the following research. The purpose of the following research is to explain: 1. The Qur'an Learning Strategy of Muhammadiyah Daarul Arqom Islamic Boarding School. 2. Factors that facilitate and hinder the use of Qur'an learning methodology at Daarul Arqom Muhammadiyah Islamic Boarding School. Specifically, the following research makes a number of contributions, including highlighting efficient Qur'ānic teaching techniques in pesantren and providing useful suggestions for educators who wish to implement more successful approaches. In addition, it can serve as a catalyst for future investigations into further Qur'ānic teaching strategies that can be used in a variety of Islamic educational settings. In order to produce a generation of more capable Qur'ānic readers and comprehenders, it is also hoped that the following research can serve as a guide for other Islamic boarding schools who wish to improve the quality of their students' Qur'ānic recitation using the tahsin method.

B. METHOD

The descriptive qualitative method was used in the following research. Qualitative descriptive research is defined by Sugiyono (2019) as research that seeks to describe the data collected in its original form without making generalizable conclusions. The following research is categorized as field research.

Muhammadiyah Daarul Arqom Sawahan Islamic Boarding School became the location of the following research. Some objective data sources are included in the following research tools in line with the research objectives. Primary and secondary data are two types of data sources. Sugiyono (2017) defines primary data sources as sources of information that provide data directly to data collectors. Information collected, analyzed, and presented by researchers through observations and interviews with informants or participants - including administrators, teaching staff, caregivers, and a number of students - is the main source of data for the following research. The primary data category also includes records kept by the Muhammadiyah Daarul Arqom Sawahan Islamic Boarding School. In contrast, secondary data is defined by Sugiyono (2017) as sources that do not provide data directly to data collectors. In an effort to improve the level of reading the Qur'an of students in pesantren, secondary data collection is carried out from journals in the form of literature or written data related to the Tahsin method.

The following research collected data through observation of Al-Qur'an learning activities, documentation, and interviews with ustadz, administrators, santi, and caregivers in the pesantren environment. According to Miles and Huberman, there are three parts in data analysis: reducing data, presenting data, and making conclusions. The three should be further contrasted because of their intrinsic interrelationship to determine how to proceed with the conclusion as the final product of the research (Zulfirman, 2022).

C. RESULT AND DISCUSSION

Qur'an Learning Strategy at Muhammadiyah Daarul Arqom Islamic Boarding School

Strategies are very important in the process of learning the Qur'an because the concept of learning strategies is difficult to implement. To get the desired results, effective strategies must be applied to educate, develop, or spread the following concepts (Mufti, 2015). Al-Qur'an learning at the Muhammadiyah Daarul Arqom Islamic Boarding School is divided into three stages based on the results of data analysis, including:

1. Planning Stage

The term "plan" refers to making choices to achieve a goal. Planning is essentially a way and a way of thinking that can help in producing the desired results. One of the viewpoints above, every planning process begins with setting goals or objectives that must be achieved (Sanjaya, 2006) .

In the planning stage, students take oral tests on tawhid, fiqh, Qur'an reading practices, and worship practices. Ustadz also assesses how the child's morals are when the test is taking place. Furthermore, the ustadz divides the santri halaqah in line with the ability of the santri in three halaqahs, namely: iqra' halaqah, tahsin halaqah, and tahfidz halaqah. With the planned method in the iqra' halaqah using the iqra' method, tahsin halaqah using the muri-q method (murottal rhythm of the Qur'an), and tahfidz halaqah using the murojaah method

As stated by Arifin (2011) that by using oral tests, educators can assess anal abilities. Santri can directly convey what they have learned in more detail during the oral exam. So that internal ability in oral tests is very important.

2. Implementation Stage

In the following application stage, it is carried out based on the halaqah that has been determined in the initial boarding school entrance test. The following is the division of halaqah and its application in learning the Qur'an.

a. Halaqah Iqra'

Halaqah iqra' at the Muhammadiyah Daarul Arqom Islamic boarding school is a beginner class for students in recognizing the hijaiyah letters and improving the reading of the Qur'an using the iqra' method. One of the easy strategies to teach children to read the Quran saufiyah is the iqra' technique which includes six volumes specifically aimed at children (Awliyah & Abdullah, 2024) .

The following method gives high priority to reading practice, so that children can acquire reading skills quickly and easily, from the basics to more complex levels.

Learning the iqra' method in halaqoh iqra' is divided into 6 levels of difficulty. The learning strategies of the iqra' method applied in the Muhammadiyah Daarul Arqom Islamic boarding school are: (1) Ustadz explains the material on iqra' and the students pay attention, (2) Ustadz reads one of the sentences in iqra', then the students imitate it, (3) Students practice reading other sentences and the ustadz listens to the students who deposit the reading, (4) If there are students having difficulty reading, the ustadz directs the students to remember the material first, then explain again if needed, (5) If the students have difficulty reading the sentence in iqra', then the ustadz gives an example by reading the sentence. The application is expected to be able to encourage students to learn the recitation of the Qur'an and become a provision for going to the next class.

According to Awliyah & Abdullah (2024), reading practice is highly valued in the iqra' method of memorizing the Qur'an. Students can learn more about tajweed, makhrojul huruf, and legal criteria for reading the Qur'an accurately and correctly with the following approach.

b. Halaqah Tahsin

In the Muhammadiyah Daarul Arqom Islamic Boarding School, students who have completed the iqra' halaqah or are able to read the Qur'an can join the tahsin halaqah to learn more about reading the Qur'an.

A. Providing information about tajweed letters, makhorijul, and shifatul, then utilizing this knowledge to read the Qur'an with the aim of completing 30 Juz, is the halaqah tahsin learning technique. In the following case, students submit their reading to the halaqah teacher, namely the ustadz, so that existing errors can be corrected. In addition, the ustadz also uses the Muri-Q technique in mental recitation. Hafidz (2011) defines muri-Q (Qur'an Murattal Rhythm) as the recitation of the Qur'an aloud through song. The Qur'an is much more beautiful and poignant to read when sung with rhythmic melodies. Children, teenagers, and parents who want to teach their children to read the Qur'an beautifully, correctly, practically, and efficiently while still upholding tajweed and tartil can utilize the following methods.

The Muhammadiyah Daarul Arqom Islamic Boarding School uses the Muri-Q method in the following way: (1) students read the sheets that have been discussed at the previous meeting; (2) Ustadz reads the verse in rhythm and students follow it; (3) students read and ustadz listens; and (4) Ustadz corrects bad reading or rhythm. The Muri-Q approach is expected to increase students' interest in learning the Quran

As stated by Fadhilah et al., (2024) the Muri-Q method contributes to the memory of TPQ students, adds interest, and reduces boredom. Before teaching the Muri Q technique, the teacher should read the Qur'an many times. Up-down-low-high tones can be learned using the Muri-Q approach. Students will be able to follow the recitation of the Qur'an when the students can remember the tone. As a result, children can remember the tone even if they do not memorize the verse.

c. Halaqah Tahfidz

Halaqoh tahfidz in the Muhammadiyah Daarul Arqom Islamic boarding

school is intended for students who have been able to read the Qur'an both in terms of theory and practice in reading well and correctly.

In its application, halaqah tahfidz uses the murojaah method. The murojaah method is reading memorized material to the tahfizh teacher. The purpose of murojaah is to ensure that the knowledge that has been memorized is stored properly (Sa'dullah, 2008) .

The application of the Murojaah method in the Muhammadiyah Daarul Arqom boarding school is: 1) Students read prayers together, 2) students read memorization or murojaah together in the letter that has been determined by the ustadz and listened to by the ustadz which lasts a maximum of 15 minutes. 3) Furthermore, students add their memorization directly to the ustadz. The following is intended so that students remember their memorization well.

According to Nursidik (2022), the murojaah method is very important for all memorizers of the Qur'an because it will greatly strengthen memorization and ensure that it is remembered, besides that it takes sincerity and prayer accompaniment to ensure memorization of the Qur'an. -Qur'an remains alive. According to Ilyas (2020), the murojaah technique is the best strategy for memorizing the Qur'an to be easy and useful. Without murojaah, which is the main component in memorizing the Qur'an, the procedure will not be effective.

3. Evaluation Stage

The process of assessing the success or failure of learning is called learning evaluation which is carried out through measurement or assessment activities (Nasution, 2022) . The evaluation carried out in seeing the results of the students' Al-Qur'an learning at the Muhammadiyah Daarul Arqom Islamic boarding school is:

1. Written Exam

Exams that have written questions and answers are called written tests. Teachers most often use the following evaluations to measure student learning outcomes (Santoso et al., 2023) . Written exams are conducted for iqra' and tahsin halaqah students with questions related to tajweed, the nature of letters, hijaiyah letters, and others. In the following written exam, the ustadz can assess the ability of the students and whether the students are eligible to advance to the next level of halaqah.

Written tests aim to evaluate both low-level cognitive skills (knowing, understanding, and applying) and higher-level cognitive skills (analyzing, synthesizing, evaluating, and imagining and creating), according to Ismanto (2014).

2. Tasmi' Al-Qur'an

Memorizing the Qur'an for a muhafidz, or someone who listens to it through the mushaf, is known as tasmi' al-qur'an. Students will be more confident in their memorization ability because of tasmi'kan (Massul, 2014 in Hendrawati et al., 2020).

To determine whether or not the recited verse is accurate, the student sits in front of the teacher and recites a number of juz of the Quran. Some other students and the ustadz then test and listen to the recitation. The student

recites a number of juz of memorization in the following tasmi' exam, and the ustadz will determine whether the verse is correct or incorrect. When the student passes, the student continues memorizing the next juz and when he/she does not pass, the student repeats the Qur'anic tasmi'.

According to Rizqiyah & Partono (2022), the tasmi' approach which seeks to find errors in the verses studied can help students in maintaining their memory of the Qur'an. By using the tasmi' technique, students can improve the quality of memorizing the Qur'an by assessing its accuracy and correctness based on the reading of Makhariul letters, Tajweed, and Lafadz. Because it can detect reading errors and improve the quality of remembering the Qur'an, the Tasmi' technique is considered useful and beneficial for improving students' memory and reading ability.

Supporting and Inhibiting Factors in the Implementation of Al-Qur'an Learning Strategies in Muhammadiyah Daarul Arqom Islamic Boarding School

Every application of the learning process has supporting and inhibiting variables. As is the case when learning to recite the Koran at the Muhammadiyah Daarul Arqom Islamic Boarding School. The explanation obtained from the research findings is as follows:

1. Contributing element

An event can be aided, encouraged or facilitated by enabling factors. Supporting factors are also called circumstances that encourage someone to keep running. Factors that support Al-Qur'an learning activities for students at the Muhammadiyah Daarul Arqom Islamic Boarding School include:

a. Adequate facilities

The facilities provided at the Muhammadiyah Daarul Arqom boarding school are complete. There are already comfortable classrooms, mosques, Al-Qur'an, tables, chairs, a comfortable place to murojaah or add memorization, and others that can be used for the convenience of students and support the results of students' Al-Qur'an learning so that it continues to increase.

According to Rahayu & Haq (2021) states that access to adequate educational facilities is essential for a successful continuous learning process. Facilities are a crucial element for the smooth and successful delivery of facilities in the field of education. Especially important for facilitating the learning process.

Adequate facilities at the Muhammadiyah Daarul Arqom Islamic Boarding School do not only refer to the physical infrastructure but also include the availability of specialized learning tools and resources that are tailored to the needs of Qur'anic education. For instance, the school has well-equipped classrooms with modern teaching aids, including audio-visual tools that can enhance the memorization and recitation process. These tools help make the learning environment more engaging, especially for students who may struggle with traditional methods. Additionally, the school provides a dedicated space for students to engage in muraaja'ah (revision of memorized verses), ensuring that there is a quiet, conducive environment for them to practice their recitations. Such a setup reduces distractions and encourages

focused study, which is essential for retaining the memorized material and for improving tajweed (pronunciation and rules of Qur'anic recitation).

The availability of appropriate facilities also extends to the spiritual aspect of the learning process. The presence of a mosque within the school compound not only allows for regular prayers but also provides a central space for students to gather for group recitations, discussions, and Qur'anic studies under the supervision of experienced ustadz (teachers). This communal environment fosters a sense of collective learning and motivation among students, as they are constantly surrounded by their peers and teachers who share the same goal of mastering the Qur'an. Moreover, the school ensures that students have easy access to sufficient copies of the Qur'an and other learning materials, which facilitates individualized learning. The provision of such comprehensive and student-centered facilities plays a significant role in motivating the students to strive towards their Qur'anic learning goals and contributes significantly to the overall success of the program.

b. Good communication

Ustadz at the Muhammadiyah Daarul Arqom boarding school maintain communication with parents in discussing the progress of students through the *WhatsApp* group of student guardians and ustadz. Ustadz maintain communication with each other to discuss methods and ways to deal with unruly students. In addition, communication between ustadz and students is very much maintained so that students want to discuss and tell stories with ustadz so that they are not awkward and encourage students' memorization skills.

As stated by Miftah (2008) that the final process that produces results is influenced by the teacher's ability to carry out communication activities. Teacher communication skills do not necessarily produce intelligent students. Students who are less intellectual can at least learn the concepts and messages conveyed by qualified teachers through effective communication.

Good communication within the Muhammadiyah Daarul Arqom Islamic Boarding School also includes the establishment of a strong feedback loop between ustadz and students. This open communication encourages students to actively seek guidance, ask questions, and clarify any difficulties they encounter during their learning process. By maintaining a supportive and approachable demeanor, ustadz create a safe space for students to express concerns, whether academic or personal, without feeling embarrassed or judged. This two-way communication is crucial for building trust, which in turn enhances the effectiveness of teaching and learning. When students feel comfortable discussing their challenges or seeking advice, it leads to better retention of Qur'anic teachings and more effective memorization. This level of openness fosters a strong mentor-mentee relationship, motivating students to be more disciplined and committed in their Qur'anic studies.

Furthermore, the communication between ustadz and the students' families plays a significant role in the holistic development of students. Through platforms like *WhatsApp* groups, parents are kept informed about their children's progress, any challenges they might be facing, and the

strategies being employed to help them succeed. This collaborative approach between the school and parents ensures that students receive consistent support both inside and outside the boarding school environment. Parents can provide additional encouragement at home, reinforcing the values and lessons learned at the school. Additionally, this open communication allows for a quicker resolution of any issues that may arise, such as behavioral concerns or academic struggles. By creating a shared responsibility between the school and the home, students benefit from a unified approach that strengthens their commitment to learning the Qur'an.

c. Motivation

Ustadz always motivates students to continue to be istiqamah in studying and memorizing the Qur'an through the end of learning and also during discussions outside of learning. The following is intended so that students can foster enthusiasm within themselves to continue to study and memorize the Qur'an.

According to Afidah & Anggraini (2022) that motivation to memorize the Qur'an is one of the keys to success in achieving goals, motivation is absolutely necessary. The closest motivation comes from parents, who of course want their children to become hafidz, as well as from peers and ustadz-ustadzah. In addition, students must start from themselves because it is impossible to realize dreams, if students have many motivational factors but do not have a clear intention to do so.

Motivation at the Muhammadiyah Daarul Arqom Islamic Boarding School goes beyond mere encouragement; it is integrated into the daily routines of students, creating a culture of persistence and dedication. Ustadz use various motivational techniques to help students overcome obstacles they may face in memorization, such as fatigue or distractions. For instance, they regularly remind students of the spiritual rewards promised for memorizing the Qur'an, appealing to the students' sense of purpose and faith. This connection between learning and spiritual fulfillment helps students understand that their efforts in memorizing the Qur'an are not just academic but also deeply meaningful on a personal and religious level. Such reminders encourage a stronger sense of commitment, as students feel that their learning aligns with a higher calling. Additionally, by celebrating the small victories like memorizing a few verses or completing a specific juz students are motivated to continue, feeling that every step forward is a meaningful achievement.

Moreover, motivation is reinforced by peer influence within the boarding school environment. In a setting where students live and study together, the atmosphere of friendly competition can serve as a powerful motivator. Students who excel in memorization inspire others to strive for similar achievements, creating a supportive community where success is shared and celebrated. Ustadz also facilitate group discussions and study sessions, where students can motivate one another and share learning tips. This communal approach to motivation fosters a sense of solidarity among students, which helps them stay focused and resilient, even during challenging moments. The sense of belonging to a group with shared goals makes the process of memorization less isolating, as students know they are part of a collective

effort toward a noble achievement.

2. Inhibiting factors

Everything that prevents, slows down, or delays an event is considered an inhibiting factor. The following are the reasons that hinder Al-Qur'an learning activities at the Muhammadiyah Daarul Arqom Islamic Boarding School: a. A sense of inaction:

a. The existence of laziness

Participating in halaqah makes students feel lazy, which hinders their ability to learn the Qur'an. This is because students are involved in many other activities that tire them out.

Delivered by Afidah & Anggraini (2022) that one of the biggest challenges people face when trying to remember the Qur'an is laziness. If you don't fight it yourself, it is quite difficult to overcome the following laziness. A memorizer of the Qur'an certainly often encounters forgetfulness. However, that does not mean he is too lazy to remember. Because it is a sin to neglect memorizing the Qur'an, as well as deliberately ignoring Him and not wanting to try to repeat what has been learned. So it must be overcome by: 1) realizing in oneself and trying to reduce laziness. 2) Remembering the bad circumstances that will befall him and asking Allah to eliminate the following laziness. 3) And finding the quickest and closest time to resume the routine and get rid of the laziness.

b. Friends

Friends can be an obstacle in learning the Qur'an of Muhammadiyah Daarul Arqom boarding school students. Because when they see other friends playing, students who initially want to repeat memorization want to play with their friends too. So that it can hinder the learning of the Qur'an,

According to Purnama et al., (2019) that children can be influenced by their friends either positively or negatively. Good children who are friends with bad children will also imitate their bad behavior and values. Conversely, naughty children who are friends with good friends will imitate good behavior and basic beliefs.

D. CONCLUSION

The explanation above leads us to the conclusion that Daarul Arqom Sawahan Islamic Boarding School uses a three-stage approach in teaching the Qur'an: 1) The planning stage, which includes oral assessments on fiqh, tawhid, Qur'an recitation exercises, Qur'anic recitation, and religious practices. In addition, students are divided into three halaqahs and presented with their respective planning strategies: iqrah tahsin with the Muri-Q method, tahfidz with the murojaah method, and iqrah iqra' with the iqra' method 2) The implementation stage, carried out in line with the methods that have been prepared, namely: a) Halaqah iqra' is carried out by explaining the material on iqra', reading one of the sentences in iqra' then imitated by the students, the students practice reading other sentences and the ustadz listens to the students who deposit the reading, if there are students having difficulty reading, the ustadz directs the students to remember the material first, then explains again or gives an example by reading the sentence. b) Halaqah tahsin is carried out with students reading one sheet that has been studied the previous meeting, the ustadz reads the verse with rhythm and then the

students follow it, the students read and the ustadz listens, the ustadz corrects the reading or rhythm that is not in tune. c) Halaqah tahfidz is carried out with students reading prayers together, students reading memorization or murojaah together in the letter that has been determined by the ustadz and listened to by the ustadz which lasts a maximum of 15 minutes, then students add their memorization directly deposited with the ustadz. 3) The evaluation stage is carried out with a written exam on hijaiyah letters, tajweed, shifatul huruf, etc. for halaqah iqra' and tahsin. Furthermore, for the tahfidz halaqah, the Qur'an tasmi' is carried out by reciting the memorized juz listened to by other students and the ustadz, then presented a score by the ustadz to determine whether to pass and continue memorizing the next juz or repeat the Qur'an tasmi'an exam.

Supporting and inhibiting factors for the implementation of Al-Qur'an learning at the Muhammadiyah Daarul Arqom Islamic Boarding School. 1) Supporting factors include: a) Adequate facilities, such as classrooms, mosques, and comfortable Al-Qur'an memorization places; b) Good communication, which is carried out by ustadz with ustadz, ustadz with parents of students, and ustadz with students; and c) Motivation, which is presented by ustadz to students both inside and outside the classroom to encourage students to be enthusiastic and persistent in learning or memorizing the Al-Qur'an. 2) The inhibiting factors that occur are: a) Laziness, within the students due to the many activities and other tasks so that the students are lazy in following the halaqah. b) Friends, when students see friends playing, the students will follow them so that the time to learn Al-Qur'an will be reduced.

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