

## Al-Qur'an Tahfidz Assistance Using the Muraja'ah Method

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### ABSTRACT

*This community service aims to evaluate students' ability to enhance the quality of their Qur'an memorization through the implementation of the muraja'ah method at Pondok Tahfidz Ustadz Mahyuddin (PTUM), Padang City. PTUM is an Islamic educational institution that actively contributes to the development of Qur'anic literacy within the community. The muraja'ah method, which involves repeated review of previously memorized verses, is employed to ensure retention and prevent forgetting. The study utilizes the Participatory Action Research (PAR) approach, conducted in three stages. First, during the preparation stage, students are divided into groups based on their reading and memorization proficiency, and the necessary resources for muraja'ah activities are prepared. Second, in the implementation stage, activities begin with a joint prayer, followed by tahsin (improving reading quality), muraja'ah (reviewing memorized verses), and ziyadah (adding new memorization). Third, the evaluation stage involves regular assessments recorded on individual memorization papers to monitor progress. The results demonstrate that the muraja'ah method effectively improves students' memorization quality. This is reflected in the increased accuracy, fluency, and retention of their memorization. Based on the mentoring activities conducted, it can be concluded that the muraja'ah method serves as an effective approach to enhance and sustain the quality of Qur'an memorization.*

**Keywords:** Community Service, Muraja'ah Method, Pondok Tahfidz

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### INTRODUCTION

The Qur'an is the source of Islamic law which contains guidance in living life. The Qur'an was revealed to humans as the instructions and guidance contained in the Qur'an (Arifin & Setiawati, 2021). Studying the Qur'an is highly recommended in the world of Islamic education because the Qur'an is an important aspect in all aspects of human life (Alfisyah & Rahman, 2023) (Nirmala et al., 2023). Allah Swt has guaranteed the authenticity of the Qur'an and always maintains it as explained in his word Q.S *Al-Hijr* verse 9.:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

It means: "Indeed, we are the ones who sent down the Qur'an and we are the ones who maintain it".

The guarantee of Allah Swt for the preservation of the authenticity of the Qur'an is in various forms, one of which is that the Qur'an is preserved in the hearts of the companions of the Prophet Muhammad Saw, which at that time in addition to being written on palm fronds, bones and stones, the Qur'an was also memorized by the companions of the Prophet SAW (Siti Lutfiyah, 2024). One of the efforts to maintain the purity of the Al-Quran is by memorizing it (Hully et al., 2023). Memorizing the Qur'an is a noble activity, because the Qur'an is frequently kept in the chest of its memorizers, memorizing the Qur'an also has virtues and privileges both in this world and in the hereafter (Susanti et al., 2023). One of the purposes of memorizing the Qur'an is to form a generation of Qur'anic Muslims, namely a generation whose every word, deed and behavior is in accordance with the teachings of the Qur'an (Fernasari et al., 2024).

The process of memorizing the Qur'an is easier than maintaining its memorization, so it is necessary to repeat it as often as possible (Ilyas, 2020). Many memorizers of the Qur'an complain because at first their memorization was good and smooth, but at some point the memorization was forgotten or lost from memory. This happens because of the lack of maintenance of the memorization that has been obtained (Hbiburrahman & Agustina, 2022) (Eko Hadi Wardoyo et al., 2023). One of the most important aspects to consider in the process of memorizing the Qur'an is the method, because this method is also one of the things that greatly affects the quality of results, time efficiency, and quantity of memorization (Sopyan & Hanafiah, 2022).

One of the efforts that can be made to maintain the quality of memorizing the Qur'an so as not to forget is using the muraja'ah method in memorizing the Qur'an (Syaifullah et al., 2022). Muraja'ah is derived from the word of *raja'a-yarji'u* (يرجع - رجع) which means returning, while according to the term is repeating something that has been memorized before. Muraja'ah can also be called the method of periodic repetition (Azri et al., 2023). The muraja'ah method is used to achieve the goals that have been set by repeating the memorization that has been memorized to keep from being wrong and forgetting (Sopyan & Hanafiah, 2022). Muraja'ah has crucial function to strengthen memorization, because the more often you repeat memorization, the stronger your memorization will be (Aryanti & Pandiangan, 2023). In addition, it also familiarizes students to be responsible for their memorization (Camelia, 2020). Therefore, this Muraja'ah cannot be separated from the activity of memorizing the Qur'an (Husni et al., 2024).

Of the many institutions that organize tahfidz Al-Qur'an programs, there are still many that only pursue memorization targets and pay less attention to tahsin (quality of reading) and tajweed and the quality of memorization. Including Al-Qur'an daurah activities which often program to memorize 10 juz of Al-Qur'an within one month. So that the result is that students are only focused on pursuing the amount of memorization, without paying attention to the quality of memorization, let alone to explore the memorized Qur'anic verses (Arifin & Setiawati, 2021). Many of the memorizers of the Qur'an who have reached their

targets or completed new memorization, the old memorization becomes forgotten and lost (Siti Lutfiyyah, 2024). Based on these problems, this assistance will determine whether students are able to improve the quality of memorization by using the explained that the muroja'ah method in memorizing the Qur'an at Arunsat Vittaya School Pattani Thailand is considered effective. Because judging from the results, student memorization is good both in terms of fluency and makhraj and tajweed. This is seen from the time taken during the memorization process, the time is taken for once a month there is always a memorization test. As well as the results of the muroja'ah test, simakkan test with friends and memorization test by researchers (Faishol et al., 2021).

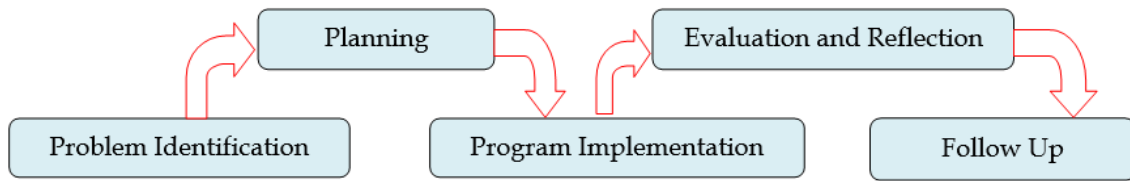
Eko Hadi Wardoyo (2023) also explained the results of the application of the muraja'ah method in memorizing the Qur'an at SDIT Al-Mishbah Sumobito, namely that students have been able to achieve the memorization target that has been programmed at school, students are able to memorize the Qur'an properly and correctly according to their makhraj and tajwid. Students' memorization after the application of the muraja'ah method becomes smoother, fluent and tartil. Through this muraja'ah method, students are able to speed up their memorization compared to not using the muroja'ah method, besides that students' memorization becomes stronger, both old and new memorization (Eko Hadi Wardoyo et al., 2023).

## METHODS

This research uses the PAR (Participatory Action Research) method. The PAR (Participatory Action Research) method is an approach whose process aims at learning in overcoming problems and meeting the practical needs of the community, as well as the production of knowledge, and the process of socio-religious change (Afandi et al., 2022). This assistance involves active participation from various parties, teachers, students and parents of students.

The PAR approach has several stages that involve an ongoing process and collaboration between researchers and the community. These stages include: First, Problem Identification: The initial stage in the PAR method is to identify the problems faced by the community. This involves a discussion between teachers and parents of students to understand the existing problems. Second, Joint Planning: after the problem is found, the next step is to plan joint actions to overcome the problem. Teachers and parents of students design strategies that are in accordance with the needs in the implementation of tahfidz at Pondok Tahfidz Ustadz Mahyuddin (PTUM).

Third, Program Implementation: The tahfidz Al-Qur'an assistance program uses the muraja'ah method that has been planned and then implemented by the teacher, the steps are carried out in accordance with the plan that has been designed. Fourth, Evaluation and Reflection: The evaluation process is carried out periodically to determine the effectiveness of the assistance program that has been implemented. Fifth, Follow-up: Based on the results of the evaluation, follow-up is carried out to improve and improve the assistance of tahfidz Al-Qur'an using the muraja'ah method.



**Picture 1.** Stages employed in PAR

This assistance was carried out at Pondok Tahfidz Ustadz Mahyuddin (PTUM) Bungo Mas Housing Phase III, Koto Panjang Ikur Koto Village, Koto Tengah District, Padang City. This assistance was attended by 13 students of class IV Pondok Tahfidz Ustadz Mahyuddin (PTUM). The instruments used are observation, interviews and documentation. Participatory observation is the main technique in data collection, in-depth interviews and documentation as a support for obtaining data in the field. Data analysis techniques are data obtained from various sources, both from observation, interviews and documentation

## RESULTS AND DISCUSSION

This assistance is carried out every Friday, Saturday and Sunday after Maghrib prayers until 20.30 WIB at Pondok Tahfidz Ustadz Mahyuddin (PTUM) Bungo Mas Housing Phase III Koto Panjang Ikur Koto Village, Koto Tengah District, Padang City. This mentoring activity was attended by 13 students of Pondok Tahfidz Ustadz Mahyuddin (PTUM). The learning process in this mentoring uses many methods, one of which is the muraja'ah method to get maximum results in improving the quality of student memorization. This assistance is carried out in several stages, namely the stages of preparation, implementation and evaluation.

### A. Assistance Stages

At this preparation stage, it starts from open recruitment of students as tahfidz participants.



**Picture 2.** Open Recruitment

Then the division of study groups is in accordance with the quality of reading and memorization of the Qur'an as well as the determination of the

supervisor. The group that became this mentoring activity was class 4 consisting of 13 students. Then prepare memorization papers for student memorization assessments, attendance of students and students bring the Qur'an from their respective homes and prepare comfortable and conducive classroom conditions for the teaching and learning process.

**Table 1.** Students in grade 4

No.	Students Name
1.	Anggun Mutiara
2.	Atha
3.	Azzami
4.	Bima
5.	Fakirah
6.	Fathan
7.	Maulana
8.	Muhammad Fakhri
9.	Muhammad Shidiq
10.	Muhammad Zaki
11.	Nafisah
12.	Syafira Dwi
13.	Syafira Ramadhani

## B. Implementation Stage

At this stage of implementation, the students sat in a circle facing their supervisor. This activity began by reading a prayer together so that this Qur'anic tahfidz activity would be blessed by Allah SWT. Then the teacher checks the presence of the students and gives advice or motivation in memorizing the Qur'an. Furthermore, before the students add memorization (ziyadah), muraja'ah (repeating) the old memorization is carried out. The goal is to preserve old memorization and not lose or forget. Because muraja'ah activities are one of the methods to maintain memorization so that it is maintained, and basically there is no memorization without muraja'ah (Ilyas, 2020). For students whose memorization is still juz 30, the muraja'ah is at least one letter, while for those whose memorization has entered juz 1 – juz 29, the muraja'ah is at least 1 corner (1 page) every night. According to K.H. Adlan Ali from the Wali Songo Cukir Islamic Boarding School, Tebuireng, Jombang explained that muraja'ah material should be more than ziyadah material, which is one in ten. That is, a memorizer is able to deposit 1 new memorization page per day, so it must be balanced with 10 pages of muraja'ah (Ilyas, 2020).

Furthermore, the teacher and the students make an agreement on the duration of the muraja'ah, how many minutes it takes to complete it. Based on the results of observations, usually students only need about 10 minutes – 20 minutes. For students who are unable to complete their muraja'ah within the agreed time, they are given a standing punishment and are not allowed to add memorization until they can complete their muraja'ah. If the student cannot also complete his muraja'ah until the tahfidz time ends, then the student is not allowed to go home until he can complete it. Based on the observation of this mentoring, it can be seen

that there are rarely students who are unable to complete their muraja'ah until the tahfidz time ends because this old memorization is still often repeated.

The forms of muraja'ah activities at Pondok Tahfidz Ustadz Mahyuddin (PTUM) vary. First, the students repeat the old memorization on their own. In this case, some of the muraja'ah students repeat their old memorization without looking at the Qur'an, when someone forgets to see the Qur'an. There are also some who repeat their old memorization by reading and looking at the Qur'an.



**Picture 3.** Students do Muraja'ah by themselves



**Picture 4.** Muraja'ah with Peers

Second, the students repeated their old memorization with the help of their friends. This is done in turn, the students who listen will correct the mistakes of the muraja'ah students and calculate their mistakes. This form of muraja'ah aims to find out the readiness of students to deposit muraja'ah to their teachers later. This is in accordance with the explanation of Ilyas (2020) a person who memorizes the Qur'an performs muraja'ah together with two or more friends. When one of them reads, the other listens and corrects if something is wrong. It is also very beneficial to strengthen memorization.

Third, the students take turns depositing their muraja'ah to the teacher and the teacher listens to it and gives the grade. Errors that can be tolerated up to a maximum of five times and this is a reference for teacher assessments recorded on the student's memorization paper. If the student who is muraja'ah is not wrong at all, then the intention is 100, if one of them, the value is 99, and so on until one of the five, then the value is 95, but if the student is more than one of five, then the muraja'ah is categorized as incomplete and must be repeated again until it is smooth both in terms of tajweed and makhraj.



### **Picture 5. Muraja'ah with the Teachers**

After the muraja'ah is declared passed by the teacher, then it is allowed to add memorization (ziyadah). The students and teachers again made an agreement on the target (memorization limit) that they would memorize that night. Teachers must understand the intelligence of students in memorizing so that they do not mistakenly give limits or memorization targets to students, meaning that it is not too long and not too short but according to the ability of the students. Before the students memorize what has been targeted, first the students read it in front of the teacher and the teacher corrects the reading so that there is no attachment of memorization that is still wrong in the student's memory. In turn, the students return to deposit new memorization (ziyadah) according to the target that has been agreed upon to the teacher.

Fourth, after finishing all the muraja'ah and ziyadah students in turn, if there is still time left, then before the learning is closed, muraja'ah is held together. In this joint muraja'ah activity, what is read is juz 30. The teacher starts the reading without looking at the Qur'an first and then is followed by the students, then the students read together while the teacher listens and corrects the reading if there is something wrong.



**Picture 6. Muraja'ah among Students**

Fifth, especially on Sundays, after learning is closed and before going home, students are assigned to continue muraja'ah at home, at least one letter for those who are still memorized juz 30 and 1 corner (page) for those whose memorization has been juz 1 – juz 29. This muraja'ah is deposited to their respective parents. As proof that it is muraja'ah at home, the students make a statement in a special notebook signed by the students and parents who listen to it and have been assessed directly by the parents. The book is handed over to the teacher on Friday or the next meeting, so the allotment or muraja'ah time in this house is between Monday and Friday. Muraja'ah like this is a form of cooperation between educational institutions and parents who support each other. Husni (2024) in his research explained that the role of parents is very important and has the obligation to encourage their children to have high enthusiasm in memorizing the Qur'an.

Sixth, muraja'ah in congregational prayers. After the learning is closed, the students carry out the Isha prayer in congregation, who acts as the imam is the student in turn. The imam of the congregational prayer will read one letter in the first rakaat and continue one more letter in the second rakaat for students whose memorization is still juz 30. Meanwhile, for students whose memorization has

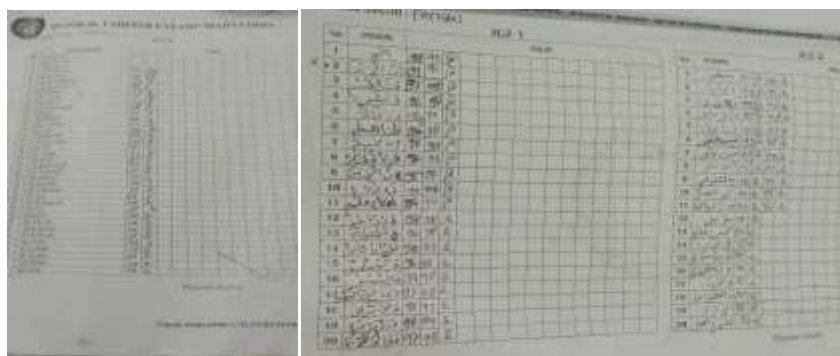
been juz 1 - 29, short letters (juz 30) are not allowed anymore, the verses that are read in the first and second rakaat are at least one corner (one page). Reading the Qur'an that has been memorized in prayer can help the process of repeating the memorization (Ilyas, 2020). Students who become imams will be muraja'ah in their prayers by reading the verses that have been memorized in their prayers, while makmum muraja'ah will listen to the imam's readings. Hully (2023) menjelaskan bahwa ketika shalat diusahakan membaca ayat-ayat yang sudah dihafal walaupun sedikit, karena hal tersebut dapat membantu proses mengulang hafalan.



**Picture 7.** Muraja'ah while Conducting Prayer Together

### C. Evaluation Stage

Hbiburrahman & Agustina (2022) Hibiburrahman and Agustina (2022) explained in their research that the evaluation of Qur'an memorization is carried out through the use of control books (memorization papers), memorization tests, and open exams. At this stage, the supervisor records students' scores on prepared memorization papers each time a memorization deposit is made. This serves as a means to monitor the development of students' memorization quality. In the implementation of muraja'ah, mistakes are tolerated up to a maximum of five errors. This tolerance serves as a reference for teacher assessments, which are recorded on the students' memorization papers. If a student completes the muraja'ah without any mistakes, they receive a score of 100. If there is one mistake, the score is 99, and so on, decreasing by one point for each additional mistake up to five errors, resulting in a score of 95. However, if a student makes more than five errors, the muraja'ah is categorized as incomplete and must be repeated until the memorization is fluent and error-free.



**Picture 8.** Students' Score in a Piece of Paper

At this evaluation stage, it can be seen that the assistance of tahfidz Al-Qur'an using the muraja'ah method has succeeded in improving the quality of students' memorization. This can be seen from the results of the muraja'ah written by the supervisor on the memorization paper of each student. In addition, it can be

seen that the enthusiasm of students in memorizing the Qur'an is increasing because by using the muraja'ah method, the students' memorization is getting stronger and maintained.

#### 1. Advantages of the Muraja'ah Method

Verses that have been memorized by students, if they are often repeated, will always be remembered and will not be forgotten. In the muroja'ah of the Qur'an, the role of teachers and parents is very important. Teachers have the obligation to motivate and guide the students to always be active in muraja'ah, while parents have the obligation to encourage their children to have a high enthusiasm in memorizing the Qur'an. Muraja'ah Al-Qu'an with friends will make students more enthusiastic and can compete in memorizing the Qur'an.

#### 2. Disadvantages of the Muraja'ah Method

Making students increasingly bored and bored in repeating memorization and Students do not focus on the time of muroja'ah because they are still children and their focus is often disturbed by the influence of their friends (Husni et al., 2024).

### CONCLUSION

The assistance program for Tahfidz Al-Qur'an using the muraja'ah method aims to evaluate students' ability to improve the quality of their Qur'an memorization at Pondok Tahfidz Ustadz Mahyuddin (PTUM), Padang City. This program is conducted every Friday, Saturday, and Sunday after the Maghrib prayer until 8:30 PM, involving 13 students. The implementation of the muraja'ah method takes several forms students practicing muraja'ah individually, muraja'ah with peer listening, muraja'ah under teacher supervision, group muraja'ah, muraja'ah at home, with progress monitored by parents, and muraja'ah during congregational prayers. Based on the findings, the assistance program for Tahfidz Al-Qur'an using the muraja'ah method at PTUM Padang City has shown a positive impact, as evidenced by improved student memorization quality. This improvement is documented on the memorization records maintained by supervisors, showing enhanced fluency, correct makhraj, and adherence to tajwid. Additionally, students demonstrate increased enthusiasm for memorizing the Qur'an. Through the muraja'ah method, their memorization has become more robust and well-maintained. The implications of this assistance program are significant. One key takeaway is that students who memorize the Qur'an should not solely focus on achieving a high quantity of memorization. Equal attention must be given to the quality of memorization, particularly regarding tajwid, makhraj, and the retention of their memorization. As Agus Jumadi highlights in his research, the latest data indicates that over 1,200 Tahfidz institutions across Indonesia have been verified within the system. Each institution is encouraged to prioritize both quality and quantity, ensuring that the pursuit of quantity does not overshadow the importance of quality memorization.

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