



THE EFFECTIVENESS OF TAHFIDZUL QUR'AN LEARNING IN ENHANCING STUDENTS' SPIRITUAL INTELLIGENCE AT MTs INSAN QUR'ANI RANULOGONG

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Abstract:

Memorizing the Qur'an is a challenging task that requires dedication, discipline, and high commitment. Hafiz (memorizers of the Qur'an) are considered individuals chosen by Allah. In the modern era, challenges are even greater due to instant lifestyles and free social interactions, which can be distracting, especially for teenagers. The author chose MTs Insan Qur'ani in Ranulogong as the research site because this Islamic boarding school has well-organized religious activities that help foster a disciplined lifestyle and shape a balanced personality between academic and religious needs. The research focuses in this study are: 1) How is the process of Tahfidz Al-Qur'an learning for students at MTs Insan Qur'ani in Ranulogong? 2) How effective is the Tahfidzul Qur'an learning in enhancing students' spiritual intelligence at MTs Insan Qur'ani in Ranulogong? Based on these focuses, the objectives of this study are: 1) To analyze the process of Tahfidz Qur'an learning for students at MTs Insan Qur'ani in Ranulogong. 2) To examine the effectiveness of Tahfidzul Qur'an learning in enhancing students' spiritual intelligence at MTs Insan Qur'ani in Ranulogong. The method used in this research is descriptive field research with a qualitative approach. The data collection techniques employed by the researcher include observation, interviews, and documentation. The findings of this study can be concluded as follows: 1) The Tahfidz learning process at MTs Insan Qur'ani in Ranulogong has demonstrated a high level of effectiveness in Qur'an memorization, with students achieving results that reflect their commitment and effort in completing their memorization. 2) The research findings indicate a significant improvement in students' spiritual intelligence, particularly in their daily lives, after participating in the Tahfidz Qur'an learning program at MTs Insan Qur'ani in Ranulogong.

Keywords: *Effectiveness, Tahfidzul Qur'an, Spiritual Intelligence.*

INTRODUCTION

Effectiveness is one of the results that an organization wants to achieve. To obtain a theory of effectiveness, researchers can use concepts from management and organization theory, especially effectiveness theory. Effectiveness and efficiency are not equivalent. Even though the word "efficiency" is closely related to the word "effectiveness" in its various uses, they both have different meanings. Efficiency refers to the comparison of costs and results, while effectiveness is directly related to achieving goals. There are three levels of potential: Personal Effectiveness Personal effectiveness is based on the individual perspective that emphasizes the work of an employee or member of an organization. Group Effectiveness There is a view that individuals actually work together in groups.

Therefore, the effectiveness of a group is the sum of the contributions of all group members. Organizational Effectiveness Organizational effectiveness consists of individual and group effectiveness. Synergy enables an organization to achieve a level of operational performance that is greater than the sum of its parts.

The Koran is the holy book of Muslims and is a revelation from Allah SWT which was revealed to the Prophet Muhammad SAW through the angel Gabriel as guidance and mercy for all mankind. The Qur'an is a miracle that was revealed to the Prophet Muhammad SAW through the intercession of the angel Gabriel and was spoken to Mutawatir, starting with the opening letter and ending with the Annas letter.

The Qur'an contains information and explanations about matters closely related to faith, good deeds, rewards and threats, the history of our ancestors, examples and examples that can be learned from their experiences, and their relationship to social life. The Koran is a guide to human life. All sharia principles and sharia postulates which cover all legal aspects of human life in this world and in the afterlife are contained in the Al-Quran. humans are on the right path towards creating happiness in this world and the afterlife.

The Qur'an revealed by Allah is a guide for Muslims in particular, and for humanity in general, and has the function of regulating individual life. One of them is being considerate, kind and humble, and showing commendable good behavior in shaping our behavior in everyday life. Therefore, one of the real efforts in the process of preserving the Al-Quran is to preserve it from generation to generation. Memorizing the Al-Quran is not direct memorization and is not an easy matter, but requires the use of different methods and types of questions. One of the virtues listed in the Qur'an is described as the guardian and custodian of the Qur'an.

The Qur'an contains laws, norms and sharia that regulate the lives of all mankind and create peace of mind and happiness. Therefore, the law is very important for every Muslim to study the Koran. There are many ways to study the Koran, such as learning to read and recite Maharjul rules and script, as well as studying its meaning and content, but what is no less important is learning by memorizing. Even though Allah subhanahu wata'ala guarantees the safety and originality of the Al-Qur'an, various efforts to maintain the purity and authenticity of the Al-Qur'an are by memorizing and understanding the Al-Qur'an. One of the characteristics of the Koran is that it is easy to learn and memorize. They believe that from the time of the Prophet until now, many Muslims from various circles have gathered to memorize the Koran, and this memorization will become their final mushaf. Memorizing the Qur'an is a very noble activity and memorizing the Qur'an makes you a servant of Allah subhanahu wata'ala and His most glorious creation. Memorizing and reading the Qur'an increases a person's status, provides guidance, and shows a noble path in life.

Memorizing the Al-Qur'an is one of the activities and efforts that a person makes to memorize each word carefully and truly so that he can read it again without looking at the mushaf. Memorizing the Koran is not an easy thing. It takes motivation, dedication and great enthusiasm to achieve it. However, Allah's promises in the Qur'an make it easy for a servant who is persistent and persistent in memorizing the Qur'an. Therefore, people who are able to memorize the Koran are among those who have great patience and extraordinary istikoma. Memorizing the Koran is not easy, but it is not impossible, because there are thousands or even millions of Muslims who memorize it. This book is quite large,

but there are many letters and many similar verses

We are increasingly amazed to see how diverse age groups, ethnicities and races among Muslims are able to memorize the Koran. Just like in Indonesia today, Musa, a boy who is only 6 years old, has memorized 30 juz of the Al-Quran. The Koran is the word of Allah which is a guide for all people, as well as a great miracle that the Prophet Muhammad SAW left behind for his people to always obey him. A person who memorizes the Qur'an is closer to acquiring the virtues of the Qur'an itself.

Intelligence is an intangible and non-spiritual force. Humans and many other creatures really need to use it as a tool to help them survive in nature. Intelligence can be shaped by harnessing, honing, and engineering systems consistent with this right. Because intelligence is initially a potential stored in various elements of the human apparatus. The one who has the ability to increase and utilize the intelligence that exists in humans is Karim Al-Quran.

When we encounter discoveries in the field of psychology, we find a lot of intelligence discovered by experts. There is intellectual intelligence (intelligence quotient) or the value of human intelligence, emotional intelligence (emotional quotient), and now there is what is called spiritual intelligence (spiritual quotient), which is called spiritual intelligence and is the peak of intelligence, which is called spiritual intelligence. Spiritual intelligence focuses on spiritual space. This gives everyone the ability to solve problems in meaningful ways. Therefore, spiritual intelligence is a very important foundation for the effective functioning of intellectual and emotional intelligence. Therefore, the Koran can not only influence brain, intellectual and emotional intelligence, but can also influence a person's spiritual intelligence.

People who are used to remembering have brain and body cells that are more active and stronger than people who ignore it. Therefore, the activity of memorizing the Koran can automatically increase intelligence. Basically, every person is gifted with potential or intelligence. People who are used to remembering have brain and body cells that are more active and stronger than people who ignore it. Therefore, the activity of memorizing the Al-Quran can automatically increase intelligence in various ways, including intelligence, emotional intelligence and spiritual intelligence.

If we can develop and utilize this intelligence optimally, then great opportunities will open up to live a happy life physically and mentally. Once you get used to memorizing the Koran, you get used to memorizing every letter, word and sentence. The content is also easy to understand. Memorizing the Koran is the first step for anyone who wants to deepen their knowledge.

The As-Salaf Islamic boarding school, located in Alasmalang, is an Islamic boarding school institution, one of which focuses on Tahfidzul Quran. Based on initial experience in this field, researchers found that various activities in Islamic educational institutions create a religious atmosphere and increase spiritual intelligence in Islamic educational institutions, including memorization activities. Al-Quran, Simaan, Tasmi', etc. which are currently being implemented at MTs Insan Qur'ani in Ranulogong, where the Tahfidzul Quran learning program is implemented. Based on the opinions above regarding the effectiveness of Al-Quran learning and several findings in this field, the researcher concluded that "The Effectiveness of Tahfidzul Quran Learning in Increasing the Spiritual Intelligence of Santri at the As-Salaf Alasmalang Islamic Boarding School." I am interested in conducting research at this institution.

RESEARCH METHODS

There are several methods that can be developed to find the best alternative for memorizing the Al-Quran and reduce the difficulty of memorizers in memorizing the Al-Quran. These methods include those described below; a.

Wahdah method, b. Kitabah method, c. Sima'I method, d. Combined method and e. Jama' method.

This method is a combination of the first method and the second method, namely the Wahda method and the Kitabah method. However, the kitabah (writing) here functions more to test the verses that have been memorized. In this case, the memorizer, after memorizing the verse he has memorized, tries to memorize it and writes it on the paper provided. The advantage of this method is that it has a dual function, namely serving as memory and strengthening memory. This method also greatly improves your memory, because writing leaves a strong visual impression.

Kitabah means writing. This method provides an alternative to the first method. In this method, students first write the verse they want to memorize on a piece of paper that has been provided. Sima'i means listening. This method involves listening to remember what you read. This method is very effective for memorizers who have good memory, especially for visually impaired memorizers and minors who cannot yet read and write the Koran.

This method is a combination of the first method and the second method, namely the Wahda method and the Kitabah method. However, the kitabah (writing) here functions more to test the verses that have been memorized. The jama method is a type of communal memorization where memorized verses are read together or under the guidance of a teacher. First, the teacher reads a verse or several verses aloud, and the students imitate them together.

RESULTS AND DISCUSSION

In this research, the author tries to explain the results of the research that has been carried out in more detail. The author will discuss it as follows:

How students learn Tahfidz Al-Qur'an at MTs Insan Qur'ani in Ranulogong.

Based on previous data in Tahfidzul Qur'an learning, steps for improvement and development are still being carried out from time to time to increase the effectiveness and quality of the Tahfidzul Qur'an program. Developments are still being carried out for Tahfidzul Qur'an learning and are related to development or innovation plans to expand the benefits of the Tahfidz program at MTs Insan Qur'ani in Ranulogong.

The following steps are taken to improve the effectiveness and quality of the Tahfidzul Qur'an program from time to time at MTs Insan Qur'ani in Ranulogong. This is an annual program to improve the program. The first is to carry out an evaluation from the start when learning for at least 1 month and to evaluate twice the Tahfidzul Qur'an learning process. So, there are advantages and disadvantages and obstacles, then deliberations are held with the mu'allim of the Qur'an to take strategic steps to realize the target of the program being carried out, then in 1 semester what percentage of students meet the target and what percentage Students who do not meet the target will undergo a review of the process of implementing the Tahfidz al-Qur'an program, especially regarding its shortcomings and obstacles so that it does not happen again in semester 2. Likewise when it comes to At the end of semester 2, we carry out an evaluation, then in semester 1, class 8, pursuing targets and programs that were

not implemented in semester 1 must be completed in semester 1, class 8.

Related to development or innovation plans to expand the benefits of the Tahfidz program at MTs Insan Qur'ani in Ranulogong.

then the teacher improves the gret program or innovation for students that is in line with the target, so for students there is no need for example to wait because it's the 1st semester then it's the same, but whoever is the smartest in class 7 of course doesn't have the same program, to make gret improvements, so increasing the level based on the student's ability, so every year the teacher improves the program, and innovating the program is a certainty. So at the beginning, we were only in the field of Tahsin for 1 semester, then Tahfidz for 1 semester was raised again. Tahsin was again at 0 or at the beginning of student entry, meaning before entering semester 1, because many students registered at the beginning, the teacher immediately as soon as he entered carried out a competency test evaluation. memorize, after that do coaching before entering school. So we are early and then after that everything must be followed either by zoom or by coming to MTs Insan Qur'ani in Ranulogong. Then every year you have to upgrade the program, so there are several programs that appear every year, so for example if you stop in grade 7 then the student will not take part in the additional program to upgrade the program in grade 8, when you stop in grade 8 students will not know about the program upgrade in grade 8. class 9 up to teaching methods including a little understanding about isuluhi students even if he is in class 9 or class 8 who has completed the target then he follows the next stage which is the method of teaching the Koran so Tahsin and Tahfidz include knowing about isuluhi than students even though they are still old in class 9 or class 8 MTs. And to measure the success of our students, we have a special book for evaluating Tahfidz al-Qur'an, both deposits and muraja'ah. The first is to evaluate deposits and muraja'ah every day, then halaqah every week. So, to encourage discipline, the book is equipped with a deposit and muraja'ah book, then an evaluation and then there are also rules and regulations there. So students can find out whether this student has been promoted or not, there is a special assessment book and every time they meet with the parents, the student's guardian will also evaluate the results of memorizing the Qur'an and this is recorded and accompanied by the mu'allim at the Islamic boarding school then it will be re-evaluated later. So the examiner is not only the mu'allim but also his parents. And there is something called 1 week halaqah by the mu'allim. So from there the follow-up to the evaluation will emerge, so how can these students be more disciplined? Here there are also provisions for improving the quality of the program.

Then it is related to the evaluation results which are used to improve program quality. This means that when this child's ability is known or the memorization competency test is known from the results of daily and weekly evaluations, then this student's quality will be improved at MTs Insan Qur'ani in Ranulogong. The magnitude will be increased. So from the 1st semester or the first 1 month of the 1st semester, in the 3rd month there has been an increase, then at the beginning of the 4th month the greatness will be increased according to the abilities that have been detected by the mu'allim of the Qur'an. Of course, the mu'allim already know the procedures for going through the training and training conducted by the Miftahul Jannah Islamic boarding school.

The effectiveness of Tahfidzul Qur'an learning in increasing students' spiritual intelligence at MTs Insan Qur'ani.

Then, the effectiveness of memorizing the Qur'an can increase students'

spiritual intelligence or how schools measure the impact of the Tahfidzul Qur'an program on students' spiritual intelligence is to measure the impact of the Tahfidzul Qur'an program on spiritual intelligence by reading the Qur'an. What kind of reading of the Koran? reading the Qur'an, which works together between the word of mouth and the heart, can only be obtained by means of Tahfidzul Qur'an. When a person has Tahfidz al-Qur'an or when memorizing the Qur'an he will unite verbal movements with heart movements, then add the intelligence of his brain (intellectual) so all three will unite, between verbal, heart and brain. Then it will have an impact on morals, of course morals are not the same, depending on the ability to combine the 3 components. So to measure the impact of the Tahfidz al-Qur'an program, it is actually known every day what percentage of discipline, what percentage is istiqomahan, then what percentage is the enthusiasm for learning, this can be seen when doing the Tahfidz al-Qur'an program every day, when entering class It can be seen that every day it can be read by mu'allim, as is the material in the education and training of Al-Qur'an teachers that we carry out.

Then it is related to whether there is research or case studies that describe positive changes in students' spiritual intelligence after participating in the Tahfidz program. for positive changes in spiritual intelligence that is certain, because the Koran actually has a lot just because it only focuses on the Koran and its positive impact on spiritual intelligence is extraordinary.

Apart from that, based on an in-depth research process, it can be concluded that spiritual intelligence will be awakened according to the abilities of the 3 components (spoken, heart and brain) in the process of learning the Koran, memorizing the Koran, murajaah al-Qur'an. an, halaqah of the Koran. The more disciplined a student is, the more sharp the student's movements are in these 3 components (verbal, heart and brain), the more visible his spiritual intelligence will be. Spiritual intelligence can take the form of how students worship, how students have morals, how students socialize and all of that is truly extraordinary. In the case study that was taken, there was one of the students whose morals were extraordinary, in quotation marks, not so good that the whole family didn't want to accept his extraordinary, negative morals. It turned out that when he entered the Tahfidz program he was able to change 5 juz. Changes in intellectual intelligence change, spiritual intelligence in the field of morals also changes, and this is real as it happens every year like that.

CONCLUSION

Based on the results of research related to students' Tahfidz al-Qur'an learning and the effectiveness of Tahfidzul Qur'an learning in increasing students' spiritual intelligence, researchers have carried out a detailed analysis. So the author draws the following conclusions; (1) Research at MTs Insan Qur'ani Ranulogong shows that students have good performance in memorizing the Koran. Methods such as repetition, intensive practice and teacher support have a positive impact. However, challenges such as decreased motivation and laziness still exist. To overcome this, schools are recommended to develop strategies to increase motivation, such as rewards, motivation sessions by the principal, and interactive learning environments. Periodic evaluations and deliberations with teachers are also carried out to improve this tahfidz program. (2) This research assesses the effectiveness of learning Tahfidz al-Qur'an in increasing students' spiritual intelligence at MTs Insan Qur'ani. The results show a significant increase in students' spiritual intelligence, as seen from changes in attitudes

towards religious values, deeper understanding of Islamic teachings, and increased prayer habits. This program also fosters students' patience, discipline and perseverance, and is supported by teacher-student interaction and a good learning environment.

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