



## Implementation of Quranic Recitation at Morning Assembly to Improve Quran Memorization of Students at MTs Nur Ibrahimy Rantauprapat Labuhanbatu Regency

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### ARTICLE INFORMATION

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### ABSTRACT

The implementation of tahfizhul Quran carried out by tahfizh teachers/tutors to students in memorizing juz 30, some apply the science of tajwid and makhrajul huruf, others do not use it so that the implementation of tahfizh tutors varies and the appointment of tutors is still not appropriate according to each person's expertise. The formulation of the research problem is how the implementation of tahfizhul Quran in the morning assembly, efforts made in improving students' memorization of the Quran and obstacles in improving the memorization of the Quran of students of the Nur Ibrahimy Private Middle School Rantauprapat Labuhanbatu Regency. This type of research is qualitative and uses descriptive methods. The informants of this research are students and teachers/mentors of tahfizh of the Nur Ibrahimy Private Middle School. The data collection instruments used are observation, interviews and documentation. The results of this study are the implementation of tahfizhul Quran is an additional program and the passing grade of students of the Nur Ibrahimy Private Middle School. The implementation of tahfizhul Quran is a form of awareness for the creation of a generation of hafidz-hafidzah who are able to memorize 1 juz and can improve students' memorization of the Quran and the tahfizhul Quran program can involve Madrasah students in the implementation of Musabaqah Tilawatil Quran (MTQ) at the Regency and Provincial levels. Efforts have included holding several Quran memorization competitions, awarding prizes, and providing additional time for extracurricular activities. Challenges include a lack of awareness of memorization, which considers it merely rote memorization, laziness, overwork, and inadequate mentoring.

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### 1. INTRODUCTION

The Quran according to language is reading or what is read. Derived from Arabic **قَرَأَ- يَقْرَأُ- قُرْآنًا** is masdar which is interpreted as the isim maf'ul which is maqru which is read. This gives a signal for Muslims to like reading the Quran, by reading it, it means taking steps forward to try to understand its contents. According to the term of religious experts, it is the name for the word of God which was revealed to the Prophet Muhammad SAW. which is written in a mushaf. The Quran is God's revelation to humanity which was revealed through the Prophet Muhammad SAW. in

Arabic, guidance for worldly and hereafter life, miracles, sources of Islamic law and is beneficial for those who read, study and practice it as worship. The verses of the Quran were revealed gradually over 22 years 2 months 22 days. (Syatina et al., 2021)

The Koran consists of 114 surahs with a total of 6251 verses. (Nashiruddin, 2002) The Quran is compiled in a mushaf starting from Surah Al-Fatihah and ending with An-Nas, conveyed to us through mutawatir from generation to generation in writing and orally, it is preserved from change or replacement. (Nata, 1993) The Quran contains nothing but revelations received by the Prophet Muhammad (peace be upon him) . These revelations came to him bit by bit, over time. Immediately after receiving the revelations, he communicated them to his companions. He instructed them not only to memorize them but also to write them down. (TH Wijaya et al., 2019)

In this way, the entire Koran was written down and also enshrined in the memorization of hundreds of friends in Arabic and its purity and holiness was preserved forever. The Koran is limited to the type of revelation written in Arabic and conveyed to the Prophet Muhammad SAW. through the angel Gabriel. Word of Allah SWT:

نَا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

Meaning: "Indeed, We have sent it down as an Arabic Quran, so that you may understand." (QS Yusuf: 2)

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

Meaning: "Indeed, We are the ones who sent down the Qur'an, and indeed We truly preserve it." (QS Al-Hijr: 9)

As from the time of the Prophet until now, the custom of memorizing the entire Quran is still preserved, and the number of Quran memorizers worldwide now numbers hundreds of thousands of people. One way to maintain the authenticity of the Quran is to memorize it, commonly known as tahfidzul Quran, and unlike other books, the Quran is easy to memorize and it turns out that many people are able to memorize the 30 juz of the Quran. The ability to memorize the Quran for Muslims is a very good skill to have. In the ritual of prayer, a Muslim is obliged to be able to memorize the verses of the Quran, because reading the Quran, especially Surah Al-Fatihah, is an inseparable part of prayer. Reading the verses of the Quran in prayer is understood not in the sense of reading the text, but reading based on memorization that is firmly embedded in memory. (Khoiri et al., 2023)

Thus, the ability to memorize the Quran is crucial for every Muslim. Therefore, if the memorization process begins early, the results will be better. Quran memorization has been practiced by Muslims since the time of the Prophet Muhammad (peace be upon him) and continues to this day. The Quran is a book that is easy to memorize and understand. This is in accordance with the Word of Allah SWT, in Surah Al-Qamar, verse 17:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾

Meaning: "And We have indeed made the Qur'an easy for study, so is there anyone who will take it?"

People who study the Koran and teach it are one of the virtues of the Koran. (Balady, 1993) As the hadith of Rasulullah SAW regarding the advantages of people who study and teach the Koran, which reads:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ حَدَّثَنَا شُعْبَةُ وَسُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ شُعْبَةُ خَيْرُكُمْ وَقَالَ سُفْيَانُ أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Meaning: "Has told us Muhammad bin Basysyar said, has told us Yahya bin Sa'id Al Qaththan said, has told us Syu'bah and Sufyan from Alqamah bin Martsad from Sa'd bin Ubaidah from Abu Abdurrahman As Sulami from Uthman he said; Rasulullah shallallahu 'alaihi wasallam said: Syu'bah mentioned; "The best of you- Sufyan mentioned; "The most important person among you is the one who studies the Qur'an and then teaches it." (Zarkasi, 2023)

Learning the Quran encompasses a wide range of activities. It can involve learning to read it, memorize it, or understand its interpretation. Memorizing the Quran is a noble task and responsibility. Memorizing the Quran is not an easy task or something that can be done in spare time. It must be done with sincerity and concentration. Once memorized, it must be repeated and practiced to maintain its memorization. It is imperative for those who memorize the Quran to review their memorization to ensure it is not forgotten and to maintain its integrity. This is a reminder conveyed by the Prophet Muhammad (peace be upon him) in his hadith.

عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبِلِ الْمُعَقَّلَةِ إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا وَإِنْ أَطْلَقَهَا ذَهَبَتْ

Meaning: "From Ibn Umar, may Allah be pleased with him, that Rasulullah shallallahu 'alaihi wasallam said: "Indeed, the parable of those who memorize the Qur'an is like a person who has a tied Utna, if he always looks after it, then it will always stay with him, and if he lets it go, it will definitely disappear and go away." (HR Bukhari No. 4643)

This hadith demonstrates human involvement in preserving the purity of the Quran, one way of doing this is by memorizing it and preserving what has been memorized by repeating it. Something that has been memorized if not repeated will easily be forgotten, and so is the memorization of the Quran. This hadith also shows that people who have memorized the Quran must pay attention to their memorization and maintain it with full sincerity, one way of doing this is by repeating it, because if the memorization is not repeated, it will automatically disappear from the memorizer's memory like a camel that is freed from its tether. (Sari et al., 2023) Based on initial interviews, the Quran memorization program was conducted starting from grades VII, VIII, and IX at Nur Ibrahimy Private Middle School, with each grade assigned a different chapter. The students at Nur Ibrahimy Private Middle School come from diverse educational backgrounds, varying Quran reading and memorization abilities. Furthermore, the students' Quran memorization instructors are different. (Mila, 2023)

The implementation of Quran memorization for students partly applies the science of tajwid (the science of how to read the Quran, where to start and stop, etc.) and makhraj (the place where letters appear). Others go beyond just memorizing. There is no fixed guideline for guiding students' Quran memorization, so the implementation of the tahfidz mentors varies. As a result, the different tahfidz guidance is not fully achieved. After completing memorization, it is not recommended to repeat the memorization or use it as verses during prayer, so what is memorized is easily forgotten. (Al Munawar, 2002) Other challenges include less-than-conducive implementation, a lack of attention and supervision from the Principal, and inappropriate assignment of instructors based on their respective expertise. Furthermore, there is no evaluation after students submit their memorization, resulting in much of what they have memorized being forgotten, and the objectives of this memorization process not being achieved as planned. (Kadri & Kirin, 2022)

From the description above, the author is interested in conducting research and discussing it in the form of a thesis and raising the title: "Implementation of Tahfizul Quran at Morning Assembly in Improving Al-Quran Memorization of Students of Nur Ibrahimy Rantauprapt Private

Middle School, Labuhanbatu Regency". Based on the background of the problem described previously, the author focuses this research problem on "Implementation of Tahfizhul Quran at Morning Assembly in Improving Al-Quran Memorization of Students of Nur Ibrahimy Rantauprapat Private Middle School, Labuhanbatu Regency". Definition of Tahfizhul Quran: Tahfizh comes from the word hafazha which means to maintain, guard, memorize, and supervise. While the Qur'an according to language is reading or what is read. The Qur'an is masdar which is interpreted as the isim maf'ul meaning, namely maqru which is read. According to the term of religious experts, it is the name for the word of Allah revealed to the Prophet Muhammad SAW, which is written in a mushaf. ([Nasution, 2024](#))

The Koran is the best and truest provider of information (khabr) . Sufficient proof of that glory. The Word of Allah SWT. which means: "And indeed the Koran is in the Mother of the Book (Lauh Mahfuzh) with Us, is truly High (in value) and contains a lot of wisdom." (QS Az-Zukhruf: 4) The Koran is a religious book and guidance that was revealed by Allah to the prophet Muhammad SAW. for all humanity. As in the words of Allah SWT in QS Al-Jasiyah which means: "This Al-Quran is a guide for humans, guidance and mercy for people who believe." (QS Al-Jasiyah: 20)

The Koran encourages humans to learn and gain knowledge, the strongest argument in this case is that the Koran which was first revealed was a call to read and study. In the words of Allah SWT in QS Al-Alaq 1-5 which means: "Read with (mentioning) the name of your Lord who created. He has created humans from a clot of blood. Read, and your Lord is the Most Gracious. Who teaches (humans) by means of kalam. He teaches humans what they do not know. (QS Al-Alaq 1-5)

The purpose of the Quran being revealed gradually was so that the Prophet Muhammad (peace be upon him) and his companions could properly listen, understand, practice, and preserve it. The Prophet Muhammad (peace be upon him) recited it to his companions slowly, and they read it bit by bit. Furthermore, the Quran was revealed in connection with events, both individual and social. ([Muntofingah et al., 2024](#)) In this way, the process of maintaining the purity of the Koran runs by itself. Indeed, Allah preserves the Qur'an from exchange, change and loss from circulation, it is preserved on earth and in the sky, as Allah SWT says in QS Al-Hijr verse 9 which means "Indeed, it is We who sent down the Qur'an, and indeed We truly preserve it." (QS Al-Hijr: 9)

Law of Tahfizhul Quran: Looking at Surah Al-Hijr verse 9 above, Allah's safeguarding of the Quran does not mean that Allah directly safeguards the phases of the writing of the Quran, but rather that Allah involves His servants to take part in safeguarding the Quran. Looking at the verse above, many Koran experts say that the law of memorizing the Koran is fardhu kifayah. From several opinions it is concluded that the law of memorizing the Koran is fardhu kifayah, that is, if among a group there are those who have done it, the burden is free on others, but on the other hand, if in one group no one has done it, then everyone is guilty. ([Umar, 2017](#))

Allah sent down the Quran to earth. The first to receive it was the noble heart of the Prophet Muhammad (peace be upon him) . Then it was sent to the companions who were experts in the Quran, and then from some of them it moved to the memorizers of the Quran of this nation. Ad-Dhahak said: "It is fitting for anyone not to abandon the memorization of the Quran that he has memorized." ([Sopyan & Hanafiah, 2022](#)) In the word of Allah which means (however (he said) : "You should be rabbani people, because you always teach the Bible and because you keep studying it." (QS Ali-Imran: 79)

The Prophet Muhammad (peace be upon him) reported, as just mentioned, that those who are versed in the Quran, along with the noble writers (angels) , the Companions of the Quran, will be elevated in Paradise according to their recitation (memorization) . ([Heryawan, 2025](#)) Ideally, a Muslim must follow this priority so that he does not become devoid of Al-Quran jewelry and protects himself from falling into a collapsed building. Law of Tajweed Science: Memorizing the Koran ideally means reading the verses with correct Tajweed, understanding the meaning word by word and then trying to keep it in your chest. Lafadz tajwid according to the language means to make good. Meanwhile, according to the term, it is: "Removing every letter from its place of origin by giving it its rights and mustahak." What is meant by letter rights are the original characteristics that are always with the letter, such as AI-Jahr, Isti'la', istifal and so on. Meanwhile, what is meant

by mustahak letters are characteristics that appear at any time, such as tafkhim, tarqiq, ikhfa' and so on. ([Irhas et al., 2021](#))

The law of studying the science of tajwid in theory is fardhu kifayah, while the law of reading the Koran in accordance with the rules of the science of tajwid is fardhu 'ain. The postulate of the obligation to read the Koran with tajwid which means "And read the Koran slowly". (QS Al-Muzzammil: 4)

Therefore, the science of Tajweed is crucial for readers and memorizers of the Quran as an introduction to correct recitation. Without Tajweed, people will be able to read and memorize the Quran haphazardly. To avoid errors in reading and even memorizing the Quran, an understanding of Tajweed is necessary. ([Sudiarjo et al., 2015](#))

Method of Memorizing the Koran: The Koran is a book or reading that cannot be compared with any other book or holy book. Because it is a miracle and magic from the Koran with the physical miracles of the Koran. The Koran, which consists of 6,236 verses in 114 long-short suras, shows the miracle of ease in memorizing the reading of the Koran given by Allah SWT. It is not unusual for children to memorize the Koran when they are in their teens because of the guidance and miracles of the Koran. In fact, as age increases and one's appreciation of religion deepens, the memorization of the Koran will become more deeply embedded in one's heart. The Koran was revealed in Arabic, it is very easy to know if the Koran is to be added or taken away. Many people are illiterate in their national language, but are adept at reading the Koran (reciting the Koran) and can even memorize the entire Koran. ([Nurnaningsih et al., 2021](#))

To memorize the Quran, a hafidz must employ various methods and approaches. Some of the methods for memorizing the Quran include:

a) Bin-Nazar Method

The method of carefully reading the verses of the Koran that will be memorized is by looking at the Mushaf of the Koran repeatedly. This Bin-Nazar process should be carried out as many as possible or forty-one times as was done by the ulama in the past.

b) Tahfizh Method

This method involves memorizing Quranic verses, bit by bit, after reading them repeatedly in the Bin-Nazar method. For example, memorizing one line, several sentences, or a short verse until there are no mistakes.

c) Takrir Method

A method of repeating memorization that has been heard by the instructor (teacher), the function of which is to ensure that the memorized material is not forgotten.

d) Sima'i Method

The method of listening to a recitation to memorize it. This method is very effective for memorizers with exceptional memory, especially those who are blind or children under the age of 18 who are not yet familiar with reading and writing the Quran. This method can be done by listening to a teacher or using audiovisual materials.

e) Jama' Method

This method can be done collectively, namely by reading memorized verses together, led by an instructor or teacher.

f) Kitabah Method

With this method of memorizing the Quran, prospective Quran memorizers first write down the verses they wish to memorize. They then recite these verses fluently and correctly, then memorize them. While writing and reciting the verses, they must pay attention to the writing while memorizing them silently.

g) Wahdah Method

The Wahdah method is a method of memorizing the Quran, one by one, each verse to be memorized. To achieve initial memorization, each verse can be read ten times or more, allowing the reader to form a pattern in their mind. Once they have fully memorized the verse, they can proceed to the next verse in the same manner.

h) Combined Method

This method is a combination of the waddah method and the kitabah method, but it serves more as a trial run on memorized verses.

i) Habituation Method

It's important to remember that habituation is based on repetition, so the habituation method is also useful for strengthening memorization. For example, the Prophet Muhammad (peace be upon him) repeatedly prayed the same prayer. As a result, he memorized it completely, and his companions, who listened to the repeated prayer, also learned to memorize it. ([C. Wijaya et al., 2021](#))

## 2. RESEARCH METHODS

### a. Location and Time of Research

This research was conducted at the Nur Ibrahimy Rantauprapat Private Middle School, Rantau Selatan District, Labuhan Batu Regency, from October 2018 to April 2019.

### b. Types and Methods of Research

The types and methods determined based on the considerations of this research aim to describe the implementation of tahfizhul Quran at morning assembly in improving memorization of the Quran at the Nur Ibrahimy Rantauprapat Private Middle School.

Therefore, this type of research is qualitative research using descriptive methods. Qualitative research is defined as research conducted by observing surrounding phenomena and analyzing them using scientific logic. Descriptive methods aim to describe actual conditions in the field as they are, as they are, within the research context.

### c. Research Subjects

The research subjects are research informants, the sources from which information is obtained for a study. Suharmi Arikunto states that research subjects are subjects obtained in the form of people, movements, and responses to something. The subjects in this study were students and their mentors or teachers at the Nur Ibrahimy Private Islamic Junior High School (Madrasah Tsanawiyah Swasta) . Several students were from grades VII, VIII, and IX in the 2019/2020 academic year.

### d. Data source

The data sources of this research consist of two data sources, namely: Primary data sources, Primary data sources are the main data sources needed in this research, namely students and mentors or tahfidz teachers who are used as informants in this research. The technique for determining informants in this research is purposive sampling technique. According to S. Nasution, purposive sampling technique is a technique carried out by taking people who are selected or deliberately by researchers according to the specific characteristics possessed by the sample from the population so that it can be considered sufficiently representative.

Secondary data sources: Secondary data sources are the supporting data sources needed in this study. The secondary data sources were collected from the Principal of Madrasah Tsanawiyah Nur Ibrahimy, who provided informants for this study.

### e. Data Collection Instruments

To obtain the data and information needed in this research, the author used the following data collection instruments:

Observation, Observation is a data collection method that uses observation of the research object. Observation as a data collection tool must be systematic, meaning that observation and recording are carried out according to certain procedures and rules so that they can be repeated by other researchers. Thus, the author's observation was carried out by going directly to the location of the Nur Ibrahimy Private Middle School to directly observe the implementation, use of methods and activities of Quran memorization at the morning assembly as well as the facilities and infrastructure of the Nur Ibrahimy Private Middle School.

Interview, Interview is a form of communication between two people involving someone who wants to obtain information and another person by asking questions based on a specific purpose. The interview referred to here is conducting a direct question and answer session with several Quran memorization students at the Nur Ibrahimy Private Middle School with the aim of

obtaining information about the implementation of Quran memorization at the morning assembly at the Nur Ibrahimy Private Middle School Rantauprapat. Then continued with holding interviews with the principal and several mentors or teachers implementing the memorization at the Nur Ibrahimy Private Middle School Rantauprapat. Interviews with students are related to how to memorize or improve memorization of the Quran which is applied personally.

Documentation, namely written records of actions, experiences, and beliefs obtained from the research field. The documentation study referred to by the author in this research is the notes and photographs of events related to the research on the implementation of Quran memorization in the assembly.

#### f. Data Validity Assurance Techniques

The technique for ensuring data validity in this research is carried out by: Extending the researcher's participation, which allows for an increase in the degree of trust in the data collected. Persistent observation aims to find characteristics and elements in the situation that are relevant to the problem or issue being sought and then focusing on these things in detail. In other words, if extended participation provides scope, then persistent observation provides depth, namely the researcher's sincerity in observing the problem being studied.

Triangulation is a data validity checking technique that utilizes something other than the data itself for checking or comparing the data. The triangulation technique used by researchers involves checking through other sources, meaning comparing and rechecking the level of trustworthiness of information obtained through different times and tools in qualitative methods.

#### g. Data analysis

In data analysis, there are several steps that researchers must pay attention to, including: Reduction, namely data obtained from the field is written in the form of a very complete and extensive description. The data is summarized and selected the main things related to the problem to provide an overview of the results of observations and interviews. Descriptive data, namely using data systematically, deductively and inductively according to the systematic discussion.

Drawing conclusions involves summarizing data descriptions in several sentences that convey a concise and concise understanding. Therefore, the data analysis technique in this study involves collecting a number of data points and then extracting data related to the problem. This allows for a clear picture of the observations and interviews, presented from the general to the specific, then organized and drawn up. This analysis will influence the writer to structure the sentences into a systematic thesis.

### 3. RESULTS AND DISCUSSION

History of Nur Ibrahimy Private Junior High School Rantauprapat Labuhanbatu Regency. Before the establishment of Nur Ibrahimy Private Junior High School, the first school built was a Kindergarten or Madrasah Diniyah in 1995 then the establishment of Nur Ibrahimy Private Junior High School in 2000 located on Jl. Sisingamangaraja No. 149 Bakaran Batu Village, Rantau Selatan District, Labuhanbatu Regency, North Sumatra Province with a land area of 1886 m<sup>2</sup>. The first founder of this Madrasah was Buya H. Ibrahim Yusuf with Hj. Jamila.

The results of the observations that the researcher conducted in Madrasah The number of students at Nur Ibrahimy Rantauprapat Private Junior High School, Labuhanbatu Regency, is as follows:

**Table 3.1 Students Madrasah Nur Ibrahimy Private Junior High School**

Student Description	Grade VII		Grade VII		Grade IX		Total
	LK	PR	LK	PR	LK	PR	
Initial Number of Students for the 2017/2018 Academic Year	105	93	140	90	146	145	719

Final Number of Students for Academic Year 2017/2018	<b>105</b>	<b>93</b>	<b>140</b>	<b>90</b>	<b>144</b>	<b>145</b>	<b>717</b>
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Implementation of Tahfizhul Quran: The implementation time of tahfizhul Quran is carried out for 20 minutes during the morning assembly for grades VII and IX at 07.10 to 07.30. And different from grade VIII, the implementation is at 13.10 to 13.30, and is carried out every Tuesday and Wednesday. The implementation of tahfizhul Quran is carried out in the Madrasah field by forming a line of each class group starting from grade VII to grade IX. Each class group in the implementation of tahfizhul Quran is guided by the subject teacher who enters during the first hour of learning.

The implementation of Quran memorization, which is one of the programs of the Nur Ibrahimy Private Middle School, is an effort or form of awareness to create the goal of a generation of hafidz-hafidzah who are able to memorize 1 juz or even more than 1 juz. This program is also an additional program and a graduation value for students of the Nur Ibrahimy Private Middle School. The Quran memorization program at this Madrasah can include students in the MTQ (Musabaqah Tilawatil Quran) every year at the Regency level and even to the Provincial level, who can win the overall champion and hope. As stated by Muhammad Aidil as the MTQ Coordinator at the Nur Ibrahimy Private Middle School, as follows:

The participation of students from Nur Ibrahimy Private Middle School in the annual MTQ implementation at the Labuhanbatu Regency level. In 2019, they were able to win the first place in the Boys' category and even compete at the North Sumatra Provincial level, as well as how other memorizers can win at the Provincial level in the MTQ implementation. As Abdul Hamid, the principal, said: How this Quran memorization program provides a good achievement for Madrasah students who will win in the Hafizh field in the MTQ implementation event at the Regency and Provincial levels.

As Azhar as a teacher said: "In the implementation of MTQ, students of Madrasah Tsanawiyah Nur Ibrahimy can participate in the event, especially in the field of Quran Hafizh." The Quran tahfizhul program is a useful program that can improve the memorization of its memorizers. As said by Az-Zahra Malika, a student of Madrasah Tsanawiyah Swasta Nur Ibrahimy, as follows: "The Quran tahfizhul program is very useful for students who are here because they can memorize the Quran and by setting the time for the morning assembly, it is a time to further improve our memorization of the Quran."

Risa, a student at the Nur Ibrahimy Private Middle School, also said: "For me, the Quran memorization program is very beneficial and can produce hafizh-hafizhah." Ibnu Salam, a student at the Nur Ibrahimy Private Middle School, also said: "The implementation of Quran memorization makes me more active in memorizing and makes me progress in improving my own memorization of the Quran."

Livia as a student of Nur Ibrahimy Private Middle School also said: "In my opinion, the existence of Quran memorization at Nur Ibrahimy Private Middle School can produce a generation of Quran memorizers." The explanation above can be concluded that the implementation of Quran memorization at Nur Ibrahimy Private Middle School is at the morning assembly starting from 07.10-07.30 and is different from the VIII grade implementation at 13.10-13.30, every Tuesday and Wednesday in the field of Nur Ibrahimy Private Middle School guided by teachers who enter in the first hour of learning. The implementation of Quran memorization is an additional program and a passing grade for students of Nur Ibrahimy Private Middle School. The implementation of tahfizhul Quran is a form of awareness for the creation of a generation of hafidz-hafidzah who are able to memorize 1 juz and can improve the memorization of the Quran of students and the tahfizhul Quran program can involve Madrasah students in the implementation of Musabaqah Tilawatil Quran (MTQ) at the Regency and Provincial levels.

Quran Memorization Material: The Quran memorization materials at Nur Ibrahimy Private Islamic Junior High School vary at each grade level. However, students are not limited to the memorization set by the school and can further improve their memorization to the following chapters. The Quran memorization materials for grades VII, VIII, and IX are as follows:

**Table 3.2 Quran Memorization Materials**

Class	Surah Name
VII	An-Nas, Al-Falaq, Al-Ikhlash, Al-Lahab, An-Nasr, Al-Kafirun, Al-Kautsar, Al-Ma'un, Quraysh, Al-Fil, Al-Humazah, Al-'Asr, At-Takatsur, al-Qari'ah, Al-'Adiyat, Az-Zalzalah, Al-Bayyinah, Al-Qadr, Al-'Alaq, At-Tin, Al-Insyirah, and Ad-Dhuha.
VIII	Al-Lail, Asy-Syams, Al-Balad, Al-Fajr, Al-Ghasyiyah, Al-A'la, At-Thariq, and Al-Buruj.
IX	Al-Insyiqaq, Al-Muthaffifin, Al-Infitar, At-Takwir, 'Abasa, An-Nazi'at, and An-Naba'.

The researcher's observation with the school concluded that the Quran memorization materials for students at the Nur Ibrahimy Private Middle School have been determined by the school at each grade level. For grade VII, the memorization materials are An-Nas to A-Dhuha, for grade VIII, the memorization materials are Al-Lail to Al-Buruj, and for grade IX, the memorization materials are Al-Insyiqaq to An-Naba'.

Quran Memorization Method: The method used in implementing Quran memorization at this Madrasah is the tasmi' or sima'i method, namely the method of listening to a reading to memorize it. As stated by a teacher named Azhar as follows: In practice, we use the tasmi' or sima'i method in its implementation.

Dahlani as a teacher also said: The method used is usually the tasmi' or sima'i method by listening to verses read by students to the tahfizh supervisor. Sri Rahayu as a teacher also said: The method commonly used in implementing tahfizhul Quran is the method of listening to the memorization of students who want to submit their memorization or the tasmi' or sima'i method.

In addition to the above methods, the implementation also uses the bin-nazar or wahdah method. As conveyed by a teacher named Muhammad Aidil, as follows: To facilitate memorization, students apply the repetition of readings in one verse as much as 5 times, or commonly called the bin-nazar or wahdah method. The implementation of memorization applied by students personally in memorizing the Quran also has different methods and techniques in memorizing it. As a student named Putri Pratiwi said, as follows: My memorization method begins with ablution and usually in a holy place to memorize then in memorizing one verse it is repeated 5-7 times or the bin-nazar or wahdah method to strengthen the memorization memory.

Abdul Malik also said, as follows: When the memorization is not really remembered, do not memorize one and then forget the others, keep repeating it until the memorization is really remembered in the brain, and in repeating one verse as much as 5/10 times or the bin-nazar or wahdah method so that it is really memorized and can continue to the next verse. Nelly Susilawati as a teacher at the Nur Ibrahimy Private Middle School also said: The method used in its implementation is that 1 verse is repeated several times or called the bin-nazar or wahdah method. Also implementing sorting students by having categories of memorization levels starting from the most to the least memorization "

Asmah as a teacher also said: The method used is 1 verse is repeated 5-10 times, if you are able to then move on to the next verse and repeat it over and over again until it is really firmly embedded in the brain. Based on several interview results and observations carried out in the implementation of tahfizhul Quran in this Madrasah using the bin-nazar or wahdah method, namely

memorizing the Quran one by one for the verses to be memorized, to achieve initial memorization, each verse can be read ten times and the tasmi' or sima'i method, namely the method of listening to a reading to be memorized.

Efforts to Improve Quran Memorization of Students at Nur Ibrahimy Private Middle School Rantauprapat Labuhanbatu Regency. Some efforts that can support the improvement of Quran memorization of students at Nur Ibrahimy Private Middle School include: Creating several Quran memorization competitions. These Quran memorization competitions are carried out in collaboration with companies that can help fund the event to support high interest in participating in the competition, thus increasing students' enthusiasm for memorizing the Quran. Sometimes Quran memorization competitions are held between classes at the Madrasah and even with other schools. As Abdul Hamid Zahid, the principal of Nur Ibrahimy Private Middle School, said:

Holding several competitions especially in the field of memorization to increase their enthusiasm in improving their memorization of the Quran in order to create a Qur'anic generation. As Azhar as a teacher at Nur Ibrahimy Private Middle School said: Holding Quran memorization competitions between Madrasahs and between classes at Nur Ibrahimy Private Middle School. Muhammad Aidil as a teacher also said: Every year, students of Nur Ibrahimy Private Middle School are sent to participate in the MTQ at the Labuhanbatu Regency level to participate in the Quran memorization competition.

Giving prizes to students who have memorized a lot. As Muhammad Aidil, a teacher at the Nur Ibrahimy Private Middle School, said: "Giving vouchers in the form of Quranic copies and free tuition." Dahliani, a teacher, also said: "Giving the best grades or giving prizes in the form of stationery or even money to motivate Quran memorizers to improve their memorization."

Sri rahayu as a teacher also said: Giving gifts to increase the motivation of the spirit of memorizing the Quran. Additional time on extracurriculars Additional memorization time given with the existence of the Quran memorization extracurricular to further improve the memorization of the Quran of the students of the Nur Ibrahimy Private Middle School. As Azhar as a teacher at the Nur Ibrahimy Private Middle School said: By holding extracurriculars on Sundays, it can add time to memorize and further improve the memorization of the Quran of the students.

Based on several interviews conducted in the implementation of Quran memorization at Nur Ibrahimy Private Middle School, it can be concluded that there are several efforts made to improve students' memorization of the Quran, namely by holding several Quran memorization competitions that will increase students' interest in memorizing, giving prizes to students who have memorized a lot and additional time in extracurricular activities that can add to students' memorization time which is carried out on Sundays.

Obstacles in Improving Quran Memorization of Students at Nur Ibrahimy Private Junior High School, Rantauprapat, Labuhanbatu Regency. The implementation of Quran memorization at Nur Ibrahimy Private Junior High School is running well, but there are several obstacles that must be considered in improving its implementation, including:

Awareness in memorizing, Awareness of memorizing the Qur'an is still found in many students of Nur Ibrahimy Private Middle School, who consider it only limited to memorization so that the increase in memorization of the Qur'an decreases. As Dahliani as a teacher said: There are difficulties in implementing tahfizhul Quran that children are less concerned about memorizing the Qur'an. Azhar as a teacher said: Awareness in memorizing is not raised because parents or children do not support it. Asmah as a teacher also said: some children have a family background, because after school hours they still help their parents work to earn a living.

Laziness, Laziness is not uncommon for students to experience in memorizing the Quran. As a student named Risa also said: Laziness is an obstacle to memorizing or repeating my memorization. Abdul Malik also said: Laziness arises due to activities or events that are carried out. Too busy with work, Many activities are carried out outside of school hours, there is no time to memorize let alone repeat memorization. As Ibnu Salam as a student of the Nur Ibrahim Private Middle School also said: As a result of piling up or many school assignments, it causes laziness and

reduces memorization time. Livia also said: One of the obstacles in memorizing is caused by the large number of assignments from school so that memorization time is reduced.

Incompetent mentors, In the implementation of Quran memorization, the mentors or teachers of tahfizh do not match the competencies. As Azhar as a teacher at Nur Ibrahimy Private Middle School said: The mentors or teachers at Nur Ibrahimy Private Middle School do not have a basic in the field of memorization and supervision in the implementation is still not all teachers in the field of the Quran but teachers in the field of general subjects, so it is necessary to have special tahfizh teachers in the implementation of this Quran memorization. Based on several interviews conducted in the implementation of Quran memorization at Nur Ibrahimy Private Middle School, it can be concluded that there are several obstacles in increasing students' memorization of the Quran, namely awareness in memorizing which considers it to be only memorization, laziness that often arises in students and being too busy with work, namely many activities carried out outside school hours so that there is no time to memorize let alone repeat memorization and mentors who do not match the competencies.

#### 4. CONCLUSION

The implementation of tahfizhul Quran is an additional program and a graduation value for students of Nur Ibrahimy Private Middle School. The implementation is at the morning assembly starting from 07.10-07.30 for grades VII and IX and is different from grade VIII which is implemented at 13.10-13.30, about 20 minutes every Tuesday and Wednesday in the field of Nur Ibrahimy Private Middle School Rantauprapat Labuhanbatu Regency, including: Creating several tahfizhul Quran competitions that will increase students' interest and enthusiasm in memorizing. Giving prizes to students who have memorized a lot. Additional time in extracurricular activities that can add to students' memorization time which is carried out on Sundays.

Obstacles in improving students' memorization of the Quran in the implementation of tahfizhul Quran at the Nur Ibrahimy Rantauprapat Private Middle School, Labuhanbatu Regency, include: Awareness in memorizing which considers it to be only memorization. Laziness that often arises in students of the Nur Ibrahimy Private Middle School such as a busy daily schedule of activities and many school assignments. Too busy with work. Many activities carried out outside school hours so that it is not possible to memorize let alone repeat memorization. Incompetent mentors. In the implementation of tahfizhul Quran, the mentors or tahfizh teachers do not match the competence or have no basic in the field of tahfizh.

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