



Implementation of Tahfidzul Qur'an Drill Method in Hamalatul Qur'an Islamic Boarding School

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Abstract: This research examines the application of the tahfidzul Qur'an training method at the Hamalatul Qur'an Islamic Boarding School. Islamic Religious Education is an essential component of the school curriculum, and the quality of teaching can vary depending on various factors, including the school quality category. This research used a qualitative descriptive method and involved Ustad memorizing the Al-Qur'an at the Hamalatul Qur'an Islamic Boarding School. The research aims to evaluate and understand the practice of the drill habituation method and its implementation in Islamic boarding schools. This research also explores the perceptions of Ustad, Islamic boarding school caregivers, and students regarding this habituation training method. This research uses a descriptive qualitative approach. The research subjects were taught how to memorize the Quran at the Hamalatul Qur'an Islamic Boarding School. Data was collected through interviews with Islamic boarding school administrators Ustad and Santri. The data analysis usually involves several stages, including data reduction, data presentation, and conclusion. The results of this research show that all Al-Qur'an memorizing educators in Islamic boarding schools implemented the drill habituation method before the process of memorizing the Al-Qur'an in accordance with the rules of Islamic boarding school caregivers. The teacher applies habituation training methods in the form of binned or bighorn to students with the aim of providing ease of understanding in learning to memorize the Qur'an.

Abstrak: Penelitian ini mengkaji tentang penerapan metode pelatihan tahfidzul Qur'an di Pondok Pesantren Hamalatul Qur'an. Mata pelajaran Pendidikan Agama Islam merupakan komponen penting dalam kurikulum sekolah, dan kualitas pengajaran dapat bervariasi tergantung pada berbagai faktor, termasuk kategori kualitas sekolah. Penelitian ini menggunakan metode deskriptif kualitatif dan melibatkan ustad penghafal Al-Qur'an di Pondok Pesantren Hamalatul Qur'an. Penelitian bertujuan untuk mengevaluasi dan memahami praktik metode habitulasi bor dan implementasinya di pondok pesantren. Penelitian ini juga menggali persepsi ustad, pengasuh pesantren, dan santri mengenai metode pelatihan pembiasaan ini. Penelitian ini menggunakan pendekatan deskriptif kualitatif. Subjek penelitian adalah ustad penghafal Al-Qur'an di Pondok Pesantren Hamalatul Qur'an. Pengumpulan data dilakukan melalui wawancara kepada pengurus pondok pesantren, ustad dan santri. Proses analisis data biasanya melibatkan beberapa tahapan, antara lain reduksi data, penyajian data, dan penarikan kesimpulan. Hasil dari penelitian ini adalah seluruh pendidik penghafal Al-Qur'an di pondok pesantren telah menerapkan metode pembiasaan latihan sebelum proses menghafal Al-Qur'an dan sesuai dengan kaidah pengasuh pondok pesantren. Guru menerapkan metode latihan pembiasaan berupa binnador dan bilghoib kepada siswa dengan tujuan memberikan kemudahan pemahaman dalam belajar menghafal Al-Qur'an.

A. Introduction

Since before Indonesia's independence, many Islamic educational institutions have played a vital role in spreading Islamic teachings in Indonesia. Apart from supporting national education goals, these institutions also function as essential drivers in fostering the spirit of patriotism and nationalism, which are the capital of achieving Indonesian independence (Mahrisa et al., 2020). Indonesia, as a country with a majority Muslim population, has a unique and distinctive education system known as Islamic boarding schools. Islamic boarding schools are considered unique because this educational model is developing rapidly in Indonesia, while it is difficult to find in other countries. The uniqueness of Islamic boarding schools lies in their unique characteristics which public schools, such as the existence of kyai, santri, Islamic boarding schools, yellow books, and mosques do not fully share. Apart from these characteristics and uniqueness, Islamic boarding schools are also a product of Islamic education, and they were born in Indonesia. Some call Islamic boarding schools the "father" of Islamic education in Indonesia (Amrillah & Nadlif, 2023).

Pesantren not only includes the meaning of Islam but also contains the meaning of authentic (indigenous) Indonesia. Before Islam spread in Indonesia, institutions similar to Islamic boarding schools existed, and Islam then continued, preserved and Islamized them. In other words, Islamic boarding schools result from the absorption of Hindu-Buddhist and Islamic cultural acculturation, which then transforms the institutions we know as Islamic boarding schools. As time goes by, Islamic boarding schools grow and develop fertile while maintaining their traditional characteristics. From a cultural perspective, Islamic boarding schools are almost parallel to traditional Islamic education (Asy'at, 2021).

Islamic boarding schools are religious educational institutions whose main aim is to produce individuals with expertise in the field of religion. Islamic boarding schools have different characteristics compared to other education systems, influenced by the continuity of the culture they maintain and teaching methods consistent with the main foundations of the Al-Qur'an, Hadith and Ijtihad Ulama. There are two variants of Islamic boarding schools in Indonesia, namely Kholaf Islamic boarding schools and Salaf Islamic boarding schools. Kholaf Islamic boarding schools, also known as modern Islamic boarding schools, characterize their curriculum as having been adapted to government regulations so that the learning outcomes are equivalent to those of public schools. On the other hand, Salaf Islamic boarding schools focus only on religious material and consider that general learning has no significance. Such a view ultimately creates differences in knowledge, where they consider studying religious knowledge as an obligation, while general knowledge is considered something that is Sunnah. There is a scientific division between general knowledge and religion, while in Islam, only one source of knowledge is recognized, namely revelation. The dichotomy of science also creates separate education systems. In Indonesia, the dichotomy of education is reflected in institutions such as Islamic boarding schools, madrasas and schools, each of which has different patterns and systems. Islamic boarding schools emphasize religious studies, while schools focus on general education. The first system

creates traditional Muslim groups, while the second system produces modern Muslim groups influenced by Western culture. Meanwhile, madrasas are in a position that combines religious and general aspects (Istikomah et al., 2018).

Reading the Koran has significant educational value and cannot be ignored. Understanding, contemplating, and appreciating the principles taught in the Koran is essential for every Muslim. Although some individuals may be able to read the Koran, there is a possibility that they ignore it and ignore the importance of reading it well and regularly. Just studying the messages of the Koran is not enough; mastery of tartil (how to read it correctly and regularly) is required. Minor errors in reading can cause misunderstandings, and errors in interpreting the legitimate message of the Koran can arise. Therefore, reading the Koran regularly and correctly is not only a personal obligation (fardhu 'ain) but also an essential need. The tilawati method is one of the various learning methods currently developing. The tilawati approach is a way of learning to read the Koran that utilizes rost tones with a balanced approach, including applying classical and listening reading techniques. Using this method, it is hoped that students can complete learning to read the Al-Qur'an with full understanding and joy and achieve khatam proficiency (Purnamasari & Nadlif, 2022).

In the Qur'an, besides containing high-quality literature, the arrangement of words and sentences is also gorgeous. No one can produce something similar to the Koran, even just one verse. The written text in the Qur'an consists of prose sentences with elements of poetry, containing assonance, which produces a rhythmic and pleasant sound when read.² Therefore, the Quran includes artistic elements, both internally and externally, such as literary style, diction, correlation between verses, and others. On the other hand, external factors surround the Qur'an, such as reading style, lagham, etc. This is the basis of the term "Qur'anic musicality." Reading the Koran with a beautiful voice is the art of reading the Koran. This art differs from ordinary music, which involves melodies, musical instruments, and musical notes (Suhaimi et al., 2021).

In subsequent developments, strategy can be considered a field of knowledge that can be studied. Therefore, the term "strategy" in the educational context refers to teaching and learning activities that include a discipline to deliver teaching in the classroom in a structured way to achieve predetermined learning goals. Teaching and learning strategies have various alternative models, namely methods of organizing teaching and learning activities, which are general patterns of activities that teachers and students must follow in implementing the learning process (Lutvia & Nadlif, 2023).

The application of the drill learning method is visible through learning activities at the Hamalatul Qur'an Islamic boarding school. This method's application aligns with existing conditions and situations, requiring educators or religious teachers to organize a high-quality learning process and optimize the available positive potential. The drill method is an approach that involves continuous or repetitive practice until a person acquires the desired skill. Additionally, this approach is practical for developing dexterity, precision, opportunity, and skill in a teaching approach where students engage in a series of exercises.

This aims to enable students to have skills or dexterity that exceed what has been taught. The drill method encourages students to be more proactive in asking about the difficulties they experience when facing problem-solving problems and to feel confident in solving problems on the board. Therefore, satisfaction is achieved when students complete the challenges they face. This intellectual satisfaction becomes an internal encouragement for students (Budiya et al., 2021).

The Drill method is often applied with the aim that students can: a. Improve motor skills, such as memorizing words, writing, and using equipment. b. Sharpens cognitive skills, such as counting, dividing and adding. c. Developing the ability to relate one situation to another (Astuti, 2014). The advantages of the drill method, according to Purwati, include: 1) Subject matter that is presented thoughtfully will be more firmly embedded in students' memories because a full focus on thoughts, emotions, and motivation is given to the material being studied. 2) Students will improve their thinking abilities more effectively. With proper instruction, students will become more organized and detail-oriented and strengthen their memory skills. 3) With direct supervision and guidance from the teacher, students can correct their mistakes quickly. Disadvantages of the Drill Method are: 1) Exercises in an atmosphere strict and severe can easily lead to boredom. 2) Pressure given after students feel bored or frustrated will not increase enthusiasm for learning and may cause resistance or refusal to learn further. 3) Too intensive training can produce feelings of antipathy in students towards the material and the teacher who teaches it. Muroja'ah is a technique used to keep memorization strong. Actually, with muroja'ah, memorization will last. As an illustration, when your memorization ability increases, it is essential to regularly carry out muroja'ah for short periods to repeat the memorization that you have previously mastered (Safi'i, 2021).

Education, which is the main pillar in forming the next generation of the nation who has good morals and respects religious norms and values, is experiencing conditions that are contrary to these expectations at present. Increasing incidents of violence by students against teachers are caused by feelings of hurt caused by words of reprimand. Or disciplinary sanctions imposed on them. This is tragic news in the world of education. Apart from that, along with the increasing incidents of adolescent deviant behaviour, such as being involved in online gambling, drug abuse, smoking, sexual harassment, and even physical conflict and violence, it has become a topic of conversation that is often reported in various media (Amrillah & Nadlif, 2023).

In previous research, Siti Inarotul Afidah et al. implemented the muraja'ah method to improve the quality of Al-Qur'an memorization at the Amanatul Qur'an Islamic boarding school in Pacet, Mojokerto. Repetition of memorization functions as a habituation process for the other senses, namely the mouth/lips and ears, and if your mouth/lips are used to reading the word lafaz at some point, you will read it. This muro'jaah method is applied because it is easier for students and Amanatul Qur'an Islamic boarding school students to apply (Afidah & Anggraini, 2022). In Suarni et al.'s research entitled The History of the Development of Nagham al-Qur'an in Indonesia. This research shows that there are seven

types of naghams in Indonesia, namely Bayyati, Shaba, Hijas, Nahawan, Rast, Sika, and Jiharkah. However, the way naghams are applied varies from one qari to another. The development of the Art of Al-Quran Recitation at PTIQ has had a significant influence with the combination of Makkawi and Mishri melodies, contributing to the progress of the Art of Al-Quran Recitation in Indonesia and influencing every national level Al-Quran Recitation competition (Suhaimi et al., 2021). Relevant research by Amir Saypuddin Ritonga and Nasution entitled *Implementation of the Tahfidz Program in Improving Student Learning Outcomes in Islamic Religious Education Lessons*. The tahfiz Qur'an method has approaches such as murajaah and talqin. The muraja'ah method refers to the practice of reviewing or repeating what has been previously taught or memorized (Ritonga & Nasution, 2023).

The aim of research at the Hamalatul Qur'an Islamic boarding school using a drill method called habituation is the application of habituation to the Qur'an, which is habituated or grouped between memorizers and fewer memorizers in one group so that it can influence students who do not memorize the Qur'an. Therefore, researchers are interested in discussing the drill habituation method because, according to some people, the drill habituation method does not know that there is a drill method that has a type of habituation.

B. Method

This research was carried out at the Hamalatul Qur'an Islamic Boarding School using training methods in Jombang Regency involving students and PPHQ teachers. The research location was determined based on the fact that the Hamalatul Qur'an Islamic Boarding School had 40 motivational teachers who had implemented the drill habituation method. The method used in this research is a qualitative approach, which involves collecting primary data through various interview techniques with Islamic boarding school caregivers, PPHQ teachers, and Santri. Qualitative research approaches and comprehensive data collection are often used to explore in-depth understanding and context of a research topic, such as interviews with Islamic boarding school caregivers, PPHQ teachers, and Islamic boarding school students, documentation exploring information related to drilling habituation methods and observations carried out at the Hamalatul Qur'an Islamic Boarding School. This research aims to gain an in-depth understanding of this matter. Implementation of the Tahfidzul Qur'an Drill Method at the Hamalatul Qur'an Islamic Boarding School. Researchers carried out observations to observe the target object to find out the Drill Method for memorizing the Al-Qur'an. Researcher observations were carried out at the Hamalatul Qur'an Islamic Boarding School. The researcher made observations from the Kyai Islamic Boarding School caretakers, namely whether the Drill Method in memorizing the Al-Qur'an had been implemented in memorization activities using the Drill habituation method well. What is the role of the Ustad in using the Drill Method so that it looks attractive in the eyes of the students when applied in ongoing learning activities? Before carrying out the teaching

process activities, Ustad uses the Drill Method; the method of preparation is by the Islamic Boarding School policy.

Researchers conducted this interview to seek information and collect data related to the use of the Drill Method in Habituation with Ustad, which is at the Hamalatul Qur'an Islamic Boarding School. The data taken by researchers involved in using the drill method includes components for preparing the application of the drill method, criteria for students who understand the drill habitat method and those who do not yet understand the drill habitat method and basic principles. Drill Method, and how to find out the Drill Method in Habituation. Documentation is the collection of data through document study, including created data and personal documents such as photos, letters, diaries and other records, it is a method that can provide valuable insights into qualitative research. Documentation is a collection of files in the form of photographs that are needed for research purposes and can be used as a basis and primary tool for carrying out research in the field.

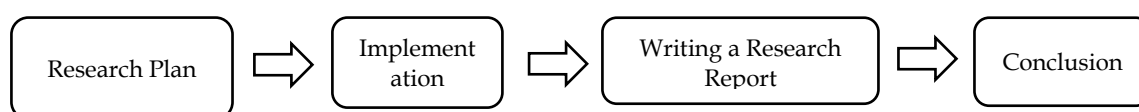


Figure 1. Research Flow

Research Plan: Before conducting research, researchers must create a research plan. At the research planning stage, several activities will be carried out, including a) compiling instruments for applying the drill method, b) creating interview guidelines, c) carrying out validation of the application of the drill method, d) preparing interview equipment, and e) preparing documentation equipment.

Carrying out research, even though this research has been carefully prepared and planned, the research results will only be accurate and satisfactory if the research is carried out carelessly or follows established rules. Therefore, in conducting research, researchers need to take appropriate actions in order to obtain research results. Therefore, the stages of carrying out this research are a) Qur'an memorization test, b) analyzing and evaluating student test results and making observations during research activities, and c) conducting interviews.

Writing research reports, report writing is the most essential part of research. Students' memorization abilities greatly influence this activity, as well as Qur'an memorization reasoning abilities and consistency. The next thing is related to reading habits and reviewing habits. In addition, this research report is based on an analysis of student test results and interview results with selected subjects.

C. Result and Discussion

Result

The results of the research on the implementation of the tahfidzul Qur'an training method show various methods, namely the habituation method and the muroja'ah method.

The informant told the researcher that the habituation method is a method of getting used to reading the Al-Qur'an continuously, which is different from the muroja'ah method, which is a method of repeating what has been memorized so that students do not memorize it. Memorization of the Koran is not lost.

The habituation approach instils character values according to applicable provisions with habits (habituation). As for what must be done to start this habit before it is too late, then before the child has other habits that conflict with what he is used to, these habits must be carried out continuously (repeatedly) regularly so that they become automatic habits. (Azwar et al., 2023)

Based on the results of interviews with informants, the habituation method has an impact on students in memorizing because the habituation method puts more emphasis on students so that the formation of the habit of memorizing the Qur'an is less than optimal because the habituation method emphasizes memorizing the Qur'an. Student discipline. The informant explained to the researcher that the impact of this method was less than optimal because the Hamalatul Qur'an students had a habit of lacking discipline in memorizing. Hence, the researcher gave directions to the informant to improve the student's memorization of the Hamalatul Qur'an boarding school.

The influence of the memorization method on the achievement of memorizing the Al-Qur'an. Memorizing the Quran is closely related to the issue of memorization methods. In principle, memorizers of the Qur'an should have an appropriate, exciting and comfortable method so that in the process of memorizing and repeating memorization, at least memorizers of the Qur'an have their method so that the method is part of memorization. The process is, before memorizing, the student memorizes the reading that will be memorized, then after the student has memorized it, it continues to be transferred to the musyrif/teacher; after the student has finished depositing his new memorization, the student is obliged to repeat what he has memorized by heart (Kholid & Mafariech, 2021)

In the results of the research, the informant explained to the researcher that the habituation method was less efficient in memorizing the Al-Qur'an. Hence, the researcher advised the informant to change the habituation method to the muroja'ah method because the reason would be that it would be easier for students to memorize the Al-Qur'an if they use it. muroja'ah method.

In previous research, Siti Inarotul Afidah et al applied the muraja'ah method to improve the quality of Al-Qur'an memorization at the Amanatul Qur'an Islamic Boarding School, Pacet, Mojokerto. Rote repetition functions as a process of getting used to the other senses, namely the mouth/lips and ears, and if your mouth/lips are used to reading lafaz words, you will read them one day. This muro'jaah method was applied because it was easier for students and students to apply at the Amanatul Qur'an Islamic Boarding School (Afidah & Anggraini, 2022) in Suarni et al.'s research entitled History of the Development of the Nagham Al-Qur'an in Indonesia. This research shows seven types of nagham styles in Indonesia, namely Bayyati, Shaba, Hijas, Nahawan, Rast, Sika, and Jiharkah. However, the way to apply nagham varies from one qari to another. The development of the Art of

Reciting the Koran at PTIQ has had a significant influence with its combination of Makkawi and Mishri melodies, contributing to the progress of the Art of Reciting the Koran in Indonesia and influencing every national level Al-Quran Recitation competition (Suhaimi et al., 2021). Relevant research by Amir Saypuddin Ritonga and Nasution entitled Implementation of the Tahfidz Program in Improving Student Learning Outcomes in Islamic Religious Education Lessons. In the method of this Al-Qur'an, there are approaches such as murajaah and talking. The muraja'ah method refers to reviewing or repeating what has been previously taught or memorized (Ritonga & Nasution, 2023).

The results of interviews conducted with Islamic boarding school owners show that the school used the habituation method. Of the 100 students, 50 already understand, while 50 do not yet, so these students have difficulty memorizing the Al-Qur'an, which has been determined as a requirement for graduating from Islamic boarding schools. The following is depicted in a pie chart.

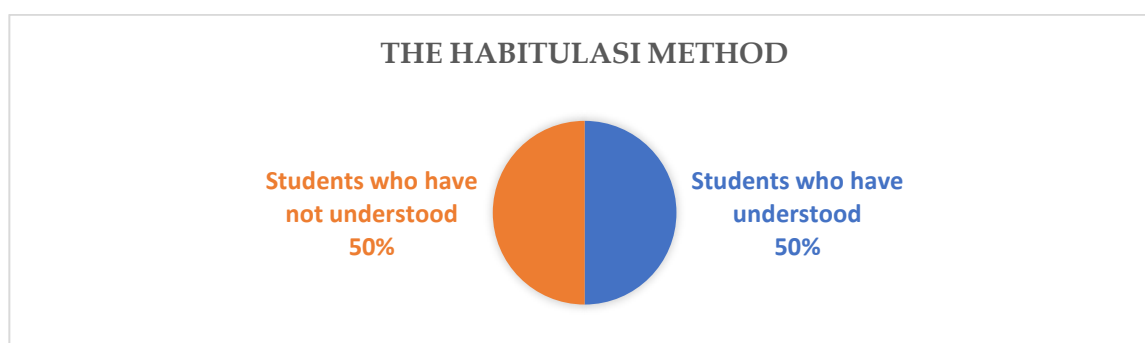


Figure 2. Pie Chart

Based on the results of the circle diagram, the Hamalatul Qur'an Islamic Boarding School has 100 students, and 50 students have memorized the Al-Qur'an using the habituation method. However, 50 students are less able to memorize the Al-Qur'an and use the residential method. Based on the results of interviews with students who have not been able to memorize the Al-Qur'an using the habituation method, the reason is that these students are not used to using the habituation method, so they are less than optimal in memorizing using the habituation method, there is a lack of motivation in the students so that students are less than optimal in memorizing the Al-Qur'an. Koran. Moreover, they consider the habituation method to be something new for students to learn. So, with this in mind, the researcher advised the lecturer supervising Al-Qur'an memorization to change the habituation method to the muro'jaah method so that 50 students who had problems memorizing the Al-Qur'an used the habituation method in order to achieve maximum results and be able to meet the requirements. Graduation requirements have become Islamic boarding school guidelines. Hamalatul Quran.

Regarding language, muroja'ah comes from the Arabic word "roja'a, yarji'u," which means to return. In terms of terms, muroja'ah refers to the process of remembering or repeating material that has been memorized. This shows that muroja'ah is an approach that

involves repeated repetition. This activity cannot be separated from the memorization process because after memorizing, the next step is to repeat the material that has been memorized to maintain and strengthen memory. So, the muroja'ah method is a way to maintain and strengthen memory by repeating the material that has been studied (Lutfiyyah, 2024)

In carrying out these steps, the researcher, together with the ustadz who accompanied the memorization, made steps to apply the muro'jaah method in order to differentiate between students who had memorized and would be moved or grouped with students who had previously memorized it. The initial step for the accompanying Ustad, accompanied by the researcher, was to form groups A, B, and C so that the students could see how far they had memorized the Koran. Group A is the group that has memorized the Al-Qur'an, while Group B has memorized the Al-Qur'an. However, students often neglect to memorize, resulting in loss of memorization, and group C is students who do not have adequate memorization, so special assistance is needed so that students can memorize the Qur'an optimally.

In applying the Muraja'ah method, some students succeed in achieving their memorization targets, but there are also those who fail for various reasons. Some students may fail because they are lazy, often forget, have difficulty managing their time, or even because they do not return to Islamic boarding school because they are tired and have difficulty memorizing (Yusra, 2020).

In cycle 1, the accompanying Ustad, accompanied by the researcher, gave memorization to each group. Each group was given a different memorization of the Qur'an, but this accompanying Ustad emphasized group C because group C had different characteristics from the other groups, such as often forgetting and being lazy when memorizing. The first action given by the accompanying Ustad was to memorize juz 30 starting from Surah An-Naba' to Surah An-Nass. In this case, the researcher found the results from the accompanying Ustad's report that several students had not memorized Juz 30, and 25 students had not memorized it out of 50 students. So, the researcher helped the accompanying Ustad to motivate the students who had yet to memorize juz 30. The result of the researchers' motivation was that 25 of the 25 students who had not memorized Juz 30 had memorized it according to Ustad's companion so that the 25 could catch up with the other 25 students who had memorized it. Chapter 29. The following is depicted in a pie chart.

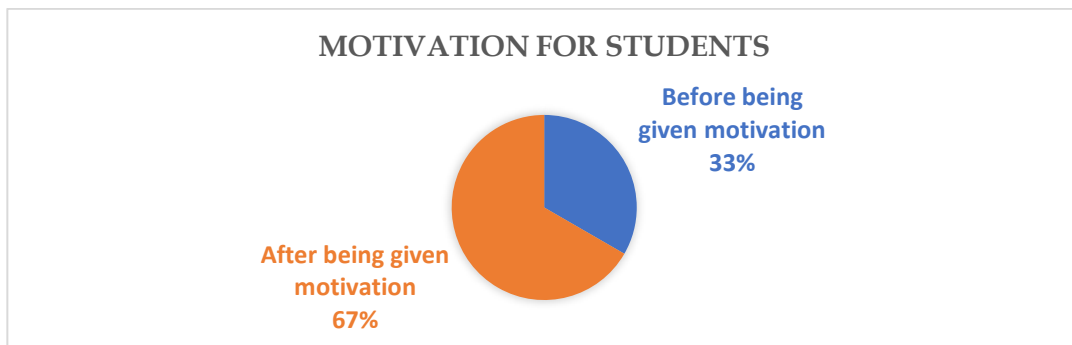


Figure 3. Pie Chart

Based on the results of implementing the initial steps, which were carried out for approximately two weeks, the results of these two weeks were that based on the circle diagram above, 25 students were initially unable to memorize Juz 30 by heart because of the motivation given, which the researcher conveyed to the students. Therefore, the researcher assumes that the motivation of students who cannot memorize is their lack of motivation, so the researcher continuously provides motivation to these 25 students.

Improving students' memorization using the Muraja'ah method goes through several stages. The first stage is the opening, starting with greetings, reading Surah Al-Fatihah, and praying to start learning together. Next, the Ustad presented the material in a short time of 5 minutes. The main stage is memorizing Muraja'ah in turns, where students repeat the memorization to the teacher in turns (Istiamah, 2022)

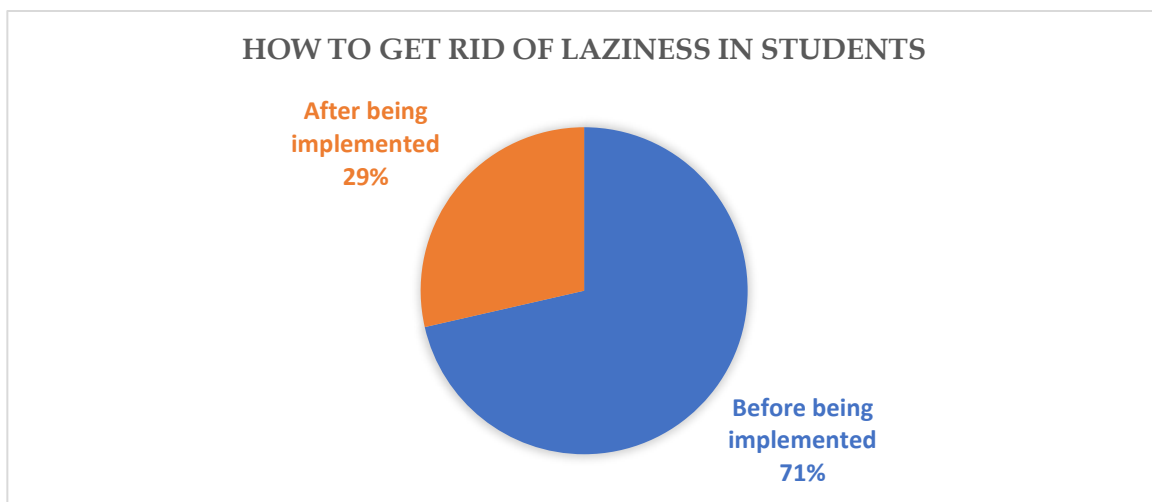


Figure 3. Pie Chart

In cycle 2, this is the second step after the initial steps in cycle 1 went smoothly. In this second step, the researcher, together with the accompanying Ustad to memorize, were included in group B, which contained students who needed more motivation about memorizing juz 29. So with this, the researcher would help the accompanying Ustad to eliminate the feeling of laziness in the students. The first step taken by the researchers was

to ask why they were lazy about memorizing Al-Qur'an juz 29. The students answered that the cause of this laziness was the large number of memorized deposits and memorized targets, which made students lazy in memorizing. Based on the results of these initial steps, the researcher provided a solution to the ustadz who accompanied this memorization to eliminate the students' feeling of laziness in memorizing it. The solution given by this researcher is to change the atmosphere of the students from indoors to rote learning in the Islamic boarding school canteen. This method is implemented in a two-week process to see student progress. In this case, only 20 students were able to memorize the Al-Qur'an Juz 29, but the 30 students were not able to memorize the Al-Qur'an Juz 29 in the canteen because they were considered too crowded so they lacked concentration in memorizing it.

Memorizing the Quran requires hard work and patience, and it is continuous. This has become a characteristic of the Al-Qur'an itself; if we pay close attention, the contents will invite us to actively live life in this world, but to researchers' knowledge, this has never been found. One of the reasons people cannot memorize the Koran is that they are lazy (Agustina et al., 2020). The author found that the biggest obstacle in memorizing the Al-Qur'an through interviews with several students was the feeling of laziness that came from oneself. As stated by Vina Izzatul135, "My biggest obstacle is myself, namely being lazy about memorizing and being lazy about reading." In line with Vina, Novi Laila also said, "My only obstacle in memorizing is my own feeling of laziness. Internal obstacles such as feeling lazy and hopeless because you don't remember something off the top of your head. I was amazed by my friend, who had just sat down for a moment but was able to immediately memorize two pages and deposit them smoothly. Meanwhile, to memorize just one page, I have to read it since dawn" (Utami et al., 2020).

In this case, the researcher provides a second step in the implementation, namely that students are given stories and jokes so that they can memorize the Al-Qur'an again. At this stage, the researcher and the ustadz who accompanied the memorization applied it for two weeks so that it could be seen by 30 students who were able to catch up with the 20 students who had memorized the Al-Qur'an juz 29. The results of this application were that the ustadz who accompanied the memorization gave his report to the researcher. The method applied by this researcher was not significant for 30 students. So, with this, the researcher thought of another way to memorize the Al-Qur'an juz 29. Applying this third step, the researcher gave advice to the ustadz who accompanied the memorization to lower the memorization target and not emphasize 30 students. From the results of implementing this third step, the memorization target was that initially, the students had to memorize juz 29 in just a week, but after the researcher submitted a proposal to the accompanying Ustad, the students had to memorize it within three weeks. Based on the results of implementing this third step, the accompanying Ustad gave a report to the researchers that the results were significant. Thirty students had been declared memorized and had the right to join the next group. The following is depicted in a pie chart.

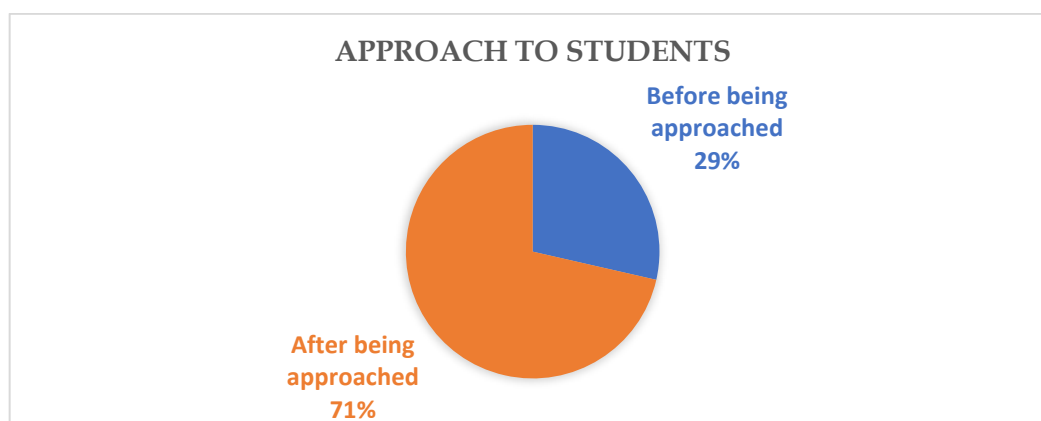


Figure 4. Pie Chart

Carrying out muraja'ah memorization together and listened to by the Ustad's companion during the first hour of memorization, all students are required by the Ustad to memorize the muraja'ah that has been memorized together and listened to by the Ustad, because this is an activity carried out every day at lesson, which has been determined, namely 07.30 – 08.00 WIB. Second, memorize Muraja'ah with friends. The purpose of carrying out muraja'ah with friends is to find out whether old or new memorization is correct and fluent or not before listening to it or conveying it and assessing it by the tahfidz teacher. Third, deposit the old and new memorized muraja'ah with the teacher. Muraja'ah entrusts new and old memorization to the teacher. In practice, students will entrust old memorization and then new memorization directly to their tahfidz teacher according to the specified lesson hours (Nurbaiti et al., 2021).

In this case, after cycle 2, the researcher will continue to cycle 3, namely group A. Group A is a group that has memorized a lot of the Al-Qur'an and is used to using the muroja'ah method. In this case, the researcher will help the accompanying Ustad by providing tests on the students' memorization so that they can find out the students' personal development, which has been applied in various ways by the researchers. This stage of the test process is divided into two days, namely Tuesday and Wednesday. On Tuesday, 25 students will be tested on their memorization by the Tahfidz teacher, while the other 25 students will be given a memorization test on Wednesday. Based on the results of class observations, there were 25 students who took the test on Tuesday, getting an average score of 90, which means these students had reached the boarding school Kkm, which is 80. Meanwhile, on Wednesday, there were 25 students. Who took the test? According to the report of the Tahfidz teacher who gave a rote test to his students, the students on Wednesday were different from the students on Tuesday. Hamalatul Qur'an Islamic Boarding School.

In carrying out an assessment, tools are needed, such as assessment instruments. Many people think that making test instruments is easy and you don't have to have knowledge about making instruments (psychometry). According to Arikunto (2018, pp. 40–47), an instrument or tool is something that is used to make it easier for someone to carry out assessment tasks and obtain better results after evaluation through assessment.

According to McMillan (2018, p. 288), a rubric is an assessment guide that contains scales that describe various levels of competency. Rubrics require rules regarding determining criteria in the assessment system that must be adhered to. This rubric can take the form of an explicit description of certain performance characteristics at a range of scales (Ernawari et al., 2023).

Discussion

This habituation method makes it easier for students to learn by grouping new students and old students to memorize the Quran using the same pronunciation, rhythm, and tone. Memorizing is not just memorizing; students are also required to repeat the reading or memorize the verses of the Koran that have been memorized periodically and consistently. This Habituation Method takes less than one year, ranging from three to six months, to memorize 30 Juz. There are several categories of students at the Tahfidz al-Qur'an Hamalatul Qur'an Islamic Boarding School (Khafidah et al., 2020).

Due to the existence of problems with students who have experienced difficulties in implementing habituation, the researcher hereby provides advice to informants to change the method for memorizing the Qur'an by using the muro'jaah method so that students can more easily memorize the Qur'an. In implementing the muro'jaah method, it is necessary to apply the drill method so that the implementation of the muro'jaah method runs smoothly.

The Drill method, or what is called practice, is intended to gain dexterity or practice skills for what is being learned because by only doing it practically, knowledge can be perfected and prepared. Zuhairini defines the drill method as a method of teaching by training students on the learning material that has been provided. According to Roestiyah NK, the drill method is a technique that can be interpreted as a way of teaching where students carry out exercises in order to have dexterity or skills that are higher than what they have learned. Muraja'ah is repeating the memorization that has been memorized to the tahfizh teacher. Muraja'ah is intended to maintain the memorization that has been memorized. In the process of memorizing the Qur'an, the desire to quickly complete 30 juz is very natural. However, don't let this desire make Hafiz rush into memorizing the Qur'an and move on to new memorization. Because if Hafiz thinks like that, it is feared that they will neglect to memorize things that have already been memorized and not repeat them because they are more focused on new memorization and not repeating (muraja'ah) old memorization (Jamhuri, 2016; Nursidik, 2022).

D. Conclusion

Based on the results of research on the implementation of the tahfidzul Qur'an drill method, which uses the habituation and muroja'ah methods, it can be concluded that: The habituation method, which focuses on the habit of reading the Qur'an continuously, has a less than optimal impact on students in memorizing because it emphasizes discipline.

Students who do not master this method tend to experience difficulty in achieving optimal memorization. Muroja'ah, a method of rote repetition of what has been memorized,

is considered more effective because it allows students to maintain and strengthen memories. In previous research, muroja'ah was proven effective in improving the quality of memorizing the Qur'an in Islamic boarding schools. Research shows that the main obstacle to memorizing the Koran is a feeling of laziness that comes from oneself. Therefore, motivation and memorization target setting needs to be increased to overcome these obstacles. Through the application of the muroja'ah method and the formation of groups based on the level of memorization, researchers and accompanying Ustad succeeded in increasing the students' memorization, especially in groups that initially experienced difficulties. The use of assessment instruments such as rubrics is necessary to objectively measure the progress and quality of student memorization. Suggestions for further research are that this research is required to examine class actions in order to obtain maximum results in a study.

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