Abstract
Teaching *tahfizh al-Quran* is one way to build student competence to do reasoning in and memorizing the *Al-Qur’an*. Given the changes in vision and mission as stated in the competency-based curriculum, it is necessary to make concrete efforts to prepare and make its implementation successful. This study aims to identify the teaching method of *tahfizh al-Quran* at the Tafsir Hadis Major, to explain the strategy of optimally developing *tahfizh al-Quran* so that it can improve students' reasoning abilities and identify the level of students' reasoning ability after participating in the *tahfizh al-Quran* program at the Tafsir Hadis Major. This study is a development activity carried out in collaboration between students and lecturers to conceptually design the design of teaching materials based on experience and existing conditions. These two stages will always be accompanied by a process of evaluation and reflection to improve the designs developed. This research shows that first; *simu’i* method is a method that is widely used by students in memorizing the *Qur’an*, secondly; the strategy of fostering *tahfizh al-Quran* should be done with the *muraja’ah* method, Third; From the results of the calculation of the student's reasoning ability test scores, the average score of students' reasoning abilities in the high category was 48.82, the average category was 41.06, and the low category has obtained an average of 39. These different average gains indicate that the levels of students' reasoning abilities are different.

Keywords: Reasoning, *Tahfizh*, Students

INTRODUCTION
The idea of reasoning in the *tahfizh al-Quran* in Indonesia has emerged in the educational setting in Islamic higher education institutions several decades ago so that this competency can be found in various study program curricula that are always...
tested. In this curriculum, teaching tahfizh al-Quran is one way to build student competence to do reasoning in and memorizing the Al-Qur’an. With the emergence of new nuances in the tahfizh al-Quran curriculum, it will have direct implications for educational implementation activities, especially those related to the learning component of the study program. Because of the shifts that occur in the curriculum, inevitably have to restructure the views and beliefs of lecturers, learning materials and resources, and learning management. All of this, of course, cannot be prepared in a short time, but it needs socialization and assessment that is carried out in stages.

Considering the changes in vision and mission as stated in the competency-based curriculum, concrete efforts to prepare and make its implementation successful need to be initiated and developed on an ongoing basis. One way that is considered appropriate to support these efforts is through development research conducted in collaboration between students and lecturers. Through this study-action research, a tahfizh al-Quran learning design will be developed to develop reasoning abilities in tahfizh al-Quran students of the Tafsir Hadis Major, Faculty of Usuluddin and Religious Studies at UIN Imam Bonjol Padang. Thus, in general, through this research, the identification and development phase of learning components will be carried out, the implementation phase, as well as the evaluation and improvement phase of the learning design. Through this research activity, a model of teaching and learning materials for tahfizh al-Quran will be obtained which is expected to be based on empirical data through an in-depth development process.

Based on the results of the research and writings that the researchers did, several studies can be used as references, including an article entitled *Pengaruh Menghafal al-Quran terhadap Pembentukan Karakter Peserta Didik di Raudhotul Athfal (RA) Jamiatul Qurra Cimahi* by Jamil Abdul Azizi which discusses the meaning of tahfizh al-Quran, the purpose of the tahfizh al-Quran program, the requirements for memorizing the al-Qur’an, the wisdom of memorizing the al-Qur’an and others. In addition, there was also an article entitled *Memotivasi Siswa Menghafal Surat Pendek al-Quran Melalui “Mystery Motivator”* by Eka Fitriyani and Indah Puji Ratnani. This article discusses what motivates students to memorize the al-Qur’an and how to motivate them through mystery motivators. Book of 10 Jurus Dahsyat Hafal al-Quran Rahasia Sukses Gemilang Para Hafizh al-Quran by Umar al-Faruq is discussed let’s be sincere, strengthen your

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1. Abdurrab Nawabuddin dan Bambang Saiful Ma’arif, *Teknik Menghafal al-Quran*, Bandung: Sinar Baru Algesindo, 2005, h. 23; Ahsin W. al-Hafizh, *Bimbingan Praktis Menghafal al-Quran*, Jakarta: Bumi Aksara, 2005, h. 63
2. Jamil Abdul Aziz, “Pengaruh Menghafal Al-Quran Terhadap Pembentukan Karakter Peserta Didik Di Roudhotul Atfal (RA) Jamiatul Qurra Cimahi,” *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 2, no. 1 (31 Maret 2017): 1–15, https://doi.org/10.14421/jga.2017.21-01.
3. “3005-6471-1-SM.pdf,” t.t.
4. Umar al-Faruq, *10 Jurus Dahsyat Hafal Al-Quran: Rahasia Sukses Gemilang Para Hafizh Qur’an* (Surakarta: Ziyad Books, 2014).
determination and understand the glory of memorizing the Al-Qur’an. Likewise, the book *Negeri-negeri Penghafal al-Quran* by Abu Ammar and Abu Fatih al-Adnani discusses the Al-Qur’an as the most miraculous holy book of all time and Indonesia, the country that produces the world’s best tahfizh institutions. Finally, the book written by Yusuf al-Qaradawi, entitled *Kaifa Nata’amal ma’a al-Quran al-Karim,* reviews how to interact with the Al-Qur’an, the ethics of memorizing the Al-Qur’an, and the virtues of memorizing the Al-Qur’an. All the studies above are different from this research. However, the studies above can be used as a reference in conducting this research.

This study aims to identify the teaching method of tahfizh al-Quran at the Tafsir Hadis Major, to explain the strategy of optimally developing tahfizh Al-Qur'an so that it can improve students' reasoning abilities and to identify the level of students' reasoning ability after participating in the tahfizh al-Qur'an program at the Tafsir Hadis Major.

**METHOD**

This study is a development activity carried out in collaboration between students and lecturers. Students and lecturers as a solid team will sit together to conceptually design teaching materials based on existing experiences and conditions. This design activity will be followed by implementation activities in the classroom which are carried out together as well. These two stages will always be accompanied by a process of evaluation and reflection to improve the designs developed. The redesign and implementation process will be carried out one after another so that the optimal model is obtained to achieve the objectives of this research.

**RESULTS AND DISCUSSION**

**Tahfizh Al-Quran Method**

As one of the stages or processes of studying, memorization is not a foreign method in Islamic treasures. It has been known and practiced since the time of the Prophet Muhammad SAW. According to Romdoni, the tradition of memorizing is something very fundamental. Especially when the situation of civilization was very low in the era of jahiliyyah in the Arabian Peninsula, the tradition of memorizing was something that could be considered "mandatory."

This is to bridge the gap so that history does not occur. Given the tradition of writing does not exist, then memorizing is the most appropriate step to do. The tradition of memorizing the Al-Qur’an began when the first verse of the Al-Qur’an was revealed when the Prophet Muhammad was 40 years old. When Rasulullah SAW was worshiping in the Cave of Hira, Allah SWT sent the Angel Gabriel to teach the Qur’an to the Prophet Muhammad. So the tradition of memorizing the Al-Qur’an has been started since the time of the Prophet Muhammad, then passed on by the companions and the tabi’in. The memorizing tradition played an

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5 Abu Amar, *Negeri-negeri Penghafal al-Quran* (Sukoharjo: Al-Wafi Publishing, 2015).

6 Muhammad Al-Ghazali, *Kayfa Nata’amal ma’al Qur’an* (Al-Ma’had al-‘Alamiyli FikriAl-Islami, 1991).

7 Romdoni Massul, *Metode Cepat Menghafal dan Memahami Ayat-Ayat Suci al-Qur’an,* (Bantul: Lafal Indonesia, 2014), h. 9.
important role in the process of the
birth of the Al-Qur’an until it was first
recorded.\(^8\)

Based on the above, before
starting to memorize the Al-Qur’an,
it is necessary to know the right method
to make it easier to memorize the
memorizers.

Linguistically, method means an
orderly and well-tested way to achieve
something. Memorizing means
something that has been entered into
memory (about the lesson) so that it is
said with memory, no need to look at
notes or books. Memorizing is learning
(training) so that it is memorized,
meaning memorizing the Al-Qur’an
which consists of 30 Juz.\(^9\)

Several methods might be
developed to find the best alternative
for memorizing the Al-Qur’an and can
assist the memorizers in reducing
fatigue in memorizing the Al-Qur’an.
The methods in question are:\(^{10}\)

a. \textit{Wahdah} method

The method of \textit{wahdah} means
memorizing one by one the verses
of the Al-Qur’an to be memorized.
To achieve initial memorization,
each verse can be read ten times, or
twenty times, or more so that this
process can form a pattern in its
image.

b. \textit{Kitabah} method

\textit{Kitabah} means writing. In this
method, the writer first writes the
verses to be memorized on a piece
of paper that has been provided for
him.

c. \textit{Sima’i} method

\textit{Sima’i} means to hear. The
\textit{sima’i} method means listening to
reading to memorize it. This method
will be very effective for
memorizers who have extra
memory, especially for blind
memorizers, or children who are
still under age and are not familiar
with reading the Al-Qur’an. This
method can be done with two
alternatives:

1) Listening to the teacher who
guides him, especially for the
blind memorizers, or children. In
cases like this, the instructor is
required to play an active,
patient, and thorough role in
reading and guiding him,
because he has to read one verse
one by one to be memorized so
that the memorizer can
memorize perfectly. Only then
proceed with the next verse.

2) First record the vers
es to be
memorized onto a cassette
according to their needs and
abilities. Then the cassette is
played and listened to carefully
while following slowly. Then it
is repeated again and again, and
so on according to need so that
the verses are memorized by
heart. After the memorization is
considered sufficiently
established, then move on to the
next verses in the same way

d. Combined method

This method is a combination
of the first and second methods,
namely the \textit{Wahdah} and \textit{Kitabah}
methods. It's just that the book
(writing) here has more of a
function as a test on the verses he
has memorized. So in this case, after
the memorizer finishes memorizing

\(^{8}\) Ibid.

\(^{9}\) Perguruan Tinggi Ilmu al-Qur’an
Jakarta, \textit{Beberapa Aspek Ilmiah tentang al-
Qur’an}, (Jakarta: PTIQ, 2010), h. 144-145

\(^{10}\) Ahsin Wijaya Al Hafidz, \textit{op. cit.}, h.
63-65
the memorized verse, then he tries to
down on paper
e. Jama'i method

What is meant by this method
is a collective memorization
method, in which the memorized
verses are read collectively, or
together, led by an instructor.

Based on some of the methods
above, the sima'i method is a method
that is widely used by students in
memorizing the Qur'an. The sima'i
method is to listen to the verses of the
Al-Qur'an that will be memorized by
students because they can understand
them by reading the Al-Qur'an.

Tahfiz Al-Quran Development
Strategy

The development of learning
tahfizh al-Quran is oriented to several
psychological theories. The first is a
theory about the three learning styles of
children, then a theory about the use of
tone or rhythm in remembering and
memorizing. According to Bobbi De
Porter and Mike Hernacki, in general,
human learning styles are divided into
three major groups, namely visual
learning styles, auditory learning styles,
and kinesthetic learning styles. Visual
learning style is a learning style that
can receive maximum learning with the
help of visuals or images that can be
seen. While the auditory learning style
is a learning style that can receive
maximum learning with the help of
audio or audible sounds. Then the
kinesthetic learning style is a
combination of the two learning styles,
coupled with the tendency of an active
learning style, lots of movement and
prefers direct practice. Based on this
theory, the media developed should be
able to meet the three student learning
styles so that learning can be more
easily accepted. For this reason, the
media developed will as much as
possible contain three elements,
namely visual, audio, and also motor
movements.

The next theory is the theory
about the use of tone or rhythm in
memorizing the Al-Qur’an. The use of
tones or rhythms in memorizing can
help children to listen, remember,
memorize, integrate, and produce
language sounds. In simple terms, this
theory can be seen clearly that we can
easily memorize the lyrics and rhythm
of a song without having to memorize
it first. We can easily recognize a song
just by hearing part of the song. The
use of this rhythm can also be applied
in reading the Al-Qur’an.

Al-Quran whose language style is
full of beauty, we who read it are
encouraged to improve the sound and
reading. Improving this reading is by
improving the makharijul huruf, tajwid,
and sounds with beautiful rhythms.

Based on these theories, the
characteristics of the development of
tahfizh al-Quran learning are by
combining three children’s learning
styles in one learning media. Inside
there are visuals in the form of reading
the al-Qur’an in Arabic and Latin, then
the sound of reading the Al-Qur’an
verse by verse, and there are small
movements for students to practice.
Where these movements are adapted to
the meaning of the memorized verse.

Learning tahfizh al-Quran will
also use a certain tone to increase the
effectiveness of memorization and
reading abilities. Where the song is in
the recitation of recitations as quoted
by Gade Rohman, there are 7 naghmam
The tone used in this media is a 3 tone hijaz song. With the use of tones in memorization, the ability to memorize will increase.

Furthermore, related to quality memorization, of course, there are several indicators to determine how well the memorization has been mastered. Indicators of the quality of memorization can be seen in the three main rules in memorizing the Al-Qur’an. The three rules are the power of memorization, correct reading following the sunnah, and memorization with understanding.

By paying attention to various indicators in seeing the quality of memorizing the Al-Qur’an, the learning of tahfizh al-Quran juz amma is oriented to the steps of learning the Al-Qur’an with the wafa method, which is the implementation. The learning steps start with muraja’ah (repetition of the previous memorization) together, then listen repeatedly, listening at the end of the lesson is done again muraja’ah. Here are the steps:

1. Muraja’ah. The initial stage at each start to memorize is by repeating what has been memorized. Repeating memorization is also called murajaah. Murajaah is done together and then randomly read alternately.

2. Listening repeatedly. At this stage, the media will be used to listen to the reading repeatedly by the instructor. This is done so that students get used to the sound of reading and get used to the movements being demonstrated.

3. Listen and follow. At this stage, students listen to the reading and then follow the reading and its movements. The instructor also reads and demonstrates the movement, so that students’ reading becomes better because they are guided by the correct reading. This is done repeatedly so that the students' memorization is stronger.

4. Read together. At this stage, students read together with the instructor's command. This is also done repeatedly until students memorize the readings and movements.

5. Individual reading. The last step is to test students individually to read and demonstrate the readings that have been memorized. If you still follow back repeatedly.

6. Murajaah repeatedly. At the end of the lesson, all students read together all the verses that have been memorized.

Students' Reasoning Ability Level After Participating in the Tahfizh al-Quran Program

In the National Education System (Sisdiknas) it is explained that National Education functions to develop capabilities and shape the character and civilization of a dignified nation to educate the nation's life and aims to develop the potential of students to become human beings who believe and
fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen (UU Sisdiknas, 2003: 3). Following the functions and objectives of national education, it is the responsibility of the government to be able to make it happen through the implementation of a quality and quality learning process. To realize this goal, the government is always trying to improve the curriculum so that it does not lag behind the times.

Referring to the objectives of the KKNI for the courses in the Tafsir Hadis Major, it is implied that reasoning is one of the objectives which is an activity, a process, or a thinking activity to draw conclusions or make a new statement that is true based on several statements whose truth has been proven or assumed previously, where this reasoning ability is very supportive of students' abilities in dealing with a problem. Reasoning in tahfizh al-Quran is a process of reaching logical conclusions based on relevant facts and sources. Reasoning itself is further divided into 2, namely inductive reasoning and deductive reasoning. While the reasoning that includes both is reasoning. Reasoning ability is the competence to think logically, reflect, provide explanations about memorization, and assess its truth in dealing with a problem that requires high-level thinking. The indicators for this skill include students being able to (1) explain (2) conclude a statement; (3) check validity; and (4) find patterns.

Based on the objectives of the KKNI, it turns out that reasoning ability is mainly one of the memorization competencies that must be possessed by students that cannot be ignored in learning tahfizh al-Quran.

In reality, students' reasoning abilities often escape the attention of those in charge of implementing education (instructors). Most instructors have not used the contribution of student reasoning in the learning process even in terms of evaluating the learning itself.

In monitoring students' reasoning abilities, it is obtained by giving a reasoning ability test in the form of rote essay questions consisting of 5 questions. The maximum score weight for the student's reasoning ability test is 100 while the minimum score weight is 0.

Based on the results of the tests on students, the highest score was 95 and the lowest score was 5. Of the 38 students who took the test, only 12 people could be said to be complete with the criteria of completeness of students' reasoning abilities of 60. This means that only about 31.58% of students can optimize their reasoning abilities, while others still need to be developed again. Although some students have been able to use their reasoning abilities, the number is still relatively small when compared to the number of students who have not been able to maximize their reasoning abilities.

Based on the 33 students who took the test, the average student's correct answer was 41.06 with a standard deviation of 21.93. If a percentage is made, then the average reasoning ability of students in the medium category is 41.06%. This information shows that the overall reasoning ability of students is still quite adequate.
The reasoning ability of students in the low category is obtained by giving a student's reasoning ability test in the form of essay questions consisting of 5 questions. The maximum score weight for the student's reasoning ability test is 100 while the minimum score weight is 0.

Based on the results of student work, the highest score was obtained at 75 and the lowest score was 0. Of the 30 students who took the test, only 6 people could be said to be complete with the criteria for completeness of students' reasoning abilities of 60. This means that only about 20% of students in the low category can optimize their reasoning abilities, while others still need to be developed again. Although some students have been able to use their reasoning abilities, the number is still relatively small when compared to the number of students who have not been able to maximize their reasoning abilities.

Based on the explanations of the 30 students who took the test, the average student's correct answer was 39 with a standard deviation of 16.37. If a percentage is made, then the average reasoning ability of students in the high category is 39%. This information shows that the overall reasoning ability of students in the high category is still quite adequate.

The research conducted at the Tafsir Hadis Major was carried out by giving a test of students' reasoning abilities in memorizing the Al-Qur'\text{\textsuperscript{an}} with indicators of the ability to explain, the ability to draw conclusions from a statement; check validity; and the ability to find patterns. This student reasoning test is set out in memorization questions that are made based on reasoning indicators. The reasoning ability test consists of 5 questions in the form of an essay. After the questions were given to three groups of students' their reasoning abilities represented high, medium, and low categories. Next, corrections are made and scores are given according to the scoring guidelines. After obtaining the results they presented in the form of a table that has been presented in the previous discussion above. Presented in tabular form to make it easier for readers to see the results of this study.

From the results of the calculation of the student's reasoning ability test scores, information was obtained that the reasoning ability of students in the high category obtained an average score of 48.82, and the reasoning ability of students in the medium category obtained an average of 41.06, and the reasoning ability of students in the low category was obtained on average, average 39. The different averages show that the levels of students' reasoning abilities are different. Students in the high category have the highest reasoning ability, followed by students in the medium category, then students in the low category. However, overall students' reasoning abilities in the high, medium and low categories are still quite sufficient. It is possible that the study program has not used the contribution of students' reasoning abilities, both during the learning process, at the time of giving training, or during the evaluation of learning.

Each student has different reasoning abilities. However, students' reasoning abilities can be developed by training and familiarizing students with using their reasoning abilities. There are several things that instructors can strive for, among others, by providing
reasoning-based learning patterns and providing reasoning-based test instruments. That way, indirectly students have used their reasoning abilities so that students reasoning abilities can develop optimally.

CONCLUSION
Based on this research, it can be concluded as follows:
1. In the process of tahfīzh al-Quran for students the method used is the sima‘i method, namely listening to the verses of the Al-Qur’an which will be memorized by students because they can understand by reading the Al-Qur’an.
2. The strategy of fostering tahfīzh al-Quran should also be carried out using the muraja‘ah method, both among students and with supervisors.
3. From the results of the calculation of the student's reasoning ability test scores, information was obtained that the reasoning ability of students in the high category obtained an average score of 48.82 for reasoning abilities, and the reasoning ability of students in the medium category has obtained an average of 41.06, and the reasoning ability of students in the low category was obtained. average 39. These different mean scores indicate that students' level of reasoning ability is different.

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