

IMPLEMENTATION OF THE QUR'AN STUDY PROGRAM IN IMPROVING READING ABILITY AND MEMORIZE THE QURAN

Vina Syayidatul Fitriya¹, Pujiono², Mustajab³

^{1, 2, 3} UIN Kiai Haji Achmad Siddiq Jember

¹ vinasyayidatul@gmail.com, ² pujiono1@lecturer.uinkhas.ac.id,

³ mustajab.bws@gmail.com

Abstract

The ability to read and write the Qur'an is very important for students because it can understand and gain new knowledge derived from the Qur'an. Many students have not mastered how to read the Qur'an well and correctly. One factor is the family environment factor that lacks knowledge about reading the Qur'an. Therefore, it is necessary for every school to implement a Qur'an reading program so that students can learn to read the Qur'an well and correctly. This study aims to describe the Al-Qur'an deepening program for beginner, tahsin, pre-tahfidz and tahfidz classes in improving the ability to read and memorize the Qur'an at Darussyafa'ah Genteng Banyuwangi Middle School. The research approach used is a qualitative approach with a case study research type. The results of the study show that the implementation of learning in beginner, tahsin, pre-tahfidz, and tahfidz classes has a uniform sequence of activities, which begins with greetings, muhadarah, reading Al-Fatihah, and opening prayers, then continued with classical sessions and deposits, and closed with prayers and greetings. In terms of methodology, the beginner, tahsin, and pre-tahfidz classes use the Yanbua method, while the tahfidz class uses the setor method. The evaluation system at all levels includes mid-semester, end-of-semester, and class promotion exams, with additional quality improvement evaluations specifically for the tahsin class.

Keywords: Program, Reading and Memorization, Quranic Study

Abstrak

Kemampuan baca tulis Al-Qur'an sangat penting bagi siswa karena dengan hal itu bisa memahami dan mendapatkan pengetahuan baru yang berasal dari Al-Qur'an. Banyak siswa yang belum menguasai bagaimana membaca Al-Qur'an yang baik dan benar. Salah satu faktornya yaitu faktor lingkungan keluarga yang minim akan pengetahuan tentang membaca Al-Qur'an. Oleh karena itu perlunya setiap sekolah menerapkan program membaca Al-Qur'an agar para siswa bisa belajar membaca Al-Qur'an dengan baik dan benar. Penelitian ini bertujuan untuk untuk mendeskripsikan program pendalaman Al-Qur'an kelas pemula, tahsin, pra tahfidz dan tahfidz dalam meningkatkan kemampuan membaca dan menghafal Al-Qur'an SMP Darussyafa'ah Genteng Banyuwangi. Pendekatan penelitian yang digunakan yaitu pendekatan kualitatif dengan jenis penelitian studi kasus. Hasil penelitian menunjukkan bahwa Pelaksanaan pembelajaran di kelas pemula, tahsin, pra tahfidz, dan tahfidz memiliki urutan kegiatan yang seragam, yaitu diawali dengan salam, muhadarah, membaca Al-Fatihah, dan doa pembuka, kemudian dilanjutkan dengan sesi klasikal dan setoran, serta ditutup dengan doa dan salam. Dari segi metodologi, kelas pemula, tahsin, dan pra tahfidz menggunakan metode Yanbua, sedangkan kelas tahfidz menggunakan metode setor. Adapun sistem evaluasi pada semua tingkatan mencakup evaluasi tengah semester, akhir semester, dan tes kenaikan kelas, dengan tambahan evaluasi peningkatan mutu khusus untuk kelas tahsin.

Kata kunci: Program, Membaca dan Menghafal, Pendalaman Al Quran



© Author(s) 2026

This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

INTRODUCTION

As Muslims, studying and understanding the Quran is crucial. By practicing reading and writing the Quran, you will gain a deeper understanding of its contents. The Quran is the word of Allah revealed to the Prophet Muhammad (peace be upon him) as a miracle, and reciting it is an act of worship.¹ According to Shubhi As-Shalih in the book *Conceptual Structure of Usul Fiqh*, he explains that the Qur'an is a miraculous word of Allah (a difference between the Qur'an and other books) which was revealed to the Prophet Muhammad SAW which was narrated mutawatir written in a mushaf and reading it is an act of worship.² Therefore, studying, understanding and teaching the Qur'an is important.

In Indonesia itself, there are many programs for reading the Qur'an and memorizing the Qur'an which are implemented in every educational institution and community environment which are supported by government policies.³ For example, the Boalemo Regency Government of Gorontalo Province has a policy, namely the obligation to read and write the Qur'an for students and the Muslim community, and the Muslim community is more focused on conducting research., in the Sukabumi Regency Government of West Java Province has a policy on Al-Qur'an reading and writing education, in the Kaur Regency Government of Bengkulu Province has a policy on the obligation to read the Al-Qur'an for students and in the Banyuwangi Regency Government also has a policy of increasing the eradication of Al-Qur'an illiteracy in collaboration with da'wah and educational institutions. With this, it can be seen that the efforts of each regional government in helping the community or educational institutions to be able to read the Al-Qur'an well and correctly.⁴ In accordance with Article 31, paragraph 3 of the 1945 Constitution, the government shall strive to establish and implement a national education system that enhances faith, piety, and noble morals in order to educate the nation, as regulated by law. Therefore, it is necessary for every student to be equipped with moral development, one of which is through a program of reading the Qur'an. In the Qur'an, Allah SWT commands humanity to read and write the Qur'an. As Allah says in Surah Al-Alaq, verses 1-5.

¹ Iendy Zelviean Adhari, *Struktur Konseptual Ushul Fiqh* (Widina Bhakti Persada Bandung, 2021).

² Khoirul Anwar and Mufti Hafiyana, "Implementasi Metode ODOA (One Day One Ayat) Dalam Meningkatkan Kemampuan Menghafal al-Quran," *Jurnal Pendidikan Islam Indonesia* 2, no. 2 (2018): 181–98, <https://doi.org/10.35316/jpii.v2i2.71>.

³ Adinda Putri Aulia et al., "Implementasi Program Tadabbur Al-Quran Dalam Meningkatkan Pemahaman Isi Kandungan Al-Quran Siswa Di SMP Muhammadiyah 1 Medan," *Al-Wasathiyah: Journal of Islamic Studies* 3, no. 1 (2024): 65–77, <https://doi.org/10.56672/alwasathiyah.v3i2.350>.

⁴ Ayu Mentari Mutmainnah, *Implementasi Program Literasi Al Quran 15 Menit Dalam Menumbuhkan Budaya Baca Al Quran Siswa*, no. 2 (2024): 121–29.

Meaning: "Read with (mentioning) the name of your God who created. He has created man from a clot of blood. Read and your God, the Most Glorious. Who teaches (man) with the pen. He teaches man what he does not know."⁵

This verse explains that Allah commands humans to read and study extensively. Through reading, a person will gain extensive knowledge and insight. Furthermore, reading will broaden one's mind.⁶ One of these is reading the Quran. Reading the Quran will bring rewards and goodness to the reader, granting him grace and protection from angels, elevating his status, and so on.⁷In the hadith, Allah also explains the advantages of studying the Qur'an, namely:

Meaning: From Usman bin Affan ra, Rasulullah SAW said, "The best of you are those who learn the Qur'an and teach it." (HR Bukhari).

The hadith also explains that those who are willing to learn the Quran and teach it to others are among the best of people. This principle, when applied to education, implies that every student should be able to read the Quran. Students who are not yet proficient in reading the Quran need to learn to do so. Learning is crucial.⁸ By learning, good changes will emerge.⁹ According to M. Sobry Sutikno, learning is a process of effort made by a person to obtain a new change as a result of his own experience in interacting with his environment.¹⁰ Through this learning process, each person will experience new changes within themselves, changes that are better than before. Therefore, if someone is not yet able to read the Quran well, they need to learn so that they can eventually experience positive changes, namely being able to read the Quran well and correctly.

School is the perfect place for learning. One such place is learning to read the Quran. Learning the Quran is expected to improve students' reading and memorization skills.¹¹ Because the ability to read the Quran will later influence the practice of Islamic teachings. By being able to read the Quran, they will understand the contents of the Quran and gain new knowledge that they did not previously know. However, in reality, many students do not have the ability to read and

⁵ Kementerian Agama Republik Indonesia, *Al Quran Terjemah* (Cordoba, 2019).

⁶ Mazidatul Faizah et al., "Peningkatan Kemampuan Membaca Al Quran Santri TPQ Al Mustaqim Dengan Bimbingan Fashohatul Lisan," *Jurnal Pengabdian Masyarakat Bidang Keagamaan* 1, no. 1 (2020): 38–41.

⁷ Laili Inayatushofa and Mochammad Syafiuddin Shobirin, "Implementasi Metode Yanbu'a Dalam Meningkatkan Kemampuan Membaca Al Quran," *Al Furqon : Jurnal Agama, Sosial, Dan Budaya* 4, no. 3 (2025): 685–96.

⁸ Muhammad Badran et al., "Penerapan Metode Yanbu'a Dalam Meningkatkan Kemampuan Baca Tulis Al Quran Pada Mata Pelajaran Al Quran Hadist Di Pondok Pesantren Hubbul Qur'an," *Pediaqu : Jurnal Pendidikan Sosial Dan Humaniora* 2, no. 3 (2023): 149–200.

⁹ Saipul Anwar and Iswanti M, "Implementasi Program Pembelajaran Tahfidz Al-Qur'an Di Pondok Pesantren Tahfidzul Qur'an Syech Ahmad Chatib Al-Minangkabawi," *Jurnal Kajian Penelitian Pendidikan Dan Kebudayaan* 1, no. 3 (2023): 159–68, <https://doi.org/10.59031/jkppk.v1i4.238>.

¹⁰ Ahdar Djamaluddin and Wardana, *Belajar Dan Pembelajaran* (CV Kaafan Learning Center, 2019).

¹¹ Muhammad Lutfi Mubarak et al., "Implementasi Kegiatan Hafalah Tilawah Quran Dalam Meningkatkan Kemampuan Membaca Al-Quran Santri Di Pondok Pesantren Al-Quran Al-Mushhafiyah Bekasi," *Jurnal Pendidikan Islam* 1, no. 4 (2024): 19, <https://doi.org/10.47134/pjpi.v1i4.765>.

memorize the Quran. This is due to factors such as family environments that lack knowledge about reading and memorizing the Quran and also factors from previous schools. Therefore, every school needs to create a program for reading and memorizing the Quran with the aim of students being able to read and memorize the Quran well.

Based on pre-research conducted by researchers, in Banyuwangi Regency, specifically in Genteng District, there is a school that implements one of these programs. Darussyafa'ah Middle School is a school located in Setail Village, Genteng District, Banyuwangi Regency. Darussyafa'ah Middle School implements an Al-Qur'an deepening program that aims to improve students' ability to read and memorize the Al-Qur'an and also to form children who are Qur'ani. This program began with the institution's desire to establish a Tahfidz-based school. However, the fact in the field is that many of the new students who are not from the tahfidz children are not yet fluent in reading the Al-Qur'an. So it is impossible for only children with a tahfidz background to be accepted into the middle school. Therefore, it was finally developed further that for students who are not tahfidz, who are not fluent in reading the Al-Qur'an are still accepted to be part of Darussyafa'ah Middle School. Later, each student will be tested and then grouped according to their abilities. This Quranic study program is held every morning before teaching and learning activities. During this program, students enter classes according to their ability to read and write the Quran. There are four classes: beginners, tahsin, pre-tahfidz, and tahfidz. After the Quranic study program is complete, students return to their respective classes to participate in teaching and learning activities.

Many previous studies have examined efforts to improve Quranic literacy. Although other studies have addressed this issue, they have focused on BTQ (Teaching and Writing) activities, BBTQ (Teaching and Writing for the Community), and other activities. However, no other researchers have examined Quranic study programs as a way to improve Quranic reading and memorization skills. Given the above description, the author is interested in conducting a study on Quranic study programs entitled "Implementation of Quranic Study Programs to Improve Quranic Reading and Memorization Skills of Darussyafa'ah Junior High School Students, Genteng, Banyuwangi."

LITERATURE REVIEW

In this case, the researcher attempted to delve deeper into the Quranic study program explored in previous research. This allowed the researcher to provide better and more focused gap research.

Such as the research conducted by Alya Nashar Zulfa in 2020 entitled "Implementation of the Al-Qur'an Reading and Writing Program in Improving the Ability to Read and Write the Al-

Qur'an of Students at Pujon State Junior High School". This research uses a qualitative approach with the type of field research. The results of the study show that the implementation of the BTQ program is carried out with active learning where in learning positions students as subjects and teachers as guides. Students are grouped based on their BTQ abilities. Each group uses different methods. The improvement in students' ability to read and write the Al-Qur'an with BTQ is said to be successful, seen from students who previously could not BTQ at all becoming able, students who could but were not fluent becoming fluent, students who were previously fluent becoming proficient in reading the Al-Qur'an. This is evident from the level of competence in makhroj huruf also "very good", competence in tajwid "good", competence in khitabah "good" and competence in memorization "very good".¹²

As for the research another from Kartika Sari in 2020 with the title "Implementation of the Smart Al-Qur'an Program to Create a Culture of Enjoying Reading the Qur'an for Students at Brawijaya Smart School Junior High School Malang". So that the research results show (1) the concept of the smart Al-Qur'an program refers to the principal's vision "based on religious character by studying the Koran or learning the science of reading the Qur'an through the Umami Foundation institution, (2) the driving factor is the availability of adequate facilities while the inhibiting factor is the lack of coordination between Umami teachers and students, (3) efforts made by the school are to organize management as well as possible, evaluation and coordination, find the best solution in developing learning the smart Al-Qur'an program, provide teaching materials, guidance and motivation facilities, and form a firm unit (Task Force).¹³

Muhammad Idris also conducted a research in 2020 with the title "Implementation of the BTAQ (Quran Reading and Writing) Program in Improving Students' Quran Reading and Writing Skills at State Islamic Senior High School (MAN) 2 Sleman Yogyakarta". The approach in this research uses a qualitative approach with the type of field research. For the results of the research, the implementation of the BTAQ program at MAN 2 Sleman has been running well and in accordance with the instructions of the DIY Ministry of Religion as one of the local content subjects in Madrasah. The method used is tamtsil or demonstration and sorogan. The media used are learning videos related to BTAQ material and student ability development cards used during face-to-face meetings with teachers. The BTAQ program has been proven to improve Quran reading and writing skills because internally students have their own fears of repeating classes or

¹² Alya Nashar Zulfa, "Implementasi Program Baca Tulis Al Quran Dalam Meningkatkan Kemampuan Membaca Dan Menulis Al Quran Siswa Sekolah Menengah Pertama Negeri Satu Pujon" (Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2020).

¹³ Kartika Sari, "Implementasi Program Smart Al Quran Untuk Mewujudkan Budaya Gemar Membaca Al Quran Siswa Di Sekolah Menengah Pertama Brawijaya Smart School Malang" (Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2020).

changing schools, externally the BTAQ teacher guides students at MAN 2 Sleman according to the standards set by the school.¹⁴

RESEARCH METHODS

In this study, the author uses a qualitative research approach.¹⁵ This research is a type of case study research, because this research is a type of qualitative research, where the researcher conducts direct field observations which are the objects to obtain primary and secondary data.¹⁶ This study will describe and understand the implementation of the Al-Qur'an Study Program in Improving the Reading and Memorizing Ability of Students of Darussyafa'ah Junior High School, Genteng, Banyuwangi. The number of qualitative research subjects is small, but the things explored are in-depth. In research, there are subjects that must exist to find the research that the researcher is doing. The research subjects are data sources, for example people, who are active as data producers (students, teachers, office employees, sub-district heads, factory workers). Therefore, the technique for selecting research subjects uses a purposive technique.

The data collection techniques used in this study are observation, which is the initial step in seeking information aimed at obtaining a real picture of an event or incident in order to answer the research questions. Documentation is a method of collecting qualitative data by viewing or analyzing documents created by individual subjects or others regarding the subject. The interviews used in this study are semi-structured interviews, which aim to find information clearly and more openly, where the interviewee or informant is asked for their opinions and ideas.¹⁷ Data analysis is the process of systematically searching for and organizing data obtained from interviews, observations, and documentation to make it easily understood and, of course, accessible to others. Qualitative data analysis techniques refer to the theories of Miles, Huberman, and Saldana. These include data condensation, data presentation, and conclusions.¹⁸

¹⁴ Muhammad Idris, "Implementasi Program BTAQ (Baca Tulis Al Quran) Dalam Meningkatkan Kemampuan Baca Tulis Al Quran Siswa Di Madrasah Aliyah Negeri (MAN) 2 Sleman Yogyakarta" (Universitas Islam Indonesia Yogyakarta, 2020).

¹⁵ Albi Anggito, *Metodologi Penelitian Kualitatif* (CV Jejak, 2018).

¹⁶ Sugiyono, *Metode Penelitian Kualitatif* (Alfabeta, 2022).

¹⁷ Iwan Hermawan, *Metodologi Pendidikan Kuantitatif, Kualitatif, Dan Mixed Methode* (Hidayatul Quran Kuningan, 2019).

¹⁸ Miles Huberman, *Qualitative Data Analysis* (SAGE Publication, 2014).

RESULTS AND DISCUSSIONS

1. Implementation of the Beginner Class Al-Qur'an Study Program in Improving the Al-Qur'an Reading Skills of Darussyafa'ah Genteng Banyuwangi Middle School Students. The data obtained are:

Based on observations made by the researchers, it can be seen that this beginner class consists of children who are not yet fluent in reading the Quran. This is because they come from various educational backgrounds. Some come from general schools, others have never studied the Quran before, and so on. Consequently, their ability to read the Quran is still lacking. As stated by Mr. Mubarak, the school principal, he said:

"The beginner class is for children who cannot yet read the Quran. Children can enroll in this beginner class if they are not yet proficient in reading the Quran. In this class, students will be given guidance on how to learn to read the Quran from the beginning using a bound book. Once they are fluent, they will move on to the next class."

This was also conveyed by Mr. Ali as the person in charge of the Al-Quran study program that:

"The beginner class is one of the classifications of the Quranic in-depth program. The beginner class is for children who cannot yet read the Quran, or in TPQ, it's called a volume. So, this class is specifically for children who cannot yet read the Quran. So, in this class, they are truly taught how to read the Quran properly and correctly."



Figure 1.1 Implementation of the Al-Quran Study Program Beginner Class

So, each child has their own individual textbook. This beginner class is the first step in learning to read the Quran. Therefore, they don't learn to read the Quran directly from a Mushaf, but rather use a Yanbu'a-bound textbook first. This is reinforced by an explanation from Ms. Hafsoh, one of the teachers in the beginner class, who also stated:

"This beginner class in the Quranic in-depth program still uses a non-original Quran. This is a beginner class for children who cannot yet read the Quran. Once they are fluent in this beginner class, they can move on to the next class."

In its implementation, it uses the Yanbu'a method with a learning medium in the form of a bound book. For its implementation, the teacher begins with a greeting, then reads the hadarah and Al-Fatihah, followed by reading the opening prayer, then classically reading one page of the bound book. Next, the submission to the teacher one by one and ends with reading the closing prayer and greeting. Evaluation in the beginner class uses an oral test evaluation type, namely: formal evaluation consists of mid-semester and end-of-semester evaluations. Individual evaluation consists of a class promotion test. Improving students' ability to read the Qur'an in this beginner class, students can understand long and short readings, mad laws, mim sukun readings, and so on.

2. Implementation of the Tahsin Class Al-Qur'an Study Program in Improving the Al-Qur'an Reading Skills of Darussyafa'ah Genteng Banyuwangi Middle School Students. The data obtained are:

The Quranic study program is a program that focuses more on intensifying Quranic learning, aiming to enable students graduating from Darussyafa'ah Middle School to read the Quran and even memorize it. This Quranic study program is a daily activity carried out every morning before the learning process begins, attended by all Darussyafa'ah Middle School students. The Quranic study program is divided into beginner, tahsin, pre-tahfidz, and tahfidz classes.

In addition to the beginner class, the Quranic study program also includes a tahsin class. This tahsin class is a continuation of the beginner class. It is one of the classes in the Quranic study program, which includes students who have just learned to read the Quran and still need to improve their reading rules. The tahsin class is derived from the word "tahsin," which means to improve reading. Therefore, in this class, students' Quranic reading is further refined, with improvements in reading methods and reading rules.

Based on observations made by researchers, students who enter the tahsin class are students who have passed the class promotion test from the beginner class. In this class, the average student reading has started to improve when compared to the reading of students in the beginner class. Because in this tahsin class, students' Quran reading is really paid attention to both in terms of the rules of reading, pronunciation of letters or makhorijul letters and so on. So that when students who have just entered the tahsin class who can only read the Quran will later be able to read the Quran correctly according to the rules of reading. As expressed by Mr. Mubarak as the principal that:

"In this Quranic study program, there's a tahsin class. Children who have completed the beginner class and passed the test then move on to the tahsin class. This class is for children who can already read but still don't have the correct reading rules."

This was also conveyed by Mr. Ali as the person in charge of the program, namely:

"So, tahsin means improving the Quran. In this tahsin class, the children's Quran recitation is improved. They've just finished the beginner's class and are just starting to read the Quran. Therefore, in this tahsin class, their recitation is further refined, including the rules of recitation, pronunciation, and so on."



Figure 1.2 Implementation of the Tahsin Al-Quran Study Program

Based on the results of interviews conducted by researchers, the tahsin class is one of the classes in the Al-Qur'an deepening program which contains students who come from the beginner class and have just been able to read the Al-Qur'an. Students can enter this class if they have completed the beginner class and have passed the class promotion test. Tahsin itself means improving the reading of the Al-Qur'an. So in this tahsin class, students are improved their Al-Qur'an reading, corrected if there is a reading that is not yet fluent and wrong and does not comply with the rules of reading because they are only able to read the Al-Qur'an so there are still many things that need to be fixed or corrected. With these improvements, students' Al-Qur'an reading will be good and fluent according to the rules of reading, pronunciation of letters and so on. The use of media in reciting the Koran for this beginner class, students directly practice reading using the Al-Qur'an mushaf instead of using a bound book like the previous class, namely the beginner class. So they really learn how to read the Al-Qur'an directly from the mushaf.

The method used in the implementation of the tahsin class is the Yanbu'a method with the learning media of the Qur'an. The implementation begins with the teacher saying a greeting then reading the hadarah and Al-Fatihah continued reading the opening prayer then classically reading one page of the Qur'an. Next, the submission to the teacher one by one and ends with reading the closing prayer and greeting. Evaluation in the tahsin class uses the oral test evaluation type, namely: formal evaluation consisting of mid-semester and end-of-semester evaluations. Individual evaluations consist of class promotion tests and quality improvement. The improvement of students' ability to read the Qur'an in this tahsin class is

that students can read the Qur'an directly using their mushaf and begin to be able to read the Qur'an according to the rules of tajweed and fluently without stuttering.

3. Implementation of the Al-Qur'an Study Program for Pre-Tahfidz and Tahfidz Classes in Improving the Ability to Read and Memorize the Al-Qur'an of Students at Darussyafa'ah Genteng Banyuwangi Middle School. The data obtained are:

In addition to the beginner and tahsin classes, the Quranic study program also includes a pre-tahfidz class. The pre-tahfidz class is for students who are already fluent and proficient in reading the Quran. In this class, students' reading ability is generally minimal, although some improvement is still needed. Students can be admitted to this class if their reading is truly good and correct, following the rules of recitation. Therefore, admission to the pre-tahfidz class is more stringent than the tahsin class.

Based on observations made by researchers, students who can enter this pre-tahfidz class are students who have been declared to have passed the class promotion test by the examiner. It is called the pre-tahfidz class because this class is the class before they enter the tahfidz class. The students' ability to read the Qur'an is already good and fluent when compared to the previous classes, namely the tahsin class and the beginner class. Although the students' reading in reading the Qur'an is said to be good, sometimes they still need to be reminded again regarding the tajwid. So that later they are accustomed to reading the Qur'an according to the rules of its reading. As conveyed by Mr. Mubarok as the principal and Mr. Ali as the person in charge of the Qur'an in-depth program that:

"The pre-tahfidz class is for children who are already fluent in reciting the Quran but still need some improvement. The pre-tahfidz class is a semi-quarantine class where the children are truly projected into tahfidz. Hence, it's called the pre-tahfidz class. After tahsin, they don't go straight to tahfidz; instead, they go through the pre-tahfidz class first. In this pre-tahfidz class, the emphasis is on letter pronunciation, tajwid, and other aspects."

This was also conveyed by one of the teachers in the pre-tahfidz class, namely Mrs. Farida, who explained that:

"So, the pre-tahfidz class is the class before the children enter the tahfidz class. In this class, the children's reading is already good and fluent because they have previously been in the tahsin class. Although the children's reading is good, they are also sometimes reminded about tajwid. In this pre-tahfidz class, students' Quran recitation must be as good as possible compared to previous classes. Because this class is the class before they enter the tahfidz. So, their recitation must be really good before they memorize the Quran. So that later when they enter the tahfidz class, they immediately focus on memorizing, not focusing on reading."

Based on the results of interviews conducted by researchers, the pre-tahfidz class in the Al-Qur'an in-depth program is a class that students must go through before entering the

tahfidz class. The pre-tahfidz class is a class for children who have graduated from the tahsin class. Where students' ability to read the Al-Qur'an is better when compared to the previous classes, namely the beginner class and the tahsin class. Although it is said to be better, there are still some improvements in reading. Because in this pre-tahfidz class, children are more emphasized on the makhorijul letters, tajwid and others to improve and improve in reading the Al-Qur'an. In this pre-tahfidz class, students' Al-Qur'an reading is really paid attention to so that their reading is good in accordance with the rules of reading. Because this pre-tahfidz class is a class projected to the tahfidz class. So it is hoped that before they enter the tahfidz class, their Al-Qur'an reading is good and good in accordance with the rules of reading. so that later when they enter the tahfidz class they just have to focus on memorizing.

a. Implementation

1) Pre-Tahfidz Class

In its implementation, it uses the Yanbu'a method with learning media, namely the Al-Qur'an. To implement it, the teacher begins by saying greetings, then reading hadarah and Al-Fatihah, followed by reading the opening prayer, then classically reading one page of the Al-Qur'an. Then the deposits were made to the teachers one by one and ended by reading the closing prayer and greetings.



Figure 1.3 Implementation of the Pre-Tahfidz Al-Quran Study Program

2) Tahfidz Class

In its implementation, it uses the deposit method with learning media, namely the Al-Qur'an. To implement it, the teacher begins by saying greetings, then reading hadarah and Al-Fatihah, followed by reading the opening prayer, then classically reading one page of the Al-Qur'an. Then the deposits were made to the teachers one by one and ended by reading the closing prayer and greetings.



Figure 1.4 Implementation of the Tahfidz Class for the Al-Quran In-Depth Study Program

b. Evaluation

The pre-tahfidz and tahfidz classes use the same evaluation methods: formal and individual evaluations. The types of evaluations are oral tests. Formal evaluations consist of mid-semester and final evaluations. Individual evaluations for the pre-tahfidz classes include class promotion and quality improvement, while for the tahfidz classes, quality improvement is provided.



Figure 1.5 Implementation of the Evaluation of Class Promotion in the Al-Quran Study Program



Figure 1.6 Implementation of the Evaluation of the Quality Improvement of the Tahsin Class of the Al-Quran Study Program

- c. In this pre-tahfidz class, students can improve their Quran reading skills by following the rules of Tajweed, using the correct pronunciation, and fluently without hesitation. Furthermore, in this tahfidz class, students can recite the Quran from just 5-10 verses to a single paragraph.



Figure 1.7 Implementation of Class Quality Improvement Evaluation

CONCLUSION

From the description of the implementation of the Al-Qur'an in-depth program in improving the ability to read and memorize the Al-Qur'an of students at Darussyafa'ah Genteng Banyuwangi Middle School, the following conclusions can be drawn:

The beginner class uses the Yanbu'a method, using the Yanbu'a book as the medium. The implementation steps include greetings, muhadarah (recitation of the Quran), reciting Al-Fatihah, opening prayer, classical recitation, deposition, closing prayer, and greetings. Evaluations in the beginner class include mid-semester evaluations, end-of-semester evaluations, and a class promotion test. Students' Quran reading skills in this beginner class are enhanced by understanding long and short recitations, the rules of mad (mad), the recitation of mim sukun (sugar-fruit), and other related matters.

In the tahsin class, the implementation uses the Yanbu'a method using the media in the form of the Qur'an. The implementation steps consist of greetings, muhadarah, reading Al-Fatihah, opening prayer, classical, deposit, closing prayer and greetings. Meanwhile, evaluation in the tahsin class includes mid-semester evaluation, end of semester, class promotion test and quality improvement. Improvement in students' Qur'an reading ability in this tahsin class, students can read the Qur'an directly using their mushaf and begin to be able to read the Qur'an according to the rules of tajweed and fluently without stuttering.

In the pre-tahfidz class, the implementation uses the Yanbu'a method with the media being the Qur'an and the tahfidz class uses the setor method with the media being the Qur'an. The

implementation steps consist of greetings, muhadarah, reading Al-Fatihah, opening prayer, classical, deposit, closing prayer and greetings. Evaluation in the pre-tahfidz class is mid-semester evaluation, end of semester, class promotion test and quality improvement. While the tahfidz class is mid-semester evaluation, end of semester evaluation, and quality improvement. Improving the ability to read the Qur'an in this pre-tahfidz class, students can read the Qur'an according to the rules of tajweed, in accordance with the makhorijul of the letters and fluently without stuttering. Meanwhile, to improve the ability to memorize the Qur'an in this tahfidz class, students can memorize what was initially only 5-10 verses into one glass and can memorize with readings that are in accordance with tajweed, fluently without stuttering and in accordance with the makhorijul of the letters.

BIBLIOGRAPHY

- Anggito, Albi. *Metodologi Penelitian Kualitatif*. CV Jejak, 2018.
- Anwar, Khoirul, and Mufti Hafiyana. "Implementasi Metode ODOA (One Day One Ayat) Dalam Meningkatkan Kemampuan Menghafal al-Quran." *Jurnal Pendidikan Islam Indonesia* 2, no. 2 (2018): 181–98. <https://doi.org/10.35316/jpii.v2i2.71>.
- Aulia, Adinda Putri, Abdul Fattah Nasution, and Juli Julaiha Pulungan. "Implementasi Program Tadabbur Al-Quran Dalam Meningkatkan Pemahaman Isi Kandungan Al-Quran Siswa Di SMP Muhammadiyah 1 Medan." *Al-Wasathiyah: Journal of Islamic Studies* 3, no. 1 (2024): 65–77. <https://doi.org/10.56672/alwasathiyah.v3i2.350>.
- Badran, Muhammad, Siskha Putri Sayekti, and Dul Rohman. "Penerapan Metode Yanbu'a Dalam Meningkatkan Kemampuan Baca Tulis Al Quran Pada Mata Pelajaran Al Quran Hadist Di Pondok Pesantren Hubbul Qur'an." *Pediaqu: Jurnal Pendidikan Sosial Dan Humaniora* 2, no. 3 (2023): 149–200.
- Djamaluddin, Ahdar, and Wardana. *Belajar Dan Pembelajaran*. CV Kaafan Learning Center, 2019.
- Faizah, Mazidatul, Siska Binti Qoirot, and Mohamad Nasirudin. "Peningkatan Kemampuan Membaca Al Quran Santri TPQ Al Mustaqim Dengan Bimbingan Fashohatul Lisan." *Jurnal Pengabdian Masyarakat Bidang Keagamaan* 1, no. 1 (2020): 38–41.
- Hermawan, Iwan. *Metodologi Pendidikan Kuantitatif, Kualitatif, Dan Mixed Methode*. Hidayatul Quran Kuningan, 2019.
- Huberman, Miles. *Qualitative Data Analysis*. SAGE Publication, 2014.
- Idris, Muhammad. "Implementasi Program BTAQ (Baca Tulis Al Quran) Dalam Meningkatkan Kemampuan Baca Tulis Al Quran Siswa Di Madrasah Aliyah Negeri (MAN) 2 Sleman Yogyakarta." Universitas Islam Indonesia Yogyakarta, 2020.
- Inayatusshofa, Laili, and Mochammad Syafiuddin Shobirin. "Implementasi Metode Yanbu'a Dalam Meningkatkan Kemampuan Membaca Al Quran." *Al Furqon: Jurnal Agama, Sosial, Dan Budaya* 4, no. 3 (2025): 685–96.
- Indonesia, Kementerian Agama Republik. *Al Quran Terjemah*. Cordoba, 2019.
- Mentari Mutmainnah, Ayu. *Implementasi Program Literasi Al Quran 15 Menit Dalam Menumbuhkan Budaya Baca Al Quran Siswa*. no. 2 (2024): 121–29.

Vina Syayidatul Fitriya, Pujiono, Mustajab: Implementation of the Qur'an Study Program in Improving Reading Ability and Memorize the Quran

Mubarok, Muhammad Lutfi, Astuti Darmiyanti, and Yadi Fahmi. "Implementasi Kegiatan Haflah Tilawah Quran Dalam Meningkatkan Kemampuan Membaca Al-Quran Santri Di Pondok Pesantren Al-Quran Al-Mushhafiyyah Bekasi." *Jurnal Pendidikan Islam* 1, no. 4 (2024): 19. <https://doi.org/10.47134/pjpi.v1i4.765>.

Nashar Zulfa, Alya. "Implementasi Program Baca Tulis Al Quran Dalam Meningkatkan Kemampuan Membaca Dan Menulis Al Quran Siswa Sekola Menengah Pertama Negeri Satu Pujon." Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2020.

Saipul Anwar, and Iswantir M. "Implementasi Program Pembelajaran Tahfidz Al-Qur'an Di Pondok Pesantren Tahfidzul Qur'an Syech Ahmad Chatib Al-Minangkabawi." *Jurnal Kajian Penelitian Pendidikan Dan Kebudayaan* 1, no. 3 (2023): 159–68. <https://doi.org/10.59031/jkppk.v1i4.238>.

Sari, Kartika. "Implementasi Program Smart Al Quran Untuk Mewujudkan Budaya Gemar Membaca Al Quran Siswa Di Sekolah Menengah Pertama Brawijaya Smart School Malang." Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2020.

Sugiyono. *Metode Penelitian Kualitatif*. Alfabeta, 2022.

Zelviean Adhari, Iendy. *Struktur Konseptual Ushul Fiqh*. Widina Bhakti Persada Bandung, 2021.