

The Method of *Ilman Wa Ruhan* in Strengthening The Learning Outcomes of Tahsin Tahfidz Al-Qur'an at SMP IT Al-Qudwah Musi Rawas

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ABSTRACT

This research aims to analyze the implementation of the *Ilman Wa Ruhan* Method in Strengthening the Learning Outcomes of Tahsin Tahfidz Al-Qur'an at SMPIT Al-Qudwah Musi Rawas. This research uses a qualitative approach with a case study type of research. The research location is located at SMPIT Al-Qudwah Musi Rawas South Sumatra. This research data was obtained through interviews, observation and documentation. Data analysis used in this research is based on the analysis theory of Miles, Hubberman and Saldana, namely: data collection, data condensation, data presentation and conclusion drawing. The results showed that the implementation of the *Ilman Wa Ruhan* method at SMPIT Al-Qudwah Musi Rawas was carried out thoroughly through three main stages: careful planning with the preparation of lesson plans according to JSIT standards, the implementation of learning which included adab, tahsin, and tahfidz material with an interactive and gradual approach, and evaluation carried out formatively and summatively. The *Ilman Wa Ruhan* method is proven to be effective in strengthening the learning outcomes of tahsin tahfidz al-Qur'an because it is able to form students who are not only fluent in reading and memorization, but also have good manners and spiritual understanding of the Qur'an.

Keywords: *Method, Ilman Wa Ruhan, Strengthening, Learning, SMP IT Al-Qudwah Musi Rawas.*

1. INTRODUCTION

Learning methods are an important element in the process of teaching and learning activities in order to realize the learning outcomes that have been determined. The use of learning methods can also facilitate the delivery of learning materials by a teacher optimally and variously until the learning process is completely completed. Therefore, teachers should pay attention to the importance of understanding the role of methods as part of the element of success in learning [1] [2].

Based on the Indonesian National Education Standards regulated in Government Regulation Number 4 of 2022, it is explained that the standard learning process must emphasize good and effective teaching methods, as well as improve the ability of teachers to carry out learning to students [3].

Based on the results of a survey from the Ministry of Religion of the Republic of Indonesia in 2023, it shows that only 61.51% of respondents who know hijaiyah and harakat are familiar with the letters hijaiyah and harakat, while 59.92% can only read the series of letters in words. As for those who were only able to read fluently 48.96%, and even more tragically the Qur'an readers used tahsin correctly only 44.57%. To minimize this, many Islamic school institutions have begun to develop specifically the tahsin tahfidz al-Qur'an method. In fact, this method is used as the main reference by several school institutions in Indonesia [4].

It is undeniable that learning methods hold a very crucial contribution, especially to learning the Qur'an. The choice of the right method will have a great impact on the success of students in learning the Qur'an. In fact, in Indonesia in recent years, the study of tahsin tahfidz al-Qur'an has

developed very rapidly. This can be seen from the emergence of several methods such as *the Qiraati, Iqra', Wafa, Tilawati, Ummi, Ilman Wa Ruhan* and others methods [5].

Seeing the existence of tahsin tahfidz al-Qur'an now, there is a need for a better tahsin tahfidz learning method, so that it can have a significant impact. This is done so that the enthusiasm and accuracy in reading and memorizing the Qur'an with tartil are carried out correctly and optimally. In fact, in the field, every school institution has introduced and practiced the Qur'anic learning methods in a variety of ways [6].

A number of Islamic school institutions are trying to design the learning methods of the Qur'an, even updating existing ones with the aim of making them easy to understand and get satisfactory results. In essence, with accurate Qur'an learning, it will make great benefits and meanings for students. Therefore, one of the Islamic school institutions in Indonesia that contributes to this method is the Integrated Islamic School Network (JSIT) [7].

JSIT is one of the integrated Islamic school educational institutions that actualizes the concept of Islamic religious education that adheres to the Quran and as-Sunnah as well as the existing education legal system in Indonesia. The concept applied by SIT has several things, namely combining Islamic religious teachings and the process of acculturation, cultural development, inheritance and Islamic civilization for future generations. Applicatively, the institution applies an approach by synchronizing Islamic religious education and general education through a combination of an integrated curriculum [8] [9].

One of the major contributions made by JSIT is related to the Qur'an learning method, namely through *the ilman wa ruhan* method. This method is the first method developed by JSIT that specifically accommodates tahsin tahfidz al-Qur'an learning. In the process, the method takes an innovative approach in learning tahsin tahfidz al-Quran which aims to provide a comprehensive understanding of the Quran, not only in terms of reading science (*ilmu*) but also emphasizing the meaning and spiritual values (*ruhan*) [5].

SMPIT Al-Qudwah Musi Rawas as an Islamic school institution that joins the Integrated Islamic School Network, of course, is not left behind to apply *the ilman wa ruhan* method. It is also supported by the existence of a takhassus al-Qur'an class intended for students who want to focus more on tahsin tahfidz al-Qur'an. The visions, missions, and goals of SMPIT Al-Qudwah Musi Rawas are to create a generation of leaders with Islamic character, intelligence, caring and global competitiveness (Interview May 14, 2024).

Meanwhile, the goal is to teach students to be able to recite the Qur'an with tartil standards and to be able to memorize the Qur'an with a target of memorization of at least two juz for three years using *the ilman wa ruhan* method. However, school institutions that are members of JSIT are not required to use this method [10].

On the other hand, SMPIT Al-Qudwah also has its own advantages and uniqueness compared to other schools. Its advantages and uniqueness are the use of three curricula in the learning process, both the K-13 curriculum, the independent curriculum and the JSIT curriculum. The school also has character development for students known as Islamic Personal Development (BPI). There is something unique at SMPIT Al-Qudwah Musi rawas related to the tahsin al-Qur'an learning method, namely before JSIT published the *Ilman Wa Ruhan* method, the school used *the Ottoman* method in learning tahsin al-Qur'an (interview May 14, 2024).

Given the importance of this method in learning the Qur'an, the researcher wants to know more deeply the process of implementing *the ilman wa ruhan* method at SMPIT Al Qudwah Musi

Rawas. Of course, this research will be even more interesting because this school has takhassus classes aimed at students who want to focus on studying the Qur'an more **deeply**. The researcher hopes that students who use this learning method will have qualified quality, both in reading and memorizing the Qur'an, as well as deepening their understanding of the meaning in the divine kalam.

2. LITERATURE REVIEW

2.1 *Learning Methods*

Method literally means "way". In everyday use, method is defined as a means or step used to achieve a certain goal. Meanwhile, "learning" refers to all efforts made by educators to encourage the learning process in students. Thus, learning methods are various ways used by educators in delivering subject matter so that the learning process can take place in students to achieve the goals that have been set [11].

[12] Methods play a crucial role especially in the learning process of tahsin and tahfidz al Qur'an, because the selection of the right method can increase the effectiveness and efficiency of learning. Methods such as talaqqi, muroja'ah, takrir, and classical, which have been applied for centuries, can help students achieve learning goals more optimally.

1. Talaqqi Method

Talaqqi is a method of learning tahsin tahfidz al-Qur'an that students do by reading directly in front of the teacher, and the teacher listens and provides corrections to reading errors. In principle, the teacher plays the role of the main source who provides correct reading, while students listen, imitate, and correct their readings based on the teacher's direction. The stages are, the teacher reads the verse or surah to be memorized with tartil, students imitate the teacher's reading while paying attention to tajweed and makharijul letters. After memorization, students deposit memorization to the teacher for correction [13].

2. Muroja'ah Method

Muroja'ah is a method of repetition of memorization to strengthen and maintain the memorization that has been obtained. Repetition is done to ensure that the verses that have been memorized remain strong and unforgettable. Regular repetition is considered the main key to keeping memorization strong and not easily forgotten. Students reread verses that have been memorized before. This method is done every day or at a certain time, either independently, with friends, or under the guidance of a teacher [14].

3. Takrir Method

Takrir is a method of intensive repetition of newly memorized verses so that students are able to remember them well without looking at the text. The stages are, memorization is strengthened by repeating a certain number of verses consistently until students have completely memorized. Students memorize one verse or one small part of a verse. The verse is repeated 10–20 times or more until memorized. After memorizing, students proceed to the next verse with the same pattern [15].

4. Classical Method

The classical method is a tahfidz learning method that is carried out in large groups, one teacher guides a group of students at a time. In principle, group interaction and uniformity of learning are the basis of the classical method, where all students imitate the same reading together. The stages are, the teacher reads the verse in front of the group, all students imitate the reading together, the teacher gives an evaluation to all students collectively or individually [16].

2.2 *Tahsin and Tahfidz al-Qur'an and Their Scope*

1. Definition of Tahsin al-Qur'an

In Arabic "tahsin" تَحْسِينٌ - يُحَسِّنُ - تَحْسِينًا means to beautify, improve or improve a reading. In addition, tahsin is also called "tajweed" derived from the word جَوَّدَ - يُجَوِّدُ - تَجْوِيدًا which has the same meaning. Meanwhile, the term tahsin is to sound each letter from its exit and give the right and importance of the letter. Athiyyah Qabil Nashar added that tahsin is the science that describes a word in the verses of the Qur'an related to the granting of the rights of each letter, either related to the usual nature needed or the necessity of letters from the existing reading law [17].

The nature of the right of letters is a characteristic of letters that attaches to each letter or is called the nature of the language. This attribute consists of 20 parts, namely the attributes of hams, jahr, syiddah, bainiyah, rakhawah, isti'la', istifal, ithbaq, infitah, ismat, idzlaq, shafir, qalqalah, inhiraf, takrir, istithalah, tafasyi, ghunnah, khafa' and lin. While the essential nature of letters is a trait that appears in certain circumstances, another name for this trait is the nature of aridhah. The scholars divide the nature of aridhah into 11, namely *idgham, izhar, iqlab, ikhfa, tarqiq, tafkhim, qasr, mad, breadfruit, harakat and sakt* [18].

Based on the above statement, tahsin and tajweed have the same meaning, namely improving, improving or beautifying the reading of the Qur'an optimally. Basically, the science of tajweed or tahsin is an Islamic science that focuses on the procedure of pronouncing all hijaiyah letters correctly, so as not to go out of its makhraj and perfect all the existing letter properties, either consisting of one word or several words in the words of Allah SWT.

2. Definition of Tahfidz Al-Qur'an

In Arabic "tahfidz" حَفِظَ - يَحْفَظُ - حَفْظٌ means memorizing, storing, guarding or preserving. Meanwhile, in terms of terms, tahfidz is a process of remembering each pronunciation in the mushaf, either from letter by letter, word by word or sentence by sentence into the brain and heart by continuing to maintain the purity of the Qur'an until the end of life. Memorizing the Qur'an is not just about completing 30 Juz, but how he practices sincerity, patience, discipline to always coexist with the Qur'an [19] [20].

It is clear that memorizing the Qur'an is one of the efforts of Muslims in maintaining and maintaining the purity of the word of Allah revealed by the Most Guardian through the angel Gabriel to the Prophet gradually without the slightest falsification or change until the end of the apocalypse.

3. The Law of Studying Tahsin Tahfidz Al-Qur'an

Studying tahsin or tajweed is the law of fardhu kifayah, meaning that if there is a village or area where there is only one person who learns tahsin, the obligation

for the person in the area is lost. As for applying tahsin when reading the Qur'an, scholars divide it into two laws:

a. Fardhu Ain:

A person who reads the Qur'an should be able to pronounce and maintain the makhraj of letters consistently to avoid mistakes. Basically, if the letter makhraj does not match the place of its exit, it means changing the letter and even damaging the meaning of the Qur'an. The same applies if there are several properties of letters that can change the meaning of a word, add, subtract letters or change meaning.

b. The law is not mandatory

Some scholars allow not to apply tajweed in the recitation of the Qur'an on the condition that the meaning in the Qur'an does not change, but there is an important note that must be known, namely when the reader of the Qur'an does not apply tajweed in his recitation even though he is able and understands his knowledge, then it will be a disgrace for him. However, if the reader of the Qur'an is a layman in the application of tajweed, then it is not sinful and should still try to perfect his reading and learn from an expert teacher [21].

As for memorizing the Qur'an, according to the agreement of the scholars, the law is fardhu kifayah. In principle, fardhu kifayah aims to protect or maintain the Qur'an from various forms of alteration, falsification or replacement as in the previous holy book. Especially in surah al-fatihah, the scholars oblige Muslims to memorize it, because the letter is part of the pillars of prayer [22] [23].

4. The Privilege of Reading and Memorizing the Qur'an

There are postulates related to the privilege of reading and memorizing the Qur'an both from the Qur'an, hadith, and the opinions of scholars. Reading and memorizing the Qur'an is a work worth worship and one of the intermediaries to get a lot of rewards. It has been explained in Surah Al-Fatir verse 29, that a believer when he reads, explores and applies the meaning of the Qur'an, then he trades without suffering the slightest loss [24] [25].

There are several other virtues related to reading and memorizing the Qur'an, namely:

- a. The Prophet has explained in a hadith narrated by Imam Tirmidhi, that a believer who reads the Qur'an even if it is only one letter, he gets the reward of 10 good deeds that have been done, even the Prophet emphasized that what is meant by one letter is not the word **الم** but the letter alif is one letter, the letter lam one letter and the letter mim is counted one letter. [26]
- b. The Prophet's wife was Aisyah ra. said that the Prophet once said that if a person reads the Qur'an correctly, then he will be gathered with the noble angels, while for a person who does not read it correctly even when he reads it he feels difficult, then Allah will give two rewards of goodness. The first reward he gets is because of his efforts to read and the second reward is because he keeps trying to study consistently [27].
- c. Ibn Abbas explained, one of the privileges of a person who is consistent in reading the Qur'an, he will be kept away from forgetfulness (senility). In

addition to some of the virtues that have been mentioned, reading the Qur'an also provides many benefits, including the grace of Allah, the protection of His angels, help in this world and the hereafter, peace and disease of the heart and various other goodness [28].

- d. Imam Muslim narrated that those who have the right to be the leader of prayer are the memorizers of the Qur'an. This opinion is corroborated by the hadith of the Prophet as he said, that it is best for the imam to pray is someone who reads and memorizes the Qur'an the most [29].
- e. Hafidz al-Qur'an is a special human being and becomes the family of Allah SWT, as the Prophet said that Allah has many families from the human class, namely the experts of the Qur'an and Allah makes humans the most special by His side [30].

2.3 *Ilman Wa Ruhan's Method in Learning Tahsin Tahfidz al-Qur'an*

1. Understanding the Method of Knowledge

Ilman wa ruhan is a Qur'an learning method compiled by the Qur'an Education Development Agency JSIT. The *ilman wa ruhan method* offers comprehensive learning of the Qur'an and integrates spiritual strengthening in the learning process. The *ilman wa ruhan method* has its own guidebook for the tahsin program. The book is divided into two categories, namely specifically for children volumes 1-4 intended for kindergarten-elementary levels and volumes 1-2 for adults accompanied by *tajweed & gharib guidelines* specifically for junior high and high school levels. Each volume is quite thin, making it easier to teach and learn [31].

In principle, the *ilman wa ruhan method* has been adjusted to the quality standards of JSIT, namely the essence of the entire curriculum used by the Integrated Islamic School is based on beliefs and is in harmony with the monotheism of Allah SWT. The purpose of JSIT is to compile the *ilman wa ruhan method* in harmony with the visions and missions formed, namely:

- a. To become a center for empowering and developing quality Qur'an-based science and spirituality-based education.
 - b. Fostering the spirit of science and spirituality of the Qur'an in educational institutions.
 - c. Developing the *ilman wa ruhan method* as a peculiarity of learning the Qur'an.
 - d. Creating competent Qur'an educators, under the auspices of *science* and *spirit*.
 - e. Establish a professional quality management system for Qur'an learning.
 - f. To become a competent and professional development body for Qur'an learning, as well as a reference for learning and development of Qur'an programs [32].
- #### 2. Learning Outcome Standards in the Ilman Wa Ruhan Method
- The Wa Ruhan ilman method has two important elements in its learning outcomes, namely:
- a. Fluent Elements

Students can read and memorize the Qur'an correctly according to the rules of tahsin based on predetermined targets, Able to understand the meanings of the letters and verses of the Qur'an according to their level.

b. Elements of Courtesy

Students have the nature of obedience to Allah, have an attitude of glorifying the Qur'an and manners towards fellow humans and the surrounding environment [32].

3. The main key in learning the *Ilman Wa Ruhan Method*

a. Structured

- 1) The method is taught by teachers who have been certified *'ilman wa ruhan*
- 2) Involving the student's guardian during the muroja'ah process of CP al-Qur'an when they are at their respective homes.
- 3) Have a time allocation of at least 6 hours of face-to-face lessons per week.

b. Orderly

- 1) The implementation is adjusted to the stages of learning in the *'ilman wa ruhan method*.
- 2) Learning is made in groups with a maximum number of students of 10-12 people.

c. Measurable

The target is measured using the principle of total mastery learning (complete learning) [32].

2.4 Implementation of the *Ilman Wa Ruhan Method* in the Learning of Tahsin Tahfidz Al-Qur'an

The steps of learning tahsin in the *ilman wa ruhan method*, using five patterns, namely:

1. Introducing Sound

Educators exemplify new material using teaching aids, without first showing it to students. Materials that use this pattern are: letters with harakat fathah, kasrah, dhammah and tanwin as well as long readings of two harakat.

2. Live Reading

Educators ask students to read directly on pages that have been understood, such as hijaiyah, mad thabi'i and mad badal letters.

3. Using a sign equal to (=)

Educators explain that the sign is equal to (=) in the process of understanding two materials that sound the same.

4. Explaining Directly

The educator explains how to read the main material with the help of the material that has been understood, and gives an example of how to read it. Materials that use this pattern are the reading of continuous letters, the reading of Liin, the law of nun sukun, idgham mimi, ikhfa syafawi, the reading of long reading, the reading of waqaf and its signs, fawatihis suwar and ghorib.

5. Direct Examples

Educators directly exemplify the material presented, the material that uses this pattern of understanding is the reading of breadfruit, nun & mim with tasydid, lafzhul jalalah, the law of ra tafkhim & tarqiq, the recitation of qalqalah, the recitation of idgham, the recitation of mad tamkin, the recitation of a longer recitation, idzhar mutlaq & the recitation of ana [33].

It should be noted that the tahsin learning steps applied at the junior high school level only use two patterns, namely the pattern of explaining directly and directly exemplifying. As for the kindergarten and elementary levels, these five patterns are used, and adjusted to the level of ability of each student.

Some of the steps of tahfidz learning applied to *the Ilman Wa Ruhan* method are as follows:

1. Companion Memorization

This process is carried out when students are still learning the volume of *ilman wa ruhan*. Educators conduct intensive memorization guidance by means of talaqqi.

2. Guided Memorization

This process is carried out after students complete all learning volumes of *ilman wa ruhan*. At this stage, students are more intensive in assisting the memorization process, including:

- a. The memorization target is divided into three (per word or per line according to the student's ability), the educator exemplifies the initial part three times, the student imitates after the teacher three times at least, the student memorizes independently, the teacher asks several children to read, After completing the first part the second part is continued by repeating the steps of understanding 1-5 each division, each time the target part moves, the memorized part is combined and launched before moving to the next section.
- b. The teacher asks the students to repeat the new memorization at least three times, It can be together or made in two groups alternately, the teacher asks the students to repeat the new memorization at least five times independently.
- c. Each child reads a new memorization together if something is wrong is given a warning once, if the repeated error is exemplified together, If it is still wrong the teacher is exemplified and the error is calculated, If there is a repeat memorization can be repeated after all deposits.

3. Self-Memorization

Independent memorization is carried out after completing the recitation of imtihan. In the memorization process, there are several guidelines that can be done, namely:

- a. Familiarize the verbal first by reading the verses that will be memorized until 20 or more followed by memorization.
- b. The process of memorizing: memorizing verse one, repeating verse one and adding verse two, repeating verse one, two and adding verse three, repeating

verses one, two and three and then adding, continues to be done until it becomes a series of memorization.

Understanding the Surah and its contents briefly at each stage of learning Tahfidz Al-Qur'an [34].

3. METHODS

The research approach used by the researcher is qualitative. The qualitative approach is a research process that is carried out with an approach oriented to social events or natural human problems. Sugiyono added that the qualitative approach is a way of research based on the philosophy of postpositivism, which is the researcher as a key instrument in a research [35] [36].

Case studies are the choice of researchers in their research process. Case studies are research that reveals certain phenomena with various activities in the form of events, programs, events, institutions, processes or certain social organizations. A case study is also a qualitative research that examines the context of real life consisting of one or more events that are modern over time [37][38][39].

In his research, the researcher selected several informants, namely the deputy principal of the Qur'an, the teacher of the subject of Tahsin Tahfidz Al-Qur'an (TTQ) and the students of class VII takhassus al-Qur'an. The deputy principal for al-Qur'an (informant 1) is the person who makes the curriculum and policy design so that the *ilman wa ruhan method* is implemented optimally. Tahsin Tahfidz Al-Qur'an (TTQ) (informant 2) teachers were chosen because they were directly involved in the field in the learning process from the beginning of class to the completion of Qur'anic learning, as well as providing more accurate information on the development of students' abilities in reading, memorizing, and understanding the Qur'an. Students of class VII takhassus al-Qur'an (informant 3) were taken as informants so that researchers could get more accurate and in-depth data related to the methods applied.

The location of the research is located on Jl. Diponegoro, Hamlet 3, Y. Ngadirejo, Kec. South Sumatra, Al-Qudwah Musi Rawas Junior High School Campus. The researcher chose the location as the place to be researched for several reasons, namely, SMPIT Al-Qudwah Musi Rawas is the only Integrated Islamic Junior High School in Musi Rawas Regency that has a Qur'an takhassus program and applies *the ilman wa ruhan method*. The location of the research is also very relevant to the topic to be researched and has easy access to accurate and comprehensive data collection regarding *the method of ilman wa ruhan*.

There are several techniques in data collection that can be done to collect data, namely interviews, observations, documentation [36].

3.1 Interview

Interviews are interactions that researchers carry out with resource persons directly, so that a meaning can be developed in certain activities. Cresswell added that interviews can be conducted face-to-face, or by phone. In his research, the researcher conducted structured interviews. Structured interview, which is a form of interview that has been prepared with a list of questions before being submitted to the speaker [40] [35] [41].

There were three informants interviewed in this study, namely the deputy principal of the Qur'an, TTQ teachers and students of the Qur'an tahasic class. The vice principal for the Qur'an field is selected to obtain information about the programs carried out in the development and innovation of Qur'an learning. TTQ teachers as informants to obtain information related to the technical application of *the ilman wa ruhan method*, both planning, implementation and evaluation and others. Students of the Qur'an Literacy class as informants to obtain information related to the reasons for choosing the Qur'an Literacy class, advantages and benefits and others related to learning *the Ilman wa Ruhan method*.

3.2 Observation

Observation is a way to observe the behavior, events or activities of participants in the field. Observations can be made on humans or they can also involve other objects that can affect the subject of the research. This researcher used direct observation. The research was used to strengthen the data collected, especially about [38] [40] *the ilman wa ruhan method* in strengthening the learning outcomes of tahsin tahfidz al-Qur'an at SMPIT Al Qudwah Musi Rawas.

The informants who were observed were TTQ teachers and students. Teachers play the role of supervisors and implementers in the learning process from the beginning to the end of the learning taking place. Students are selected as the object of learning tahsin tahfidz al-Qur'an using the *ilmman wa ruhan method* which receives material or information and carries out instructions from the supervisor. Documentation is a collection of data from several archives, documents, or other written materials regarding research phenomena. Documents can be in the form of pictures, letters, notes, reports, books, or other official documents. Documentation is a complement to interviews and observations used to explore data about the object being researched, whether related to the general description of the research location, photos or others related to the learning of tahsin tahfidz al-Qur'an. Documentation functions to obtain data about the state of the object being studied related to the general overview of the research site, photos of activities, documents related to [37][42] *the method of ilman wa ruhan*.

4. RESULTS AND DISCUSSION

4.1 Research Results

1. Implementation of the Ilman Wa Ruhan method in Strengthening the Learning Outcomes of Tahsin Tahfidz Al-Qur'an at SMPIT Al-Qudwah Musi Rawas

A. Learning Planning

Based on the results of interviews and observations by researchers with TTQ teachers (informant 2), before the implementation of tahsin tahfidz al-Qur'an learning began, the teacher had prepared a Learning Implementation Plan (RPP). The lesson plan is used to provide learning instructions in using *the ilman wa ruhan method* in the form of identity and information related to the lesson plan, starter questions, learning steps, reflection, assessment and attachment of assessment instruments. The details of the RPP are as follows:

- 1) Identity and information include, material title, subject, class/phase, *ilmman wa ruhan learning outcomes*, *ilmman wa ruhan lesson profile*, learning objectives, details of the use of *the ilman wa ruhan method* and references.
- 2) Spark questions, questions are given to repeat lessons or about positive activities that have been carried out.
- 3) The learning steps include opening, core activities, closing.
- 4) Reflection of teachers and students, reflection is used to review or review the learning that has been carried out
- 5) Assessment or appendix includes, religious, social, skill, and knowledge.

B. Learning Implementation

In its implementation, tahsin tahfidz al-Qur'an learning has three steps of activities:

1) Opening the Lesson

Based on the results of interviews and observations that have been carried out on December 3, 2024 by researchers during the implementation of learning, the lesson opener includes: a) Teachers and students prepare stationery, mushaf and book volume 2 of the *ilmman wa ruhan method* and the guidebook of *the ilman wa ruhan method*. b) Condition students to sit in their respective places and group students according to their gender. c) Before starting the lesson, students are invited to ice break the down *up game* in pairs, this is done to practice focus and concentration before learning begins. d) Then

the teacher confirms the news and circumstances to each student accompanied by an absence. e) Next, the teacher begins the lesson by giving salam and muqaddimah and invites students to start the material starting by reading together Surah Al Fatihah and the Prayer for the Cure of the Heart.

2) Core activities

Based on the results of the research obtained by the researcher from interviews and observations on December 3, 2024, the core activities carried out during the implementation of learning are: a) The teacher conveys the learning goals and objectives and informs the material to the students, namely: the importance of adab to the mushaf of the Qur'an, tahsin material in volume 2 of the *ilman wa ruhan* method on pages 21-22 about mad and memorization deposits of the Qur'an. b) The teacher starts the material on how to implement adab to glorify the Qur'an, emphasizing how important adab is when reading and memorizing the Qur'an, after which students are asked to fill out the achievement book in the adab section. c) After the adab material is completed, the teacher then continues the tahsin al-Qur'an material of the *ilman wa ruhan* method through two patterns, namely explaining directly and giving direct examples. The details are: 1) the teacher asks students to open the book of the *ilman wa ruhan* method volume 2 page 22 about new material about mad law. 2) The teacher explained directly about the law of Mad reading on page 22. 3) The teacher gave a direct example of how to read the reading of the MAD material with instructions: *Pay attention and listen to me, then follow what I read 3 times*. 4) The teacher re-explained the subject matter of the material about MAD 3 times and confirmed 3 times to the students. 5) Students are asked to read together as designated by the teacher with instructions: *If I read this, you read the one I appointed*. 6) Then the teacher appoints one or part of the students to read. With instructions, *please read the fifth line, please read the 3rd line* and so on until page 22 is finished. d) The teacher continues the tahfidz material (memorization of the Qur'an), this material consists of four processes, namely: (1) the repetition process, at this stage the students are asked to muroja'ah memorize QS. An-Naba' that has been memorized at the same time, then the teacher explains the meaning contained in the letter and its nuzul. (2) The process of understanding, at this stage, students are asked to memorize the next letter or the new memorization is then deposited in turn. (3) Proficient process, at this stage students are grouped to repeat memorization together and resume new memorization, while waiting for others to deposit. (4) The formative assessment process of tahsin tahfidz al-Qur'an in each individual. The tahsin evaluation is carried out by the teacher by listening to the reading of the volumes in the *ilman wa ruhan* method book that has been studied by the students. As for the evaluation of tahfidz learning, students are asked to deposit individually, the teacher also assesses and asks other students to listen carefully.

3) Closing the lesson

Based on the results of interviews and observations on December 3, 2024 by the researcher at the time of the learning implementation, namely: a) The teacher provides reinforcement and advice related to the material that has been explained, both in the form of manners for the Qur'an, continue to learn to improve reading and maintain memorization of the Qur'an. b) Teachers and students reflect on the material studied and its relationship with the surrounding environment. c) The teacher gives appreciation for positive praise and the spirit to tirelessly accompany the Qur'an to all students. d) The teacher asks for suggestions and criticism in the implementation of learning, and provides time for questions and answers about the material that has been explained. e) The teacher again motivates students to always be istiqomah to read, increase the memorization of the Qur'an at home, and always maintain daily behavior

as memorizers of the Qur'an. f) The teacher ends the lesson by asking the students to recite the Qur'anic sermon prayer and the closing of the assembly and salam.

C. Learning Evaluation

Based on the results of interviews and observations on December 3, 2024, which the researcher told informant 2, the evaluation of tahsin tahfidz learning at SMPIT Al Qudwah Musi Rawas was carried out through a two-stage assessment, namely formative and summative. Formative assessment of tahsin learning is carried out when each student reads a volume book of *the ilman wa ruhan* method that has been studied at each meeting, while tahfidz learning is evaluated when each student deposits their memorization in turn.

The summative assessment of tahsin learning is carried out at the end of the semester after students complete the book of *the ilman wa ruhan method* from beginning to end. Meanwhile, the summative evaluation of tahfidz learning is carried out after students have completed the tahsin learning evaluation stage. The evaluation of tahfidz learning is carried out by the tasmi' (listening) exam from the memorization results that have been obtained by students in accordance with the targets determined by the school.

Based on an interview conducted on November 20, 2024 with informant 1, in order to get the best results in the summative evaluation process, tahfidz learning at SMPIT Al-Qudwah Musi Rawas carried out additional activities that aimed to support students to maximize the memorization to be tested. The program is a Qur'an quarantine activity or Quran camp which is carried out before the summative evaluation and lasts up to 1-2 days. This program is focused on students to repeat memorization to mutqin.

4.2 Research Discussion

1. Implementation of the Ilman Wa Ruhan method in Strengthening the Learning Outcomes of Tahsin Tahfidz Al-Qur'an at SMPIT Al-Qudwah Musi Rawas

Research on the Implementation of *the Ilman wa Ruhan Method* in Strengthening the Learning Outcomes of Tahsin Tahfidz al-Qur'an provides in-depth insights related to science-based teaching methods (*ilman*) and spiritual strengthening (*ruhan*) to form a generation of Qur'ani who are competent in reading, memorizing and understanding the Qur'an and the meaning contained in it. This method does not only focus on the cognitive aspect, but also includes spiritual and emotional aspects. This is in line with Howard Gardner's theory that education is not just about focusing on cognitive abilities, but also includes spiritual and intrapersonal intelligence [43].

The implementation of *the ilman wa ruhan* method is grouped into 3 important aspects, both in the form of planning, implementation and evaluation of learning. Good learning planning is the initial key to success in every learning implementation. Based on the results of the research, each TTQ teacher at SMPIT Al-Qudwah Musi Rawas in starting the tahsin tahfidz al-Qur'an lesson prepared a Learning Implementation Plan (RPP) that was in accordance with JSIT standards [32].

The implementation of tahsin tahfidz al-Qur'an learning at SMPIT al-Qudwah Musi Rawas has three stages, namely opening, core activities and closing. In the opening stage, the teacher starts with ice breaking, this activity is necessary to create a fun and interactive atmosphere. Moreover, learning tahsin tahfidz al-Qur'an requires high focus and concentration. In addition, the opening of learning begins with prayers and greetings aimed at providing an atmosphere of wisdom in order to have a strong relationship with Allah SWT [44] [45].

In the core learning activities of *the ilman wa ruhan method*, three main materials are applied, including adab, tahsin and tahfidz al-Qur'an. These three stages need to be supported by intensive communication between teachers and students. The role of teachers here is not only as a teacher but also as a motivating and directing guide to each student. Vygotsky argues that teacher guidance is needed to help students achieve a more detailed understanding [46].

In the closing stage of learning, *the ilman wa ruhan method* includes several things, namely in the form of reflection, appreciation, motivation and prayer. Reflection on every learning is important

to be done as a knowledge transfer and self-transformation. In addition, reflection also provides a unique experience for teachers and students. while appreciation, motivation and prayer are as a spirit of never giving up on learning reading, memorization and understanding of the Qur'an and always being grateful to those who have His kalam [47].

The evaluation of tahsin tahfidz al-Qur'an learning at SMPIT Al-Qudwah Musi Rawas was carried out through a two-stage assessment, namely formative and summative. Formative assessments are carried out continuously at each meeting, teacher formative assessments are carried out with the aim of monitoring student progress in real-time. Meanwhile, summative assessments are carried out at the end of the semester through tasmi' activities, both in the form of reading (tahsin) and memorization (tahfidz). Summative evaluation involves a final assessment of the student's achievements. Both assessments demonstrate a deep understanding of the importance of evaluation as an important part of learning [48].

The existence of additional programs such as quarantine or Qur'an camp before summative evaluation provides opportunities for students to maximize their memorization. The program also shows that there is an innovation in learning tahfidz al-Qur'an. By giving students special time to focus on memorization, students can improve their skills and develop self-discipline and dedication to the Qur'an. This is relevant to the theory of self-regulated learning which emphasizes the importance of self-management in the learning process [49].

CONCLUSION

This study shows that the implementation of the Ilman Wa Ruhan method at SMPIT Al-Qudwah Musi Rawas is carried out comprehensively through three main stages: careful planning with the preparation of lesson plans according to JSIT standards, the implementation of learning that includes adab, tahsin, and tahfidz materials with an interactive and gradual approach, and evaluation that is carried out in a formative and summative manner. The Ilman Wa Ruhan method has proven to be effective in strengthening the learning outcomes of tahsin tahfidz al-Qur'an because it is able to form students who are not only fluent in reading and memorization, but also have good manners and spiritual understanding of the Qur'an.

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