
Learning Methods of Tahfizh Al-Qur'an in Improving the Quality of Memorization of Visually Impaired Santri in Islamic Boarding Schools

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Keywords

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Memorization Quality,
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Abstract

This research aims to apply the tahfizh learning method in improving the quality of memorization for blind students at Raudlatul Makfufin Islamic Boarding School which includes planning for guidance on Al-Qur'an tahfizh learning methods for blind students, application of learning methods, results of guidance on Al-Qur'an tahfizh learning methods. This research used qualitative methods, with a case study approach design. To explore data, it requires observation, interviews, and documentation. Furthermore, these techniques were selected according to the research focus. The research results showed that the kinds of implementation of the tahfizh Al-Qur'an learning method improved the quality of memorization of blind students at Raudlatul Makfufin Islamic Boarding School. The tahfizh program at this Islamic boarding school is a mandatory program for all students, which aims to provide services to students in improving the quality of memorization of the Al-Qur'an. The findings indicated three tahfidz methods, namely *Talaqqi*, *Tasmi*, and *Tikrar* method. Raudlatul Makfufin Islamic Boarding School had implemented several methods previously, however, the results have not been able to provide a solution, because 27 (twenty-seven) students who achieved the memorization target, only 1 (one) person had memorized 3 Juz in one years. This issue supports the existence of the *Talaqqi*, *Tasmi*, and *Tikrar* methods to provide solutions to aspects of the tahfizh learning method for blind students. Based on the evaluation and supervision of tahfizh Al-Qur'an learning, it can significantly improve the quality and quantity of memorization for blind students, especially at the elementary level.

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INTRODUCTION

As a replacement for the expression Extraordinary Children (ALB) which means having a unique disorder, there is another name for children with special needs which is abbreviated to ABK. The term ABK can also mean disabled children or individuals with *disabilities* (Ningrum, 2022) . Apart from that, there is another term, namely " *disabled*" which is a new term used in Indonesia to replace the term "disability" or *disability* , although in terms of meaning there is no difference (Syafi'ie, 2014) . So *Disability* is the condition of a person who has limited abilities both physically and mentally. Likewise, there are those who define *disabled people* as children with special needs (ABK) who have different characteristics from normal children in general (Afif, Salsabila, Syaifullah, & Hariadi, 2021) . There are several types of ABK, namely quadriplegics, autism, hearing impairments, hearing impairments, mental retardation, visual impairments, and ADHD. (Alfiyatul, 2016) . It is known that every child with special needs (ABK) has its own uniqueness, as experienced by blind people, they cannot be fully involved in all aspects of life, including educational activities, because blind people in their learning process rely on their senses of sight and hearing. Apart from that, the sensation of touching *braille letters* can be a substitute for maximizing vision and hearing which is still functional for their educational activities.

Juridical, the right to education is one of the rights that everyone has, including children with special needs. Article 31 Paragraph 1 of the 1945 Constitution states that every citizen has the right to education. Paragraph 2, every citizen is obliged to receive basic education and the government is obliged to pay for it (Eltariant, 2022) . Mandatory guarantee of getting quality education. Protection of the rights of children with special needs is *explicitly* regulated in the law. Number 20 of 2003, CHAPTER IV article 5 paragraph 1 concerning the National Education System. The right to obtain special education is expressly guaranteed to "Citizens who have physical or spiritual disorders" (Nasution, 2014) .

Apart from that, teaching for students with special needs in Law Number 20 of 2003 Article 32 Paragraph 1 adds weight to this point by defining "Special Education" as a program for students who have "physical, emotional, mental, social or other disabilities which has a significant impact on his ability to learn or participate in the general education curriculum" (Permatasari, 2016) . In this case, it is important for anyone to see the blind from the perspective of their abilities, and provide the right support so that they can achieve their best potential.

Having a positive and correct attitude towards them will be able to develop the talents and potential that exist within them well and optimally (Husna, Yunus, & Gunawan, 2019) . On the other hand, considering the blind as helpless can create unhealthy *stigma* and *discrimination*. So that crew members lack motivation, achievement, and even lack of interaction with the community around them. Some people are of the view that blind children are considered helpless and need pity, which is something that needs to be straightened out, because blind children have different potentials, strengths and weaknesses. Attention to blind people is important to ensure that they have the same access as normal children, especially to education, work, health and social life. When looking at blind people, it is appropriate to acknowledge the shortcomings they have, but also see their potential and strengths.

Education is very important for everyone, whatever their background or circumstances, because education increases a person's perceived value and opens the door to realizing their ambitions (Widya, 2019) . Incumbent Blind people may become aimless and resistant to change if they lack education. The value of education is enormous because it produces leaders who can push a country towards a higher level of prosperity (Rosnawati, Syukri, Badarussyamsi, & Rizki, 2021)

In the guidance program for memorizing the Qur'an, the struggle for blind people is not easy, they have limitations in seeing perfectly, but this does not make it an excuse or obstacle to continue trying to develop through memorization. When compared with normal children, it is clear that they can easily read various symbols related to reading just by looking at them, then what about blind children who memorize various symbols so that they can read? smoothly and correctly (Widiarti, 2019) .

As a Muslim community we are always taught to be grateful for whatever circumstances are given by Allah SWT. As blind people, they struggle to maximize all the senses that are still functioning to receive information channels properly. The blind have all their limitations, but Allah SWT gives His power to them so that they can memorize the Al-Qur'an by relying on the touch of other senses and making it a center for learning the Al-Qur'an better.

Information from 2018 statistics compiled by SUSENAS and BPS, 53.57 percent of Indonesian Muslims are illiterate (Arfandi, Nasution, & Halimah, 2023) . According to various information, currently 65% of Indonesian Muslims are illiterate in the Al-Qur'an , of which 25% are stammering and only 10% are fluent in reading the Al-Qur'an (Surasman, 2020) . This has become a reflection to re-create a program to eradicate Al-Qur'an illiteracy in a comprehensive and nationally programmed manner.

The Al-Qur'an memorization program is very important, especially for blind children who have limitations in various issues so that among them there are still few who are able to memorize the Al-Qur'an. According to statistics obtained from the Indonesian Muslim Blind Association (ITMI), which also comes from UN statistics. In Indonesia, the *Braille Al-Qur'an* is not yet fully accessible to people with special needs that are blind. It is estimated that the

number of Muslims who are illiterate *in braille* reaches 17,040 people. There are only 5,408 people who can read the Al-Qur'an (Syatri, 2016). According to data from ITMI specifically, there is a large population of blind people, but the number of people who can read and memorize the Al-Qur'an is much smaller.

In general, the physical condition of blind people is not much different from people in general, as is their IQ level, from upper to lower IQ categories. The thought process of the blind is also good, the blind can do something they want to achieve and get through other senses, namely hearing. Therefore, blind people when memorizing the Al-Qur'an use media that is tactile and sound in order to get the information around them accurately and well. To be precise, the tactile media used by the blind in memorizing the Al-Qur'an is braille Al-Qur'an letters, embossed letters, model and real objects, besides using a tape *recorder* or *murattal* on a sound music box. The use of *the braille* Al-Qur'an is in the context of an effort to train the motor system so that the sense of touch becomes more focused, so that blind people will more easily and understand the shape and *texture* of the letters and verses of the Al-Qur'an that are designed emergently.

Braille media also provides teaching for the blind to be able to rely on their sense of touch by feeling the type of writing surface on *braille letters*. Feeling the lines that appear can train blind people to be sensitive and accustomed to recognizing things that are *tactual*. In the process of memorizing the Al-Qur'an, it is like entering and embedding all the verses into memory, so it is important to know and adjust the reading of the tajwid contained in the Al-Qur'an properly and correctly so that there are no reading errors.

In this case, there was a phenomenon of Tahfizh Al-Qur'an guidance which was held at an Islamic boarding school specifically for the blind, namely the Raudlatul Makfufin Islamic Boarding School in South Tangerang. From the results of interviews with the supervisor of the Raudlatul Makfufin Islamic boarding school, Ust. Ade Ismail, January 9 2023. Raudlatul Makfufin Islamic Boarding School operates in the field of religion and mental welfare whose basic principle is social concern for blind people. They believe that blind people are also able to memorize the Al-Quran *properly* and correctly.

This Al-Quran memorization guidance program is held so that blind students can get closer to Allah, accept with all their shortcomings what Allah has given them, and increase the students' spiritual intelligence so that they can develop intelligence in thinking, have morals that are in accordance with the teachings of the Al-Quran. Apart from that, it is hoped that blind students will be able to spread the Al-Qur'an to the wider community, and be able to preach and practice all the teachings contained in the Al-Qur'an to the wider community.

Understanding the challenges and difficulties of memorizing, especially for the blind, is very important for those who want to memorize the Al-Qur'an. There is a low ability in memorizing the Qur'an among students due to several problems that make memorizing the Qur'an a challenging task. Likewise, the poor memorization ability of students is a problem that has long existed in tahfizh institutions, so it requires a new approach to education.

This research has several main objectives which are formulated in the problem statement as follows: first, to find out how the Al-Qur'an tahfizh learning method is designed to improve the quality of memorization of blind students at the Raudlatul Makfufin Islamic Boarding School, South Tangerang. Second, to find out how to apply the tahfizh Al-Qur'an learning method in improving the quality of memorization of blind students at the Raudlatul Makfufin Islamic Boarding School, South Tangerang. Third, to find out the results achieved from the guidance of Al-Qur'an tahfizh learning methods in improving the quality of memorization of blind students at the Raudlatul Makfufin Islamic Boarding School, South Tangerang.

Research on "Learning Methods of Tahfidz Al-Qur'an Featured Class Program at Madrasah Tsanawiyah Islamiyah Blingoh" examines the learning process, methods applied, and factors that support and hinder students in the Tahfidz learning process (Rohmawati & Zafi, 2021). The methods used in this study for learning Tahfidz Qur'an are Bin-Nadhar, talaqqi, tahfidz and murojaah (Rohmawati & Zafi, 2021). Research on "Talaqqi Method in Learning Tahfidz Al-Qur'an in Islamic Elementary Schools" examines the steps, obstacles and implementation of the talaqqi method for grade 1 students who learn to memorize the

Al-Qur'an (Setyowati & Mansur, 2024). Research on "Practical Methods of Qur'an Tahfidz for Early Childhood" compares two methods - the Tabarak method and the Zahrawain method - to implement the Qur'an tahfidzul program for early childhood. This study describes the implementation, supporting and inhibiting factors, and compares the two methods.

This research has the potential to provide a variety of important benefits. The theoretical benefits that can be obtained include: first, researchers and readers can gain valuable knowledge from implementing the Al-Qur'an tahfizh program at the Raudlatul Makfufin Islamic Boarding School. Second, this research provides suggestions for improving Al-Qur'an tahfizh education to various agencies, with a focus on the Raudlatul Makfufin Islamic Boarding School. Third, this research has a long-term impact on science, especially for Islamic boarding schools and universities (PTIQ) Jakarta. The practical benefits of this research include: first, providing information about the Al-Qur'an tahfizh program and the activities participated in by blind students. Second, act as a resource for those who dedicate themselves to studying the Al-Qur'an, such as teachers or professionals in their field. In addition, it is hoped that the Al-Qur'an tahfizh curriculum at the Raudlatul Makfufin Islamic Boarding School which is being developed can be assessed and improved based on the results of this research.

RESEARCH METHODS

This research uses a descriptive qualitative method, which aims to provide an accurate and comprehensive explanation of the learning method of tahfizh Al-Qur'an with a focus on improving the quality of memorization of the Qur'an of blind students. This research involved 27 visually impaired students who attended the Qur'an memorization class at Raudlatul Makfufin Islamic Boarding School, South Tangerang, as well as 1 boarding school leader, 8 teachers, 1 administrator, and 1 boarding school administrator. The research variables include aspects that can be observed and measured, focusing on the learning methods of tahfizh Al-Qur'an and the factors that affect the quality of memorization. These factors include the selection of learning methods (traditional and technological), selection of teachers, preparation of learning schedules, repetition methods (takrir), selection of learning materials, utilization of sound, and development of memorization techniques. Data collection is done through several stages, namely the pre-research stage, the field work stage, and the data analysis stage. Data collection methods include observation, interviews, questionnaires, and documentation, with researchers physically present at the research location to collect data directly and analyze it in depth. Data sources in this research include primary data collected through interviews and observations, as well as secondary data from various public sources such as reports, statistics, and journals.

RESULTS AND DISCUSSION

The Design of Learning Methods for Tahfizh Al-Qur'an in Improving the Quality of Memorization of Visually Impaired Students

a. Opening Activities

In the opening activity, the instructors always open the activity with greetings first, followed by reading *the Asmaul Husna* and praying together. This is done to familiarize and train the students to always be ready and sit close together first. The instructor or supervisor then remembers all the students, so that they recognize even if there are students who do not have written absences. Furthermore, after reading the greetings, reading *the Asmaul Husna* and prayers together, the teacher always reminds all students to always prepare a *braille mushaf guide*, the aim is simple, so that the blind students still have enthusiasm every time they start learning tahfizh Al- Al-Qur'an.

b. Main activities

The main activity of teaching the Al-Qur'an begins when the students finish the Morning Prayer and Asr prayer in congregation, the basic class activity (observation) of the *braille mushaf* begins. In this basic class process for blind students, it usually takes around

seven or eight months to become proficient in touching and reading the *braille instructions* for the Al-Qur'an. One of the students, named Ihsan Maulana, attended basic classes for only three months. His instructor said he could learn the material faster than other students.

Braille manuscripts were printed at the Raudlatul Makfufin Islamic Boarding School in the form of textbooks for teaching reading the Al-Qur'an *in braille* to elementary school students (Observation). According to the author, this is an achievement for the Raudlatul Makfufin Islamic Boarding School so that the negative stigma that they are weak is refuted by the desire and progress achieved by the Raudlatul Makfufin Islamic Boarding School as an institution that indirectly represents blind people in the educational aspect.

Blind students are required to read the Al-Qur'an starting from chapter 30 using a *braille Al-Qur'an manuscript*, which is read differently from the standard reading of the Mushaf from right to left. This training will continue after students in the elementary *braille class* have mastered the reading guide and symbols contained in the *braille mushaf*. At this stage, the instructor checks whether the blind students follow the rules for reading *makharajul* and pronounce the sound of each letter correctly. When the students have received guidance and understand how to read properly and correctly, the students are allowed to advance to the next level.

Braille Al-Qur'an manuscript manual as a reading and memorization guide at the Raudlatul Makfufin Islamic Boarding School which is printed directly by the Islamic boarding school is used as teaching material for a systematic written guide when teaching reading the Al-Qur'an in class, based on data obtained from the field. So elementary class learning (Observation) *So far, the braille* Al-Qur'an has been running well, unlike when the Raudlatul Makfufin Islamic Boarding School did not have a learning guidebook, where at that time the teaching practice was still based on the abilities and *creativity* of the teachers concerned. Meanwhile, the teaching system is not much different to date and the teaching carried out is almost the same as for sighted people in general, namely using the sorogan system.

After the students have mastered the basic class, they then start the second stage, namely the memorization class, Blind students in this memorization class will learn to touch *the braille* version of the Al-Qur'an page by page, verse by verse, and word by word through rote touch. At this stage, the blind students will first memorize the letters of the Qur'an together, and then read them themselves using the Qur'an *braille*. Next, memorize the verses, and then when they feel confident in their memorization abilities, they will go to the teacher to recite the Al-Qur'an in a loud voice.

Completing the memorization program is the main program, and students are required to deposit all their memorization, both new and old. Memorizing that has been mastered is practiced in front of the instructor. All programs are well scheduled, especially Monday, Wednesday and Thursday which are also the days when the memorization program is implemented. The appointed instructor must verify the memorization submitted by the students. The instructor suggests that students start memorizing with juz 30 which is easier and more basic, and move on to juz 1 which is more complex and so on. This memorization exercise is often carried out by students after morning prayers in congregation until around 06.30 to have time to prepare for school. Children with special needs need to prepare various things, because the learning patterns of the blind are different from those of sighted people, they have difficulty memorizing the Al-Qur'an. Their challenge stems from the fact that they cannot see or read the Al-Qur'an without touching it. No matter how well they read the Al-Qur'an, they have great difficulty when asked to memorize it.

There is the same opinion, research conducted by Irma Salamah et al, who also said that: "Blind people also experience difficulties in everyday life due to their *disabilities*, such as *reading and memorizing the Al-Qur'an*" (Youlanda, Salamah, & Handayani, 2020). Remembering that the Al-Qur'an is notoriously difficult for the blind to read and memorize.

The third stage is entering the *muraja'ah class*, which carried out every day, except Friday and Sunday, the *muraja'ah program* (repeating memorization) is carried out in congregation after the Asr prayer until 17.00. Blind students in this Islamic boarding school are not burdened with memorizing many verses of the Al-Qur'an, because they are adjusted

to the students' abilities and characteristics in memorizing. Even though the curriculum and target are 3 juz each year, with the final exam being based on memorization, every student is expected to be able to complete the memorization. However, in reality, even the students' abilities are not evenly distributed, among them there are still difficulties when *muraja'ah* or repeating the memorization that has been memorized.

Learning requires good planning to achieve success in guidance. With good planning, it will be easier for teachers to provide material, organize students in class, carry out processes and monitor learning outcomes based on planning. The author sees that this Islamic boarding school has a plan for each lesson, including a schedule of memorization activities, which require daily, monthly and annual schedules for the tahfizh Al-Qur'an learning program. So having clear goals will make it easier for the program to run smoothly. Among the planning and preparation for learning tahfizh Al-Qur'an for blind students is:

a. Planning a tutoring schedule for Al-Qur'an tahfizh learning

Table 1 Time Distribution for the Tahfizh Al-Qur'an Program

Time	Activity	Information
10 minutes	Fajr Prayer, Dzikh and Do'a	Congregate
5 minutes	Greetings, Opening Prayer	Read Surah Al-Fatihah and prayer before studying
30 minutes	<i>Talaqqi Tahsin</i>	Read the Al-Qur'an in front of the teacher
40 Minutes	Memorize Deposit	The students face one by one the supervising ustadz
15 minutes	<i>Muraja'ah</i>	Students take turns listening to each other's reading
10 minutes	Pray Dhuha and read the prayer after Dhuha prayer	Perform Dhuha prayers individually
5 minutes	Prayer and closing	congregation

Based on the explanation above, the learning hours or Teaching and Learning Activities (KBM) for students in carrying out activities outside the special Al-Qur'an tahfizh program hours which are required and have been determined by the Islamic boarding school, namely related to learning to build the character of the religious practice of the students, are expected to always get used to it. Such as the practice of dzikh and prayer together, getting used to the Dhuha prayer and so on, the students will have spiritual steadfastness. The planning schedule for elementary class memorization activities in teaching memorizing the Qur'an can be seen from the following table:

Table 2 Primary Class Tahfizh Program Plan

KLS	SMT	PROGRAM	SURAH	MEETING	ACHIEVEMENTS
VII	1	Basic Class (Observation). <i>Iqra Manual Braille Version</i>		1 page	Read systematics and memorize braille symbols
	2	Memorization Class (Braille version of Al-Qur'an Juz 'Ammah)	QS. Annas to QS. Annaba	2 pages	Read and memorize 2 pages per day for 1 semester
VIII	1	Juz 29	Qs. Al-Mulk to Qs. Al-Mursalat	2 Pages	Read and memorize Al-Qur'an Juz 29 and Juz 28 for 1 semester
	2	Juz 28	QS. Al-Mujjadi to QS. Attahrim	2 Pages	
IX	1	Juz 27	QS. Al-Qomar to QS Al-Hadid	2 Pages	Read and memorize Al-Qur'an Juz 27 and Juz 26 for 1 semester
	2	Juz 26	QS. Al-Ahqaf to QS. Al-Hujurat	2 Pages	

To help supervisors achieve their goals in the next semester, table 2 details the activities of the Al-Qur'an tahfizh learning program during one semester. This table is made for one semester to make it easier to prepare teaching materials for the following semester. The following is the schedule for the annual Al-Qur'an memorization program which includes:

Table 3 Annual Plan for the Tahfizh Program

KLS	SMT	JUZ	SURAH	MEETING	ACHIEVEMENTS
1	1	Juz 1 s/2	Al-Fatihah & Al-Baqoroh	2 Pages	Read two pages of the Al-Qur'an every day
	2	Juz 3 s/4	Al-Baqoroh & Ali Imran - Annisa		
2	1	Juz 5 s/6	Annisa & Al-Maidah	2 Pages	Read two pages of the Al-Qur'an every day
	2	Juz 7 s/8	Al-Maidah, Al-Anam, and Al-'Araf		
3	1	Juz 9 s/10	Al-'Araf, Al-Anfal and Attaubah	2 Pages	Read two pages of the Al-Qur'an every day
	2	Juz 11 s/12	Attaubah, Yunus, Hud and Yusuf		

The annual Al-Qur'an tahfizh study program is presented in Table 3 for blind children throughout the year and will be an invaluable tool for improving memory and future success. After that, what must the coordinator do to be ready to undergo implementation for one year? So the next steps are to develop a learning strategy so that there is a clear direction for the results to be achieved by the blind students in memorizing the Qur'an, including the targets to be achieved so that this program really becomes a solution for the blind students in memorizes the Al-Qur'an. The following, among others, are strategies for studying tahfizh Al-Qur'an in accordance with tajwid, which can be seen from the following table:

Table 4 Guidance Plan in Tajwid Learning

KLS	SMT	PROGRAM	TAJWID MATERIAL	ACHIEVEMENTS
1	1	Tajwid 1	How to read and the laws of tanwin, <i>idzhar</i> , Idgham, Iqlab, and Ikhfa.	Understand how to read نون (Tanwin) when you encounter the letters <i>izhar</i> , <i>idgham</i> , <i>iqlab</i> , and <i>ikhfa</i>
	2	Tajwid 2	How to read and the laws of Mim Sukun, mim bertasydid.	Understand how to read ميم (Mim Sukun) when you encounter the letters <i>izhar</i> , <i>idgham</i> , <i>iqlab</i> , and <i>ikhfa</i>
2	1	Tajwid 3	Submission of material is mostly by talaqqi How to read and interpret Idgham law	Understand the various ways of reading <i>idgham</i>
	2	Tajwid 4	How to read thin and bold letters	Understand how to read thin and bold letters
3	1	Tajwid 5	Recognize the signs of waqf How to read Imalah, Isymam, and saktah	Understand where a reading stops Understand how to read imalah, isymam, and saktah
	2	Tajwid 6	How to read madd which is short	Understand how to read short <i>madd</i>

From table 4, it is clear that it depicts the schedule for the annual Al-Qur'an learning program by practicing recitation which aims to teach students how to read the Al-Qur'an according to the rules of recitation. After everyone has read the Al-Qur'an, the instructor will study the science of recitation with them.

b. Tahfizh Al-Qur'an Learning Guidance Strategy

1) Determining time allocation

Here, the time given in the tahfizh learning program is the time needed for blind students to learn the information provided. Even though the students at the Raudlatul Makfufin Islamic Boarding School have limited vision, they are still required to take part in Al-Qur'an tahfizh, which is the Islamic boarding school's flagship program, where they learn to recite and memorize the Al-Qur'an at certain times.

2) Memorizing starts the easiest

In the author's findings, tahfizh instructors always recommend that students start memorizing with juz 30 which is easier and more basic, and continue to juz 1 which is more complex and so on. So that students have enough time to prepare for school, this new memorization exercise, also known as memorization, is often done after the congregational morning prayer until around 05.00-06:30. The author observed that at the Raudlatul Makfufin Islamic Boarding School that blind students began to experience memory problems at the level of memorizing letters or verses which had a high level of difficulty.

The author sees that individuals, who have visual impairments, namely blind learners, have difficulty memorizing the Al-Qur'an. The real challenge for them comes from the fact that they cannot see the form of the Al-Qur'an manuscripts, especially when the verses or letters are long, of course this makes it difficult for them to memorize them.

To assist the supervision of blind students in achieving their goals in the following semester, there are several program schedules as in table 4 which details the activities of the tahfizh Al-Qur'an learning program for one semester. This table was created for one semester and is an effort to facilitate the preparation of teaching materials for the following semester. The following is the schedule for the annual Al-Qur'an memorization program which includes:

Table 5 Annual Schedule Plan for the Tahfizh Program

KLS	SMT	JUZ	SURAH	MEETING	ACHIEVEMENTS
1	1	Juz 1 s/2	Al-Fatihah & Al-Baqoroh	2 Pages	Read two pages of the Al-Qur'an every day
	2	Juz 3 s/4	Al-Baqoroh & Ali Imran - Annisa		
2	1	Juz 5 s/6	Annisa & Al-Maidah		
	2	Juz 7 s/8	Al-Maidah, Al-Anam, and Al-'Araf		
3	1	Juz 9 s/10	Al-'Araf, Al-Anfal and Attaubah		
	2	Juz 11 s/12	Attaubah, Yunus, Hud and Yusuf		

The annual Al-Qur'an tahfizh study program is presented in Table 5 for blind students, a year-round table will be an invaluable tool for improving memory and future success. After that, the coordinator must always be ready to carry out the implementation of the tahfizh program for one year.

3) Selection of the Right Teacher

Choosing a teacher who has expertise in tahfizh Al-Qur'an is very important. Teachers who are experienced and have good teaching methods can provide effective guidance to students. The author is of the opinion that the qualifications of Al-Qur'an teachers who have good memorization competence in accordance with their field and understand the ins and outs of braille manuscripts will be able to carry out tahfizh learning guidance well so that they can produce the best graduates, and students who have visual impairments can also achieve memorize.

4) Memorization Distribution

Breaking down the memorization of the Qur'an into smaller parts (juz', surah's, or verses) can help students overcome seemingly large tasks. Each section can be memorized sequentially. This is part of the asatidz's strategy, making it easier for the students to memorize.

5) Understanding Tafsir

Understanding the meaning of memorized verses helps blind students to memorize. Understanding the basic interpretation is so that the students understand what they read, even though in this aspect as administrators it is still difficult to get a braille-based

interpretation of the Al-Qur'an. In terms of the science of tafsir studies, there are difficulties for blind students in understanding the science of tafsir at the Islamic boarding school and the *asatidz* are still looking for and trying to print their own braille manuscripts of the Qur'an that have tafsir, because so far the Islamic boarding school has had some difficulty finding Qur'an literacy. Braille which also has interpretation.

6) Repeating

Repetition or repetition is the key in all tahfizh programs. Blind students must have a strategy to regularly repeat their memorization to keep it strong and awake. This is a form of strategy to produce students who have good memorization competencies. So that an institution will have clear goals, anyone who tries to memorize the Al-Qur'an must do so with a specific goal. Their spiritual life will be greatly improved if they fully understand the importance of memorizing the Qur'an.

c. Strengthening *Organizing* (organizing)

There is a division of tasks in managing the Al-Qur'an tahfizh program, the author describes specifically the roles, responsibilities and authority of the person responsible for the Al-Qur'an tahfizh development program so that it can be implemented. The Raudlatul Makfufin Islamic Boarding School appoints a person in charge or tahfizh coordinator to supervise the Al-Qur'an tahfizh program and ensure the program runs well.

The task of the tahfizh Al-Qur'an program coordinator is to always develop and implement policies for the tahfizh Al-Qur'an learning program for blind students and has control over all tahfizh Al-Qur'an learning programs. Apart from that, he also collaborates with a deputy head of the program and other Al-Qur'an teachers, the Al-Qur'an toadfish program is within the scope of his supervision, giving him the authority to reprimand and direct inactive students and motivate them to always be enthusiastic in memorizing, as well as encouraging teachers to create learning innovations so that students guided by Al-Qur'an tahfizh feel comfortable. The deputy chairman is also responsible for always reporting the results of Al-Qur'an tahfizh learning program activities to the Islamic boarding school caregivers. Because the tahfizh supervisor has an obligation to be responsible for helping the students gets used to reading the Al-Qur'an fluently and pronouncing it well.

The Raudlatul Makfufin Islamic Boarding School has a reference plan for duties and responsibilities which includes an Al-Qur'an tahfizh learning program which aims to improve the quality of memorization for blind students. The following duties and obligations must be carried out, namely:

1) Chairman

- a) The figure of the chairman is expected to be able to manage, advance and direct the institution for the better.
- b) Produce and agree on Al-Qur'an tahfizh study program policies.

2) Coordinator

- a) Monitor all processes that occur with the tahfizh program, monitor the instructor's performance and the students' seriousness in memorizing.
- b) Assessment of tahfizh learning activities related to the Al-Qur'an.
- c) Share information about what you have learned in the Al-Qur'an tahfizh program.

3) Teacher

- a) Collect various resources and materials needed for the learning and teaching process of tahfizh Al-Qur'an.
- b) Teaching tahfizh students how to read and understand the Al-Qur'an.
- c) Teachers always hone competency skills in their fields so that students always gain enlightenment at every stage of learning.
- d) Teachers always choose a teaching approach that meets the learning quality of the Tahfizh students.

4) Students

- a) Follow the tahfizh Al-Qur'an learning program seriously.
- b) Follow the teacher's directions in the memorization process.
- c) Creating a beneficial environment for the study of tahfizh Al-Qur'an.

Strengthening the organization has implications for good governance in the institution, here we can see the role of the leadership who is fully responsible for recommending to the *asatidz* in all Al-Qur'an tahfizh learning guidance development programs and making decisions and jointly formulating various policies related to the memorization guidance program.

To strengthen the organization of the institution, each person in charge collaborates and shares information in every activity, the big goal of which is to advance this institution, because by advancing this institution how many blind children can be saved in terms of education, especially in the aspect of reading and memorizing the Al-Qur'an.

In the author's observation, in order to ensure the quality of students' memorization increases, the tahfizh coordinator and the Islamic boarding school organization in learning tahfizh of the Qur'an are required to check reports every week or reports every month. Checking the Al-Qur'an tahfizh program was carried out by several Al-Qur'an teachers as well as program coordinators. Apart from having the obligation to complete reports, as the program coordinator, he also provides direction to the deputy coordinators, as teachers and instructors, to always motivate and direct the students to achieve the goals outlined if something does not go according to plan.

Based on the explanation above, it seems that the Raudlatul Makfufin Islamic Boarding School, South Tangerang, always makes efforts and evaluates all educational components, including organizational strengthening, so that all planning and all stages of tahfizh learning activities can run optimally so as to produce effective teaching methods that will be able to produce improvements. Blind students memorize independently even though they have physical limitations, but they are enthusiastic about learning.

Application of the Qur'an Tahfizh Learning Method in Improving the Quality of Memorization of Visually Impaired Santri

a. *Talaqqi* Method

Among memorizers of the Qur'an, the *talaqqi method* is the method used by the Prophet SAW in teaching the Qur'an, learning tahfizh of the Qur'an using the *talaqqi technique* can be done in a private environment. As is known, the Raudlatul Makfufin Islamic Boarding School has used the previous method for memorizing, but the method applied has not shown satisfactory results, this is the basis for implementing the *talaqqi method*. There are three main reasons why the *talaqqi method* is used in this Islamic boarding school. First, it is in line with the teachings conveyed by the Prophet Muhammad SAW through the angel Gabriel. Second, it is used to help blind students who are not yet able to read the Al-Qur'an. Third, after observing various methods, the *talaqqi method* is considered the best.

The same thing was also conveyed by Ustadz Rohman as deputy coordinator of the tahfizh program who also teaches tahfizh, as shown in the following interview:

talaqqi method is the function of this method, to make it easier for blind students to memorize the Al-Qur'an, because many cannot read the Al-Qur'an. In the *Talaqqi approach*, the instructor and students sit side by side as they study the Qur'an, with the instructor reading aloud while touching the braille manuscript and then the students taking turns reading while touching the braille manuscript. The purpose of using this strategy is to help blind students remember what they learned about reading letters by asking them to apply it to the verses read by their teacher."

Almost every approach to memorizing the Qur'an follows a certain method. The *talaqqi method* is designed to make it easier for blind students to memorize the Qur'an. Every learning requires a methodology, that is, a series of practices implemented by the Islamic boarding school or school to ensure that its students can master the text. The *talaqqi method* for memorizing the Al-Qur'an can be done in a *private environment* apart from being carried out in formal and non-formal educational institutions, because memorization skills require direct face-to-face contact with students or students.

According to the author, the explanation above is in accordance with what was explained when the author made observations and interviews with several sources. According to the author, all components must be active in the learning method process, starting from teachers, students and all parties from Islamic boarding school institutions.

This process involves the instructor reading letter by letter, word by word, verse by verse, page by page, which is done repeatedly. Next time, students always imitate it until the level of memorization is inherent, this process is called *talaqqi*.

b. Form/Model of *Talaqqi* Used

1) *Tasmi* Models

Tasmi' is a technique where someone listens to memorization read by other people, either individually or in a group. Listening to and imitating the reading aloud by the instructor is fundamental to both *the talaqqi* and *tasmi' approaches*. *Tasmi'* technique requires blind students to always carry out *sema'an* (listening exercises) *simultaneously* with their friends to strengthen their memory of the Qur'an, either before or after they hand it over to their teacher.

The method used by the students in *the tasmi' activity* at the Raudlatul Makfufin Islamic Boarding School in South Tangerang is by doing *the tasmi'* in pairs, sometimes by gathering in a circle in *a congregation*, witnessed by the supervising teacher, the students recite their memorization while the other students listen to the reading and In turn, each student will have a turn to have their reading heard.

tasmi' method is one of the methods used that is easy and suitable for blind children because it only requires students to listen to it first, or demonstrate the results of memorizing it with several juz read in *bilghaib* without looking at *the words* of the Qur'an. And this method is often used by blind students to memorize the Al-Qur'an .

tasmi' method in its application can be seen through pronunciation, reading tempo, the presence of *a partner* in memorizing, and whether or not to use a mushaf. Likewise, it is also seen based on pronunciation, namely the way to pronounce the reading of the Qur'an when repeating memorization (*muraja'ah*), especially with the sound setting, whether the voice is soft, loud, or by imagining the reading without the slightest sound being heard. Of the three ways of pronouncing *memuraja'ah* by rote, it is to improve and increase the quality of reading from the pronunciation side of blind students who have different ways of pronouncing verses.

If you look, there are students who are very *responsive* , there are those who act normally, and there are also those who are below average in receiving new information. However, basically all Tahfizh students follow the guidelines that have been set. The author observes that there are those who are very good at reading the verses of the Al-Qur'an , there are also those who are still in elementary school (students are still spelling *braille* e Al-Qur'an), *tahsin class* (students can read but not yet recite tajwid), and tahfizh (memorization) class, students who can memorize independently.

From what research has seen, in general most of the blind students vary in memorizing, some can already read and there are still those who experience difficulties but in terms of memorizing they experience difficulties, this is a deficiency in blind children who have physical limitations in reading verses. Quran verses. Especially in *tasmi'* activities which are essentially to help students memorize verses of the Al-Qur'an . The author can say that the abilities of blind students vary, but in general they can read the verses of the Qur'an even though they have gone through a long process of studying it, experienced difficulties but with persistence they were finally able to read and memorize the Qur'an.

If students want to read the Al-Qur'an more accurately, one process that can be used is the *tasmi' technique*. Of course, reading speed must be carefully considered in order for memory to be effective. However, students must strictly adhere to the rules of memorization, lest memorization cause reading disorders. Students are required to read slowly so they can straighten out *the makhraj letters in tasmi'* practice . Because memorizing a large number of verses takes a long time, it can be done by those who want to memorize the Al-Qur'an .

It was also found that the blind students in *tasmi' activities* were very dynamic, sometimes reading quickly and sometimes using *tahqiq* (slow) as seen by the teachers in guiding their students in improving their reading and memorizing skills of the Al-Qur'an , parts that were quite difficult to pronounce. , teaching them to read at a *tahqiq* (slow) speed. Also, every opportunity for the santri's memorization learning is evaluated using the *tasmi'*

method, either by listening to the teacher or by inviting the congregation or the santri themselves to participate in listening to the memorization of their sons and daughters. However, the most important of all is the aspect of will and a strong desire to memorize the Al-Qur'an .

In reading and memorizing the Qur'an there are certain technical rules that are used, as is the case in every other subject. This is done so that both teachers and students can more easily understand and absorb the information being taught. The following are findings sourced from interviews conducted regarding this issue:

A more technical explanation of how *the tasmi'* model of *talaqqi method works* in memorizing is that this method begins with a group effort to memorize the text by continuing to touch the *braille Al-Qur'an* , followed by an individual classical system where one student takes the lead in memorizing while the others listen. This method involves the instructor reading word for word many times before students imitate it down to the verse and letter level.

Based on what has been learned so far, there are two main approaches to teaching students to read the Qur'an: the first is to have them memorize *muroja'ah* in groups, the second is to use them individually. Third, in the *tasmi'* model of *talaqqi* , the teacher demonstrates how to pronounce certain words in the Al-Qur'an to *the muroja'ah*. Next, when the time comes, the students will listen to their reading as they have learned from the teacher's pronunciation. Students will receive comprehensive reading assignments from their teachers using this method. Implementation of the *Tasmi model* 's technical activities depends on whether you have a *partner* or not. *tasmi'* can help *muraja'ah* in two ways as a listener or as a reader, by carrying out *tasmi' and socializing muraja'ah* procedures .

In the *tasmi' model technique* , it is also based on whether or not a Mushaf is used, whether or not it is permissible to use a physical copy of the Al-Qur'an when *reviewing* previously memorized material. It can be concluded from the definition of memorizing that reading the Al-Qur'an can still be done even if there is no mushaf. However, it requires procedures to reach an advanced level. A memorizer will definitely not be able to produce the mushaf completely at any point in the procedure.

Researchers argue that blind students can read the Al-Qur'an by touching the *braille manuscripts* carefully, so that they can memorize the verses repeatedly. To fully internalize the letters of the Qur'an, starting from the pronunciation of *the makharijul* letters, it is necessary to repeat the procedure as carried out by previous scholars.

The results of the interviews corroborate the author's previous observations, which are based on the classic individual method where students perform *muroja'ah* together before progressing individually to deposit memorization, thereby lending credence to the findings presented above. committed to rote memorization, while there are also those who choose to practice traditional *muroja'ah* by imitating the teacher's reading aloud. In accordance with what was conveyed in discussions with the head of the tahfizh, the tahfizh teacher, and the leadership of the Islamic boarding school, the author concluded that the students at the Raudlatul Makfufin Islamic Boarding School were able to read the Al-Qur'an well, through the *tasmi'* style *talaqqi technique process* , thus thanks to the tenacity of guidance and the influence of a tahfizh teacher who consistently models reading at the correct reading speed to the students.

2) *Tikrar* Method

Tikrar method , which is a method implemented by means of which students are required to continuously repeat the memorization that has been obtained previously, after which it is listened to the teacher of their respective tahfizh group. The *tikrar* method or commonly called *muraja'ah* is also used in the tahfizh learning method. *The muraja'ah* portion of memorization is usually done after Asr and after Maghrib. This method is applied so that students do not forget the memorization that students already have, so that students' memorization remains safe in their memory.

Based on the results of the author's interviews and observations at the Raudlatul Makfufin Islamic Boarding School, students' memorization of the Qur'an does not only involve *talaqqi* and *tasmi'*, but also the *tikrar method*. In this context, what is meant by "*tikrar method*" is the rote practice carried out by the ustadz. The goal of this strategy is to help students correctly remember the information they have memorized. Students not only practice memorization with the ustadz, but also themselves to ensure that what they learn sticks; Moreover, they work in groups of three to five people to memorize the Al-Qur'an using the *sima'an method*.

The researcher described the process of using the *tikrar method* to memorize the Qur'an in the Islamic boarding school as having several stages, including preparation and implementation, after the researcher interviewed and observed a number of students and documented their work visually. The following are the stages of implementing *the tikrar* approach at the Raudlatul Makfufin Islamic Boarding School:

First, stage preparation, At this stage, all students prepare themselves by *memorizing* (repeating) their memorization until it is really fluent and good before submitting it to the ustad. In order to convey the memorization to the ustadz smoothly, these steps are carried out first. The *tikrar* model technique for memorizing the Al-Qur'an begins with the following steps:

1. Choose the verse you want to memorize or adjust the choice based on your ability. Next, please read it again.
2. Repeat the passage out loud until you remember each verse, word for word, until you can recite the entire verse from memory.
3. After that, memorize just one verse, then repeat it word for word until you can sing it easily.
4. When you have memorized the verse accurately and fluently, move on to the next verse and repeat the process.

Second, the application stage, submitting the memorization to the ustadz

1. After the students submitted their memorization, the ustadz listened attentively to what they wanted to convey. Plus, the ustadz will correct students' mistakes if they make mistakes while reading. Asr and dawn ba'da are the times of implementation.
2. Group *sima'an*, when students form a circle, they are divided into small groups of three or five people and take turns listening to each other while reviewing material to memorize.
3. Motivating students to memorize the Al-Qur'an better is the aim of this exercise.

c. *Murattal* Audio Recording Method

Apart from using the *talaqqi method*, *tasmi'* and *tikrar* models, blind students also memorize using a *murattal audio recording device* by following the reading while occasionally moving their hands to touch the mushaf *brille*, at other times the reading that has been listened to via *audio* is then gradually read fragments of words, then sentence by sentence until then verse by verse. Until you can memorize line by line on each page of the *braille version of the manuscript*.

Based on observations, this method is only to support memorization for students, because the ustadz who teaches at the Raudlatul Makfufin Islamic Boarding School has provided memorization methods for blind students.

d. *Talaqqi* Method Guidance in Learning Al-Qur'an Tahfizh

Implementation of Al-Qur'an tahfizh learning guidance at the Raudlatul Makfufin Islamic Boarding School, starting from Monday to Friday, 07.00 to 11.00 WIB, where students often practice memorizing the Al-Qur'an using the *talaqqi technique*. All the asatidz are present every day to teach according to the division of class groups for each ustadz, some teach in tahsin and tahfizh classes.

Table 6 List of Teachers Teaching the Al-Qur'an to Blind Students

NO	NAME OF TEACHING COURSE	TEACHER NAME
1	Braille Al-Qur'an Spelling Class)	Ust. Rohman Ust. Sapto Wibowo
2	Tahsin Class/Remedial reading	Ust. Indaryono Ali Hudaibi
3	Tahfizh Class (Al-Qur'an Memorization Class)	Ust. Wijaya Ust. Ali Hudaibi

From the data presented in the table above, it can be concluded that the author observed Al-Qur'an tahfizh learning activities at the Raudlatul Makfufin Islamic Boarding School and all blind students received assistance in reading and memorizing through the *asatidz*. They *asatidz* diligently provide guidance to all students in each group and class, whether students whose basics are still spelling *braille*, those who are already in the tahsin class, meaning the students have gone through several stages of learning so they can enter the tahsin class, there are also those who have already deposited memorization or tahfizh classes.

The diverse abilities of blind students in memorizing the Al-Qur'an require uniform learning patterns to produce quality students in mastering memorization. By carrying out a uniform way of reading, it is part of the stages of the *talaqqi method*, so it will be easy to evaluate it. Following the pattern or event and stages of *talaqqi* for students is very important because this will determine the development and acquisition of memorization that the students have.

As for the implementation of guidance on the Al-Qur'an tahfizh learning method through the teaching pattern of the *talaqqi*, *tasmi* and *tikrar methods*, it uses several methods, namely reading and listening, and when evaluating it by calling each student one by one to deposit memorization, it can be seen from the following table:

Table 7 Patterns of Talaqqi Tahfizh of Blind Students

Technique	Teacher	Students
1	Read	Listen
2	Read	Imitate
3	The teacher listens and corrects the students' reading if there are errors	
4	Teachers and students read together	

Based on the explanation above, several patterns applied in the *talaqqi method* are as a teaching process, starting from the teacher modeling by *talaqqi* a face-to-face process, so that a student can see clearly every *makhraj* and verse of the Al-Qur'an read by the teacher, at when the teacher gives an example of the reading, the students listen carefully and then follow the reading and repeat the reading they have received from the figure of the tahfizh teacher, this process is also *talaqqi*, *tasmi* and *tikrar*. By using this teaching pattern, the students' memorized reading will always be evaluated well.

e. Advantages and Disadvantages of *the Talaqqi, Tasmi' and Tikrar Methods*

1) Advantages of *the Talaqqi Method*

The benefits of applying any method cannot be separated from its advantages and disadvantages, whether it is learning, work, or implementation. The *talaqqi* approach in studying the tahfizh of the Qur'an certainly has its own advantages and disadvantages.

Educators who are still learning the ins and outs of tajwid (the science of reading) can use this strategy to help their students follow reading that is too long, too short, too interesting, or misread. By using the *talaqqi technique*, students who have not yet achieved mastery of the *braille Al-Qur'an* and the teaching of recitation science will be given lesson material outside of memorization hours, the aim is to be more focused. Tajwid knowledge is very mandatory in reading and memorizing verses of the Al-Qur'an because you will gain knowledge and understanding in this field.

talaqqi approach has the additional benefit of making blind students more capable of memorizing on their own. This lack of readiness is caused by students not reading the Al-Qur'an according to *the makhraj* and tajwid. Apart from that, the *talaqqi approach* is also

effective in encouraging and familiarizing students with memorizing, which is still an obstacle for the younger generation. This *talaqqi* approach is appropriate because children still do not have the habit of memorizing.

talaqqi method in the tahfizh learning process lie with the students, including when the students are not focused so they can differentiate between long and short so that when they are in *muroja'ah* it is not in accordance with what has been learned in class. In the pronunciation of *hijaiyah letters syin* and *sin*, some students still have difficulty distinguishing between the two, which is a weakness of this technique. However, returning to individual students, if they are serious, it will be easy to memorize through *talaqqi*. As experienced by blind students at the Raudlatul Makfufin Islamic Boarding School with *talaqqi guidance* the results Some blind students who memorize have shown the ability to differentiate the pronunciation of *makhoriijul letters*.

Although this approach works well for blind students, this *talaqqi approach* is sometimes boring for the whole class when it comes time to teach tahfizh. This is especially true for students who are beginners at memorizing, sometimes they tend to do well on their own and become bored quickly when they see their classmates don't remember the material.

The solution to the weakness of implementing the *talaqqi method* in learning tahfizh Al-Qur'an at the Raudlatul Makfufin Islamic Boarding School, South Tangerang, in overcoming the weakness of applying this method is by checking the students' reading one by one so that they can find out where the weaknesses are. Supervise students as they memorize verses of the Qur'an and pay careful attention to each student individually. Forming groups is another common strategy to overcome this. It is believed that grouping students based on memorization ability can reduce joking that occurs in class and encourage them to be more serious about memorizing.

Based on the interview data and documentation presented above, it is clear that the *talaqqi approach* is very good for memorization programs and is very helpful, especially for blind students at the basic level or beginners when memorizing the Al-Qur'an.

2) Advantages of the *Tasmi Method*

One of the advantages of the *tasmi' method* is that it repeats itself, because each student can choose what is best for them, without having to change to adapt to others, the self-repetition approach is the most popular. Students should find a companion who also memorizes the Al-Qur'an before trying this strategy again. The next step is to create a schedule, letters, verses that will be read and repeated and a mutually agreed upon practice strategy, such as memorizing one page or surah in turns. If you follow this technique, you are unlikely to make the same mistake again. If a student makes an error while reading, the error will be immediately evaluated. This technique is useful because it prevents making the same mistakes over and over again, which might occur if a memorizer repeats them.

The weakness of the *tasmi' method* is the difficulty of memorizing long verses. It is difficult to memorize long verses contained in the Al-Qur'an. Each verse in the Qur'an has its own unique character. Finding long verses to memorize is a challenge for blind students at the Raudlatul Makfufin Islamic Boarding School, South Tangerang.

One of the reasons why it is difficult to memorize is that they are not yet fluent in reading the verses that are being memorized, because if they are fluent in reading them, they will know the verses and their existence, making it easier for them to read and memorize. Therefore, understanding the science of recitation is important. However, not all students have mastered the art of reciting the Al-Qur'an, which is why many have difficulty memorizing. Ideally, reading the Qur'an with recitation is a prerequisite for reading the Qur'an. Elementary level blind students must be introduced to the science of recitation.

In the case of blind students at the elementary level, there is still not even distribution in how to practice tajwid in reading the Al-Qur'an. Understanding the science of recitation in a reading is commonplace because it requires strong understanding and memory, and that is difficult for elementary level blind students. Likewise with the blind students at the Raudlatul Makfufin Islamic Boarding School, South Tangerang, some of them are not yet fluent in pronouncing the reading. This can be seen when they do *the exams* and memorize them.

Studying the science of recitation is crucial if you want to be ready to read the Al-Qur'an. Memorizing the Qur'an is greatly influenced by the science of recitation. One of the challenges in memorizing is not reading the Al-Qur'an fluently because of a lack of understanding of recitation. Because the mistake of just one letter or a few words can have very bad consequences.

To provide a solution to the weaknesses that exist in applying the *tasmi' method* in learning Al-Qur'an tahfizh at the Raudlatul Makfufin Islamic Boarding School, South Tangerang, is to cut verses, namely memorizing them by cutting the verse into each part, the process moves to the next part. In this way, every verse that is felt to be long, students can cut it into several parts and repeat each part of the verse several times until they memorize it and then move on to the next part. Cutting verses while reading cannot be arbitrary, it must be in accordance with the laws of the reading. Cutting any verse can have fatal consequences, that is, it can change the meaning of the verse. When blind students want to cut a verse, they should first consult with their Qur'an tahfizh teacher.

Strengthening recitation. It is mandatory for students to learn more about the science of recitation. To anticipate poor reading and long or short verses, students must learn the science of recitation and apply it well according to the rules. So that the reading is good and in accordance with the guidelines of Tajwid science. Those who are serious about studying the Al-Qur'an should make tajwid a science.

Spelling errors can change the meaning completely. The science of tajwid teaches how to pronounce letters one by one or in series, how to pronounce the tongue so that you can pronounce letters according to *their meaning*, how to determine the length and shortness of a reading, and much more. Studying the science of recitation according to *fardhu kifayah rules* is mandatory. This means that the need to learn Tajweed disappears if there are already people in a location who know it. However, practicing reading the Qur'an with recitation *is fardhu 'ain*. Studying the science of recitation is very important for memorizing the Qur'an, it is important for students to devote more study time to memorizing the rules for reciting recitation so that they can understand it better.

3) Advantages of the *Tikrar Method*

Memorization is more inherent, researchers have determined this technique so that students can memorize Al-Qur'an juz 30 systematically. The *tikrar* technique is an effective tool for memorizing the Al-Qur'an. With students being so busy, teachers automatically have to take part in helping them with effective methods so that students can easily memorize well. The advantage of the *tikrar method* is that students become steadfast in memorizing the Al-Qur'an. Students can be motivated to consistently study the Al-Qur'an by using this strategy. They can do it anywhere, such as in the park, on the mosque terrace, or even in the library. This *tikrar* method can teach students to memorize the Al-Qur'an in various contexts, not just *ta'lim programs*. So, it helps in memorizing 30 juz of Al-Qur'an more easily.

Likewise, students become fluent in reading the Al-Qur'an both in terms of *makhrijul khuruf* and tajwid. The most special thing here is *muraja'ah* where students must be listened to by other people, including those closest to them and senior students at the Islamic boarding school, with the aim of correcting incorrect readings. This is quite helpful in remembering that when you make a mistake and are corrected, you will remember where the mistakes are so that memorizing the Qur'an becomes smoother. The weakness of the *tikrar method* is that it takes a long time to memorize the Al-Qur'an. It takes a lot of time and effort to use this *tikrar approach*. The importance of istiqamah and a strong determination to memorize the Qur'an with enthusiasm from within, because memorizing the Qur'an requires self-awareness and support from the teacher.

The factor of reading fluency is also the cause of inhibiting memorization. Students who are not yet fluent in reading will experience difficulties in following the *tikrar method*, because they have to focus more on improving their reading first, especially students who previously had problems that were not fluent and were hearing this for the first time. In fact, you are still unfamiliar with *juz amma'* or suras whose verses are long, which means it takes quite a long time.

Another weakness in implementing this *tikrar* method is the tedious process of using it. The *tikrar* technique for memorizing the Al-Qur'an can get boring quickly because this approach only relies on memorizing certain verses at the expense of context and development. So the solution is to memorize from the easy ones which is recommended because of the difficulties experienced by students who are memorizing. The way to start memorizing it is by choosing a verse or letter that the students are used to reading and hearing. Memorize according to ability, once memorized then move to the next section. In this way, the *tikrar method* will be a solution for memorizing.

f. Daily Evaluation of Tahfizh Learning Method Guidance

Each tahfizh Al-Qur'an lesson is equipped with daily assessments. The purpose of this test is to determine how well the memorization just handed in is performing. Apart from that, there is an assessment to determine the extent of students' consistency in memorizing the Al-Qur'an. The components assessed in this assessment include fluency, tajwid, *fashahah*, and *makhraj*.

The following is the Al-Qur'an memorization deposit form used by Al-Qur'an teachers at the Raudlatul Makfufin Islamic Boarding School, South Tangerang, to assess the progress of their students' tahfizh (memorization) every day:

Table 8 Daily Tahfizh Learning Program Plan

No	Day/Date/Month/Year	Surah	Page	Paragraph	To	Information	Initials
1							
2							
3							
4							
5							

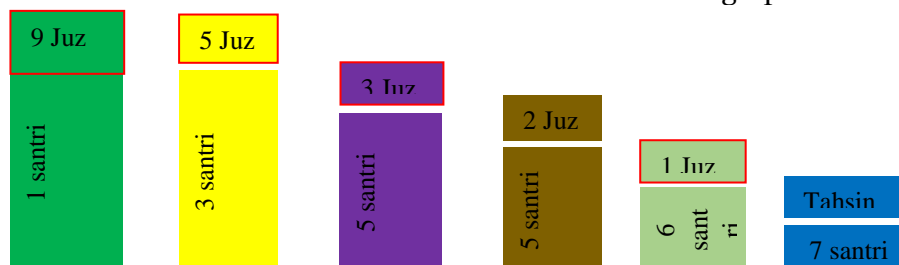
Students really need a daily Al-Qur'an progress book, as seen in Table 8 above. Every day the students carry this *braille Al-Qur'an book* to study and memorize the Al-Qur'an. When they are ready to deposit their memorization, they hand the book over to their instructor or supervisor. which will ensure that every student has memorized the Al-Qur'an by correcting their reading at each meeting, taking notes, then affixing the advisor's initials as proof. In this process, it is known whether many children who learn tahfizh using the *talaqqi technique* are successful. The procedures and time given for this assessment step are quite extensive. At the end of each semester, after students have carried out learning activities for almost a full semester, a final assessment is held. Fluency, tajwid, and *makhraj* are components that are equally tested in both the daily assessment and the final assessment.

Results Achieved from the Guidance of the Qur'an Tahfizh Learning Method in Improving the Quality of Memorization for Visually Impaired Santri

After the author observed the tahfizh learning process of blind students in memorizing, it was found that the results achieved from the guidance of the Al-Qur'an tahfizh learning method were able to improve the memorization quality of blind students, as sourced from information told by several *asatidz* it was known that at the Raudlatul Islamic Boarding School Makfufin had previously used several tahfizh methods as appropriate, and the memorization target that had to be achieved in 1 year was 3 juz. However, the use of several of these methods still does not show maximum results, because of the 27 students at the Islamic Boarding School there is only 1 student who is able to memorize 3 Juz of the Al-Qur'an, in other words, only 1 student is able to achieve the target set by the Islamic boarding school, namely 9 Juz for 3 years.

The number of visually impaired students at the Raudlatul Makfufin Islamic Boarding School was recorded. If you look at the first year, there are students whose abilities are only limited to producing 1 juz, 2 juz, there are also those who have 3 juz in one year. It can be said that the Al-Qur'an tahfizh program at the Raudlatul Makfufin Islamic Boarding School had a very low success rate at first, even though the Raudlatul Makfufin Islamic Boarding School has used various Al-Qur'an tahfizh methods in its teaching process.

Based on the results of interviews and information that the author obtained in the field from various sources, including Islamic boarding school leaders, those in charge of the tahfizh program, Al-Qur'an teachers and Islamic boarding school administration, the 27 blind students at the Raudhlatul Makfufin Islamic Boarding School have different levels of memorization. In this case the author describes it in the form of a graphic table below:



Graph 1 Gain of memorization before using the *talaqqi*, *tasmi* and *tikrar* methods

From this problem, according to Ustad Wijaya, the *talaqqi method* was born and is applied in Islamic boarding schools, the *tasmi* and *tikrar* models are slowly showing the results of their development, there is a bright spot full of hope that the *talaqqi method* combined with the *braille Al-Qur'an* will become clearer in the direction and goals of learning. Maintaining that the Al-Qur'an tahfizh guidance program at the Raudhlatul Makfufin Islamic Boarding School remains in accordance with the Islamic boarding school's vision, mission, regulations and work plans is one way to ensure that students continue to receive quality education. To evaluate and measure the effectiveness of teaching tahfizh Al-Qur'an, supervision is very important. When supervising or monitoring educational programs, it is important to pay attention to how well the tahfizh of the Qur'an is taught and what kind of results are obtained by blind students. Both are part of knowing whether students' memorization is good or not.

The results of interviews and field observations revealed that the learning of Al-Qur'an tahfizh at the Raudhlatul Makfufin Islamic Boarding School was evaluated using a rote method that did not involve the sense of sight or only touching the *braille writing of the Al-Qur'an*, instead it was carried out openly, known as the *tasmi' model*. Al-Qur'an. In accordance with the techniques of *talaqqi*, *tasmi'*, and *tikrar*. This is done so that it can be assessed whether the implementation of *talaqqi*, *tasmi'* and *tikrar* is good or not, especially regarding the results of the development of the quality of students' memorization. After that, an evaluation can be carried out using this method in the future for the good functioning of the tahfizh program at the Raudhlatul Makfufin Islamic Boarding School, South Tangerang.

To find out the results of the development of the quality of students' memorization by applying the *talaqqi*, *tasmi'* and *tikrar methods*, data is needed from interviews with several parties such as the Head of the Raudhlatul Makfufin Islamic Boarding School, South Tangerang, the tahfizh coordinator, the tahfizh supervising teacher, and several students. Apart from that, the daily value of student deposits is needed as data that supports and strengthens the findings.

In this research, 4 of the 27 blind students who are boarding will be taken. The author obtained findings about how *talaqqi*, *tasmi'*, and *tikrar techniques* help students improve their memorization of the Qur'an. If we look at the quality of the students' reading in the memorization aspect, we can see developments in the quality of the students' reading. Although there is still a lot that needs to be improved, especially in the aspect of santri recitation. One achievement that can be a source of pride is winning an award, namely winning 1st place in the MHQ 1 juz competition for the blind in Jakarta in 2022.

Several criteria have been said to have developed since the implementation of the *talaqqi*, *tasmi'* and *tikrar methods*. The criteria that are met include the knowledge of recitation which consists of *ahkamul madd wal wal qasr* (long and short reading), *ahkamul letters* (laws of recitation), *makhorijul letters*. Then there is the aspect of *fashahah* which consists of *muraatul letters wal harokat* (maintaining letters and harokat), *muroatul*

kalimah wal ayah (maintaining verses and harokat), *tartil* (tempo in reading the Al-Qur'an, as well as fluency in memorizing (tahfizh).

Apart from that, the development of the quality of memorizing the Al-Qur'an is also felt by the students themselves. Here are some of their statements:

"Previously, my problem was at the beginning when I was at the tahsin level (advanced from the basic program) but now I feel progress. Previously I couldn't differentiate between the letters za and dza, and now I can pronounce them. The development I felt the most was in long and short reading."

Based on the statement above, it can be said that almost all students have experienced development, especially in tahsin or rules for reading the Al-Qur'an. Overall, the development of the quality of students' memorization of the Qur'an is quite rapid, both tahsin and tahfizh. However, in terms of tahsin, it is faster than tahfizh. The smoothness of memorization can be influenced by students' consistency in memorizing *memorization*. Apart from the results of interviews, the development of the quality of students' memorization of the Al-Qur'an can also be seen from the daily value of students' daily deposits before and after the implementation of the *talaqqi*, *tasmi'* and *tikrar methods* based on the four criteria for the quality of memorization mentioned previously, namely the knowledge of tajwid, *fashahah*, *tartil* and fluency in memorization. First of all, you need to know that the KKM value for tahfizh is 75. The development of the memorization results before and after the application of the *talaqqi method*, *tasmi'* method and *tikrar*, the data obtained shows that the overall average score for tahfizh students is 27 people. The following is the acquisition of memorization values before applying the *talaqqi*, *tasmi'* and *tikrar methods* as follows:

Table 9 Obtained memorization scores before the *talaqqi*, *tasmi'* and *tikrar methods* were applied

	Tahsin			Tahfizh
	<i>Tajweed Science</i>	<i>Fashahah</i>	<i>Tartil</i>	Smoothness
Average	76	76	78	78
Predicate	C	C	C	C

From the data above, the tahsin and tahfizh scores carried out by blind students before the implementation of the *talaqqi*, *tasmi'* and *tikrar methods* were still in the poor category. The following are the average scores of students after applying the *talaqqi*, *tasmi'* and *tikrar methods*:

Table 10 Gain of memorization after using the *talaqqi*, *tasmi'* and *tikrar methods*

	Tahsin			Tahfizh
	<i>Tajweed Science</i>	<i>Fashahah</i>	<i>Tartil</i>	Smoothness
Average	86.21	85.93	87.79	88.71
Predicate	B	B	B	B

From the data above, the tahsin and tahfizh scores obtained by blind students after applying the *talaqqi*, *tasmi'* and *tikrar methods* are in the good category. From the description of the acquisition of reading scores and memorization scores, it is clear that the *talaqqi*, *tasmi'* and *tikrar methods* were successfully applied. Of course, this refers to the KKM value that has been determined.

Information:

KKM: 75

Value : 93-100 A (Very good)

84-92 B (Good)

75-83 C (Good Enough)

75 D (Less)

Based on the average score of the majority of students, it can be stated that there has been a development in the quality of memorizing the Qur'an based on the four science criteria of tajwid, *fashahah*, *tartil*, fluency in memorization. Apart from that, based on the

daily deposit value of each student, before the implementation of the *talaqqi*, *tasmi'* and *tikrar methods* there were 9 out of 27 students with an average score below the KKM, namely 73, 74 (4 students), 75 (3 students), apart from that Other students had scores of 77, 75 (3 students) and 1 person each had scores of 81, 82, 85, 86. After implementing the *talaqqi*, *tasmi'* and *tikrar methods*, the scores of all students were above the KKM with scores of 82, 84 (7 students), 88 (2 students), 86 (3 students), 95, 96 (3 students).

A study of the Al-Qur'an tahfizh learning method, supported by all research data including interview results and memorization scores, shows that the *talaqqi*, *tasmi'* and *tikrar methods of memorizing the Al-Qur'an* have increased. As can be seen from the tables and graphs of the memorization acquisition of blind students, looking at the success in acquiring memorization based on research sources collected from interviews with tahfizh coordinators, teachers and students, data analysis, daily memorization values which include the knowledge of tajwid, *fashahah*, *tartil*, and memorization fluency.

The result of this research is that the application of the Al-Qur'an tahfizh learning method through the *talaqqi*, *tasmi'* and *tikrar methods* is a solution for students with special needs who are blind in improving the quality of memorization at the Raudlatul Makfufin Islamic Boarding School, South Tangerang.

CONCLUSION

From the discussion of the results of the thesis research entitled "Tahfizh Al-Qur'an Learning Method in Improving the Quality of Memorizing for Blind Students at the Raudlatul Makfufin Islamic Boarding School, South Tangerang," the memorization methods used were the *Talaqqi*, *Tasmi'*, and *Tikrar* methods. Researchers can conclude that the success of this method can be measured by three approaches. First, the design of the Al-Qur'an tahfizh learning method at the Raudlatul Makfufin Islamic Boarding School has good planning, as evidenced by the preparatory steps in the teaching pattern through several stages: opening activities, main activities, and evaluation activities. Second, the application of the tahfizh learning method used is through the *talaqqi*, *tasmi'*, and *tikrar* methods. This method is in accordance with the characteristics of blind students who follow memorization guidance, although in its application there are difficulties, especially for students who are only at the elementary level because they have to understand the methodology in understanding the punctuation marks in the Braille manuscripts of the Al-Qur'an. Third, the results achieved from the guidance of the Al-Qur'an tahfizh learning method through the application of the *talaqqi*, *tasmi'*, and *tikrar* methods show success. Researchers concluded that this method was successfully implemented at Pondok Raudlatul Makfufin, South Tangerang. The success of tahfizh learning can be clearly seen from the assessment and results of the quality and quantity of rote memorization of blind students which has increased. This success cannot be separated from suitable methods, the presence of supervising teachers, and tahfizh evaluation instruments, which is proven by the increase in memorization scores, assessment aspects of Tajwid theory, as well as increasing the quality and quantity of memorization for blind students at the Raudlatul Makfufin Islamic Boarding School, South Tangerang.

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