THE DEVELOPMENT OF THE TAHFIZ AL-QURAN AT-TANWĪR METHOD AT TAHFIZ AL-QURAN ISLAMIC BOARDING SCHOOL MUHAMMADIYAH IBNU JURAIMI YOGYAKARTA

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ABSTRACT

KEYWORDS

Tahfiz Al-Quran, At-Tanwīr Method, Information Processing

Tahfiz is very closely related to cognitive processes that involve memory. Process, store and retrieve knowledge or information when needed. Today, educational institutions that make tahfiz a massive flagship program have emerged. This type of research is research and development which aims to: 1) Determine the needs of the students of the Tahfiz al-Quran Muhammadiyah Islamic Boarding School Ibnu Juraimi Yogyakakarta for the tahfiz al-Quran at-Tanwīr method. 2) Knowing the steps for developing the Tahfiz al-Quran at-Tanwīr method at the Tahfiz al-Quran Muhammadiyah Islamic Boarding School, Ibnu Juraimi, Yogyakarta. 3) Knowing the advantages and disadvantages of the tahfiz al-Quran at-Tanwīr method. Researchers collected data using interview, questionnaire, observation, and documentation techniques. The conclusions of this study are: 1) The results of needs analysis and problem identification indicate the need to develop the tahfiz al-Quran at-Tanwīr method at the Tahfiz al-Quran Muhammadiyah Islamic Boarding School Ibnu Juraimi Yogyakarta. 2) Globally, the steps for developing the tahfiz al-Quran at-Tanwīr method are divided into 3, namely: Operational instructions for success requirements, operational instructions for implementation, and operational instructions for guarding. 3) The advantages of the tahfiz al-Quran at-Tanwīr method are that it provides convenience and a strong initial foundation for memorizing the Koran, facilitates tadabbur and knows the location, number, waqf, and meaning, and writing verses so that it is hoped that it will facilitate the cultivation of quranic characters. While the shortcomings of the tahfiz al-Quran at-Tanwīr method are: The ability to understand and store heterogeneous student information, the duration of time is longer, and the delivery of information must attract the attention of students.

INTRODUCTION

The Qur'an is the main and fundamental source for Muslims which was revealed to the Prophet Muhammad through the intermediary *of ar-Rūḥ al-Amīn* (*Jibril 'Alaih as-Salām*), quoted mutawatir both in pronunciation and meaning, and is of worship value for those who read it. The Qur'an was revealed to have three major purposes globally, *First,* as the great miracle of the Prophet Muhammad. *Second,* as *hudan* (guidance), includes *bayyinah* (explanatory) for guidance, as well as *furqān* (differentiation) between *haq* (right) and *bāṭil* (wrong) in dealing with the realities of life . *Third,* as a means of worship for the Muslims (Akmansyah, 2015).

The Qur'an as a means of worship for Muslims means that Muslims interact with the Qur'an in all aspects with the aim of worshiping as commanded by Allah SWT. Among others, such as: believing, listening, reading, mentadabburi, memorizing,

treatment, ruling, practicing until preaching the contents of the Koran (Miskahuddin, 2020).

Interaction with the Koran in terms of memorizing the Koran, not all humans are able to memorize the Koran in its entirety and not all holy books can be memorized. One of the proofs of the miracles of the Qur'an is that it can be memorized in its entirety by all mankind at all times, from children, teenagers to adults and people with special needs (Zikra, 2018). This is different from other holy books that were revealed before the Koran such as the Suhuf, the Zabur, the Torah, and the Bible which have been lost to time and no one has been able to memorize them. The authenticity of the Koran even though it was revealed 15 centuries ago is an undeniable proof of the truth of the Koran, as well as a guarantee from Allah SWT.

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ اِنَّا لَهُ لَحَافِظُونَ

"Indeed, We have sent down *a-ikr*)the Quran) and indeed We will guard it." (Surat al-Hijr: 9).

Allah maintains the authenticity of the Qur'an, including through memorizing the Qur'an (*huffa al-Qur'ān*) which is facilitated in memorizing (*tahfīẓ al-Qur'ān*). So talking about the activities of tahfiz, it cannot be separated from several aspects, namely, guarding, storing, maintaining, and protecting all of which are taken through memorization. (Ahmad, 1997) An indication of the success of the program can be seen from the imprint or not of memorizing the Koran in memory and heart.

The process of learning or thinking in this case memorizing the Qur'an (tahfiz) is certainly very closely related to cognitive processes that involve memory, information processing, processing, and storing knowledge, which is then retrieved from memory when needed for further processing. (Sanjaya, Johar, Ikhsan, & Khairi, 2018) The process of memorizing the Qur'an is of course very concerned with the cognitive processes that occur to acquire knowledge or information and store it properly.

Nowadays, tahfiz educational institutions or institutions in particular as well as general educational institutions that have created the tahfiz program as a massive flagship program have emerged (Nida, 2019). Not long ago, in 2017 PDM (Muhammadiyah Regional Leader) Yogyakarta through LP2M (Institution for Development of Muhammadiyah Islamic Boarding School) inaugurated the "*bustān al-Qur'ān*" program. The purpose of the *bustān al-Qur'ān program is* for Muhammadiyah schools in the city of Yogyakarta to make the Koran as a flagship program. In particular, LP2M PDM Yogyakarta also compiled a guidebook for the development of the implementation of the "*Bustān Al-Qur'ān Program*". In its foreword, LP2M explained that the guidebook for developing the *bustān al-Qur'ān program is* a reference for all parties from PDM Yogyakarta, consisting of PDM leaders, school principals, ustaz, and other *stakeholders* in implementing the Koran program in Yogyakarta. Muhammadiyah schools and Madrasahs, especially in the city of Yogyakarta (Ismail & Aisyah, 2020).

Several years earlier, PDM Yogyakarta, which was initiated by the Tablighi Assembly on November 24, 2013, first established a tahfiz educational institution named " Tahfiz Al-Quran Muhammadiyah Islamic Boarding School Ibnu Juraimi " (hereinafter abbreviated as PPTQ Muhammadiyah Ibnu Juraimi)". This institution or Pondok specifically has a vision of preparing hafiz cadres, preachers, preachers, and Persyarikatan ulama, besides that it also integrates with the general curriculum in their learning. PPTQ Muhammadiyah Ibnu Juraimi can be said to be the first tahfiz boarding school structurally

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under the auspices of Muhammadiyah, in this case under the auspices of the Yogyakarta Muhammadiyah Regional Leadership. In the course of its journey, PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta has produced approximately 30 Persyarikatan hafiz cadres. The existence of PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta is very central as an arrow in developing Muhammadiyah da'wah, so it must continue to be maintained and improve its tahfiz cognitive and affective abilities so that it runs according to the corridor of goals established. There are many obstacles experienced by the students of Pondok Tahfiz in general, including PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta in the problem of memorizing the Qur'an, such as: difficulty adding new memorization (*ziy ādah), not fluent* in old memorization (*mur āja'ah*), not knowing the position the verse, the meaning of the verse, the writing of the verse to the memorized verse number (Putri, 2022).

In line with that, several schools and educational institutions, especially those belonging to the Persyarikatan Muhammadiyah in DIY, from the beginning were enthusiastic about making tahfiz a flagship program. However, the classic problem, apart from the problem of teaching human resources, is the problem of the tahfiz method that has been used so far that it is not effective enough so that it is experiencing difficulties and is unable to achieve the planned target. As a result, the tahfiz program only aborted obligations. The problem of the tahfiz method is a fundamental problem that cannot be underestimated. The method in any world will determine the success or failure of the activity. In the famous Arabic expression it is stated " *aṭ-Ṭar qah Ahammu min al- Mā ddah"* (method is more important than material substance).

The learning method as a process is a systematic development of learning specifications by using learning theory to achieve learning quality. (Yaumi, 2017) The tahfiz learning method is expected to be a measurable path that will be passed to achieve the goals in tahfiz learning. Not a few tahfiz teachers do not understand the tahfiz learning method that is relevant to the material presented. They only present the conventional method of learning tahfiz. Through good learning methods, the process can be known and can package learning well and of good quality.

The new tahfiz learning method that can be used to develop tahfiz is the tahfiz learning method based on information processing theory. Information processing explains how individuals respond to things that come from the environment by organizing data, formulating problems, building concepts and problem-solving plans, and using verbal and nonverbal symbols. (Khotijah, Trianto, & Utomo, 2017) This theory reveals how information is stored in memory or memory. Where memory or human memory globally consists of three components, namely: *sensory register, short term memory,* and *long term memory*. This storage process will go through one memory storage to another. These processes include *attention, perception, rehearsal, encoding,* and *retrieval*. (Agustina & Qohar, 2020) These components relate to each other in information processing and there is a separate learning model structured in information processing theory.

In the opinion of the researcher, the problem of the tahfiz method is important to seek a solution in the form of presenting the tahfiz method that offers convenience, freshness, and effectiveness. This method will review tahfiz based on information processing theory in cognitive psychology. The researcher gave the name of this tahfiz method with the tahfiz al-Quran *at-Tanwīr method*. Method of tahfiz al-Quran *at-Tanwīr*. The researcher took the research object of PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta as the first hut under the Muhammadiyah structure so that his tahfiz ability

was maintained and increased. This research takes the title, " Development of the Tahfiz Al-Quran *At-Tanwīr Method* at the Tahfiz Al-Quran Muhammadiyah Islamic Boarding School Ibnu Juraimi Yogyakarta ".

RESEARCH METHOD

Type study this is research and development (research and development) or more known with R&D. According to Borg and Gall in Sugiyono that research and development (R&D) is method research used for develop and validate the products used in education and learning. Research and development (R&D) is bridge Among study basic research with study applied (applied research). Whereas According to Muhammad Ali and Asrori, research and development (R&D) is a development process device education carried out through series research with use various method in something cycle that goes through a number of stages.

Similar with that, according to Amile and Reesnes in Hendika Wicaksana et al R&D method is a development process device education carried out through series research that uses various method in something cycle that goes through a number of stages. This R&D method used for produce product certain and test effectiveness product that. Whereas Sulistyo R&D method is a development process device education that

RESULTS AND DISCUSSION

1. Needs Analysis and Problem Identification Method Tahfiz Al-Quran At - *Tanwr*

This stage of needs analysis and identification of needs problems is the answer to the first problem formulation. Analysis of the needs and problem identification of the students of the Tahfiz al-Quran Muhammadiyah Islamic Boarding School Ibn Juraimi Yogyakakarta towards the development of the Tahfiz al-Quran *at-Tanwīr method* departs from the experience and observations of researchers while working in the world of tahfiz (Ulum, 2019). The majority of educational institutions that make tahfiz a flagship program including PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta generally still use conventional methods. Tahfiz learning only uses the self-deposit method (*ziyādah farḍ*) and repetition (*tikrār) only in capturing tahfiz* information so that it is considered less than optimal in interaction with the Koran.

Talking about the teaching process, teachers as educators have a strategic role in the sustainability and success of learning outcomes. Teacher professionalism is tested not only in the development of knowledge, but at the stage of presenting and implementing the learning process in an interesting, fun, effective, and efficient manner so that the quality of learning is expected to increase (Agustina & Qohar, 2020).

Tahfiz learning is learning that trains cognition so that a process that is not instantaneous is needed. Intelligence, memory and memory need to be assisted with strategic and structured methods so that information will always survive (Anzar Abdullah & Halim, 2018). Embedding the information of the Koran in oneself is like building a skyscraper. The most important and central thing is to strengthen the basic foundation of the skyscraper, not in the middle or top of the building. If the new memorizing foundation of tahfiz is strong or solid, then the tahfiz building will exist so that it is difficult to lose. However, if the foundation of the new memorization is weak, then the potential for it to be lost to no trace is very large (Mumtaz, 2018).

The statement above is in line with information processing theory, namely if an information or knowledge wants to last longer, there must be an effort to maintain it by being repeatedly mentioned or thought about or given deep attention. Information that is treated in such a way will be easily passed on to *long term memory* so that it will last a long time. Strong new memorization will easily shape the *encoding process* quickly like an unforgettable sidekick (Wakka, 2020).

The tahfiz al-Quran *at-Tanwīr method* is structured with the aim of making tahfiz learning more robust, easy, interesting, and fun. This tahfiz method is based on information processing theory in the study of cognitive psychology. Researchers feel the need to develop the tahfiz *at-Tanwīr method* because so far they have seen the method used by the students at PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta is conventional which only repeats the pronunciation without knowing the meaning, writing, and number of verses deeper so that it is less imprint and less attractive. The researcher tested the students several times about the meaning and content of the verse, but not a few did not know the meaning and meaning behind it, not to ask further questions about the position of the verse, the number of the verse, the *waqf* of the verse, until the writing of the verse is certainly more difficult to answer. At the same time, when *ziy ādah (new memorization* deposit), some students, not a few students, are less fluent in depositing new memorization. Memorizing the Qur'an is the main worship and goodness, goodness and virtue will be more spread if it is managed properly and comprehensively includes: solid new memorization, knowing the meaning, writing, number, and position of the verse with certainty.

Researchers have distributed questionnaires to students of PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta Unit 1 class X-XII to find out needs analysis and identify problems so it is necessary to develop a new breakthrough method of tahfiz al-Quran *at-Tanwīr*. The following are the results of the analysis of the needs of the Muhammadiyah Ibnu Juraimi PPTQ students for the *at-Tanwīr method*.
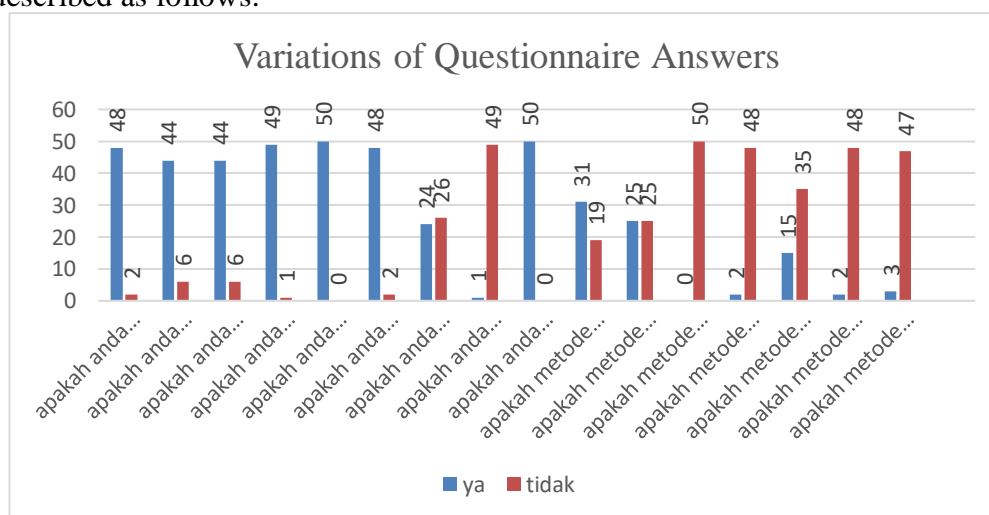
Table 1
Results of the Needs Analysis Questionnaire for the Development of the Tahfiz Al-Quran *At-Tanwīr Method*

Analysis Needs Development Method Tahfiz Al-Quran *At - Tanwīr*				
No	Question	Yes	Not	Information
1	is you already have strong intention in memorize the Quran?	48	2	
2	is you already understand the glory of the Koran and its memorization ?	44	6	
3	is you enjoy the process when memorize the Koran?	44	6	
4	is you always pray to Allah to make it easy in memorize the Koran?	49	1	
5	is you use mushaf standardized Ottoman (15 Lines) when memorize the Koran?	50	0	
6	is you use the same mushaf when memorize the Koran?	48	2	
7	is you prepare tool write in the form of pencil for tagged error or difficult verse _ when memorize the Koran?	24	26	

No	Analysis Needs Development Method Tahfiz Al-Quran *At - Tanwīr*			
	Question	Yes	Not	Information
8	is you prepare tool write in the form of pen for take notes in the book write verse that will you will memorize ?	1	49	
9	is you have method alone in memorize the Koran?	50	0	
10	is the method you Use During this make it easy you in memorize the Koran?	31	19	
11	is the method you Use During this make memorization new you mutqin (strong)?	25	25	
12	is the method you Use During this make you knowing number verse ?	0	50	
13	is the method you Use During this make you knowing various *waqf* ?	2	48	
14	is the method you Use During this help understand meaning or content verse ?	15	35	
15	is the method you Use During this help you knowing writing verse ?	2	48	
16	is the method you Use During this help you knowing position or location paragraph with sure ?	3	47	

Based on the results of the needs analysis questionnaire for the development of the tahfiz al-Quran method, the respondents had varied answers. In the bar chart can be described as follows:

Figure 1
Variations in Answers to the Development Needs Analysis Questionnaire Tahfiz Al-Quran *At-Tanwīr Method*

The results of the questionnaire above can be explained that the questions numbered 1 to 8 relate to general standards that determine and become a condition for success in memorizing the Koran. Meanwhile, questions from points 9 to 16 are

substantial questions about the design and development steps of the desired tahfiz method.

tahfiz show that 96% percent of the respondents have a strong desire to memorize the Koran and 88% percent have truly understood the glory of the Koran and its memorization. There are 88% of respondents who enjoy the process of memorizing the Qur'an and 98% of respondents always pray to Allah during the process of memorizing the Qur'an to make it easier. Furthermore, 100% of respondents used standard Ottoman manuscripts (15 lines) and 96% of respondents did not change manuscripts during the process of memorizing the Koran. Meanwhile, 48% prepare writing utensils in the form of pencils to mark mistakes or difficult verses when memorizing the Koran and only 2% prepare writing utensils in the form of pens to write down the verses to be memorized.

The questions number 9 to number 16 about the description of the design development and the desired steps of the tahfiz method show that 100% of respondents have their own method of memorizing the Koran and 62% of respondents answered that the method used makes it easier to memorize the Koran. Furthermore, as many as 50% of respondents answered that the method used was able to assist in strengthening new memorization (*mutqīn*) and 0% (none) of respondents were able to know the number of verses through the method used, and only 4% of respondents answered that they were able to know various *waqf* clearly through the method. which it uses.

As many as 30% of respondents were able to know the meaning or content of the verse with the method used and there were 4% of the respondents answered that they were able to know the writing of the verse with their respective methods. Meanwhile, 6% of respondents answered that the method used was able to know the exact position or location of the verse.

In addition to distributing questionnaires or questionnaires to the respondents of PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta, the researchers also conducted interviews about the needs analysis of the tahfiz method to wadir 1 academic section and ketahfizan PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta in this case he was Ustaz Muzayyin Luthfie, Lc, MHI and assistant wadir 1, namely Ustaz Muhammad Farhan al-Hijri, S.Si, al-Hafiz. The following is a list of questions that the researcher has compiled:

Table 2
List of Questionnaires Analysis of the Development of the Tahfiz Al-Quran *At-Tanwīr Method* for the Academic and Ketahfizan PPTQ Muh Ibnu Juraimi Yogyakarta

No	Question
1	What tahfiz method has been used at PPTQ Muh Ibnu Juraimi Yogyakarta?
2	How effective is the method that has been used at PPTQ Muh Ibnu Juraimi Yogyakarta?
3	What are the supporting factors for achieving the tahfiz target with the tahfiz method used?
4	On the other hand, what are the inhibiting factors for achieving the tahfiz target with the tahfiz method used so far?
5	Is the method used able to strengthen the memorization (*mutq n*) of the students, knowing the position, verse number, meaning, and writing with certainty?

6	Do you agree with the development of the tahfiz method at PPTQ Muh Ibnu Juraimi Yogyakarta with a method that is able for students to record information on the verses of the Koran better. Santri are expected to have solid memorization through the development of this method, besides students knowing numbers, meanings, and writing with certainty. Give your reasons?

The answers to each of the questions above were answered by Muzayyin Luthfie, Lc, MHI as academic wadir and ketahfizan PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta systematically with answers that the researchers recorded and recorded as follows: *Answers to Questions First,* the tahfiz method that has been taking place at PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta is an individual conventional method, meaning that students prepare memorization individually with their respective methods. Meanwhile, the method used classically for fostering tahsin students is *talaqq, that is,* students face to face, pay attention and listen to the teacher's reading and then justify if there is a reading error. *The answer to the second question,* according to Muzayyin Luthfie, the tahfiz al-Quran method that has been used at PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta and is generally used in any tahfiz lodges has proven to be effective and able to produce hafiz within a span of 2-3 years, some even In a period of 1.6 years, he has completed memorizing 30 juz of the Koran.

The answer to the third question, Muzayyin Luhfie explained further, but this method has supporting and inhibiting factors. Supporting factors such as the initial input of students when entering PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta. If the initial input is good or sufficient at least, such as: fluent recitations, not too bad in terms of tajwid, *makhraj*

, and character traits and have a little capital and Arabic language it will certainly be easier. In addition, the control factor or supervision and firmness of the musyrif and muhafiz to oversee the program is very decisive so that the program runs according to the corridor made by the cottage, considering that students are still in the age of children and teenagers who are sometimes still unstable and have many temptations such as playing around a lot. *Answer to the Fourth Question,* The main inhibiting factor is the students themselves, related to motivation, crafts, the temptation to play a lot while in the cottage and controlling, and the assertiveness of the musyrif and muhafiz.

The next question is more substantial about the design and development steps of the desired tahfiz method. *The answer to the Fifth Question,* while at the stage of strengthening memorization, it can only be done, while in terms of knowing the verse number, meaning, writing, and verse position with certainty, it seems that a special tahfiz method is needed. Of course, all of this can be achieved after memorizing 30 chapters first perfectly and firmly, only then will you be able to know the exact number, position, writing, location, and so on. As for *the answer to the sixth question,* he fully supports the development of a special tahfiz method that is able to strengthen new memorization and is able to help determine the position of the verse, verse number, meaning, writing for sure so that it is of higher quality and as a form of knowledge it is not dynamic but continues to develop.

Muhammad Farhan al-Hijri, S. Si, al-Hafiz as assistant wadir 1 academic and ketahfizan also gave the same answer regarding the question above. *Answers to the*

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first question, the method that has been used so far at PPTQ Muh Ibnu Juraimi Yogyakarta is more the tahfiz *takr r method,* namely the repetition of rote memorization of the verse that you want to memorize from the first verse onwards in a systematic way. *The answer to the second question,* according to Farhan, the tahfiz method that has been used so far is quite effective by looking at the number of students who achieve the daily and monthly targets of the cottage. *The answer to the third question,* the factors supporting this method are the ease of application and the effectiveness of the time used. *The answer to the Fourth Question,* while the inhibiting factor of the method that has been used so far is more personal to the students, meaning that students need to repeat the verse several times afterward, not just in passing because the quality of the new memorization obtained is still weak.

The answer to the fifth question, according to Farhan, the tahfiz *takr r method* that has been used so far at PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta is quite able to help strengthen new memorization depending on the number of repetitions. Meanwhile, to know the exact position, number, meaning, and writing of the verse, this tahfiz method cannot yet, there needs to be a special tahfiz method in its development. *The answer to the sixth question,* he is very supportive if there are other methods that help to find out the position, number, meaning, and writing of verses easily, considering that the tahfiz method that has been used so far at PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta is not perfect when it emphasizes only one aspect of the method. and tends to limit the competence of the students themselves. So it is necessary to develop other tahfiz methods that focus on quality, not only on the quantity of memorization such as stronger, smoother, and preserved memorization.

Based on the conclusion of the needs analysis questionnaire that the researcher gave to the students and the academic and tahfizan section of PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta, it can be concluded that the majority agreed and supported the development of the tahfiz al-Quran *at-Tanwīr method* with several reasons and problem identification: *First,* some respondents in terms of The students answered that 38% had difficulty memorizing the Koran using the personal tahfiz method. *Second,* half of the respondents, 50% of the students, answered that their memorization was not solid by using the personal tahfiz method. *Third,* all respondents, both students and the academic section of tahfizan, agreed that the personal tahfiz method had not yet been able to know the number of verses. *Fourth,* only 4% of respondents (students) who answered were able to know *waqf* (stop sign verse) clearly. *Fifth,* only 30% of the santri respondents were able to know the meaning of the memorized verses of the Qur'an clearly. *Sixth,* only 4% of respondents (students) who answered were able to know the writing of verses with personal methods that had been used so far. *Seventh,* only 6% of the santri respondents answered that they were able to know the exact position or location of the verse using the personal tahfiz method.

Some of the reasons above are the basis for the need to develop a progressive method of tahfiz al-Quran that emphasizes the quality aspect, not only the quantity aspect. It is hoped that with the development of the tahfiz method, students will be able to memorize more easily and firmly, besides being able to know the position, meaning, *waqf* and writing of verses of the Koran with certainty.

2. **Design of Tahfiz Al-Quran *At-Tanwīr Method Training* at PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta**

Before the researcher explains the development steps taken, it is necessary to explain in advance what the design of the tahfiz *at-Tanwīr method of training* for students at PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta is like and how. The systematics in compiling the training so that it is systematic, effective, and efficient that researchers do are as follows:

a. **General Instructional Objectives or General Competencies**

The general instructional objective or general competence of the tahfiz al-Quran *at-Tanwīr method training* for students at PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta is that participants are able to process information on memorizing verses of the Koran well and fluently (*mutqīn*).

b. **Specific Instructional Objectives**

The specific instructional objective of training the tahfiz al-Quran *at-Tanwīr method* for students at PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta is that the training participants have special competencies to be able to know the location, position, *waqf,* number, understanding, and verse writing well so that it is expected to form attitudes and behavior. participant character after.

c. **Analysis Instructional**

Instructional analysis can be interpreted as an effort to disclose a teaching so that it gets lessons, instructions, and information. Instructional analysis is a competency to be achieved and arranged logically and systematically. The author formulates sub-competencies based on the taxonomy of educational goals, namely Bloom's Taxonomy on cognitive, affective, and psychomotor aspects. The sub-competences of the tahfiz *at-Tanwīr method of training* can be explained in detail as follows:

Table 3
Analysis Instructional Development Method Tahfiz al-Quran at-Tanwīr

Aspect; Taxonomy	Sub Competency
Cognitive; Knowledge and Understanding	1. Explain method easy and fluent memorization of the Koran 2. Knowing position, location, *waqf,* and number paragraph with clear and easy 3. Knowing meaning and writing verses of the Koran.
Affective: Acceptance	1. Able to pronounce memorization new quran with good 2. Able to explain position, location, *waqf,* number, meaning, and writing paragraph 3. Make it easy understanding and practice of the Koran
Psychomotor; Guided Movement	1. Practicing method memorize the Quran with easy and smooth

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The results of the analysis of general competencies will be narrowed to specific competencies so that sub-competencies are obtained to be achieved through training. Furthermore, the sub-competencies will be arranged systematically through a competency map. The competency maps below are sub-competencies that are structured in a procedural manner.
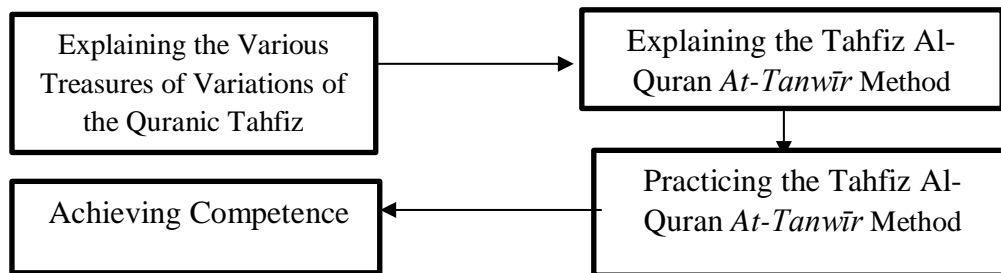
Figure 2
Competency Map for Tahfiz Al-Quran Method Development
At-Tanwīr

d. **Behavior and Characteristics of Trainees**

Identify the behavior and initial characteristics of the trainees through determining the target population. The training for the tahfiz *at-Tanwīr method* was attended by students of PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta, especially the Aliyah level with the following minimum requirements:

1). Able to read the Koran well or have a fluent and standardized reading first in terms of tajwid, *makhraj,* and the nature of the letters.

2). Have a strong desire to improve the quality of memorizing the Koran *mutqn (*strong or fluent).

3). Have a strong desire to know the location, position, number, meaning, and writing of verses.

e. **Assessment Tool**

The assessment tool used is a tool as a benchmark measure to measure the level of mastery of students in order to be able to achieve the competencies listed as in the general and specific instructional objectives. The assessment tools in this research and training are as follows:

1. Questionnaire or Questionnaire

The questionnaire or questionnaire in this study was divided into 3 parts, namely: *First,* the needs analysis questionnaire. This questionnaire was distributed to 2 respondents, namely students and stakeholders in the Academic and Ketahfizan PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta to find out the urgency of training and developing the tahfiz al-Quran *at-Tanwīr method. Second, the Pree Test* and *Post Test* questionnaires were distributed to the respondents of the students to determine the participants' initial and final competencies and to ensure that the

training had run as instructed. *Third,* the evaluation questionnaire was distributed to the respondents of the santri to determine and assess the effectiveness during training and development so that corrections were made if necessary. The questionnaires in question are as follows:

Table 4
Needs Analysis Questionnaire for the Development of the Tahfiz Al-Quran *At-Tanwīr Method* for Santri

Analyst Needs Development Method Tahfiz Al-Quran *At- Tanwīr*				
No	Question	Yes	Not	Information
1	is you already have strong intention _ in memorize the Quran?			

Analyst Needs Development Method Tahfiz Al-Quran *At- Tanwīr*				
No	Question	Yes	Not	Information
2	is you already understand the glory of the Koran and its memorization ?			
3	is you enjoy the process when memorize the Koran?			
4	is you always pray to Allah to make it easy in memorize the Koran?			
5	is you use mushaf standardized Ottoman (15 Lines) when memorize the Koran?			
6	is you use the same mushaf when memorize the Koran?			
7	is you prepare tool write in the form of pencil for tagged error or difficult verse _ when memorize the Koran?			
8	is you prepare tool write in the form of pen for take notes in the book write verse that will you will memorize ?			

Analyst Needs Development Method Tahfiz Al-Quran *At- Tanwīr*				
No	Question	Yes	Not	Information
9	is you have method alone in memorize the Koran?			
10	is the method you Use During this make it easy you in memorize the Koran?			

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No	Question
11	is the method you Use During this make memorization new you strong (*mutq n*) ?
12	is the method you Use During this make you knowing number verse ?
13	is the method you Use During this make you knowing various *waqf* ?
14	is the method you Use During this help understand meaning or content verse ?
15	is the method you Use During this help you knowing writing verse ?

Analyst Needs Development Method Tahfiz Al-Quran
At- Tanwīr

No	Question	Yes	Not	Information
16	is the method you Use During this help you knowing position or location paragraph with sure ?			

Table 5
Analysis Questionnaire for the Development of the Tahfiz Al-Quran *At-Tanwīr Method* for the Academic and Ketahfizan Fields of PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta

Needs Analysis of the Development of the Tahfiz Al-Quran *At-Tanwīr Method* for the Curriculum and Ketahfizan PPTQ Muhammadiyah Ibnu Juraimi Fields Yogyakarta

No	Question
1	What tahfiz method has been used at PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta?
2	How effective is the method that has been used at PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta?
3	What are the supporting factors for achieving the tahfiz target with the tahfiz method used?
4	On the other hand, what are the inhibiting factors for achieving the tahfiz target with the tahfiz method used so far?
5	Is the method used able to strengthen the memorization (*mutqīn*) of students, knowing the position, verse number, meaning, and writing with certainty?

Analysis of the Need for Development of the Tahfiz al-Quran *At-Tanwīr Method* for the Curriculum and Ketahfizan PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta

No	Question
6	Do you agree with the development of the tahfiz method at PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta with a method that is able for students to record information on the verses of the Koran better. Santri are expected to have solid memorization

through the development of this method, besides students knowing numbers, meanings, and writing with certainty. Give your reasons?

Table 6
Pree Test and Post Test Questionnaire Development
Tahfiz Al-Quran *At-Tanwīr . Method*

Pree Test and Post Test Development of Tahfiz Al-Quran *At-Tanwīr . Method*			
No	**Question**	**Yes**	**Not**
1	Have you previously memorized the verse that you will memorize before applying the tahfiz al-Quran *at-Tanwīr method* ?		
2	Have you really intended to memorize the Koran?		
3	Do you always pray to Allah when memorizing the Qur'an to make it easier for you?		
4	Do you not change your Mushaf when memorizing the Quran?		
5	Do you use the standard Ottoman manuscripts (15 lines) when memorizing the Quran?		
6	Do you read 1 page of the Koran 3 times before memorizing?		
7	Do you read 5 times in 5 lines of verses that you will memorize aloud 2x, slowly 2x and silently 1x?		
8	When memorizing the Koran you fully concentrate and enjoy it?		
9	Do you do *nar, which* is to look and pay close attention to words, sentences, to the location and position of the verse in the one verse to be memorized with the position of the Koran at eye level for 10 seconds?		
10	Are you trying to understand the meaning of verse by verse that you have memorized?		
11	Do you write down the verse you are memorizing in a notebook?		
12	Do you do *na r once again accompanied by repetition (* repetition) per word, sentence, and verse at least 3 times in a low voice and look at the manuscripts?		
13	Does every final process of multiples of 5 new memorization lines, i.e. 5 lines, 10 lines to 15 lines (1 page), do you do the *rehearsal* and *retrieval process* without looking at the Mushaf each at least 1 time?		

Table 7
Evaluation Questionnaire for the Development of the Tahfiz Al-Quran *At-Tanwīr . Method*

Evaluation of the Development of the Tahfiz Al-Quran *At-Tanwīr . Method*			
No	**Question**	**Yes**	**Not**
1	it easier for you to memorize the Koran after applying the tahfiz al-Quran *at-Tanwīr method?*		

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2	you enjoy memorizing the Koran more after applying the tahfiz al-Quran *at-Tanwīr method?*		
3	you have a strong intention to memorize the Koran after applying the tahfiz al-Quran *at-Tanwīr method?*		
4	Do you know more about the glory of the Koran after applying the tahfiz al-Quran *at-Tanwīr method* ?		

Evaluation of the Development of the Tahfiz Al-Quran *At-Tanwīr . Method*			
No	**Question**	**Yes**	**Not**
5	Does this method of tahfiz al-Quran *at-Tanwīr make* your new memorization more mutqin (sturdy)?		
6	you able to know the location of the verse, verse number, *waqf,* meaning, and verse writing clearly after applying the tahfiz al-Quran *at-Tanwīr method?*		
7	Does the tahfiz al-Quran *at-Tanwīr method* make it easier for you to mentadaburi and understand the verses of the Koran so that it is easier to practice the Koran?		
8	Do you agree with the development of the tahfiz al-Quran *at-Tanwīr method* at PPTQ Muhammadiyah Ibnu Juraimi Yogyakarta?		
9	Is the development of the tahfiz al-Quran *at-Tanwīr method* suitable for you?		

CONCLUSION

Based on formula problems and descriptions of the author 's core discussion explain could taken that is there is a number of analysis needs and identification problem the need development method tahfiz al-Quran at- Tanwr at Pondok Boarding school Tahfiz al-Quran Muhammadiyah Ibn Juraimi Yogyakarta. First, 38% of respondents (students) still experience difficulty memorize the Quran with method tahfiz private. Second, half respondents (students) that is 50% answered no sturdy memorization with use method tahfiz private. Third, all respondent, good Students nor part academic ketahfizan agreed that method tahfiz personal not yet anyone can knowing number verse. Fourth, only 4% of respondents (students) are able to know waqf with clear. Fifth, only 30% of respondents (students) are able to knowing meaning memorized Quranic verses with clear. Sixth, only 4% of respondents (students) answered capable knowing writing paragraph with method the long - lasting this used. Seventh, only 6% of respondents student who answered capable knowing position or location paragraph by sure.

Development steps method tahfiz al-Quran at- Tanwīr globally shared into 3, namely: First, instructions operational condition success method tahfiz al-Quran at-Tanwr. Second, hint operational implementation method tahfiz al-Quran at-Tanwr. Third, hint operational guard method tahfiz al-Quran at- Tanwr

Superiority from method tahfiz al-Quran at- Tanwīr are: a) give ease in the memorization process, b) Strong in keep information Foundation beginning memorizing the Koran, c) Knowing location, position, number, waqf, and meaning, and writing, d) make it easier tadabur and understand paragraph, e) make it easier practice and cultivation character qur'ān. Whereas deficiency from method tahfiz al-Quran at- Tanwīr are: a)

Ability understand and save information participant heterogeneous students, b) Duration longer time than usual, c) Delivery information must interesting attention participant educate.

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