

## Implementation of the *Tallaqi, Tafahhum, Tikrar* and *Murajaah* (3T+1M) Method in the Tahfidz Istana Palace Learning Program

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**Abstract:** This article aims to discuss the implementation of the *Tallaqi, Tafahhum, Tikrar* and *Murajaah* (3T + 1M) method in learning the Tahfidz Palace at MA Miftahul Hikmah Jambuwok Trowulan Mojokerto. The type of research used in this article is qualitative with a case study approach. While the validity of the data using the triangulation technique. The result of this article is the implementation of the 3T + 1M method in the tahfidz palace learning program divided into three stages, 1) preparation in the form of conducting supervisor qualifications, determining memorization time, determining memorization methods, grouping classes, determining memorization targets, prepare daily programs and prepare mentally for tahfidz program participants, 2) implementation is carried out by applying the 3T + 1M method and 3) evaluation by means of daily evaluations, mid-semester evaluations, end-of-semester evaluations, end of school year evaluations (acquisition tests), examinations for each acquisition 5 juz (terminal exam), remedial and graduation. Meanwhile, the inhibiting factors for the implementation of the 3T+1M method in the Tahfid Palace learning program are the tahfidz program which is still running, the lack of supervisors, fatigue faced by students, and different levels of student intelligence.

**Keywords:** learning implementation; 3T+1M method; tahfidz program

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### Introduction

Efforts to memorize the Qur'an have been carried out since the time of the Prophet Muhammad. Memorizing the Al-Quran is a habit that has been carried out by the

companions since the Qur'an was first revealed. As we know that the Prophet Muhammad was an *ummi*, that is, someone who could neither read nor write (Shihab, 1996). Therefore, when he received revelation, it was immediately memorized

and conveyed to his friends to be memorized as well. This was done to maintain the purity of the contents of the Qur'an at the time of the Prophet Muhammad (Kosim et al., 2019; Prayoga et al., 2019).

Al-Quran is one of the holy books in which there are 30 chapters, 114 letters, 6236 verses, 77, 439 words and 340,740 letters. (Abu Huri Al Qosimi Al Hafizh, 2015). So to memorize the Qur'an requires a strong determination and discipline, and determination to make it easier to memorize the Qur'an (Badwilan, 2009; Zahari, 2017). Given that memorizing the Qur'an is not an easy job, a special method is needed to help Tahfidz minimize difficulties in their efforts to memorize the Qur'an (Manullang et al., 2021).

Various kinds of memorization methods have been developed at this time, both classical methods and modern methods. Every Tahfidz learning, whether done independently or following a special program organized by Islamic boarding schools and formal schools such as madrasas, requires a method to facilitate the memorization process. However, to determine the right method, it needs to be adjusted to the situation and conditions of the Tahfidz and the institution.

One of the memorization methods currently being developed is the 3T+1M method. This method is a combination of 4 existing methods, namely the *Tallaqi*, *Tafahhum*, *Tikrar* and *Murajaah* methods. *Tallaqi* is a method where the teacher will guide the child to memorize the Al-Quran with intensive and direct assistance, this method is done by the teacher conveying the reading of the Qur'an to the *Tahfidz* participants directly (Susianti, 2017). *Tafahum* is a method of memorizing by understanding the meaning of the Koran, this *tafahum* method is similar to contemplating the contents of the verses of the Koran so that the memorization will be firmly attached (Falah,

2019). *Tikrar* is a method of memorizing by repeating the memorization so that it can be firmly attached to memory and cause reflex movements in the mouth (Romziana et al., 2021). *Muroja'ah* is the repetition of rote memorization, this is very important to do in maintaining memorization, because memorization without *murajaah* will make a Tahfidz easy to forget or lose memory about memorization itself (Nurbaiti et al., 2021).

In the learning process with the 3T+1M method, there is a *tallaqi* method, where the teacher will recite the memorization that will be memorized by showing examples of correct reading according to the science of recitation (Kartika, 2019; Mohamad et al., 2020). Meanwhile, the *tallaqi* carried out by the *Tahfidz* deposit or listen to the memorization that has been achieved to a teacher. Furthermore, the memorization will be matured by repeated memorization in the *takrir* process and strengthened again in *Murajaah* or recalling the verses of the Koran that have been memorized.

The interesting thing about this 3T + 1M method is that the memorization process is not only limited to memorizing but also in the process of understanding the meaning of the Koran (*tafahhum*) and strengthening memorization in *murajaah*. Memorizing by understanding the meaning of reading will be easier to do, for example, a person who uses Indonesian in everyday life will find it easier to memorize a poem in Indonesian than an English poem. Meanwhile, with *murajaah* will be able to strengthen memorization so that it is not easy to forget (Ansari, 2017).

Research on the Tahfidz Quran learning method has been researched by (Sifa'urahmah & Ibrahim, 2020) with the title Implementation of Tahfidz Al-Quran with the Tallaqi Method in Achieving Memorizing Targets for Independent Path Students and Achievements at SMP Islam Cendekia Mandiri Boarding School Sidoarjo.

Previously, there was also research on the Tahfidz method by (Fatmawati, 2019) with the title Application of the Takrir and Murajaah Methods in Al-Quran Learning at the Syafiyatul Amaliyah Education Foundation Elementary School Medan. In the same year 2019 (Hasanah, 2021) also conducted a research entitled Implementation of the Taalaqi Method in Tahfidz Al-Quran Learning (Case Study at Khairunas Nurul Hayat Kindergarten Surabaya and Khairunnas Nurul Hayat Tuban Middle School). And what distinguishes this research from previous research is the type of memorization method that will be studied.

One of the institutions that uses this method is MA Miftahul Hikmah Jambuwok Trowulan in its superior program, namely the "Tahfidz Palace" learning program. The Tahfidz Palace Program is an extracurricular program that must be followed by all students of Madrasah Aliyah Miftahul Hikmah. The existence of this Tahfidz palace program is one way to achieve the madrasa's vision, namely "The realization of students who are faithful, devoted, knowledgeable, have good morals, and have competitiveness in the field of imtaq and science and technology and have Al-Quranul Karim insight".

From this description, the authors are interested in conducting research with the title "Implementation of the 3T + 1M Method in the Tahfidz Palace Learning Program". The focus of this research is the implementation of the 3T+1M method in Tahfidz palace learning at Miftahul Hikmah MA Jambuwok Trowulan Mojokerto and the inhibiting factors of the 3T+1M method in Tahfidz palace learning at Miftahul Hikmah MA Jambuwok Trowulan Mojokerto.

With this research, it is hoped that it will bring the benefits of scientific contributions and insight into the method of memorizing the Qur'an. In addition, it is also hoped that this research will be an evaluation

material for writers, readers and Tahfidz educational institutions to find out things that need to be improved in using the memorization method.

## Literature Review

According to (Mulyasa, 2008), implementation is a series of processes to apply an idea, concept, or policy with action so that it can have a positive impact on changing the values of attitudes, knowledge or skills. Meanwhile, according to Nurdin and Usman in (Ramadhan, 2019) implementation in learning is the implementation and application of a plan that has been prepared in detail and maturely in carrying out a learning process.. So it can be concluded that implementation is an application of a plan that has been made to achieve certain goals and give effect. The implementation of a memorization method in the Tahfidz learning program is very necessary. The implementation of the Tahfidz learning method starts from the planning, implementation and evaluation stages.

Learning *Tahfidz* Quran consists of two words, namely learning and Tahfidz Quran. According to Law no. 20 of 2003 concerning the National Education System (Sisdiknas) learning is a process of interaction between students and educators as well as learning resources contained in a learning environment. Learning is a systemic process where each component will influence each other. In the process there is a selection, determination and development of methods to achieve the desired results (Dell'Olio & Donk, 2007; Haerana, 2016). While *Tahfidz* has the meaning of memorizing, according to (Zamani, 2009), memorizing is reading orally so that it causes a memory in the mind that will seep into the heart which can ultimately be practiced in everyday life. So learning *Tahfidz* Quran can be concluded as an effort made by interaction between *Tahfidz* and

*ustadz* *ustadz* to achieve the goal of memorizing the Koran in certain ways and methods that aim to facilitate the process of memorizing the Tahfidz (Bahrudin et al., 2018).

The method used for memorizing is adapted to the conditions of the Tahfidz learning environment. Each existing activity will have a certain method to achieve the objectives of the activity and the method used can be more than one method. Likewise with memorizing the Koran which also has various methods. One method that is being developed is the 3T + 1M method, which is a method in which there are processes of *tallaqi*, *takrir*, *tafahum* and *murajaah*. This method is implemented as an effort to make it easier for Tahfidz to memorize.

According to (Hanafi et al., 2019), *tallaqi* is understanding a material by conveying material and intensive training. Meanwhile, according to Yanuar (Y. Arifin, 2018), the *tallaqi* method is a form of Al-Quran learning method by giving examples by teachers by showing memorization to students which are then repeated repeatedly by students. Judging from the teaching system, there are two kinds of *tallaqi* teaching methods. First, the teacher reads in front of the students and the students listen. Second, students read in front of the teacher and the teacher listens (Putra, 2016). The *tallaqi* method is based on the events of receiving revelations by the Prophet and the previous prophets. In the process, Rasulullah met directly with the angel Gabriel to receive the verses of the Koran letter by letter (Arief, 2002).

*Tafahum* is a method of memorizing by understanding the meaning of the Qur'an. Memorizing by understanding the meaning of reading will be easier to do, for example, a person who uses Indonesian in everyday life will find it easier to memorize a poem in Indonesian than an English poem. How to memorize with the *tafahum* method is to

understand in advance the meaning of each verse to be memorized. This *tafahum* method is similar to *mentadabburi* and contemplating the contents of the Qur'anic verses so that the memorization will be firmly attached Rachmat Morado Sugiarto, in (Rohmawati & Zafi, 2021). Al-Quran is a revelation brought by the Angel Gabriel to be delivered directly to the Prophet Muhammad in Arabic. Allah SWT says in Q.S Ash-Syuara (26) verses 192-195:

"Indeed, this Qur'an was really sent down by the Lord of the worlds. He was brought down by ar-Ruh al-Amin (Jibril) into your heart (Muhammad), so that you may be one of those who give warnings, in clear Arabic."

*Takrir* is a method of memorizing by repeating the memorization with the teacher or memorizing qori recordings who master the science of recitation, and repeating these assets to be heard. For some certain types of people it will be easier to memorize by listening, so that through the listening process it can be firmly attached to memory (Badwilan, 2009) (Haniah, 2020).

*Muroja'ah* is rote repetition. This is very important to do in maintaining memorization. *Muroja'ah* is a process that should be carried out by everyone who has memorized himself, both memorizing the Qur'an and memorizing hadith. Because memorization without *murajaah* will make a Tahfidz easy to forget or lose memory about memorization itself Arham, in (Akhmar et al., 2021). About the virtue of maintaining the purity of the Al-Quran with the *murajaah* method based on the will of the Prophet Muhammad SAW to Muslims. Prophet Muhammad SAW said:

"Take care of this Quran! (by reading it over and over) By the One in whose hand the soul of Muhammad is in His

hands, it will escape faster than (the release of a camel from its moorings." (Muslim)(Abu Husain Muslim, 2010).

Each learning method that is conceptualized in a learning process must have its own shortcomings, as well as the 3T + 1M method. Among the shortcomings of the 3T + 1M method are as follows, a) If a large number of students are faced, then this method is less efficient, because basically learning will be more ideal if one teacher teaches no more than five students, b) learning with this method requires students to be more disciplined, obedient, diligent and patient so that they can make students feel bored and c) to complete lessons depending on the student's IQ, so that if the IQ is low it will take longer to complete (Armai Arief, 2002).

### Research Method

The type of research used is qualitative with a case study approach. The research location is at MA Aliyah Jambuwok Trowulan Mojokerto in the Tahfidz Palace learning program. Sources of data obtained from primary data (informants) namely the principal, *Tahfidz* teachers, teacher councils, TU and MA students Miftahul Hikmah Jambuwok Trowulan will be the primary data sources used by researchers and secondary data. Secondary data sources are obtained from literature, library materials, previous research, books, journals and activity documents. Data collection techniques are observation, interviews and documentation. The data analysis technique uses data analysis theory developed by (Creswell, 2007; Miles et al., 2014; Yin, 2013), namely data reduction, data presentation and verification/drawing conclusions. While the validity of the data using the triangulation technique.

## Result and Discussion

### *Implementation of 3T+1M Method*

MA Miftahul Hikmah is a private madrasah which is geographically located in Mojokerto Regency, precisely in Trowulan sub-district, Jambuwok village. For its management, the MA Miftahul Hikmah school is under the auspices of the Miftahul Hikmah Al Haruny Foundation, where the foundation also houses Islamic boarding schools and several schools ranging from MI, MTs and MA levels whose buildings are located on one page.

The location of the location that is one with the Islamic boarding school is very supportive in educating students in carrying out Tahfidz learning activities which are mandatory extracurricular activities held by the school. For the students themselves, 90% are students from the Miftahul Hikmah Islamic boarding school and the rest are sons and daughters who come from the surrounding environment.

The Tahfidz program implemented at MA Miftahul Hikmah is a continuation of the Tahfidz program at MTs Miftahul Hikmah. The target to be achieved in the learning program for 3 years is 15 Juz. To realize this goal, MA Miftahul Hikmah uses the 3T+1M method, namely *tallaqi*, *tafahum*, *tikrar* and *murajaah*.

Based on the exposure of research data, it was found that the process of implementing Tahfidz learning in the Tahfidz Palace program organized by MA Aliyah Miftahul Hikmah was carried out in three stages from planning, implementation to evaluation. This is in line with the theory put forward by Nurdin and Usman about implementation in learning which means the implementation and application of a plan that has been

prepared in detail and maturely in carrying out a learning process.

#### *Tahfidz Lesson Planning*

Based on the results of the interview with Mr. Ali Mustofa, it was found that the preparation stage carried out to start learning Tahfidz was initiated by conducting the qualification of the Tahfidz program supervisor. The qualifications of the supervisors are expected to be able to deliver the Tahfidz participants to achieve the maximum memorization target, because basically the quality of the mentors will affect the quality of the *hafidz hafidhoh* produced. The data is also corroborated by the results of the documentation data in the Tahfidz program book which includes the qualifications of the supervisor. The supervisor's qualifications are as follows, having memorized 30 Juz, mastering the Tahfidz learning method, mastering *tajwid* and *ghorib* both theory and practice, having good communication skills, and having good Islamic insight.

Conducting supervisor qualifications with the aim of having a good impact on Tahfidz participants in line with Law No. 20 of 2003 which states that learning is a systematic process where each component will influence each other (Haerana, 2016).

As for the qualifications carried out in the Tahfidz palace program in accordance with Law no. 14 yrs. 2005 Article 7 which mandates that the teaching profession is a special field of work carried out based on the following principles: having academic qualifications, educational background in accordance with their field of duty and having the necessary competencies to carry out the task.

The next step taken to prepare for learning is to determine the right time. In the Tahfidz palace program at Ma Miftahul wisdom, the Tahfidz learning time was

chosen, namely at 0 hours before school lessons began and after school lessons ended, namely at 05.30-07.00 and 14.00 to 15.00. for the implementation is carried out every day with a holiday on Friday. The timing of Tahfidz learning needs to be done to optimize the memorization potential of Tahfidz program participants, this strengthens the theory of Salafudin AS which states that one of the important memorization rules to pay attention to is choosing the right time Salafudin AS in (Dahlani et al., 2019).

In addition to choosing the right time, determining the target for memorization is also a preparation for the Tahfidz program so that the Tahfidz program can run as expected and more maximally. Based on the sources of interview and documentation data, it was found that the target for memorizing in the Tahfidz palace program was 15 juz, this was because the Tahfidz palace program at MA Miftahul Hikmah was a continuation of the Tahfidz program at MTs Miftahul Hikmah. According to Salafudin AS, the target of memorizing must be owned by a hafidz hafidzoh, so that Tahfidz is disciplined and consistent with the targets made (Salafudin AS, 2018).

Determination of the memorization method is the next step for preparation for Tahfidz learning. In this study, it was found that the method used was the 3T+1M method, which is a combined method of *tallaqi*, *tafahum*, *tikrar* and *murajaah*. Based on the results of interviews, the basis for choosing the 3T + 1M method is the importance of face-to-face with the teacher to listen to each other's memorization and improve the quality of reading and also the meeting of the angel Gabriel with the Prophet Muhammad during the delivery of revelation. This strengthens the theory conveyed by Arma Arif regarding the Prophet's meeting with the Angel Gabriel (Armai Arif, 2002). It is also in line with the theory presented by Salafudin AS that improving reading must be under the

direct guidance of people who are experts in the procedures for reading the Al-Quran. (Salafudin AS, 2018). While the selection of the tafahum method is based on the fact that students who do not understand the meaning of the Al-Quran will be more difficult to memorize, so it is necessary to have material for understanding the meaning of the Qur'an. This is in accordance with the theory put forward by Ziauddin Sardar about the difficulty of studying the Al-Quran because he does not understand Arabic (Sardar et al., 2014). The third method is *tikrar* which was chosen as one of the methods of memorizing the Qur'an at the Tahfidz Palace because the easy way to memorize is to read it over and over again. In addition, by repeatedly reading, memorization will be stronger in the memories of the Tahfidz participants. And finally, the *Murajaah* method, the basis for choosing the *murajaah* method is the rapid loss of memorization that has been obtained (Z. Arifin, 2019; Hasanah, 2021). Therefore, it is necessary to repeat the readings that have been memorized so that they remain in the memory of the memorizer's brain. This is in line with the hadith which states that the memorization of the Qur'an is lost faster like the release of a camel from its mooring (Badwilan, 2009).

The next step is to group the classes. Based on the results of the study, the Tahfidz class was divided into several groups according to the acquisition of memorization. This is corroborated by the results of interviews with the principal who stated that before the lesson began it was necessary to hold class groupings to facilitate the memorization process.

Preparing daily programs by *Ustadz Ustadz* is a preparation for *Tahfidz* learning that cannot be abandoned. Based on the results of interviews with the *Tahfidz* program supervisors and also corroborated by the observation that before learning begins, the *Tahfidz* program supervisors prepare various administrations such as assessment lists,

daily programs and teaching materials to be delivered.

The last preparation step is to mentally prepare the participants of the Tahfidz program. To start the Tahfidz program, it does not only require preparation from the educators, but also from the students' side, they also need to be mentally prepared to make a determination to memorize. The principal and the Tahfidz program supervisor always encourage Tahfidz participants to take part in the Tahfidz learning program. The mature readiness of the Tahfidz participants will make it easier for them to memorize. This strengthens the theory of Salafudin AS that people who are able to memorize the Al-Quran are people who are strongly determined (Salafudin AS, 2018).

#### *Implementation of Tahfidz Learning*

After the planning stage is carried out, the Tahfidz learning program is carried out with various activities in it. This activity is carried out face-to-face between teachers and students in the hope of maximizing the learning program. Even though in this pandemic era, face-to-face meetings are still held because the Tahfidz participants are actually students of the Miftahul Hikmah Islamic boarding school foundation, thus minimizing the presence of new clusters due to the lack of mobility outside the boarding school area .

The *Tahfidz* learning activity was carried out at 05.30 by starting with a prayer together and then splitting up based on a predetermined class. The beginning of the activity is usually done with *murajaah* or repeating the memorization that has been obtained previously. This *murajaah* method is highly emphasized in the Tahfidz palace program to maintain memorization and prevent the loss of memorization that has been obtained. The easy loss of memorization

that has been obtained is a reinforcement of Arham's theory, so that Sahalaf Al Fatihah who says that memorization without murajaah will make a Tahfidz easy to forget or lose memory about memorization itself (Lestari et al., 2021) (Arham, 2014).

Furthermore, the activity was continued with the *tallaqi* process, namely the delivery of memorization examples from the supervisor to be listened to and paid attention to how to read the Koran properly and correctly according to the science of recitation and then imitated together. Based on the Tahfidz Palace manual, the *tallaqi* process itself is divided into two types, namely the teacher reading, the student listening and the student reading the teacher listening. The implementation of the *tallaqi* method at MA Miftahul Hikmah strengthens the theory of the *tallaqi* method conveyed by Yusuf that the *tallaqi* method is a method that is carried out by the teacher demonstrating memorization to students which is then repeated repeatedly by students. To strengthen Yusuf's opinion, Yanuar Arifin's theory was also applied at MA Miftahul Hikmah. The theory says that when viewed from the teaching system there are two kinds of *tallaqi* teaching methods. First, the teacher reads in front of the students and the students listen. Second, students read in front of the teacher and the teacher listens.

If the teacher's delivery is complete, then the feedback from the students is that they memorize the rote material that has been exemplified first. *Tahfidz* participants memorize verses of the Koran with the *tikrar* method or read them over and over again. This memorization process lasts until 07.00. If the *Tahfidz* participants have not yet memorized it, they will memorize it during school breaks, which is 09.30 to 10.00. Memorizing by repeating is expected to strengthen the memory so that it is not easy to forget.

The Tahfidz program was continued after school. At after-school hours, Tahfidz participants received material on understanding the Koran. This is the process of the tafahum method. Tahfidz participants are taught to interpret the Koran and also understand Arabic. Because it is clear that the Quran is a book in Arabic. By applying this tafahum method, it is hoped that Tahfidz participants can memorize more easily because they understand the content and language. The tafahum activity at MA Miftahul Hikmah reinforces Rachmad Marodo Sugiarto's theory which says that memorizing by understanding the meaning of reading will be easier to do, for example, a person who uses Indonesian in everyday life will find it easier to memorize a poem in Indonesian than an English poem. How to memorize with the tafahum method is to understand in advance the meaning of each verse to be memorized. This tafahum method is similar to *mentadabburi* and contemplating the contents of the verses of the Koran so that the memorization will be firmly attached (Rachmad Morardo Sugiarto, 2019).

#### *Tahfidz Learning Evaluation*

In each program, of course, there is an evaluation, as well as the Tahfidz Palace program at MA Miftahul Hikmah. Based on this research, it was found that the evaluation of Tahfidz's learning was carried out in several ways. First, daily assessments are carried out using control cards held by students and also teacher notes regarding rote acquisition. Second, the mid-semester assessment is carried out with MHQ or commonly known as continued paragraph. Third, the semester exam is carried out by repeating the memorization that has been obtained for one semester. Fourth, the acquisition test is carried out at the end of the



school year by means of murajaah again by rote for a year. Fifth, the terminal exam is murajaah every time you get 5 juz memorized. Sixth, namely the remedial process for those who have not memorized or lost the memorization that has been obtained. And the last one is graduation, those who take part in the graduation are those who have 30 juz.

For the MA Miftahul Hikmah institution itself, this is the first time that the MA Miftahul Hikmah institution has carried out the graduation process, because the Tahfidz palace program is a new program that is being run at the MA Miftahul Hikmah institution.

For the achievement of memorization itself, although it is not maximal and can only graduate one female participant and one male participant, the percentage that has succeeded in reaching above 20 juz is 60% of the total participants of the Tahfidz palace program.

To find out the effectiveness and value of the running Tahfidz program, evaluation is an important thing that must be carried out. This strengthens the theory presented by Wand and Gerald w. Brown which states that evaluation is an act to determine a value (Hamalik, 2003; Shodiq et al., 2017).

#### *Inhibiting Factors 3T+1M Method*

In implementing the 3T + 1M method in learning the Tahfidz palace at MA Miftahul Hikmah Jambuwok Trowulan Mojokerto there are several inhibiting factors that accompany it. Based on the previous data exposure, it was found that the inhibiting factors were as follows: the Tahfidz palace program is a new program that still needs a lot of improvement in it, the lack of supervisors so that the ratio of mentors and Tahfidz participants is less than optimal, Tahfidz learning which is also accompanied by learning at school makes children

feel tired so that they are less than optimal in memorizing, the influence of each individual's intelligence is also an inhibiting factor in memorizing. As explained by Oler Armani Arif that children with low IQs will take longer to complete their memorization (Arief, 2002).

Therefore, to overcome the obstacles in learning Tahfidz by using the 3T + 1M method, the school needs to think about a solution. The solution provided by the school is to always encourage students so that they make a strong determination to memorize, because people who have a strong determination are able to memorize the Koran (Hidayah, 2020). In addition to encouraging the school, it also always encourages students and teachers to organize sincere intentions.

In addition, the addition of the number of Tahfidz coaches is also continuously carried out to achieve the standard of one coach with 5 Tahfidz participants so that learning will be more focused and children participating in the Tahfidz program are easier to consult for any difficulties encountered during memorization. Coordination meetings between Tahfidz coaches and school principals are also routinely held. The meeting will discuss each student's difficulties to find the right solution (Fachrudin, 2017; Yanto, 2021).

#### **Conclusion**

Implementation of the 3T+1M method in the Tahfidz Palace learning program at MA Miftahul Hikmah Jambuwok Trowulan is divided into three stages, namely preparation, implementation and evaluation. The preparations made for *Tahfidz* Palace learning are, qualifying supervisors, determining memorization time, determining memorization methods, grouping classes, determining memorization targets, compiling daily programs and preparing

mentally for Tahfidz program participants. (the teacher listens to his memorization to the teacher and the students recite the memorization to the teacher), *tafahum* (understands the meaning of the Quran and Arabic), *tikrar* (students repeat readings until they are memorized), and *murajaah* (recalls the memorization that has been obtained. And the last one is The evaluation is carried out in several stages starting from daily evaluation, mid-semester evaluation, final semester evaluation, end of school year evaluation (acquisition test), examination for each 5 juz acquisition (terminal exam), remedial and graduation.

The factors that hinder the implementation of the 3T+1M method in the Tahfidz Palace learning program at MA Miftahul Hikmah Jambuwok Trowulan Mojokerto are the Tahfidz program which is still running, the lack of supervisors, fatigue faced by students and different levels of student intelligence. The solutions given to overcome these obstacles are holding regular coordination meetings to discuss problems and solutions in the Tahfidz palace program, increasing the number of supervisors, providing motivation to students, and sorting classes from the level of student intelligence..

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