

The Implementation of the Qur'an Memorization Program through the Tahfizul Qur'an Quarantine Program at Darul Hijrah Putra Islamic Boarding School, Cindai Alus

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Abstract

This study aims to analyze the implementation of the Tahfizul Qur'an Quarantine Program at Darul Hijrah Putra Islamic Boarding School, Cindai Alus, focusing on its planning, implementation, and evaluation. A qualitative field research approach was employed. Data were collected through interviews, observations, and documentation and analyzed using data reduction, data display, and conclusion drawing. The findings indicate that program planning included determining learning objectives, designing learning materials based on students' abilities, applying the Yadain Litahfizhil Qur'an method integrated with talaqqi and muraja'ah, preparing learning strategies and media, and designing evaluation procedures. The implementation was conducted systematically through memorization activities, recitation submission, muraja'ah, intensive guidance, and pronunciation improvement. Evaluation was carried out continuously by assessing memorization achievement, tajwid accuracy, discipline, and students' moral conduct (adab). The novelty of this study lies in providing an integrated analysis of the Tahfiz Quarantine Program through three interrelated stages planning, implementation, and evaluation as a pesantren-based framework for intensive Qur'an memorization learning. These findings may serve as a reference for improving Tahfiz program implementation in Islamic educational institutions.

Keywords: Qur'an Memorization Quarantine Program, Tahfidz Learning, Learning Planning, Learning Implementation, Program Evaluation.

Abstrak

Penelitian ini bertujuan untuk menganalisis pelaksanaan Program Karantina Tahfizul Qur'an di Pondok Pesantren Darul Hijrah Putra Cindai Alus yang meliputi aspek perencanaan, pelaksanaan, dan evaluasi. Penelitian menggunakan pendekatan kualitatif

dengan jenis penelitian lapangan. Data diperoleh melalui wawancara, observasi, dan dokumentasi, kemudian dianalisis menggunakan teknik reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa perencanaan program dilakukan melalui penetapan tujuan pembelajaran, penyusunan materi sesuai kemampuan peserta, penerapan metode Yadayin Litahfizhil Qur'an yang dipadukan dengan talaqqi dan muraja'ah, penyusunan strategi pembelajaran, penyediaan media, serta perencanaan evaluasi. Pelaksanaan program berlangsung secara sistematis melalui kegiatan menghafal, setoran hafalan, muraja'ah, bimbingan, dan perbaikan bacaan. Evaluasi dilakukan secara berkelanjutan dengan menilai hafalan, ketepatan tajwid, kedisiplinan, dan adab peserta. Kebaruan penelitian ini terletak pada penyajian analisis implementasi Program Karantina Tahfidzul Qur'an secara terpadu melalui tiga tahapan utama, yaitu perencanaan, pelaksanaan, dan evaluasi, sebagai kerangka implementasi pembelajaran tahfiz berbasis pesantren. Temuan ini diharapkan menjadi rujukan bagi pengembangan program tahfiz yang lebih efektif di lembaga pendidikan Islam.

Kata Kunci: Program Karantina Tahfidzul Qur'an, Pembelajaran Tahfidz, Perencanaan, Pelaksanaan, Evaluasi.

A. Introduction

The Quran is a revelation from Allah SWT, serving as the primary guide for Muslims in their lives. Besides being a source of religious teachings, the Quran plays a role in shaping a Muslim's faith, morals, and character.¹One way to preserve and understand the Quran is through memorization (tahfidz). Memorizing the Quran is not only about memorizing verses, but also aims to instill Quranic values in one's life, thus producing individuals who are knowledgeable, moral, and spiritually close to Allah SWT.²

The ease of learning and memorizing the Quran is emphasized in Surah Al-Qamar, verse 17, which explains that Allah provides ease for anyone who is serious about studying the Quran. The memorization process also requires consistent repetition (tikrar), good reading skills according to the rules of tajwid and makharrijul huruf (letter pronunciation), and ongoing training to maintain the quality of memorization.³

As the development of tahfidz education in Indonesia continues to grow, various Islamic institutions have begun developing more intensive learning programs, one of which is the Quranic tahfidz quarantine program. This program is designed with a structured learning system that includes memorization targets, mentoring by a mentor (muhafiz), conducting muraja'ah (recitation review), and regular

¹ Daulay, Salim Said, Adinda Suciandhani, Sopan Sofian, Juli Julaiha, and Ardiansyah. (2023). "Introduction to the Qur'an." *Scientific Journal of Educational Vehicle*, Vol. 9, No. 5, h. 472–480. DOI: <https://doi.org/10.5281/zenodo.7754505>

² Agus Nur Qowim, "Islamic Education Methods from the Perspective of the Qur'an," *IQ (Quranic Science): Journal of Islamic Education* Vol. 3, No. 01 (2020): 35–58, <https://doi.org/10.37542/iq.v3i01.53>

³ Wahbah az-Zuhayr, *Tafsir al-Wasit*, translated by Muhtadi et al. (Jakarta: Gema Insani, 2013), p.45.

evaluations.⁴ However, in its implementation, various obstacles were still encountered, such as differences in participant abilities, low consistency of muraja'ah, limited time, unstable motivation, and less than optimal learning management.⁵

Darul Hijrah Putra Cindai Alus Islamic Boarding School is an Islamic educational institution that has developed the Tahfizul Qur'an Quarantine Program as an innovative form of Quran memorization learning. This program is implemented intensively using the Yadain Litahfizhil Qur'an method combined with talaqqi, deposition, and muraja'ah.⁶ Despite its structured learning system, the program still faces challenges in achieving its memorization targets. Differences in individual abilities, motivation, discipline, and the mentoring process are factors that influence the program's success.

Based on these conditions, further study is needed on how the Quranic Tahfidz Quarantine Program is implemented at the Darul Hijrah Putra Cindai Alus Islamic Boarding School, particularly in terms of planning, implementation, and evaluation. This research is expected to provide an overview of the Quranic memorization program management system, the application of learning methods, the role of mentors, and the supporting and inhibiting factors in achieving the objectives of Quranic memorization learning.

B. Literature Review

1. Implementation of the Al-Quran Memorization Learning Program

Implementation is the stage of applying a previously formulated plan into concrete activities to achieve predetermined goals. In the context of education, learning implementation is not only defined as the delivery of material, but also encompasses the interaction between educators and students through strategies, methods, and systematic learning management.

According to Syafrin et al., learning implementation is an educational process carried out through planned stages, starting from preparation and learning activities, to evaluation to determine whether learning objectives have been achieved. Good implementation requires integration between objectives, methods, materials, and the educator's ability to create an effective learning environment. Therefore, learning

⁴ Musthofa, Indhra, and Husnul Khotimah. (2023). "Implementation of Islamic Boarding School Tahfidz Education and the Qur'anic Cultural Movement in Indonesia." *At Turots: Journal of Islamic Education*, Vol. 5, No. 1, June 2023, pp. 663–672. DOI:<https://doi.org/10.51468/jpi.v5i1.257>

⁵ Anwar, S., & Iswantir, M. (2023). Implementation of the Al-Qur'an Memorization Learning Program at the Syech Ahmad Chatib Al-Minangkabawi Tahfidzul Qur'an Islamic Boarding School. *Journal of Educational and Cultural Research Studies*, 1(3), 159–168. DOI:<https://doi.org/10.59031/jkppk.v1i4.238>

⁶ Darul Hijrah Martapura Islamic Boarding School, "History of Darul Hijrah Cindai Alus Islamic Boarding School," accessed through the official website of Darul Hijrah Islamic Boarding School, <https://darulhijrah.ponpes.id/category/pondok-tempo-dulu/>, accessed on July 27, 2026.

success depends not only on the design created, but also on how the design is implemented in the learning process.⁷

In Islamic education, learning has a broader meaning because it focuses not only on academic achievement but also on the development of students' character and spiritual values. Arifuddin and Karim explain that the implementation of Islamic education is the process of applying Islamic goals and values to learning activities with the aim of developing individuals who are faithful, knowledgeable, and have noble character. Educators serve not only as transmitters of knowledge but also as guides and role models in the process of developing students' personalities.

Based on this opinion, it can be understood that the implementation of the Tahfidzul Qur'an Quarantine Program is a process of implementing a Qur'an memorization learning system through structured activities, including program planning, implementation of memorization activities, mentoring muhafiz, application of the tahfidz method, and evaluation of the development of participant memorization. The implementation of the tahfidz program not only aims to achieve the target number of memorizations, but also to form discipline, responsibility, and a love for the Qur'an in participants.

2. Planning the Al-Quran Memorization Program

Planning is the initial stage that serves as the basis for determining the direction of a program's implementation. Hamzah B. Uno explains that learning planning is a systematic process of determining the objectives, materials, methods, media, and evaluations to be used before learning activities begin. Good planning will help educators implement learning in a more focused, effective, and tailored manner to students' needs.⁸

In a Quran memorization program, planning plays a crucial role because the memorization process requires a systematic and ongoing system. Program planning includes determining memorization targets, developing a schedule of activities, selecting memorization methods, assigning study groups, and determining the form of memorization evaluation.

According to Buna'i, learning objectives serve as the primary basis for determining all learning components. In the tahfidz program, these objectives can include participants' ability to achieve specific memorization targets, improve the quality of their Quran recitation, and develop Quranic character through the habit of reading and memorizing the Quran.

Besides objectives, selecting a method is also a crucial part of planning. A method that suits the characteristics of the participants will facilitate and make the memorization process easier and more effective. One method used in tahfidz learning

⁷ Syafrin, Y., Kamal, M., Arifmiboy, A., & Husni, A. (2023). *Implementation of Islamic Religious Education Learning*. *Educativo: Journal of Education*, 2(1), 72–77.
DOI:<https://doi.org/10.56248/educativo.v2i1.111>

⁸ Hamzah B. Uno, *Learning Planning* (Jakarta: Bumi Aksara, 2023), pp. 3–7.

is the Yada'in Litahfizhil Qur'an Method, which combines visual skills, hand movements, and repetition to help strengthen participants' memory.

Based on this theory, the planning of the Tahfidzul Qur'an Quarantine Program can be understood as the process of compiling a learning system which includes determining objectives, compiling activities, selecting methods, arranging time, and providing assistance so that the process of memorizing the Qur'an can run optimally.

3. Implementation of the Al-Qur'an Memorization Program Activities

According to Lurmas, Diana, Abdusshomad, and Wiranata, learning implementation is the implementation stage of previously developed planning through systematic, directed activities aligned with the desired learning objectives. Learning implementation is not only related to the delivery of material but also encompasses the organization of activity stages, the use of methods, time management, and evaluation to determine whether learning objectives have been achieved.⁹

The implementation of tahfidz learning generally consists of three stages, namely opening activities, core activities, and closing activities.

In the opening phase, the instructor prepares the participants physically and mentally through prayer, motivation, explaining the activity's objectives, and providing guidance on the memorization process. This phase is crucial because participants' psychological readiness can influence their concentration and enthusiasm for memorizing the Quran.

In the core activities, participants engage in talaqqi (recitation), memorization (ziyadah), memorization (recitation), and muroja'ah (recitation review) under the guidance of a muhafiz (recipient of the Quran). This process requires discipline and consistent guidance to ensure participants maintain the quality of their memorization. In tahfidz (memorization of the Quran), repetition (tikrar) is a key principle, as memorizing the Quran requires continuous reinforcement.

In the closing stage, evaluation and reflection on the learning process are conducted. The instructor corrects reading errors, provides motivation, and provides guidance to improve the quality of participants' memorization.

Thus, the implementation of the Tahfidzul Qur'an Quarantine Program can be understood as a series of intensive learning activities carried out through the guidance of muhafiz, the application of memorization methods, the habituation of muroja'ah, and strengthening motivation so that participants are able to achieve the program's objectives.

4. Evaluation of the Al-Quran Memorization Program

⁹ Y. Lurmas, E. Diana, A. Abdusshomad, and R. R. S. Wiranata, "Implementation of Curriculum Structure Based on Ministry of Education, Culture, Research, and Technology Regulation No. 371/M/2021 and PP No. 57 of 2021 in the Learning Implementation Plan (RPP) for the 2022/2023 Academic Year in Elementary Madrasahs," *Multidisciplinary Journal BHARASA*, Vol. 1, No. 2 (2022), h. 75, <https://doi.org/10.56691/jurnalmultidisiplinerbharasa.v1i2.243>

Evaluation is a crucial part of any educational program because it serves to determine the success of program implementation and serves as a basis for making improvements. Evaluation not only looks at the final results but also assesses the processes that occur during the program's implementation.

According to Sholihan et al., learning evaluation is a systematic process of collecting and analyzing information regarding students' learning processes and outcomes to determine whether learning objectives have been achieved. In the tahfidz program, evaluations are conducted to assess memorization progress, recitation quality, tajwid accuracy, memorization fluency, and student discipline.¹⁰

Fadilah and Sesmiarni explained that the evaluation of the tahfidz program does not only focus on the amount of memorization obtained, but also pays attention to aspects of the quality of reading, the ability to maintain memorization through muroja'ah, and the attitude of participants during the training.

Evaluation in the Quranic Tahfidz Quarantine Program is an important stage carried out to determine the progress and success of participants during the learning process. Evaluation not only focuses on the achievement of the number of memorizations, but also pays attention to the quality of memorization through the fluency of deposits and tasmi' activities, as well as the ability to read the Quran in accordance with the accuracy of tajwid and makharijul huruf. In addition to cognitive aspects, evaluation also covers aspects of attitude, such as discipline, responsibility, sincerity, and behavior of participants during the tahfidz activities. Through the ongoing evaluation process, program managers and muhafiz can determine the extent to which learning objectives have been achieved, identify various obstacles experienced by participants, and determine corrective steps to increase the effectiveness of the Quranic Tahfidz Quarantine Program in order to produce quality memorization and shape Qur'anic character.

C. Method

This research uses a qualitative method with a case study approach that aims to gain an in-depth understanding of the implementation of the Tahfidzul Qur'an Quarantine Program at the Darul Hijrah Cindai Alus Islamic Boarding School. The analysis of the problems in this study focuses on how the tahfidz program is planned, implemented, and evaluated in achieving the objectives of learning the Qur'an. The problems studied include the process of implementing memorization activities, the application of learning methods, the role of muhafiz in guiding participants, the muroja'ah system, as well as supporting and inhibiting factors that influence the success of the program.

The research design was carried out through several stages, namely data collection, data analysis, and drawing conclusions. Research data were obtained

¹⁰ Sholihan, M. P., Rusmayani, N. G. A. L., Udil, P. A., Shalehati, N. A., Hafizi, M. Z., Yuliani, & Aran, A. M. (2024). *Learning Evaluation*. Cendekia Publisher

through direct observation of the activities of the Tahfidzul Qur'an Quarantine Program, interviews with involved parties such as the head of the program implementation, muhafiz, and tahfidz participants, as well as documentation in the form of activity schedules, learning systems, and memorization evaluation data. The data obtained were then analyzed using qualitative data analysis techniques through three stages, namely data reduction, data presentation, and drawing conclusions. Data reduction was carried out by selecting and focusing information that was in accordance with the research objectives, data presentation was carried out in the form of descriptive descriptions of the program implementation, while drawing conclusions was carried out to obtain a comprehensive picture of the effectiveness of the implementation of the Tahfidzul Qur'an Quarantine Program.

D. Result

Based on the research results, the implementation of the Quranic Tahfidz Quarantine Program at the Darul Hijrah Cindai Alus Islamic Boarding School shows that this program has been designed as a structured memorization learning system through three main stages: planning, implementation, and evaluation. These three stages are interrelated in determining the success of the program. This is in accordance with the theory of learning implementation which explains that the success of an educational program is not only determined by the process of delivering material, but also influenced by the readiness of planning, implementation of learning strategies, teacher mentoring, and continuous evaluation.

1. Planning the Quarantine Program for Memorizing the Qur'an

During the planning stage, research results indicate that the Quran Memorization Quarantine Program had a systematic activity plan before its implementation. This planning included establishing program objectives, developing memorization targets, scheduling activities, selecting learning methods, and assigning mentoring tasks to the muhafiz.¹¹ This planning serves as the basis for ensuring the learning process is directed and aligned with the desired goals. This aligns with Hamzah B. Uno's opinion, which explains that learning planning is the process of compiling various learning components, such as objectives, materials, methods, media, and evaluation, to ensure effective learning activities.¹²

However, based on research findings, several aspects of the program planning still need to be developed, particularly in adapting memorization targets to the individual abilities of participants. Differences in Quran reading ability, tajwid mastery, and memorization speed mean that not all participants are able to achieve the specified memorization targets. Therefore, strengthening is needed in the early stages of planning, such as mapping participant abilities through initial placement tests, grouping

¹¹ D. Husen and D. Daswa, "Assistance in the Development of Islamic Boarding School Information Systems in the National Al-Qur'an Memorization Quarantine Islamic Boarding School Environment," *Journal of Community Service*, Vol. 2, No. 9 (2024), h. 4094–4103.

¹² Hamzah B. Uno, *Learning Planning* (Jakarta: Bumi Aksara, 2023), pp. 3–7.

based on memorization ability, and developing coaching strategies that are more suited to participant characteristics.

2. Implementation of the Quran Memorization Quarantine Program

At the implementation stage, the research results show that the Tahfidzul Qur'an Quarantine Program activities were carried out intensively through various activities, such as memorization, muroja'ah, talaqqi, muhafiz guidance, and other supporting activities.¹³ The program uses the Yada'in Litahfidzil Qur'an method as the primary approach to help participants strengthen their memory through a combination of memorization and hand movements. Furthermore, the presence of a muhafiz plays a crucial role in providing guidance, correcting recitation, motivating participants, and monitoring memorization progress.¹⁴

This implementation demonstrates that the memorization learning process is not only oriented towards achieving the quantity of memorization, but also pays attention to the quality of reading and the development of the participants' character. This is in accordance with the theory of Luturmas, Diana, Abdusshomad, and Wiranata, which explains that the implementation of learning is the implementation stage of planning through systematic activities, starting from the management of learning activities, the use of methods, time management, to the evaluation of learning outcomes. In the context of the Tahfidzul Qur'an Quarantine Program, this implementation is seen through the regularity of the memorization schedule, direct mentoring by muhafiz, and the implementation of muroja'ah activities as an effort to maintain the quality of memorization.¹⁵

However, the research also revealed several obstacles in program implementation. These obstacles included differences in participant abilities, a lack of consistent muroja'ah (religious study), decreased motivation during the program, and limited time to achieve high memorization targets. These conditions indicate that the success of the tahfidz program is not solely influenced by the method used, but also requires participants' mental readiness, discipline, a supportive learning environment, and ongoing mentoring.

3. Evaluation of the Quran Memorization Quarantine Program

¹³Y. Syafrin, M. Kamal, A. Arifmiboy, et al., "Implementation of Islamic Religious Education Learning," *Educativo: Journal of Education*, Vol. 2, No. 1 (2023), h. 72–77.

¹⁴C. I. S. Aji, M. A. Akhzam, M. H. Al-Barkah, and N. Syifa, "Analyzing the Concepts, Forms and Techniques of Selecting Islamic Education Learning Methods," *ADDABANA: Journal of Islamic Religious Education*, Vol. 7, No. 2 (2024), h. 110–114.

¹⁵AND. Luturmas, E. Diana, A. Abdusshomad, and R. R. S. Wiranata, "Implementation of Curriculum Structure Based on Kemendikbudristek No. 371/M/2021 and PP No. 57 of 2021 in the Learning Implementation Plan (RPP) for the 2022/2023 Academic Year in Madrasah Ibtidaiyah," *Multidisciplinary Journal BHARASA*, Vol. 1, No. 2 (2022), h. 71–81.

Evaluation stage, the results of the study indicate that the evaluation of the Tahfidzul Qur'an Quarantine Program was conducted to determine the development and achievements of participants during the program. The evaluation was carried out through memorization assessment, Al-Qur'an reading, and participants' attitudes during the program. Memorization assessment was carried out through deposit and tasmī' activities to see the fluency and amount of memorization obtained. Meanwhile, reading evaluation was carried out by paying attention to the accuracy of tajwid and makharījul huruf, while attitude evaluation was carried out through observations of the discipline, responsibility, and sincerity of the participants.¹⁶

The evaluation results indicate that evaluation in the tahfidz program serves not only as a tool for measuring final results but also as a reflection tool for improving the learning process. This aligns with learning evaluation theory, which explains that evaluation is conducted to determine the level of achievement of learning objectives and serves as a basis for determining program follow-up. With ongoing evaluation, program managers can identify obstacles and make improvements to the tahfidz learning system.¹⁷

Overall, the research results indicate that the Quranic Memorization Quarantine Program at the Darul Hijrah Cindai Alus Islamic Boarding School has a structured learning system through planning, implementation, and evaluation. This program is able to provide an intensive memorization learning experience through mentoring muhafiz, the application of memorization methods, and the habituation of muroja'ah. However, to increase the program's effectiveness, it is necessary to strengthen the aspect of mapping participant abilities, improve tahsin learning before the memorization process, and more systematic evaluation so that memorization targets can be achieved optimally according to the abilities of each participant.

E. Discussion

I. Planning the Quarantine Program for Memorizing the Qur'an

Based on the research results, the planning stage of the Tahfidzul Qur'an Quarantine Program has been systematically arranged by referring to the guidelines of the National Tahfizh Quarantine Foundation (YKTN). The planning includes determining learning objectives, preparing materials according to the initial abilities of participants, selecting the Yada'in Litahfizhil Qur'an method combined with talaqqi and muroja'ah, preparing learning strategies, determining learning media, learning steps, and the evaluation system that will be used during the program.¹⁸ This planning serves as a

¹⁶L. Romziana et al., "Easy Training to Memorize the Qur'an Using the TIKRAR, MURAJA'AH & TASMĪ' Methods for Class XI IPA Tahfidz Students of Madrasah Aliyah Nurul Jadid," *Journal of Community Service Works*, Vol. 5, No. 1 (2021).

¹⁷M. P. Sholihan et al., *Learning Evaluation* (Malang: Cendekia Publisher, 2024), p. 10.

¹⁸N. Akilla, N. Nurhasanah, R. Saputri, and M. Mustafiyanti, "Learning Objectives and Assessment Flow," *Al-Tarbiyah: Journal of Islamic Education*, Vol. 2, No. 1 (2024), h. 231–238.

guideline for muhafiz and muhafizah in carrying out learning so that memorization activities can take place in a directed, systematic manner and have clear targets.¹⁹

The research results also showed that the learning material was tailored to the participants' abilities by dividing them into tahsin and tahfidz groups. This division allowed participants to participate in learning at their own pace, making the memorization process more effective.²⁰In addition, the use of the mutaba'ah book as an instrument for recording memorization progress also supports the regularity of program implementation because each participant's progress can be monitored continuously.²¹

However, the research found several aspects that still needed improvement in the planning stage. First, learning objectives were not explicitly communicated at the beginning of each meeting. Muhafizah focused more on providing motivation and spiritual reinforcement than explaining specific daily learning targets.²²Second, apperception activities, or linking new memorization to previous memorization, have not been specifically implemented. This is because learning is more focused on achieving predetermined memorization targets, so that learning time is utilized as much as possible for memorization activities.²³Although it does not hinder the implementation of the program as a whole, the delivery of learning objectives and apperception still needs to be optimized so that participants have a clearer understanding of the expected learning outcomes at each meeting.

2. Implementation of the Quran Memorization Quarantine Program

The results of the study indicate that the implementation of the Quran Memorization Quarantine Program proceeded according to the established plan. The learning process consisted of preliminary activities, core activities, and closing activities. In the preliminary activities, participants began the lesson with greetings, group prayers, recitation of istighfar (repentance), tahmid (repentance), salawat (prayer), Surah Al-Fatihah (recitation of the Quran), and motivational speeches from

¹⁹M. Albina and K. B. Pratama, "The Role of Learning Objectives in Learning Planning: The Basis for Effective Learning," *Harmony of Education: Journal of Educational Sciences*, Vol. 2, No. 2 (2025), h. 56–59.

²⁰S. A. Bunai, *Planning and Learning Strategies for Islamic Religious Education* (Surabaya: Jakad Media Publishing, 2021), h. 45.

²¹S. Akbar, "Criteria for Developing Teaching Materials," in *Development of Teaching Materials* (2025), h. 67.

²²R. Raudah, M. Kustati, and G. Gusmirawati, "Yadain Method Mentoring as an Effort to Improve the Quality of Students' Memorization," *Bima Abdi: Journal of Community Service*, Vol. 5, No. 4 (2025), h. 1359.

²³Sukiman and Fikriansyah, "Evaluating the Effectiveness of the TahfēeAl-Qur'an Program at An-Nur Islamic Boarding School Yogyakarta," *EduLab: Scientific Magazine of Educational Laboratory*, Vol. 6, No. 2 (2021), hlm. 111.

the muhafizah (religious leader). These activities aimed to build participants' spiritual and mental readiness before commencing memorization.²⁴

Core activities are the main part of the learning process. At this stage, participants practice new memorization (ziyadah), review, memorize, revise their readings, and receive direct guidance from muhafizah (religious scholars).²⁵ Learning takes place intensively according to a predetermined schedule, using a mutaba'ah book to monitor the progress of participants' memorization. In addition to guiding memorization, the muhafizah also provides ongoing motivation to keep participants motivated to achieve their set memorization targets.²⁶

In the closing activity, the learning ends with prayer, istighfar, tahmid, takbir, giving motivation, as well as expressions of gratitude and apology. The closing of the learning is more directed towards strengthening spiritual values, developing manners, and maintaining good relationships between the muhafizah and the participants.²⁷

Although the program has generally been well-implemented, this study identified several aspects that still require improvement. The preliminary activities did not include formal presentation of learning objectives or apperception activities. Furthermore, the closing activities did not include systematic reflection and learning conclusion activities, so participants did not receive structured feedback on daily learning outcomes. Furthermore, the program did not implement a structured reward and punishment system as a strategy to increase participant motivation in achieving memorization targets. Therefore, the addition of these components is expected to make the learning process more comprehensive without diminishing the program's primary focus on improving Quran memorization.

3. Evaluation of the Quran Memorization Quarantine Program

The evaluation phase is a crucial part of the Quran Memorization Quarantine Program, as it serves to determine participants' success and serves as a basis for determining follow-up learning. Evaluation is carried out continuously through monitoring, assessment, and evaluating participants' memorization progress

²⁴N. Satriani, M. H. Ashaq, and B. Bahri, "Systematic Literature Review on Learning Activity Planning: Selection of Learning Materials," *Multidisciplinary Journal of Academic Sciences*, Vol. 1, No. 6 (2024), h. 3–6.

²⁵Ahmad Aulia Rokhim and Munawir, "Assessment of Adult Tahfidzul Qur'an Learning Outcomes at the Griya Al Qur'an Foundation in Surabaya," *Tawazun: Journal of Islamic Education*, Vol. 14, No. 3 (2021), hlm. 289.

²⁶Nazia Nawas, "Evaluation of the Qur'an Memorization Program with the CIPP Model," *Al-Miskawiah: Journal of Islamic Religious Education*, Vol. 2, No. 2 (2021), hlm. 120.

²⁷Ahmad Aulia Rokhim and Munawir, "Assessment of Adult Quran Memorization Learning Outcomes at the Griya Al Qur'an Foundation in Surabaya," *Tawazun: Journal of Islamic Education*, Vol. 14, No. 3 (2021), hlm. 292.

throughout the program.²⁸The evaluation process is carried out directly by the muhafiz, muhafizah, and the committee so that any developments or obstacles experienced by participants can be immediately identified and solutions provided.²⁹

The research results show that intensive supervision was carried out during memorization, recitation, and review activities. The muhafizah not only monitored the participants' memorization progress but also observed the accuracy of tajwid, makharijul huruf (letter pronunciation), fluency of recitation, discipline, and attitude during the learning process.³⁰All memorization developments are recorded in the mutaba'ah book, making it easier for muhafizah to monitor the improvement of each participant's abilities from day to day.³¹

In addition to supervision, research shows that assessments are conducted comprehensively through two aspects: cognitive and affective. The cognitive aspect encompasses memorization skills, reading fluency, tajwid accuracy, and letter pronunciation. Meanwhile, the affective aspect encompasses participants' discipline, responsibility, manners, and sincerity during the quarantine program.³²Thus, evaluation does not only focus on memorization results, but also pays attention to the formation of participants' character as part of the goals of Islamic education.³³

Furthermore, the study found that evaluations were conducted in the form of daily, weekly, and final evaluations. Daily evaluations were conducted through memorization and review sessions to track participants' daily progress. Weekly evaluations were used to assess the consistency of memorization targets, while the final evaluation aimed to assess overall results over the course of one month of the program. These evaluation results were then used as a basis for providing motivation,

²⁸ Sukiman and Fikriansyah, "Evaluating the Effectiveness of the Tahfēḥ Al-Qur'an Program at An-Nur Islamic Boarding School Yogyakarta," *Edulab: Scientific Magazine of Educational Laboratory*, Vol. 6 No. 2 (2021), hlm. 111.

²⁹ Iddris and Nur Efendi, "Implementation of Tahfidz Al Quran Learning Management in Improving the Quality of Tahfidz Al Quran and Tartil Learners at Junior High School," *Academia Open*, Vol. 4 (2021), hlm. 5.

³⁰ Ahmad Aulia Rokhim and Munawir, "Assessment of Adult Quran Memorization Learning Outcomes at the Griya Al Qur'an Foundation in Surabaya," *Tawazun: Journal of Islamic Education*, Vol. 14 No. 3 (2021), hlm. 291.

³¹ Ahmad Aulia Rokhim and Munawir, "Assessment of Adult Quran Memorization Learning Outcomes at the Griya Al Qur'an Foundation in Surabaya," *Tawazun: Journal of Islamic Education*, Vol. 14 No. 3 (2021), hlm. 289.

³² Difa Dian Fadilah and Zulfani Sesmiarni, "Evaluation of the Al-Qur'an Memorization Program in Schools/Madrasahs: Assessment Standards and Effectiveness of Memorization Coaching," *Journal of Islamic Education*, Vol. 23 No. 4 (2021), hlm. 76.

³³ Lia Muhsinah, "Evaluation of Learning from the Perspective of the Qur'an," *Statement: Journal of Social and Educational Information Media*, Vol. 11 No. 2 (2021), hlm. 102.

coaching, and follow-up so that participants could maintain and improve the quality of their memorization.³⁴

Although the evaluation system has been running well, this study also found several aspects that still need to be improved. The implementation of learning reflections has not been structured at the end of each activity, so participants have not had the opportunity to evaluate their learning process independently. Furthermore, evaluation results are mostly used as a basis for coaching and motivation, but have not been fully utilized as material for refining learning strategies in subsequent meetings. Furthermore, there are no detailed documented assessment indicators for the affective aspect, so the assessment process still relies on the observations of muhafizah (religious leaders). Therefore, the development of a more systematic evaluation instrument and the implementation of more structured reflections will support improving the quality of evaluation and the effectiveness of the Tahfidzul Qur'an Quarantine Program in the future.

³⁴ Difa Dian Fadilah and Zulfani Sesmiarni, "Evaluation of the Al-Qur'an Memorization Program in Schools/Madrasahs: Assessment Standards and Effectiveness of Memorization Coaching," *Journal of Islamic Education*, Vol. 23 No. 4 (2021), hlm. 79.

Conclusion

Based on the results of research on the Implementation of the Tahfidzul Qur'an Quarantine Program at the Darul Hijrah Cindai Alus Islamic Boarding School, it can be concluded that this program is a form of innovation in tahfidz learning that is implemented intensively and structured through three main stages, namely planning, implementation, and evaluation. In the planning stage, the program has been well-structured through setting goals, compiling memorization targets, arranging activity schedules, implementing the Yada'in Litahfidzil Qur'an method, and providing mentoring by muhafiz. This planning serves as a guideline in directing the learning process so that it runs according to the established goals. In the implementation stage, the Tahfidzul Qur'an Quarantine Program is implemented through main activities such as memorization deposits, muroja'ah, talaqqi, muhafiz guidance, and spiritual guidance for participants. The implementation of the program shows an effort to create a conducive learning environment and support participants in improving their ability to memorize the Qur'an. The role of the muhafiz is an important factor in the success of the program because he not only guides the memorization process, but also provides motivation, corrects reading, and monitors the development of participants.

In the evaluation phase, the program is carried out continuously through assessments of memorization, reading quality, and participant attitudes during the activity. The evaluation aims to determine the level of achievement of memorization targets, identify obstacles faced by participants, and provide material for improvements to improve the quality of program implementation in the next period. Although the program has been running systematically, several obstacles were still encountered, such as differences in participant abilities, time constraints, lack of consistency in muroja'ah, and the suboptimal strengthening of tahsin and makharijul huruf aspects before the memorization process. Overall, the Qur'an Tahfidz Quarantine Program at the Darul Hijrah Cindai Alus Islamic Boarding School has been running with a directed learning system through integration between planning, implementation, and evaluation. This program is not only oriented towards achieving the number of memorizations, but also seeks to shape the quality of reading, discipline, responsibility, and Qur'anic character of participants. However, to increase the effectiveness of the program in the future, it is necessary to develop a learning system that is more adaptive to the individual abilities of participants, strengthen tahsin learning, and conduct more structured evaluations so that the objectives of the tahfidz program can be achieved optimally.

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