



## THE EFFECTIVENESS OF AL-QURAN MEMORIZATION METHODS FOR MILLENNIALS SANTRI DURING COVID-19 IN INDONESIA

Sardjana Orba Manullang<sup>1</sup>, Mardani<sup>2</sup> Aslan<sup>3</sup>

<sup>1</sup> Universitas Krisnadwipayana, Indonesia

<sup>2</sup> Universitas Krisnadwipayana, Indonesia

<sup>3</sup> Institut Agama Islam Sultan Muhammad Syafiuddin Sambas, Indonesia

email: [somanullang@unkris.ac.id](mailto:somanullang@unkris.ac.id), [mardani@unkris.ac.id](mailto:mardani@unkris.ac.id), [aslan@iaisambas.ac.id](mailto:aslan@iaisambas.ac.id)

---

Received: 13-04-2021

Revised: 19-05-2021

Accepted: 11-06-2021

---

### Abstract

This research discussed the effectiveness of memorizing the Koran online for the Muslim millennial generation in Indonesia. The success of memorizing Allah's word for the Muslim generation in the millennial era is greatly influenced by the learning and training system. One aspect of learning is selecting and applying methods that are believed to be useful in memorizing the Koran. To obtain material for discussing this theme, we have conducted a series of data searches through Google Scholar and the Education Research Information Center. After the data is collected, it is then analyzed critically, involving in-depth coding and interpretation systems. The data analysis process begins with an understanding of the problem's theme and is then linked with data that will answer questions before being taken as findings with validity and reliability principles. By paying attention to the literature and publication review data about the effectiveness of the memorization method, it can be concluded that our findings include that the method of memorizing the Koran is practically very useful in learning in the Quran memorization foundation with all the advantages of this online web application. Thus these results will add new knowledge for many parties.

**Keywords:** Alquran Memorization, Effective Learning Approach, Millennial generation

### Abstrak

Penelitian ini membahas tentang efektifitas strategi menghafal Alquran secara online bagi generasi milenial muslim di Indonesia. Keberhasilan menghafal firman Allah bagi generasi muslim di era milenial sangat dipengaruhi oleh sistem pembelajaran dan pelatihan. Salah satu aspek pembelajaran adalah memilih dan menerapkan metode yang diyakini bermanfaat dalam menghafal Alquran. Untuk mendapatkan bahan pembahasan tema ini, kami telah melakukan serangkaian pencarian data melalui Google Scholar dan Pusat Informasi Riset Pendidikan. Setelah mendapatkan data, kemudian dianalisis secara kritis, melibatkan sistem pengkodean, evaluasi dan interpretasi yang mendalam. Proses analisis data diawali dengan pemahaman tentang tema masalah kemudian dihubungkan dengan data yang akan menjawab pertanyaan sebelum diambil sebagai temuan dengan prinsip validitas dan reliabilitas. Dengan memperhatikan data pustaka dan tinjauan publikasi tentang efektifitas metode hafalan maka dapat disimpulkan bahwa temuan kami diantaranya bahwa metode menghafal Alquran secara online sangat bermanfaat dalam pembelajaran di yayasan hafalan Alquran dengan segala kelebihanannya dan kekurangan di masa pandemik ini dengan bantuan aplikasi web



*online. Dengan demikian hasil tersebut akan menambah pengetahuan baru bagi banyak pihak terutama santri millennial.*

**Kata Kunci:** Penghafalan Alquran, Pembelajaran Online Efektif, Generasi Milenial.

## INTRODUCTION

Becoming a hafiz is a calling for someone who can memorize the Qur'an.<sup>1</sup> The existence of the hafiz-hafiz Al-Quran is a precious asset for the future of Islam. They are the embryo of a generation that will bring this world, especially Indonesia, into the framework of Islamic Sharia in a kaffah. The presence and success of the nation's children hafiz will not only become prayer priests; they are the ones who will become the forerunners of the kaffah enforcer of Islamic law in Indonesia. For this reason, to the Ustaz-ustazah, this teaching staff is a hope and a challenge, and the parents and guardians of students who have made this ma'had be able to carry out successful teaching and make the Islamic ummah later proud. One of the challenges the hafiz teachers face is related to the methods and methods of teaching hafiz students that result in success. We have conducted this study to discuss effective methods of teaching the Koran to memorize among Indonesian millennial children by reviewing publications from experts.<sup>2</sup>

According to Yusuf,<sup>3</sup> the Tahfidz memorization program is one of the flagship programs of the generation of Islamic ummah to achieve the vision of a new generation of Islam that is brighter and brighter for the future of Islam. The program spreads in the country, focusing on the education in the field of memorizing the Qur'an. Santri tahfidz are given a target of memorizing al-Qur'an every semester so that they can memorize the entire contents of the al-Qur'an in the end. Even though the Coronavirus wave that began to hit Indonesia in early 2020 requires distance learning in all Al-Ikhlas Islamic Boarding School learning programs, including the tahfidz program. Memorization deposits are usually confronted by students to ustadz/ustadzah directly or face to face, but the grid must be confronted virtually, which has many obstacles and challenges.

This is the same as the national policy of closing schools and universities and holding online classroom learning. As a Tahfidz education figure, the management responded that the learning and memorization mechanism could not be done optimally without face to face.<sup>4</sup>

---

<sup>1</sup> Fitria Arifia Dewi, "Becoming hamil al-Qur'an: a Case study of memorizing Qur'an among boarding students at MAN 3 Kediri" (PhD Thesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2019).

<sup>2</sup> Muhammad Iwan Abdi, "The Implementation of Character Education in Kalimantan, Indonesia: Multi Site Studies," *Dinamika Ilmu* 18, no. 2 (2018): 305–21. Aslan, "Peran Pola Asuh Orangtua di Era Digital," *Jurnal Studia Insania* 7, no. 1 (2019): 20–34, <http://dx.doi.org/10.18592/jsi.v7i1.2269>. Aslan, Agus Setiawan, dan Hifza, "Peran Pendidikan dalam Merubah Karakter Masyarakat Dampak Akulturasi Budaya di Temajuk," *FENOMENA* 11, no. 1 (2019): 11–30, <https://doi.org/10.21093/fj.v11i1.1713>. Sardjana Orba Manullang, *Sosiologi Hukum* (Indonesia: Bidik-Phronesis Publishing, 2019).

<sup>3</sup> Sri Andayani Mahdi Yusuf, Mohd Aderi Che Noh, dan Khadijah Abdul Razak, "Tahfiz Teachers Ability in Teaching of the Subject Hifz Quran in Implementing Integrated Curriculum Tahfiz (KBT) Secondary Schools," *INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS AND SOCIAL SCIENCES* 9, no. 5 (2019).

<sup>4</sup> Torikhul Wasyik dan Abdulloh Hamid, "Implementasi E-Learning Dalam Pembelajaran Alquran Era COVID-19 Di Sanggar Tahfidz Entrepreneur Krian Sidoarjo," *EDUDEENA: Journal of Islamic Religious Education* 4, no. 1 (2020). Purniadi Putra dkk., "The Students Learning from Home Experiences during Covid-19 School Closures Policy In Indonesia," *Jurnal Iqra': Kajian Ilmu Pendidikan* 5, no. 2 (5 September 2020): 30–42, <https://doi.org/10.25217/ji.v5i2.1019>.



However, rote payments are still made using applications that allow direct interaction between students who keep memorizing and the supervisor. This policy was taken based on the calls and pressure of the situation after COVID-19 became an important international issue. As the head of the Pondok Tahfiz madrasa who memorizes the Koran, it is impossible not to follow the calls and problems together in the Pondok area and pressure from parents and guardians. Since then, using learning applications, especially the rote method, is a memorization process that is less accurate if done remotely using a virtual platform due to several problems. According to Tsuroya,<sup>5</sup> the impact of online learning amid a pandemic on the learning process of the Yanbu'a method. One of the obstacles when direct deposit remotely is that the network is not always stable, which results in delays, so if there is memorization that is wrong, it is difficult for us to make repairs immediately.

Hayati,<sup>6</sup> said that the obstacles above hindered them, the leaders of the tahfidz, along with their supervisors and teachers, continued to keep the memorization payments until the muraja'ah students of the tahfidz program did not stop so that they did not hinder the khatam target. Distance is not a significant obstacle, and all have to thanks to the mentor's hard work and patience. As well as the seriousness of the students in understanding the Qur'an so that the aim of the tahfidz program must be successful in producing as many hafiz and hafiz santris who is expected to become the nation's successor with a Qur'an spirit and can become a generation which brightens and brightens the millennial generation in the digital era. The optimism of the santri memorizing the Koran continues to burn in the students' souls and pesantren throughout the archipelago, following the theme "Strong Indonesian Healthy Santri".<sup>7</sup> The boarding school leaders and students were very enthusiastic and happy to continue memorizing activities to continue the struggle of the ulama and santri in the past before the pandemic to the country's development until now.

In terms of trend, since COVID-19, the use of online learning applications has increased sharply by up to 100%. The cause of the increasing number of online application users is because Indonesia has been affected by the Covid-19 pandemic. Many schools and campuses have also closed in order to reduce the spread of the virus. The same applies to Islamic boarding schools, both regular and special al-Quran tahfiz. This is closely related to Indonesia's national policy that has appealed to all people through the Ministry of Education and Culture of the Republic of Indonesia to close schools and campuses in zones considered to have high distribution rates. Although it was not explicitly detailed, at the insistence of the parents of the santri, eventually the same treatment as the school, the santri Pondok hafiz

---

<sup>5</sup> Fatia Inast Tsuroya, "Dampak Pembelajaran Online di Tengah Pandemi Covid-19 Terhadap Proses Pembelajaran Metode Yanbu'a di Kelas 2 MI At-Ta'qwa Bondowoso," *IQ (Ilmu Al-qur'an): Jurnal Pendidikan Islam* 3, no. 02 (2020): 199–214.

<sup>6</sup> Nur Hayati, "Pembelajaran Jarak Jauh Selama Pandemi di Pondok Pesantren Darunajah 2 Bogor," *RESIPROKAL: Jurnal Riset Sosiologi Progresif Aktual* 2, no. 2 (2020): 151–59.

<sup>7</sup> Mundir Mundir, "The portrait of learning media development of social media based in Islamic boarding school in the pandemic: study on kiai online reciting and santri social media literation in constructing negative contents in the virtual world," *The portrait of learning media development of social media based in Islamic boarding school in the pandemic: study on kiai online reciting and santri social media literation in constructing negative contents in the virtual world*, 2020.



were declared closed and replaced with virtual classes. Syafrin & Muslimah,<sup>8</sup> said the problems of E-learning learning during the Covid-19 pandemic for Islamic boarding school students were also the same as the problems experienced by students and universities.

Understanding the solutions to school learning difficulties provided by the government is very diverse. However, Pondok Hafiz, as a non-formal educational institution finding solutions is not as complicated as those faced by schools and universities. According to Hidayati & Khumaira,<sup>9</sup> we were learning Tahfizul Quran during a pandemic at Islamic boarding schools. The search effort emphasized the use of the online learning application itself. After knowing the new policy, teaching and learning activities can be transferred online, not except at the Quran hafiz lodge. Murtadlo,<sup>10</sup> added online learning during the Covid 19 pandemic in Islamic boarding schools. However, the government took the initiative with a new policy, if there are areas that can control the spread of Covid-19 or are included in the green zone group, then it is permissible to conduct offline learning by implementing health protocols recommended by the Indonesian Ministry of Health and in collaboration with the ministry of religion and education culture.

Zubaidillah,<sup>11</sup> said that choosing a solution for the learning method at the hafiz Quran Islamic boarding school that also anticipates the impact of COVID-19, of course, must consider the various positive or negative impacts provided by using the online Quran learning and memorization application. Online learning solutions are very flexible. The first positive impact that every student feels when studying online is a very flexible learning process. Flexible here means that it is not bound by time and place and is not bound by teachers and students. In other words, the infinite flexibility of time and space and man. As implemented in school learning environments, online learning activities in Islamic boarding schools and hafiz schools can be carried out by a live learning process. Then the place and time of study will be centered on the environment following Hafiz Education management.

When every hafiz santri learns to memorize the Quran with this online learning application, the teaching and learning activities and processes can be done anytime and anywhere.<sup>12</sup> The most important thing in online learning itself is always connected to the internet network and the availability of telecommunications infrastructure and internet networks. On the other hand, learning via distance requires students and teachers to study independently because, in addition to the time and place that tend to be flexible, online learning applications will indirectly guide each student to learn time management and other

---

<sup>8</sup> Syafrin Syafrin dan Muslimah Muslimah, "Problematika Pembelajaran E-learning dimasa Pandemi Covid-19 bagi Santri Pondok Pesantren Al-Hasyimiyyah Kotawaringin Barat," *Jurnal Al Qiyam* 2, no. 1 (2021): 10–16.

<sup>9</sup> Widiani Hidayati dan Widia Khumaira, "Pembelajaran Tahfizul Quran di Masa Pandemi Covid-19 (Studi Kasus di Pesantren Tahfiz Daarul Quran Takhasus II Cikarang Jawa Barat)," *Khazanah: Jurnal Mahasiswa* 12, no. 1 (2020).

<sup>10</sup> Muhamad Murtadlo, "Pembelajaran Daring Pada Masa Pandemi Covid 19 di Lingkungan Pesantren," 2020.

<sup>11</sup> Haris Zubaidillah, "STUDY OF ANALYSIS OF DIFFICULTIES OF ELEMENTARY SCHOOL CHILDREN IN MEMORIZING THE KORAN: CASE STUDY MI UMMUL QURA AMUNTAL," *ICISEI* 1, no. 1 (2020): 71–88.

<sup>12</sup> Muhamad Zulfar Rohman, "FROM PRINT TO SCREEN: METHODOLOGY, MEDIA, AND TRANSITION OF QUR'ANIC LEARNING IN INDONESIA," *Khazanah: Jurnal Studi Islam dan Humaniora* 17, no. 2 (2019): 191–208.



difficulties. Of course, this does not have to depend on the teacher always. Independent study does not mean studying alone without the help of others. Learning to memorize the Koran is when students and teachers can still learn utilizing online classes.

Therefore, learning to memorize the Quran based on an online application that needs to be considered is the excellent thinking patterns of students and Ustadz teachers.<sup>13</sup> Every student and teacher can think more practically and take the initiative, which means that during the pre-pandemic, the rote activity was aimed at the Ustadz command, but when the learning method was shifted to the online method, the students no longer waited for instructions from a teacher. Every student can learn according to their needs automatically so that they can solve any problems that exist. Besides, Santri students also need to familiarize themselves with improving their technology operating skills because there is an opinion that technology hinders learning the Koran.

Dhawan,<sup>14</sup> suggested that online learning in the time of the COVID-19 crisis can be autonomous. Independent learning can also increase students' and teachers' innovative and creative thinking in solving pandemic difficulties. So, each student can develop their interests and talents according to the material provided in online learning. In addition to the principle of effectiveness, virtual learning will also add weight to learning how to collaborate and relate. The next effect The cost is more affordable, and of course, everyone wants to increase their knowledge without financial constraints. By capitalizing on the internet data package, santri students can access various rote learning materials without worrying about missing lessons if they are not present. Students should register members in e-learning because member fees are cheaper than taking lessons or courses at learning institutions. Thus this pattern is the increase in relationships they get. Maloney et al.,<sup>15</sup> said learning in a virtual space could explore students' learning experience in virtual social nature. Because learning via virtual, everyone from young to adult is no stranger with the name of learning and memorization media. There is a place to communicate online without time and space limits.

Since school shutdown policies and rapid trends include hafiz santri, the more students learn to memorize the Koran online, the interaction between students in the network will also increase. It is hoped that the collaborations' network will be widened, and the obtained relationships will also increase.<sup>16</sup> Furthermore, each santri can also participate in friendship or association to increase relations and exchange information and allow rote learning to be carried out even with students and teachers from Islamic Islamic boarding schools that differ nationally and internationally. That is the essence of the application-assisted

---

<sup>13</sup> Tedi Supriyadi dan J. Julia, "The Problem of Students in Reading the Quran: A Reflective-Critical Treatment through Action Research," *International Journal of Instruction* 12, no. 1 (2019): 311–26. Aslan, "Dinamika Pendidikan Islam Di Zaman Penjajahan Belanda," *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 6, no. 1 (12 Mei 2018): 39–50, <https://doi.org/10.21093/sy.v6i1.1024>.

<sup>14</sup> Shivangi Dhawan, "Online learning: A panacea in the time of COVID-19 crisis," *Journal of Educational Technology Systems* 49, no. 1 (2020): 5–22.

<sup>15</sup> Divine Maloney, Guo Freeman, dan Andrew Robb, "A Virtual Space for All: Exploring Children's Experience in Social Virtual Reality," dalam *Proceedings of the Annual Symposium on Computer-Human Interaction in Play*, 2020, 472–83.

<sup>16</sup> Ni Nyoman Sri Astuti, Gede Ginaya, dan Ni Putu Wiwiek Ary Susyarini, "Designing Bali tourism model through the implementation of tri hita karana and sad kertih values," *International journal of linguistics, literature and culture* 5, no. 1 (2019): 12–23.



memorization system in the digital era of technology. The more information and knowledge obtained via virtual and practical learning, the better it will improve online learning systems in the future. We need to get a new understanding of online learning and its application in learning hafiz Quran both from cases of Indonesian studies and from outside the country.<sup>17</sup>

## **METHOD**

In this section, we will discuss the procedures and design research that we have carried out with the primary objective of understanding the effectiveness of digital applications in rooting Quran memorization during the pandemic that hit the world. Our first step is to collect literature and scientific journal publications that address the same issues as our study. After the data is collected, we continue with in-depth qualitative analysis to ensure that our findings have answered this study's questions. The analysis process involves understanding the study's subject matter, then coding analysis systems, evaluating data, and concluding. We specialize in study publications from 2000 to 2020. The majority of our data will be obtained in 2020 when publications about the pandemic are widely written. We believe that these findings are valid and reliable because these data findings have answered the study's questions appropriately and concisely. We get all current data through the Google search engine, Google Scholar, Eric Publications, and Google Doc. The design and study method of this review is guided by Houghton et al.,<sup>18</sup>.

## **RESULTS AND DISCUSSION**

Ariffin et al.,<sup>19</sup> said that the procedure for memorizing the Koran was extraordinary through an evaluation at Madrasah Tahfiz Al-Quran, Terengganu, Malaysia. From recently on, the interesting rote method has now become one of the techniques used during the time spent preserving the Qur'an. This paper intends to survey and examine the strategies and methodology used by the Darul Tuba Tahfiz Quran Center in the session of creating hafiz from students who can study the overall reading of the Koran. This evaluation utilizes documentation, wisdom, and social techniques to obtain information. By utilizing these seven methods, students can describe the Qur'an in its entirety with maintenance, without having to look at the Mushaf. A specialist must recommend this maintenance strategy, to be applied with all focus combined, to spread huffaz, which can thoroughly and thoroughly review the Koran.

Munhamir,<sup>20</sup> examined the Tajdied method's implementation in improving the quality of tahfidz Al-Quran Juz 30, 29 at SD Muhammadiyah 10 Surabaya. Memorizing and practicing Al-Qoran, in the end, feels very distinctive with a different system that embraces changes in the way of life of every Muslim. All circles can be memorized as long as there are

---

<sup>17</sup> Charlene Tan, *Islamic education and indoctrination: The case in Indonesia*, vol. 58 (Routledge, 2012).

<sup>18</sup> Catherine Houghton dkk., "Qualitative case study data analysis: An example from practice," *Nurse researcher* 22, no. 5 (2015).

<sup>19</sup> Sedek Ariffin dkk., "Effective techniques of memorizing the Quran: a study a Madrasah Tahfiz Al-quran, Terengganu, Malaysia," *Middle-East Journal of Scientific Research* 13, no. 1 (2013): 45–48.

<sup>20</sup> Ahmad Munhamir, "Tajdied Method Implementation in Improving The Quality of Tahfidz Al-Quran Juz 30, 29, and 1 In Sd Muhammadiyah 10 Surabaya," *Studia Religia: Jurnal Pemikiran dan Pendidikan Islam* 4, no. 2 (2021).



interest and sincerity. This research is related to theory gathering, information gathering using the understanding, social events, documentation sections, information utilization, introduction, and checking. The results showed that: the learning cycle utilizes one of the most timely reference points for macro 'Hijaz. Utilization of exercises: reviewing memorization, murajaah, munaqosah, and phenomenal graduation. Control segment: depletion during the Distance Learning period, lack of capacity to monitor school effort and recognition, sensitive family and inspirational social climates, unique home climate conditions, and maintained web standards.

Zubaidillah,<sup>21</sup> examines the difficulties of elementary school students in memorizing the Koran. This study intends to describe the problematic situation of santri in memorizing the Koran. The investigation was aimed at Madrasah Ibtidaiyah Ummul Quran, one of Indonesia's necessary Islamic tutoring foundations. This understanding has problems remembering, memorizing, and part of the time neglecting to remember the verses they hold. This understanding found it challenging to memorize and memorize the Quran in school because of their peers' obstacles. Sometimes the students feel sleepy to remember and repeat the memorization. There is no joy for students during the rote learning process. It is not easy to understand short verses—difficulty distinguishing similar segments.

Mukarromah,<sup>22</sup> examined the online memorization program of the Koran through the study of the living Koran, Instagram account @ Tahfidz\_Online. This hypothesis is related to the social relations of the Muslim community towards memorizing the Koran. This is convinced by the progress in the maintenance of the Qur'an throughout the world, even in Indonesia. In the @Tahfidz\_Online social order, the activities are seen in contrast to each individual, including 1.) Al-Zur, "which is arranged. 2.) Noble, namely gatherings arranged for God.) Ukhrawi, in nature, is a business social centered on life after death. 4.) Worldly, for the present state of holding the Qur'an is seen as an aliyah for the world's presence. 5.) Aiming for the extraordinary world and past world. The assessment also uses a phenomenological approach to manage studies online gatherings, using utilitarian social event speculation and various data diversity strategies to emerge in disclosure and using the author's data checking procedures in preparing this assessment report.

Imrayani,<sup>23</sup> proves that the Sima'an Method at the Tahfidz Qur'an Islamic Boarding School (PPTQ) is the Hafizah Al-Imam Ashim Putri halaqah method, Campus 3 Skarda N II No.3 Gunungsari Village, Rappocini District, the procedures for mansima'an PPTQ Halaqah Hafizah al-Imam Ashim Putri Makassar has its own ascribes. The procedure combines 30 juz programs held during the welcoming hours of new students. Santriwati, familiar with memorizing the Koran, are given stars; students who do not win are not given stars. Sima'An at residents' houses is held once a month; this is natural to commit to society. The results showed that the Sima'an system was not equivalent to the procedures used in various

---

<sup>21</sup> Zubaidillah, "STUDY OF ANALYSIS OF DIFFICULTIES OF ELEMENTARY SCHOOL CHILDREN IN MEMORIZING THE KORAN."

<sup>22</sup> Hanifatul Mukarromah, "Resepsi Menghafal Al-Qur'an di Dunia Maya (Studi Living Qur'an Akun Instagram@ Tahfidz\_Online)," 2020.

<sup>23</sup> Firma Imrayani, "Metode Sima'an Pondok Pesantren Tahfidz Qur'an (PPTQ) Halaqah Hafizah Al-Imam Ashim Putri, Kampus 3 Skarda N II No. 3 Kelurahan Gunungsari, Kecamatan Rappocini, Makassar" (PhD Thesis, Universitas Islam Negeri Alauddin Makassar, 2020).



countries. The results showed that the method of sima'an PPTQ Halaqah Hafizah al-Imam Ashim Putri Makassar has its characteristics in the sima'an methodology in implementing the Koran; First, the Sima'an 30 juz program. It is held at the time of welcoming new students, and this technique is used in every new year with insight, where students are appointed to describe maintenance through memorizing the Koran before new students graduate, which then new students become per students permanently.

Habibi,<sup>24</sup> examines the Al-Quran Tahsin learning method for MTs Al-Munawaarah Binjai Exit Jackfruit, North Binjai Regency, Binjai City, North Sumatra Province is an effective solution. The Iqra procedure is a living technique for examining and memorizing the Koran through several volumes, from volume one to volume six. The absence of individual student care after actually learning tahsin the Koran. The work of teachers in giving instructions to students. Teacher participation in controlling and handling students and the influence of the environment can affect the progress of memorizing students. This assessment was completed in Binjai Utara District, which divided the tahsil program into three social fields; the first was the procedure for checking iqro memorization, the second was the gathering of beginner santri and young people to stay in touch. The course of action was completed to defeat the problem of improving learning and memorizing the Quran in the Islamic Islamic Education of the Koran for MTs students.

Lubis et al.,<sup>25</sup> stated that the results of their study that TAḤFĪẒ ONLINE was an online introduction to memorizing the Quran during the Covid-19 period experienced problems due to the absence of parental premiums and the introduction heading model at the cottage. This study aims to ascertain the online taḥfūmān learning model and its supporting and limiting elements. The results showed that the taṣfāmān program at MIS Ubudiyah Medan using the online waḥdah, kitābah, simā'i, mix or Jama 'system was very useful during a pandemic. Educators who organize rote recitation in connection with the teaching and use of technological advances and the online web help package support this rote learning segment. Apart from the absence of parental thinking in inviting children to learn, the need for a web network is a determining factor in resolving this amid widespread Covid-19 contamination in Indonesia.

Mubarakah & Munastiwi,<sup>26</sup> prove that the implementation of the Online-Based Tahfidzul Qur'an Program during the Covid-19 Pandemic was beneficial. During the Covid-19 pandemic that hit Indonesia Express, all workplaces suddenly closed incredibly enlightening companies. This series of actions were carried out to not spread the spread of Covid-19 among students. Taking everything into account, each association assigns an assignment to students at home. The determination was completed by the Taruna Al-Qur'an Putri Islamic Boarding School, which organized an online-based tahfidz program as a form of student commitment while at home during this pandemic. However, in its implementation,

---

<sup>24</sup> Rozaq Habibi, "Implementasi Metode Pembelajaran Tahsin Al-Quran Siswa MTS Al-Munawaarah Binjai Keluarahan Nangka Kecamatan Binjai Utara Kota Binjai Provinsi Sumatera Utara" (PhD Thesis, Universitas Islam Negeri Sumatera Utara, 2020).

<sup>25</sup> Rahmat Rifai Lubis dkk., "TAḤFĪẒ ONLINE," *Jurnal Pendidikan Islam* 9, no. 2 (2019): 60–75.

<sup>26</sup> Wardah Wafiyah Mubarakah dan Erni Munastiwi, "Pelaksanaan Program Tahfidzul Qur'an Berbasis Online Masa Pandemi Covid-19," *TADIRIS: Jurnal Pendidikan Islam* 15, no. 2 (2020): 184–94.



not all students carry out these tasks properly, so that further researchers need to get answers related to the use of the online-based tahfidzah program. This assessment uses an abstract investigation method with seven respondents as the object of the assessment. The results of this assessment indicate that every program given to santriwati from comprehensive Islamic boarding schools, both ziyadah, muroja'ah, and juz enlargement, must be implemented properly and effectively by both Muslimah and santriwati. However, sometimes there are obstacles and checks. In practice, however, not a block. Because every problem will and action.

Syarif & Kholis,<sup>27</sup> said that the activities of students in learning to remember and memorize the Qur'an use Zoom: One of the media commonly used during the Covid-19 pandemic is the Zoom application. Previous studies have shown that online accustomed to using a get-together stage, Zoom strongly influences student acceptance, including introductory communication. This exam shows that sorting out several ways to memorize the Qur'an with Zoom may be as beneficial as eye-to-eye study. A consequence of this investigation is that virtual learning serves to be stimulated, as the researchers have shown. This exam data is collected from insight sheets during learning, vivacity reviews given after learning and gathering about student responses to the use of Zoom in learning the maintenance of the Qur'an. The results show that students are unique, stay motivated, and achieve the goal of learning to memorize the Koran in understanding Zoom's use, the study said.

Once again, this review article's core objective is to understand the effectiveness of the method of teaching the Koran memorization for the millennial generation when Indonesia and the rest of the world are experiencing pandemic disturbances. To make it easier to obtain this understanding, a series of reviews on scientific articles and literature related to memorizing the Koran have been carried out. As for the study's findings through this review, it can be illustrated that the ten existing publications and literature have understood the use of online application methods during the pandemic period, which were very useful in efforts to continue learning to memorize the Qur'an. Through online application methods such as Zoom, podcasts, videos, and other websites help the students. So since the pandemic interfered with schools' learning activities and Islamic memorization lodges, online learning solutions have shown results that are accepted by many people who memorize the Koran in Indonesia and other countries. For example, the study of Mubarakah & Munastiwi,<sup>28</sup> proves that the implementation of the Online-Based Tahfidzul Qur'an Program during the Covid-19 Pandemic was beneficial. During the Covid-19 pandemic that hit Indonesia Express, all workplaces suddenly closed incredibly enlightening companies. This series of actions were carried out to not spread the spread of Covid-19 among students. This method was also proven by Lubis et al.,<sup>29</sup> which examines the learning of the Al-Qur'an in the Covid-19 Era through a review of its methods and objectives in communities in Kutacane District,

---

<sup>27</sup> Syarif Syarif dan Nur Kholis, "KEAKTIFAN SISWA DALAM PEMBELAJARAN HAFALAN AL-QUR'AN MENGGUNAKAN ZOOM: STUDI PADA SISWA KELAS 8 SMP AR-RAHMAH MALANG," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 11, no. 2 (2020): 289–307.

<sup>28</sup> Mubarakah dan Munastiwi, "Pelaksanaan Program Tahfidzul Qur'an Berbasis Online Masa Pandemi Covid-19."

<sup>29</sup> Lubis dkk., "TAHFĪZ ONLINE."



Southeast Aceh. The same study was also carried out by Hasanah,<sup>30</sup> with the topic of the study "The Impact of the Covid-19 Pandemic on the Learning Process in the Al-Qur'an Education Park (TPQ)".

As a non-formal learning activity, learning the hafiz alquran in Islamic boarding schools must still be carried out and must continue despite the pandemic disturbance. Any studies that lead to the effectiveness and assessment of an online learning method's strengths and weaknesses must be prioritized. A study like this is not only to determine the standard for achieving a particular method's success. Studies looking for the effectiveness of this method of memorizing the Quran should be carried out to help students find better learning solutions for the implementation of Quran memorization education. The study and assessment of memorization methods such as this are essential so that more and more Islamic boarding schools for memorizing the Koran take advantage of the technology solutions adopted in reading the Quran, which means that it is not only used by customary educational institutions.<sup>31</sup> Because if we use it as the learning process's goal, the real value, which is a measure of the learning status, will be lost and distort the expected learning process. Learning technology for the management of education, both general and religious in today's emergency, should foster our collective awareness as a nation of the importance of learning technology in realizing the quality and equitable and sustainable education. The concept of cyber schools and blended learning, including disruptive assessments that have been widely used in some schools/colleges and Islamic boarding schools abroad, should be used as a severe, consistent, and measurable study by education policy controllers at the national and regional levels so that the institutional level management of education, especially the Koran memorization cottage.<sup>32</sup>

Apart from the advantages, this review study also has the limitations that the hypothesis and the design selection approach might have. Because our data selection was made with a random purposes system, the results also involved the usual interpretation of a qualitative study that reviewed the literature on study publications with the theme of learning, specifically Quran memorization with the online application method Covid-19 period. This weakness will be helped if, in the future, there will be studies that carry the theme of the design study in the form of a combination of primary and secondary data from field data and new approaches without facing the same challenges.<sup>33</sup> Thus, this review study's weaknesses and shortcomings will be quickly resolved in their entirety when this study antagonizes the impact of the study and where it will prevent the possibility of failing to achieve the validity and reliability of the findings.

---

<sup>30</sup> Nur Hasanah, "Dampak Pandemi Covid-19 terhadap Proses Pembelajaran di Taman Pendidikan Al-Qur'an (TPQ)," *Jurnal Riset Dan Pengabdian Masyarakat* 1, no. 1 (2021): 70–88.

<sup>31</sup> Ahmad Sabri, "Trend Tahfidz House Program In Early Childhood," 2012.

<sup>32</sup> Reem A. Alebaikan, "Perceptions of blended learning in Saudi universities," 2010.

<sup>33</sup> Nor Musliza Mustafa dan Mokmin Basri, "Perbandingan kaedah hafazan al-Quran tradisional dan moden: Satu kajian awal," *Proceedings of the Social Sciences Research*, 2014, 827–34.



## CONCLUSION

Based on this publication's discussion, the review study's findings aim to gain a new understanding of the effectiveness of the Koran memorization learning method's virtual application. We can summarize that the ten publications and literature that we studied most show that online learning at Koran memorization educational institutions is beneficial. It is evidenced by the various advantages and conveniences plus the convenience of this online method, which is given to students' teaching as pandemic hit the world of education, both schools and Pondok Santri hafiz Quran in Indonesia, and other countries. These findings have convinced the parties of the benefits provided by various online learning applications such as Google scholar, Zoom, videos, podcasts, and other applications. All have proven that the learning of the Covid-19 period can also be used as an alternative by digital technology, which has finally renovated the learning world for Indonesia's millennial generation.

## ACKNOWLEDGMENT

We authors would like to express our thanks to all feedback from colleagues and academic supervisors as well as the department who has supported this project with funding and endless enthusiasm so that this paper is as complete as we planned with the topic of study "THE EFFECTIVENESS OF AL-QURAN MEMORIZATION METHODS FOR MILLENNIALS SANTRI DURING COVID-19 IN INDONESIA."

## REFERENCES

- Abdi, Muhammad Iwan. "The Implementation of Character Education in Kalimantan, Indonesia: Multi Site Studies." *Dinamika Ilmu* 18, no. 2 (2018): 305–21.
- Alebaikan, Reem A. "Perceptions of blended learning in Saudi universities," 2010.
- Ariffin, Sedek, S. Amir, M. Abdullah, I. Suliaman, K. Ahmad, F. Deraman, F. Ahmad Shah, Mohd Yusoff, Mohd Yakub, dan M. M. Abd Razzak. "Effective techniques of memorizing the Quran: a study a Madrasah Tahfiz Al-quran, Terengganu, Malaysia." *Middle-East Journal of Scientific Research* 13, no. 1 (2013): 45–48.
- Aslan. "Dinamika Pendidikan Islam Di Zaman Penjajahan Belanda." *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 6, no. 1 (12 Mei 2018): 39–50. <https://doi.org/10.21093/sy.v6i1.1024>.
- . "Peran Pola Asuh Orangtua di Era Digital." *Jurnal Studia Insania* 7, no. 1 (2019): 20–34. <http://dx.doi.org/10.18592/jsi.v7i1.2269>.
- Aslan, Agus Setiawan, dan Hifza. "Peran Pendidikan dalam Merubah Karakter Masyarakat Dampak Akulturasi Budaya di Temajuk." *FENOMENA* 11, no. 1 (2019): 11–30. <https://doi.org/10.21093/fj.v11i1.1713>.
- Astuti, Ni Nyoman Sri, Gede Ginaya, dan Ni Putu Wiwiek Ary Susyarini. "Designing Bali tourism model through the implementation of tri hita karana and sad kertih values." *International journal of linguistics, literature and culture* 5, no. 1 (2019): 12–23.
- Dewi, Fitria Arifia. "Becoming hamil al-Qur'an: a Case study of memorizing Qur'an among boarding students at MAN 3 Kediri." PhD Thesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2019.
- Dhawan, Shivangi. "Online learning: A panacea in the time of COVID-19 crisis." *Journal of Educational Technology Systems* 49, no. 1 (2020): 5–22.



- Habibi, Rozaq. "Implementasi Metode Pembelajaran Tahsin Al-Quran Siswa MTS Al-Munawaarah Binjai Keluarahan Nangka Kecamatan Binjai Utara Kota Binjai Provinsi Sumatera Utara." PhD Thesis, Universitas Islam Negeri Sumatera Utara, 2020.
- Hasanah, Nur. "Dampak Pandemi Covid-19 terhadap Proses Pembelajaran di Taman Pendidikan Al-Qur'an (TPQ)." *Jurnal Riset Dan Pengabdian Masyarakat* 1, no. 1 (2021): 70–88.
- Hayati, Nur. "Pembelajaran Jarak Jauh Selama Pandemi di Pondok Pesantren Darunajah 2 Bogor." *RESIPROKAL: Jurnal Riset Sosiologi Progresif Aktual* 2, no. 2 (2020): 151–59.
- Hidayati, Widiani, dan Widia Khumaira. "Pembelajaran Tahfizul Quran di Masa Pandemi Covid-19 (Studi Kasus di Pesantren Tahfiz Daarul Quran Takhasus II Cikarang Jawa Barat)." *Khaṣanah: Jurnal Mahasiswa* 12, no. 1 (2020).
- Houghton, Catherine, Kathy Murphy, David Shaw, dan Dympna Casey. "Qualitative case study data analysis: An example from practice." *Nurse researcher* 22, no. 5 (2015).
- Imrayani, Firma. "Metode Sima'an Pondok Pesantren Tahfidz Qur'an (PPTQ) Halaqah Hafizah Al-Imam Ashim Putri, Kampus 3 Skarda N II No. 3 Kelurahan Gunungsari, Kecamatan Rappocini, Makassar." PhD Thesis, Universitas Islam Negeri Alauddin Makassar, 2020.
- Lubis, Rahmat Rifai, Muhammad Ali Hanafiah, Dewi Sartika, Anggie Arrumaisyah Hasibuan, dan Kamal Hadi Nawawi. "TAHFIZ ONLINE." *Jurnal Pendidikan Islam* 9, no. 2 (2019): 60–75.
- Maloney, Divine, Guo Freeman, dan Andrew Robb. "A Virtual Space for All: Exploring Children's Experience in Social Virtual Reality." Dalam *Proceedings of the Annual Symposium on Computer-Human Interaction in Play*, 472–83, 2020.
- Manullang, Sardjana Orba. *Sosiologi Hukum*. Indonesia: Bidik-Phronesis Publishing, 2019.
- Mubarakah, Wardah Wafiyah, dan Erni Munastiwi. "Pelaksanaan Program Tahfidzul Qur'an Berbasis Online Masa Pandemi Covid-19." *TADRIS: Jurnal Pendidikan Islam* 15, no. 2 (2020): 184–94.
- Mukarromah, Hanifatul. "Resepsi Menghafal Al-Qur'an di Dunia Maya (Studi Living Qur'an Akun Instagram@ Tahfidz\_Online)," 2020.
- Mundir, Mundir. "The portrait of learning media development of social media based in Islamic boarding school in the pandemic: study on kiai online reciting and santri social media literation in constructing negative contents in the virtual world." *The portrait of learning media development of social media based in Islamic boarding school in the pandemic: study on kiai online reciting and santri social media literation in constructing negative contents in the virtual world*, 2020.
- Munhamir, Ahmad. "Tajdid Method Implementation in Improving The Quality of Tahfidz Al-Quran Juz 30, 29, and 1 In Sd Muhammadiyah 10 Surabaya." *Studia Religia: Jurnal Pemikiran dan Pendidikan Islam* 4, no. 2 (2021).
- Murtadlo, Muhamad. "Pembelajaran Daring Pada Masa Pandemi Covid 19 di Lingkungan Pesantren," 2020.
- Mustafa, Nor Musliza, dan Mokmin Basri. "Perbandingan kaedah hafazan al-Quran tradisional dan moden: Satu kajian awal." *Proceedings of the Social Sciences Research*, 2014, 827–34.
- Putra, Purniadi, Fahrina Yustiasari Liriwati, Tasdin Tahrir, Syafrudin Syafrudin, dan Aslan Aslan. "The Students Learning from Home Experiences during Covid-19 School Closures Policy In Indonesia." *Jurnal Iqra': Kajian Ilmu Pendidikan* 5, no. 2 (5 September 2020): 30–42. <https://doi.org/10.25217/ji.v5i2.1019>.
- Rohman, Muhamad Zulfar. "FROM PRINT TO SCREEN: METHODOLOGY, MEDIA, AND TRANSITION OF QUR'ANIC LEARNING IN INDONESIA." *Khaṣanah: Jurnal Studi Islam dan Humaniora* 17, no. 2 (2019): 191–208.
- Sabri, Ahmad. "Trend Tahfidz House Program In Early Childhood," 2012.
- Supriyadi, Tedi, dan J. Julia. "The Problem of Students in Reading the Quran: A Reflective-Critical Treatment through Action Research." *International Journal of Instruction* 12, no. 1 (2019): 311–26.



- Syafrin, Syafrin, dan Muslimah Muslimah. "Problematika Pembelajaran E-learning dimasa Pandemi Covid-19 bagi Santri Pondok Pesantren Al-Hasyimiyyah Kotawaringin Barat." *Jurnal Al Qiyam* 2, no. 1 (2021): 10–16.
- Syarif, Syarif, dan Nur Kholis. "KEAKTIFAN SISWA DALAM PEMBELAJARAN HAFALAN AL-QUR'AN MENGGUNAKAN ZOOM: STUDI PADA SISWA KELAS 8 SMP AR-RAHMAH MALANG." *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 11, no. 2 (2020): 289–307.
- Tan, Charlene. *Islamic education and indoctrination: The case in Indonesia*. Vol. 58. Routledge, 2012.
- Tsuroya, Fatia Inast. "Dampak Pembelajaran Online di Tengah Pandemi Covid-19 Terhadap Proses Pembelajaran Metode Yanbu'a di Kelas 2 MI At-Ta'qwa Bondowoso." *IQ (Ilmu Al-qur'an): Jurnal Pendidikan Islam* 3, no. 02 (2020): 199–214.
- Wasyik, Torikhul, dan Abdulloh Hamid. "Implementasi E-Learning Dalam Pembelajaran Alquran Era COVID-19 Di Sanggar Tahfidz Entrepreneur Krian Sidoarjo." *EDUDEENA: Journal of Islamic Religious Education* 4, no. 1 (2020).
- Yusuf, Sri Andayani Mahdi, Mohd Aderi Che Noh, dan Khadijah Abdul Razak. "Tahfiz Teachers Ability in Teaching of the Subject Hifz Quran in Implementing Integrated Curriculum Tahfiz (KBT) Secondary Schools." *INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS AND SOCIAL SCIENCES* 9, no. 5 (2019).
- Zubaidillah, Haris. "STUDY OF ANALYSIS OF DIFFICULTIES OF ELEMENTARY SCHOOL CHILDREN IN MEMORIZING THE KORAN: CASE STUDY MI UMMUL QURA AMUNTAL." *ICISEI* 1, no. 1 (2020): 71–88.