Implementation of the Poetry Method in Assessment the Tahfidz Al-Qur'an Learning in Indonesia

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Abstract: The purpose of this study was to analyze the implementation of the assessment of Al-Qur'an learning by using the poetry method. The approach used in this research is a qualitative approach using the descriptive-analytical method. The results of this study reveal that the assessments used in *tahfidz* Qur'an learning with the poetry method are the mid-semester assessment (PTS) and the end-semester assessment (PAS). The form of assessment used is an oral test in the form of a *sima'* reading test, verse-connecting test, and a comprehensive test. This assessment is carried out 4 times a year. Students are declared passed when they get a minimum score of B with a minimum score of 81 and vice versa are declared to repeat when they get a C score with a score of 70. This assessment is not only on memorizing the Qur'an but memorizing poems is also assessed by the examiner. The findings in this study indicate that students have quite good abilities when tested using the *sima'* reading test. Students are lower in their abilities if they are tested by verse-connecting questions. Then students have a very low ability if tested using a comprehensive test.

Keywords: Assessment; Tahfidz. Method Poetry; Quran

Abstrak: Tujuan penelitian ini adalah untuk menganalisis pelaksanaan penilaian pembelajaran Al-Qur'an dengan menggunakan metode puisi. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan kualitatif dengan menggunakan metode deskriptif-analitik. Hasil penelitian ini mengungkapkan bahwa penilaian yang digunakan dalam pembelajaran tahfidz Alquran dengan metode puisi adalah penilaian tengah semester (PTS) dan penilaian akhir semester (PAS). Bentuk penilaian yang digunakan adalah tes lisan berupa tes membaca sima', tes menyambung ayat, dan tes komprehensif. Penilaian ini dilakukan 4 kali dalam setahun. Siswa dinyatakan lulus bila mendapat nilai minimal B dengan nilai minimal 81 dan sebaliknya dinyatakan mengulang bila mendapat nilai C dengan nilai 70. Penilaian ini tidak hanya pada hafalan Al-Qur'an tetapi hafalan syair juga dinilai oleh penguji. Temuan dalam penelitian ini menunjukkan bahwa siswa memiliki kemampuan yang cukup baik ketika diuji dengan menggunakan tes membaca sima'. Siswa lebih rendah kemampuannya jika diuji dengan pertanyaan yang menghubungkan ayat. Kemudian siswa memiliki kemampuan yang sangat rendah jika diuji dengan menggunakan tes komprehensif.

Kata kunci: Penilaian; Tahfidz. Metode Puisi; Quran

Introduction

Indonesia is a country with the largest number of Muslims in the world (Republika.co.id 2009). The latest data shows that 299 million Muslims live in Indonesia, 87% of Indonesia's 264 million population, or about 13% of the world's Muslim population (Makhasin and Sugiarto 2020). With such a large Muslim population, it is not surprising that most Indonesians have a high interest in memorizing the Qur'an, considering that memorizing the Qur'an has many virtues (Nurlaili, Ritonga, and Mursal 2020).

In general, the activity of memorizing the Qur'an is mostly dominated by children and adolescents (Bahrudin 2017; Latipah 2022), because at that age the ability to remember is still strong. This is in line with Obsora (2022) that at the age of 0-8 years, children will experience intellectual development up to 80% and their development will be 100% perfect at the age of 18 years (Muntiarti, Ernawati, and Indriyanto 2020; Hadi 2020). Thus, the potential of children and adolescents in memorizing the Qur'an is higher because they are in their golden age (Bahrudin 2017).

In the process of memorizing the Qur'an, a method is needed (Nurzannah and Estiawani 2021). Several methods that can be used in *tahfidz* Qur'an learning include the *wahdah* method, the *sima'i* method, and the *jama'* method (Jhangir and Nawaz 2014). According to (Al-Miskawaih and Faizin 2021) the problem that often occurs in *tahfidz* Qur'an learning is the error of the learning method (Fauziah, Ritonga, and Alrasi 2020).

There have been enough studies that discuss the use of methods in memorizing the Qur'an such as the *wahdah* method, the *sima'i* method, and the *jama'* method (Affandi et al., 2022); (Lubis & Ismet, 2019); (Liliawati et al., 2022). (Sumpena et al., 2021) found that the *wahdah* method has several advantages, namely, it is easier for students to do and it maintained the students' consistency in memorizing the Qur'an. This fact is also supported by the findings (Anna Komariana, 2019) which reveal that the *wahdah* method has the advantage that students' memory of memorizing the Qur'an that has been

previously memorized is stronger. (Zulfa, 2018) also stated that the *wahdah* method was very good because students' reading of the Qur'an was in accordance with the rules of recitation.

Although several studies have stated that this *wahdah* method has many advantages, several other studies have stated that this *wahdah* method is considered to still have several weaknesses. The results of research conducted by (Mudinillah, 2022) state that the *wahdah* method makes students unable to memorize quickly or according to the specified target because the method requires perseverance and patience.

Furthermore, several studies explain the advantages of the *sima'i* method in tahfidz Qur'an learning. Research (Anak et al., n.d.) (Padang, 2022) revealed that the *sima'i* method is very effective for memorizing the Qur'an with extra memory, especially for the blind or early childhood memorizers of the Qur'an who are blind. They will get familiar with reading and writing the Qur'an by listening to it from the teacher or listening through a cassette. (Alwatasi et al., 2021) also emphasized that the *sima'i* method can train students not to rush in reading the Qur'an. In line with previous findings, (Liliawati et al., 2022) also found that the *sima'i* method can also relieve students' nervousness when reading the Qur'an because their friends listen to them.

Although some of these studies mention the advantages of the *sima'i* method, several other studies consider that the *sima'i* method still has several weaknesses. Research results (Zaman, 2020) show that the *sima'i* method takes a long time to memorize the Qur'an. (Mubarokah, 2019) also mentions that in implementing the *sima'i* method, sometimes students only hold the Qur'an once, then they close the Qur'an. This has the potential for errors in reading the Qur'an. (Zamrodah, 2016) also revealed that when implementing the *sima'i* method, sometimes the teacher or friend did not listen properly or earnestly, but they let it be.

In addition to the *wahdah* method and the *sima'i* method, the *jama'* method is also considered to be able to improve the quality of students'

memorization of the Qur'an. Several studies reveal that the *jama'* method has many advantages. (Huliyah, 2017) in her research explains that the *jama'* method can help students be more enthusiastic about memorizing the Qur'an, because it is done collectively, namely the memorized verses are read collectively, or together, led by the instructor. This fact is also supported by research results (Tamrin Talebe, 2019) which reveal that the *jama'* method can improve the quality of students' understanding in learning the Qur'an.

However, several other studies have stated that the *jama'* method has many weaknesses. Research conducted by (Alwatasi et al., 2021); and (Amalia, 2016) state that in the implementation of the *jama'* method, sometimes students get bored easily when invited to memorize or repeat the Qur'an memorization together because of their sense of laziness. (Slamet, 2019) also explained that the lack of a sense of discipline in students causes the *jama'* method to be weak, students prefer to joke with their friends rather than take part in memorizing the Qur'an or repeating the Qur'an memorization together.

Several studies described above show that it is necessary to analyze the results of research on the latest methods that have many advantages and minimal weaknesses. The results of several recent studies show that there is a new method of learning the Qur'an that is better and superior, the method is the poetry method. (Im & Ikrimah, 2020) revealed that the poetry method is considered superior to the *wahdah*, *sima'i*, and *jama'* methods because it uses certain poems that are read together with the teacher. These poems have not existed in previous research.

Based on the explanation above, both the old method and the latest method in learning are considered not optimal if assessment activities do not support them by the teacher (Hidayat and Asyafah 2019). Through assessment activities, teachers can get descriptive information regarding students' results in attitude (affective) competence aspect, knowledge (cognitive), and skills (psychomotor) and can carry out evaluations and reflections on the quality of learning that has been implemented (Syaidah, Amaliyah, and Ismail 2016).

There have been many studies discussing assessment in *tahfidz* Qur'an learning although in different contexts, for example, research conducted by (Affandi et al., 2022); (CARLINA, 2022); (Rahmiati et al., 2021).). However, research on the implementation of the poetry method in learning the Qur'an has not been widely carried out. So, research with this theme is very interesting and important to do. Thus, the purpose of this study is to answer the question: How is the implementation of the poetry method in the assessment of *tahfidz* Qur'an learning in Indonesia?

Method

This study uses a qualitative research type with a descriptive-analytical approach (Chong and Plonsky 2021). The descriptive-analytical approach was chosen because it is considered the most relevant to the research objective, namely analyzing the implementation of the Quranic learning assessment using the poetry method.

Sixteen students of MA Hidayatul Arifin Sidoarjo who are the data sources in this study are Al-Qur'an memorizers. In memorizing the Qur'an, they use the poetry method. The minimum targets that must be achieved by all MA Hidayatul Arifin students are 1) the target of being able to deliver 1 page of Al-Qur'an recitation by memorization every morning, 2) the monthly target of 1 juz, 3) the mid-semester target of 2 juz, 4) semester target of 4 juz and 5) annual target of 8 juz. This fact is the reason for researchers to analyze how the assessment of Al-Qur'an learning is when using the poetry method. Is the poetry method in the assessment of *tahfidz* learning good?

The instrument in this study was a questionnaire designed regarding the three dimensions of the *tahfidz* Qur'an learning assessment (Hartanti et al., 2021), namely (1) The *sima'* reading test by means of students reading verses of the Qur'an that had been memorized and the teacher or examiner listens to the student's memorization (2) The test of verse-connecting by means of the teacher or examiner reading a snippet of a verse to the student, then the student

continues the verse that has been read to them (3) A comprehensive test by means of the teacher or examiner giving some questions in the form of snippets of verses of the Qur'an at random, and the student continues the verse.

The *sima'* reading test dimension is measured through 2 statement items. In this aspect, students are asked to report the results of the statements: 1) I mention the poem before answering the questions posed by the examiner, 2) I continue the verse after reading the poem. Furthermore, the dimensions of the verse-connecting test were explored through 2 statement items, namely: 1) I continued the verse asked by the examiner, 2) I continued the verse asked by the examiner. Then the dimension of the comprehensive test was also measured through 2 statement items, namely: 1) I answered the verse and sounded according to the verse that was asked, 2) I answered the verse and sounded according to the verse that was asked.

The results of the answers for each statement item are then determined by the score which is measured by 5 scores, namely between a score of 1 to a score of 5. The provisions for the assessment score are: 1 = never, 2 = ever, 3 = rarely, 4 = sometimes, 5 = always (Leavy, n.d.). Descriptive statistical analysis (mean, SD, and percentage) was processed using SPSS software to answer the problem formulation. Further analysis using the interview method was conducted on students and teachers of *tahfidz*. Then the data is analyzed by data reduction, data presentation, and drawing conclusions or data verification. (Creswell and Creswell 2018).

Result and Discussion

The description of the findings in this study is the results of the score and the percentage results of the dimensions of the poetry method in the assessment of Al-Qur'an learning which is presented in table 1. In addition to N and SD, table 1 also presents the mean to see the average value that often appears. While the results of the percentage dimensions of the poetry method in the assessment of *tahfidz* Qur'an learning are presented in Image 1.

Table 1. Results of the Dimensional Score of the Poetry Method in the
Assessment of Tahfidz Qur'an Learning

Indicator	N	Mean	Median
Sima' reading test	16	13,56	629
Verse-connecting test	16	13,19	615
Comprehensive test	16	4,67	479

From Table 1, information is obtained that the average score (mean) of the *sima'* reading test dimension is higher than the average score (mean) of the verse-connecting test dimension. While the average score (mean) of the comprehensive test dimension shows that the distribution of the score distribution is at the lowest score than the indicator scores of the *sima'* reading test and the verse-connecting test. In order to facilitate reading in Table 1 and strengthen the previous description, the summary is presented as shown in Image 1 below.

Image 1. Results of the Percentage of the Dimensions of the Poetry Method in
the Assessment of *Tahfidz* Qur'an Learning
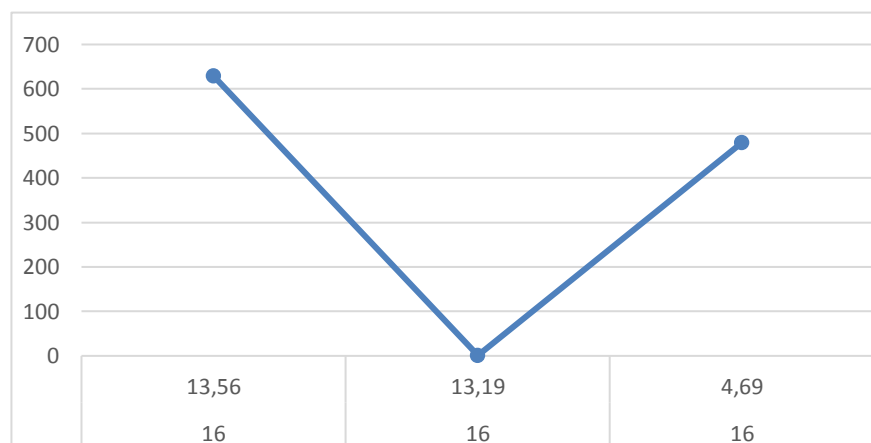
The results showed that in general, the students' average ability in taking the *sima'* reading test was in the very good category. The contribution of the *sima'* reading test dimension in this study was 13.56%. So, it can be said that the findings in this study are students have a fairly good ability if tested using the *sima'* reading test rather than the verse connecting test. (Liliawati et al., 2022) in their research states that the *sima'* reading test in *tahfidz* Qur'an learning is done by listening directly to students' Al-Qur'an memorization by the teacher directly or through a recording device. *Sima'* reading test is very suitable for students who have a fairly good memory.

(Arfah, 2020) Her research explained that the *sima'* reading test is usually used by teachers in the first way, the teacher will read a verse or letter that will be memorized in front of students, and then students follow the teacher's reading. This is also in line with research conducted by (Ifadah et al., 2021) which states that the *sima'* reading test is one way to improve the quality of students' memorization. Students read the verses of the Qur'an at a slow tempo, this aims to improve the *makharijul huruf* and *shifatul huruf*. This tempo of reading the Qur'an is rarely done by other Qur'an memorizers because it takes a long time to repeat the memorization of the Qur'an in large numbers. However, the tempo of this reading is very well done so that the quality of students' memorization of the Qur'an increases.

The contribution of the dimensions of the verse-connecting test (the teacher or examiner read the verse pieces, then the student continues the verse pieces that have been read by the teacher or examiner) is 13.19%. This shows a lower distribution of the *sima'* reading test indicator. (Badruzaman, 2019); (Nurhayati, 2019) in their research explained that the test of connecting verses can make students more careful in paying attention to the memorization of the Qur'an that has been memorized previously and concentrate more. (Hartanti et al., 2021) also stated that the verse continuation test is a method similar to or usually used in MTQ (*musabaqoh tilawatil* Qur'an) competition activities. The verse continuation test is carried out so that students' memorization of the

Qur'an is strong and students are more observant in remembering every verse that they have memorized. However, the findings in this study were that students' abilities were lower if they were tested with verse-connecting questions rather than being tested with *sima'* reading test questions.

The contribution of the comprehensive test dimension (the teacher or examiner gave several questions in the form of random pieces of the Qur'anic verses, and the student continued) in this study is 4.67%. This shows the lowest distribution of the dimensions of the *sima'* reading test and the verse connecting test, or in other words, students have very low abilities when tested using a comprehensive test. This means that there are still many students who are not fluent in memorizing the Qur'an. Research conducted by (Damis, n.d.) revealed that the comprehensive test is a test of all the verses of the Qur'an that students have memorized. The comprehensive test aims to determine the extent to which students have mastered their memorization of the Qur'an.

The results of interviews with several *tahfidz* Qur'an teachers also showed the same results, that the evaluations used in the process of *tahfidz* Qur'an learning at MA Hidayatul Arifin Sidoarjo were the *sima'* reading test, verse connecting test, and comprehensive test. Some teachers of *tahfidz* Qur'an said that "students are capable if tested by *sima'* reading tests and verse connecting test. However, students are not able to be tested with the comprehensive test. The results of interviews with other *tahfidz* Qur'an teachers also showed that the assessments used in learning the Qur'an with the poetry method were the mid-semester assessment (PTS) and the end-semester assessment (PAS). The form of assessment used is an oral test in the form of a *sima'* reading test, verse connecting test, and comprehensive test. This assessment is carried out 4 times a year. Students are declared passed when they get a minimum score of B with a minimum score of 81 and vice versa are declared to repeat when they get a C score with a score of 70. This assessment is not only on memorizing the Qur'an but memorizing poems is also assessed by the examiner.

The evaluation of the results of this study is supported by research conducted by (Hartanti et al., 2021). The study states that one of the successes in the management of *tahfidz* Qur'an is the evaluation given in the implementation of teaching *tahfidz* Qur'an in Qur'an educational institutions, as a manifestation of ensuring the quality and running of the programs that have been prepared and previously planned (Efendi et al., 2020; Prayoga et al., 2019).

Conclusion

Some of the important findings of this study are presented as follows; first, the findings in this study indicate that the assessments used in learning the Qur'an with the poetry method are the mid-semester assessment (PTS) and the end-semester assessment (PAS). Second, the form of assessment used is an oral test in the form of *sima'* reading test, verse connecting test, and comprehensive test. This assessment is carried out 4 times a year. Students are declared passed when they get a minimum score of B with a minimum score of 81 and vice versa are declared to repeat when they get a C value with a score of 70. This assessment is not only on memorizing the Qur'an but also on memorizing poems which are also assessed by the examiner. Third, the results of this study also show that students have a fairly good ability when tested using the *sima'* reading test rather than the verse connecting test. Students are lower in their abilities if they are tested with verse connecting questions than if they are tested with *sima'* reading. Then students have a very low ability if tested using the comprehensive test. This means that there are still many students who are not fluent in memorizing the Qur'an.

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