



Boarding School Strategy in Learning Tahfidz Al-Qur'an in Generation 4.0 Era

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Abstract— Boarding school was born simultaneously with the birth of the Indonesian nation, which has a vital role in national leadership. Boarding schools are unique and have a maturity that can pass through time, so they have a dual role, namely acting as a spectator in the face of Islam that is polite, peaceful and serene. Boarding school has a uniqueness which is model in education in Indonesia. Boarding school is also an asset owned by the state and even the world today in the 4.0 generation era, especially in learning the tahfidzul Quran. The challenge facing boarding schools in Generation 4.0 is the t learn the tahfidzul Quran, a sophisticated information and communication technology that can cause various life changes. With that, boarding schools can only carelessly use conventional methods such as the reading method, and the strategies used in learning tahfidz al-Qur'an are minimal, with that there needs to be a solution made to improve the techniques used in learning tahfidz al-q -Qur'an -Qur'an in this 4.0 generation era. The results of this study indicate that the strategy used by boarding schools in the learning process of tahfidzul Qur'an in the 4.0 generation era is the strategy used in learning a research learning strategy when choosing the proper and effective method with the right intention to join the tahfiz program.

Keywords— Boarding school strategy, Generation 4.0, Learning tahfidz Al-Qur'an

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I. INTRODUCTION

The name of industrial revolution 4.0 is the name of the latest trend of automation and data exchange in factory technology. This term includes cyber-

physical systems, the internet, cloud computing, and cognitive computing. Industry 4.0 produces smart factories (Fitri et al., 2020). The first industrial revolution, or the 0.1 revolution, began in the 18th century. Characteristically, industrial processes use mechanics. In the 19th century, industrial progress was marked by industrial processes that were carried out on a large scale and used electricity as an energy source. In the 20th century, industrial processes used automated production using information technology. Whereas in the production 21st century, the industry has experienced a considerable impact in the afterlife. The characteristics of the industrial revolution 4.0 are Robotics Automation Printers and 3D Internet of Things Data of things (Yusuf et al., 2019). This fourth-generation model revolution has fundamentally changed people's lives and work. Boarding school is one of the educational institutions that has developed since the time of exploration, which has a very significant influence on the development and education of Indonesian children, many of whom have prominent figures. Boarding school has a vital role in the nation. Moreover, being able to develop in this day and age is a perfect thing because we can live well and get much helpful knowledge for our daily lives that we will live in our daily lives (Orba Manullang, 2021).

Because Boarding school is a perfect place to study religion, many students enter (Padli et al., 2021). Because of that, boarding schools are highly recognized and appreciated by the Indonesian state, so there are many boarding schools in Indonesia; at boarding schools, we can learn religious values and become religious experts. In terms of education, boarding schools are known as Islamic institutions and have covered the Muslim community because boarding schools can be used to improve human resources and the quality of knowledge and skills, as well as religious and moral values (Hafidzi, 2020). In the boarding school environment, it is known as the study of the yellow book, which is also called the bare book or old book, which is classified as a classic book—those who use the sorogan or herd method. The uniform method focuses more on the skills of the santri or santri under the auspices of the kiai, and this group method is applied by an ustaz to listen or listen to the reading of the book first. In boarding schools, apart from learning about the yellow book, they also learn about tahfiz al-Qur'an, where learning is related to the Qur'an and

memorizing the Qur'an. Memorizing the Al-Qur'an is one's way of worshipping Allah. It is a significant start for many Islamic educational institutions or boarding schools to create prospective memorizers of the Al-Qur'an who use many methods and strategies to achieve their goals. Even though many methods and strategies have been implemented and used, there are still many boarding schools that experience difficulties and also fail in the implementation of tahfiz al-Qur'an because of the many verses and also many verses. from Tahfiz Al-Qur'an (December, 2018).

Because Boarding school is a perfect place to study religion, many students enter (Hasanah, 2021). Therefore, boarding schools are highly recognized and appreciated by the Indonesian state, so there are many boarding schools in Indonesia; at boarding schools, we can learn religious values and become religious experts. In terms of education, boarding schools are known as Islamic institutions and have covered the Muslim community because boarding schools can be used to improve human resources, the quality of knowledge and skills, and religious and moral values. In the boarding school environment, it is known as the yellow book, also called the bald book or old book, which is classified as a classic book (Al-rawafi et al., 2020)—those who use the sorogan or herd method. Where the uniform method focuses more on the skills of the santri or santri under the auspices of the kiai, and this group method is applied by an ustaz to listen or listen to the reading of the book first. Yellow book, they also learn about the tahfiz of the Koran, where this learning is related to the Koran and memorization of the Koran. Memorizing the Al-Qur'an is a way of worshipping Allah, which is an essential start for many Islamic educational institutions or boarding schools to create prospective memorizers of the Al-Qur'an who use many methods and strategies to achieve their goals. Even though many methods and strategies have been implemented and used, many boarding schools still experience difficulties and out tahfiz of the Qur'an because of the many verses and versehfiz Al-Qur'an (Widjaja et al., 2022).

Al-Qur'an, the readings are similar, so it is not easy to distinguish them because they are similar and the same, so it takes a long time to memorize all the verses of the Al-Qur'an correctly (Sulaiman et al., 2018). Memorizing the Qur'an is not something that happens; it is the priority of

memorizing the Qur'an. This proves that Allah has provided facilities for His servants to learn the Qur'an as it is written in the Qur'an at QS. Al-Qamar verse 17, 22, 33 and 44. In this verse, it can be interpreted, and indeed, We have made the Qur'an easy to remember. In this verse, various facilities are given, which consist of various aspects such as ease of reading, memorization, ease of learning and writing, further said to be a guarantee to maintain the authenticity of the verse. however, my Kalibahul-ribbon has been sent several times since last year. We as Muslims must take care and protect the Qur'an; one way is by memorizing the Qur'an. The law of memorizing the verses of the Qur'an is fard kifayah (Mursidi, 2021) In the current generation, various strategies need to be implemented so that students can more easily memorize the Al-Qur'an, especially now that it is more advanced and developing, which can interfere with and slow down the memorization process. Al-Quran Al-Quran. Even though there are many ways to memorize the Al-Qur'an, there are still many who need help memorizing the Al-Qur'an correctly. Hence, the strategy that must be used to learn Tahfidz Al-Qur'an is a good strategy. for use in boarding schools to make it easier for someone to learn tajweed especially to memorize the Koran and make it easier to memorize the Koran. Memorizing the Koran does not necessarily start without going through the process of learning the basics of the Koran(Fauziyatul Iffah, 2019).

The learning in question starts from the knowledge of letters to the ability to read the Qur'an using the knowledge of Tajweed (Arfah et al., 2022). Therefore, the teaching and learning process is the core of the entire educational process, with the teacher as the principal owner. The teaching and learning process is also a proteasome of actions by teachers and students based on reciprocal relationships that occur in educational situations to achieve specific goals. The reciprocal interaction between teachers and students is an essential requirement for students. The benefits of memorizing the Al-Qur'an directly in the world make Muslims interested in memorizing the Al-Qur'an, including at the Ar-Rahmah Air Meles Atas Curup Boarding School. (Mandra & Ismail, 2022) However, the reality is that the number of memorizers of the Qur'an could be more significant. Faqihuddin, in his research, concluded that interest in memorizing the Koran rarely appears among

Muslims. Every individual has differences in memorizing and memorizing the Al-Qur'an. However, each individual can improve their memorization skills by paying attention to better situations and conditions and paying attention to the correct method for quickly memorizing the Al-Qur'an. With reference to this description, it is clear that the factors that influence students' interest in memorizing the Al-Qur'an are very complex. These factors are internal and external factors for each individual because each individual has different characteristics in the various efforts made by the Al-Quran through memorization (Sunan & Djati, 2019).

It should be noted that memorizing the Qur'an requires a method, and a unique method among the methods of memorizing the Qur'an is to pay attention to the conditions of the place. (Auzai & Purwasito, 2019). A comfortable and quiet place will affect memory because memorizing is brain work that requires much concentration. The atmosphere and the place for memorizing the Qur'an are protected from posters that disturb concentration, avoid noise, and others that will disturb students' concentration. Since the Qur'an was revealed until now, many people have memorized the Qur'an. The method of memorizing the Qur'an plays a vital role in helping determine success in learning the Qur'an. So one way to preserve the Qur'an is to memorize it because maintaining its sanctity by memorizing it is a commendable character and noble deed, highly recommended by the Prophet Muhammad SAW, where the Prophet Muhammad himself and many of his companions memorized the Al-Qur'an. 'A. Until now, the tradition of memorizing the Qur'an is still carried out by Muslims in this world. (Saragih & Nasution, 2021) When memorizing the Qur'an, the most important thing is how to maintain (maintain) the memorization so that the Qur'an remains in the hearts of the hafiz. There are many ways to memorize the Qur'an; each one, of course, chooses what is best for him. Al-Qur'an, as the primary source of Islamic teachings, contains instructions to seek knowledge, as commanded by Allah SWT. The success of the tahfidzul Quran program in an Islamic educational institution is a bridge to gain an advantage over other disciplines. Therefore, the success of the tahfidz al-Qur'an program for educational institutions is essential. (*Yeyen Afista1, n.d.) In Generation 4.0, many children do

not want to go to boarding school because there are so many demands that many children do not want to go to boarding school, but there are also many children who do not want to go to boarding school. Many children are interested and want to continue their education. In boarding school here, all that is needed is a boarding school strategy to make someone comfortable in learning, especially in learning the recitation of the Qur'an.

Amid an increasingly advanced and sophisticated world like today (Mansir et al., 2020), become a severe challenge to the existence of the boarding school world. The consistency of boarding schools will remain a candradimuka crater for education (especially religion) for generations of the nation. The adaptation process continues with the pace of development of science and technology. This research will describe how boarding schools can innovate by adapting renovations to the realities of the industrial revolution 4.0. (Anjani & Setyanto, 2021) The challenge going forward is how to prepare a generation of students who can adapt by building a system that can support the existence of a boarding school in a changing global world. Furthermore, how can a boarding school with local wisdom and potential become a pioneer of world peace in the Industrial 4.0 era, which is based on the values of the boarding school itself? In the world of boarding schools, every santri is expected to be serious in studying because there are many temptations to study at boarding schools, and also by studying at boarding schools, we can get much religious knowledge so that with that let us have many provisions that we will bring to the hereafter, someone who already has religious knowledge, people who have religious knowledge will be kept away from the temptations of Satan (Tafhamin & Widowati, 2021) So we have to do a lot of good deeds in life. In boarding schools, many implement their memorization program daily, such as carrying out the deposit process at night or determining the day or time so that students are more active and better prepared to deposit their memorization.

Boarding schools have many programs, one of which is memorizing the Al-Qur'an. The amount of memorization is determined by the number of memorization to be deposited. The boarding school also cares about the discipline of its students in reading the Al-Qur'an (B et al., 2020). Therefore, boarding schools can graduate many students who have passed tahfidzul tahfidz at most minuscule one

juz. In boarding school education, many children listen to mortals to make it easier to memorize the Qur'an, so a perfect strategy is beneficial for students in learning tahfidz al-Qur'an. In memorizing the Koran, we must also pay attention to the reading so that what we read has the correct meaning and does not go astray and the meaning of the reading is not wrong. Therefore we must read the Koran correctly and correctly (Muhammad Fuad Zaini, 2020) The world of boarding schools is currently in dire need of someone. Because if there is no boarding school, many children will go the wrong way or get lost. Their daily associations or taking the wrong path in living their daily lives away from the afterlife. Boarding school has many goals to bring people closer to Allah SWT. When learning this of the Qur'an, one must have a great intention to participate in learning this Qur'an because learning this Qur'an is a big distraction for the devil because the devil does not like humans. Who is closer to Allah so that many devils incite him to want to learn tahfidzul from the Qur'an, and if satan succeeds in tempting us not to read the Koran, then the devil will be proud of his victory (Kartika, 2019).

The Prophet Muhammad SAW has recommended and ordained us to study the Al-Qur'an diligently; it is explained that we are encouraged to read the Al-Qur'an so that we will get a much higher reward if we memorize the verses the Al-Qur'an correctly. The best. Ability. (Mustafa, 2016) In learning, we have to have a powerful will to take part in learning the Qur'an. Learning the Qur'an has many benefits in everyday life, such as receiving instructions. If we memorize the Qur'an, our hearts become calmer, and also, if we memorize the Qur'an, there is a lot of happiness. (Hidayah, 2016) because reading the Qur'an, our hearts will be calmer living life in this world, and we will feel calm in our souls and bodies if we study the Qur'an, especially if we can memorize the verses of the Al-Qur'an' an. So, to memorize the Qur'an, it takes a mature strategy and a massive intention to make it easier to memorize (Muntiarti et al., 2020).

II. RESEARCH METHODS

This study uses a qualitative descriptive method aimed at boarding schools (Rohmawati & Az Zafi, 2021). This data collection was carried out in the form of interviews, observation and documentation.

This data was collected through interviews, audio recordings, and documentation and could be analyzed and followed up with interview techniques and brought to the Ustad. Moreover, Uztajah, janitors, dormitory guards, and others who prepare food at the boarding school, which is studied here, namely, how is the boarding school strategy in learning tafhiz al-Quran in generation 4.0 (Berglund & Gent, 2018) which is used to compare the results of interviews and observations to prove or see the truth obtained after collecting all the data. This research uses a descriptive, experimental method, which facilitates the implementation of this research so that in carrying out this research, there are no dead ends when carrying it out, so the data we obtain is floating (Saepudin & Noval, 2021).

III. RESULT DISCUSSION

A. Strategi Boarding school

Boarding school comes from the word santri. Boarding schools are commonly known as Boarding schools, while Santri is people who stay briefly to participate in a series of lessons organized by the boarding school (Badruzaman, 2019). According to the General Indonesian Dictionary (KUBI), the definition of boarding school is a dormitory and a place for students to study the Koran. Boarding school education aims to form pious and independent human beings. To achieve this goal, boarding schools apply a study of Islamic books related to Sharia law and moral standards or moral development. Whereas the lessons given at boarding schools are religious subjects taken from classic books, while general subjects are not taught, while students are evaluated and measured based on the books they read. Boarding school is a very effective place to grow character (Pane & Darwis Dasopang, 2017). In this case, the boarding school has a strategic position in the formation of national character. Boarding schools have succeeded in creating synergies with government policies in character education through a series of activity designs that become the activities of their students.

Strategy is a way someone has to achieve the desired goal; this strategy is usually used primarily in the learning process because by using the learning process strategy to make it easier for students to understand, we as teachers must find the right way. Strategy (Simpkins et al., 2015). they are used for children to understand. This strategy has

many benefits, one of which includes making students accept and respond to learning well. People who can use strategies well to facilitate children's understanding of tafhiz learning, their teachers are successful in the teaching and learning process. (Sudiapermana & Muslikhah, 2020) Learning strategies are not only valuable for tafhiz learning but can also be used in other learning depending on what material and what strategies will be used to combine learning strategies and materials and madrasas because it is an effort to maintain originality. Al-Qur'an is an absolute obligation for Muslims to form a noble personality and increase intelligence. The training of people with noble and sensible morals, namely people who fear Allah and His Messenger, as well as advances in the field of science, are the goals of education and the characteristics of advanced Islamic educational institutions.

The success of the tafhizul Qur'an program at an Islamic educational institution is a bridge to gain an advantage over other disciplines (Fathiyatussa'adah & Suryadi, 2021). Therefore, the success of the tafhizul Quran program for educational institutions is essential. Based on the failure factors mentioned above. Several strategies can be applied to Islamic educational institutions that manage the tafhiz al-Qur'an program.

1. Improving and perfecting the management of the tafhizul Qur'an by carrying out the following strategies:

a. Schools/madrasas must determine the right time. Time must be arranged so as not to interfere with other lessons. The right time will help students to focus on memorizing the Qur'an, eliminating boredom and choosing enthusiasm. A good time to memorize the Qur'an is in the morning before other activities start, for example, from 06:00 to 07:00. If the school/madrasah has ma'am. The selected time should be in the afternoon between Maghrib and Isha until the Maghrib prayer (qiyam al-lail) and after sunrise (Misbah et al., 2019).

b. Choose a good and holy place and environment, such as a mosque or mashallah. Zuhairini said that the environment is a significant factor in the success or failure of religious education. Al-Ghautsani explained that holy places are very influential in memorization because places with pictures of gems, flashy colours, noise and noise significantly affect the concentration of memorization. Besides that, a special lab for

memorizing the Al-Quran can also be provided, which is designed to be comfortable, relaxed and fun. It would also be perfect if supported by facilities and tools such as MP3, Al-Qur'an CDs and blackboards to make it easier for teachers and students to memorize the Al-Qur'an (Misbah et al., 2019).

c. Determine the memorized material. The verses of the Qur'an to be memorized must be arranged in an orderly manner. For example, there are verses that must be memorized and stored every day gradually. For example, memorize five verses every day. Weekly verses are combined from the first day to the end of the week. There are monthly, semi-annual and annual verses.

2. Activate and strengthen the role of the tahfidz teacher to guide and motivate students in memorizing the Al-Qur'an. This can be done in the following ways:

a. Increase the volume and intensity of direct involvement of tahfidz teachers to guide students in memorizing, which must be done consistently. The direct involvement of a teacher in memorization activities has a strong effect on students. The intensity of interaction between the tahfidz teacher and students is needed to establish close communication between the two so that students feel that they are receiving attention and affection from the teacher. A lot of attention and affection from the teacher will increase student motivation greater.

b. Improve the ability of teachers to guide and motivate students. Oemar Hamalik said that the method used by the teacher to guide subjects greatly influenced the quality and results of student learning (Basyar, 2020). Therefore, a tahfidz teacher must have good skills regarding the guidance always provide motivation providing students need encouragement from a tahfidz teacher who is always with them. People who memorize the Qur'an very quickly get bored and tired. Therefore, the primary motivation is needed from the teacher who guides him. Motivation can be achieved by inspiring, praising and appreciating, telling stories of successful hafidz/hafidzah after struggling, and stories of personal experiences of teachers and pious people; it is also perfect if there is competition between students.

c. They are recruiting more tahfidz teachers through standard selection. Tahfidzul teachers who teach must be professional in teaching and correct

guidance. Right intention, patience, and sincerity are essential in counselling. It would be even better if they also had an advantage in mastering the meaning content of the Qur'an and 'ulum al-Qur'an.

3. Improve the mechanisms and methods applied by tahfidz experts. One factor that facilitates and speeds up the memorization of the Qur'an is the use of appropriate and varied methods. Memories are not easy to forget. As is known, the memorized Al-Qur'an is easily lost from memory. Therefore, memorizing it is more complex than memorizing it. Rasulullah SAW said: Continue to memorize the Qur'an because for the sake of the One who controls Muhammad's soul, the Qur'an is released faster than a camel tied with a trap (Pusvitasi, 2021). In order to memorize the Qur'an easily and quickly, as well as memorizing the Qur'an so that it is not easy to forget, then the strategy that should be done is:

a. The tahfidzul teacher must master all the tahfidz and apply ul Quran learning methods. The ch method has advantages and disadvantages, so using several methods can complement each other and eliminate boredom. In addition, the use of various methods has the opportunity to strengthen memorization. Various methods can be used, such as the Talaqqi/Musyafahah (face-to-face) method, the Simai's method (listening to the Qur'an), the Zikr method (giving rote assignments), the Muraja'ah/Takrir method (planned repetition of memories), the Tafhim (memorization by understanding the meaning of verses), self-memorization method, five verses and five verses method, Mudarashah method (memorization/listening method alternately between students).

b. The use of alternative methods must be carried out sequentially and planned. For example, for everyday material, before students recite the Verses they have just memorized to the teacher face to face, especially if they have to repeat (takfir) what the teacher hears directly. This must be done consistently, planned and scheduled. So the weekly schedule on weekends can also be used for taking/muraja'ah from the first day to the sixth day. The teacher can invite students to memorize the Al-Qur'an together for the semester program. As for the annual program, you can memorize the Al-

Qur'an. In addition, the teacher encourages and encourages students to take turns listening to one another.

c. I am using the trail to memorize the Al-Qur'an, namely reading and memorizing the Al-Qur'an slowly, accompanied by the law of recitation, reading sentences and words clearly and not in a hurry (Daulay et al., n.d.).

4. Strengthen parental support. The role of parents dramatically influences children's success in memorizing the Qur'an because parents are the central guides and controllers at home. Children need encouragement and direct guidance from their parents, who have an inner bond (Djuddah et al., 2021). In addition, a child-friendly environment at home is conducive to memorizing the Qur'an. Therefore, to overcome the lack of parental support, the following strategies are needed:

a. Schools/madrasahs must provide an understanding of the importance of memorizing the Qur'an and the vision, mission and goals of the tahfidzul-Qur'an program in their school/madrasah

b. schools/madrasas to instil awareness and motivation in parents about the obligations of parents at home towards their children. Djamarah said that children's education is the responsibility of parents. So parents should be aware of this vital role

c. Schools/madrasas must make student follow-up books at home, which must be signed by the student's parents.

d. Strengthen superior control and motivation. The principal of the school/madrasah is the educational leader who is primarily responsible for the activities carried out. The principal's primary role as an educational leader is to create teaching and learning situations so that teachers can teach and students can learn well.

B. Learning Tahfidz Al Qur'an

Learning is organizing and organizing the environment around students so that they can grow and encourage students to carry out the learning process. Learning is also said to be a process of providing assistance to students in carrying out the learning process (Almaarif et al., 2022). The role of the teacher as a guide is based on the number of students with problems. In learning, of course, there are many differences, such as there are students

who can digest the topic, and there are also students who are slow to digest the topic. These two differences allow teachers to develop learning strategies that suit each student's circumstances. Therefore, if the essence of learning is changed (Prasetyo, 2021), then learning is the setting. This interaction is rooted in educators (teachers), and pedagogical learning activities for students are processed systematically through the stages of design, implementation and evaluation. -Quran, and in the learning process, we also have to be serious so that everything we do and memorize is more accessible for us to live. The word *tahfiz* is the masdar form of *haffaza*, the origin of the word *hafiza-yahfazu*, which means to memorize. According to Quraish Shihab, *Hafiz* is taken from three letters that mean caring for and supervising al., 2020). From this meaning was born the word memorization because whoever memorizes well will preserve his memory. It also means not being negligent because this attitude leads to maintenance and awareness. After all, awareness is part of caring and watching over.

The word *hafiz* means the emphasis and repetition of the preserver and its perfection.(Gina Rohadatul Aisyi, 2020) It also means to see. Allah SWT. He gave the angels *Raqib* and *'Atid* the task of recording people's good and bad deeds, and then Allah will convey His judgment to people. At the same time, the word Al-Qur'an is *Kalamullah* which was revealed to the Prophet Muhammad SAW through the intercession of the Archangel Jibril. It is recited orally and narrated to us *mutawatir* people who memorize the Qur'an as people who memorize the Al-Qur'an as a whole and can read it in its entirety by rote or *bi al-ghaib* according to the recitation rules of recitation that are well known in the Koran. When studying the Qur'an, many children prefer to attend regular or public schools because they feel that they cannot carry out Islamic education at boarding schools. Because of the demands of the school at the boarding school, we have to follow all the activities carried out (Ansari et al., 2020).

Several benefits and virtues are associated with the position of memorizer of the Qur'an.

1. Memorizing the Qur'an means maintaining the authenticity of the Qur'an, which is *fardlu kifayah* so that those who memorize the Qur'an with a clean and sincere heart will gain a very noble

position in this world and the afterlife because they are God's chosen being.

2. Memorizing the Qur'an forms noble morals both for hafidz individuals and as role models for the wider community. Al-Qur'an is hudan li annas (guidance for humanity). The more you read, memorize, and understand the greater Allah's guidance. God's commandments in the form of Islam contain faith, worship and morals.

3. Memorizing the Qur'an increases intelligence. Every human being is equipped with various potentials/intelligence, including intellectual, emotional, and spiritual intelligence (multiple intelligence). (Arissandi et al., 2020).

Tahfidz Al-Qur'an Can Not Be Learned
Even though Allah has made it easy for His servants to memorize and learn the Al-Qur'an, in reality, many people still need help memorizing the Al-Qur'an. (Badawi, 2021) Various reasons why teaching tahfidz al-Qur'an needs to be implemented in traditional schools include: 1. Poor management of tahfidz carried out by educational institutions. This management includes managing time, place and environment, as well as memory material; the less active role of the tahfidz teacher/instructor in guiding and motivating students to memorize the Al-Qur'an. The excessive busyness of the tahfidz master makes it difficult for the memorizers to add to their memorization or repeat it face to face. In addition, the lack of teacher motivation dramatically affects the quality and quantity of memorization of the memorizers; 3—mechanisms and methods applied by the tahfidz master. Umi Kaltsum observes that tahfidz teachers generally only emphasize memorizing; 4—weak parental support. Parents often feel sorry for their children who seem too burdened with school/madrasah homework and memorizing the Koran, so they do not try to guide their children by listening to their memorization at home; 5—weak control and motivation of superiors. The director as a leader is only fully subject to the teacher if the pattern or method is applied without any control and evaluation by the leader himself.

The supporting factors in the Al-Quran Tahfidz program include hafidz/hafiz ustaz/ustadz/hafidzah, who always guide students every day (Simpkins et al., 2015). The strong desire of the students to foster the spirit of the

ustaz/ustadzah to motivate and encourage students to memorize the Al-Quran is supported by a conducive environment for the learning process. Inhibiting factors in this program include students who get bored quickly in the learning process, are not persistent, most of them do not focus on memorizing the Qur'an, students cannot manage the time to memorize and memorize murajaah, and students have begun to be interested in the opposite way. Gender: In learning tahfidz, parents' role in children's home education is vital because it is not only obtained from boarding schools. In Generation 4.0, the boarding school pays close attention to the strategies used because, without a strategy, a teacher at the boarding school might find it easier to teach tahfiz of the Qur'an properly. (Sudiapermana & Muslikhah, 2020).. In every boarding school or boarding school, there must be a strategy for learning so that the goals in the learning process are excellent and the learning objectives can also be appropriately achieved so that what has been learned is not in vain and not valid for everyday life.

The supporting factors in the Tahfidz Al-Quran program include hafidz/hafidzah ustaz/ustadz/hafidzah, who always guide students daily. (Misbah et al., 2019) The strong desire of the students to foster the spirit of the ustaz/ustadzah to motivate and encourage students to memorize the Al-Quran is supported by a conducive environment for the learning process. Inhibiting factors in this program include students who get bored quickly in the learning process, are not persistent, most of them need to focus on memorizing the Qur'an, and students cannot manage the time to memorize and memorize murajaah. Students have begun to be interested in the opposite way. Gender Currently, in learning tahfidz, parparents' role in children's home education is necessary because it is not only obtained from boarding schools. In generation 4.0, the boarding school pays close attention to the strategy used because, without a strategy, a teacher at a boarding school might find it easier to teach tahfiz of the Qur'an properly... in every boarding school or boarding school, there must be a strategy in learning so that the goals in the learning process are excellent. The learning objectives can also be appropriately achieved so that what has been learned is worthwhile and valid for everyday life (Basyar, 2020).

C. Generation 4.0

Generation 4.0 is a generation that has developed and is also advanced. In today's generation, if we cannot know or anticipate it, we will be taken to a terrible time where we will no longer care about our environment because the effects of the cell phone are not harmful. Many mistakes have been made in this generation, so now many children have fallen into bad times; children have forgotten the Al-Qur'an and rarely read it and memorize verses of the Al-Qur'an. (Pane & Darwis Dasopang, 2017) Therefore, a strategy is needed from the teacher and the help of parents so that children do not fall into the trap and can become or live a good life and memorize the Al-Qur'an. The more the current generation increases, the more stray errors occur. Suppose we use this present life for good things, for example. In that case, we use it to listen to the holy verses of the Qur'an so that by listening to it frequently, it will be easier for us to memorize it and if it is memorized, we will also get double the reward, Allah will also give us thousands of goodness so that we are not afraid of bad things when we want to do good, especially kindness to learn Al-Quran Tahfiz at Boarding school.

The boarding school strategy for learning tahfidzul is needed because it makes it easier for students to understand. In the Al-Qur'an, we are also ordered to read the Al-Qur'an, and if we can memorize it, the reward given is multiplied because it has many benefits in everyday life. (Fitri et al., 2020) So that he can give us comfort so that our hearts and feelings will be calmer. In the current generation, for those of us who memorize the Qur'an, there are many examples, such as the telephone, which significantly affect children's future and result in parents' negligence in carrying out their duties. Moreover, these children can experience mental disorders because they are too addicted. So we as parents must supervise our children using cellphones; we teach them to always memorize the Al Quran so that they become pious and pious children. (Orba Manullang, 2021) If our children or students can memorize the Koran well, of course, we are proud and happy to see their abilities are much better, and we are also proud of the success that the child can achieve; the child will also feel happy with what he has. Achieved in his life he is proud of what he has achieved in his

struggle to memorize the Qur'an at boarding school with the help of his ustaz and huzzah while at boarding school (Badawi, 2021).

At this time, the modern generation in the 4.0 era generation is a life that has experienced many changes that have occurred; there have been many sophisticated tools so that we can carry out the learning process using existing facilities, for example, Google, YouTube, Telegram, Facebook and others. -other things that we can use in the process of learning tahfiz of the Koran, we can read and memorize it anywhere, we do not need to take out our Koran, and we can look for these verses in communication tools that are super sophisticated at that time, now they are like cellphones, (December 2018) by using a cell phone we can search for anything we want to look for but enough to do good things, for example, a way to make it easier to memorize the Koran, the cellphone we use we should not look for what we do not have we have to look for, and we will see, but lets we look for valuable things in our helpful life things, because when using a mobile phone, no matter how bad and good we can search there using a mobile phone to listen to and read the Koran so that we can become better people in the future who are in the way of Allah SWT so that our hearts and minds can be calm (Yaqin et al., 2021).

Weekly programs on weekends can also be used for taking/muraja'ah from the first day to the sixth day. Teachers can invite their students to memorize the Al-Qur'an together for the semester program. (Widjaja et al., 2022) As for the annual program, memorizing the Koran can be done. In addition, the teacher encourages and motivates students to take turns listening to each other's memorization; (3) using partial to memorize the Al-Qur'an, namely reading and memorizing the Al-Qur'an slowly accompanied by the law of recitation, reading sentences and words clearly and without haste. Al-Qur'an surah al-Muzammil (73) verse 4 recommends reading the Qur'an with tartar, namely warattilil Qur'an tortilla (and reading the Qur'an slowly. Therefore, according to the verse, the scholars agree that reading the Qur'an with tartar is a sunnah. Reading and memorizing the Qur'an with tartar is more calming and deepens its meaning. Also, memorizing becomes stronger. Fourth, strengthen parental support. (Gina Rohadatul Aisyi,

2020) The role of parents has a significant influence on a child's success in memorizing the Qur'an. Because parents are the central guides and controllers in the fifth house, they strengthen the control and motivation of superiors. The principal is the educational leader who is first responsible for the activities.

Consultation

Boarding school is a very effective place to grow character. In this case, the boarding school has a strategic position in forming national character. Boarding schools have succeeded in creating synergies with government policies in character education through a series of activity designs that become the activities of their students. There are several strategies that can be applied to Islamic educational institutions that manage the tahfidz al-Qur'an program.

1. Improving and perfecting the management of tahfidzul Qur'an by carrying out the following strategies: sekolah/madrasah harus menentukan waktu yang tepat.

- a. Choose a good and holy place and setting
- b. to determine the memorized material. The verses of the Qur'an to be memorized should be arranged periodically
- c. to activate and strengthen the role of tahfidzul teachers to guide and motivate students in memorizing the Qur'an. This can be done in the following ways:

2. Increasing the volume and intensity of the direct involvement of tahfidz teachers in guiding students in memorizing

- a. improve the ability of teachers to guide and motivate students
- b. recruiting more tahfidz teachers through standard selection.
- c. Improve the ability of teachers to guide and motivate students.

3. Improve the mechanisms and methods applied by the tahfidz masters. (Millah, 2019) One factor that facilitates and speeds up memorizing the Qur'an is the use of appropriate and varied methods. Memories are not easy to forget. In order to easily and quickly memorize the Al-Qur'an, and memorizing the Al-Qur'an is not easy to forget, the following strategies must be implemented:

- a. The tahfidzul teacher must master all the tahfidzul Qur'an learning methods and apply them alternately.

b. The use of alternative methods must be done sequentially and planned.

c. Using partial to memorize the Al-Qur'an, namely reading and memorizing the Al-Qur'an slowly accompanied by the law of tajwid, reading sentences and words clearly and without haste,

4. strengthen parental support. The role of parents dramatically influences children's success in memorizing the Qur'an because parents are the central guides and controllers at home. Children need encouragement and direct guidance from their parents, who have an inner bond. In addition, a conducive environment for children at home is conducive for them in memorizing the Qur'an. Therefore, to overcome weak parental support, the following strategies are needed:

a. Schools/madrasas need to provide an understanding of the importance of memorizing the Qur'an and the vision, mission and goals of the tahfidzul-Qur'an program in their schools/madrasas

b. schools/madrasas to instil awareness and motivation in parents about the obligations of parents at home towards their children. Djamarah said that children's education is the responsibility of parents. So parents should be aware of this vital role

c. the school/madrasah is required to make a student tracking book while at home, which must be signed by the student's parents (Pane & Darwis Dasopang, 2017).

5. Strengthen superior control and motivation. The principal of the school/madrasah is an educational leader who is primarily responsible for the activities carried out. The principal's primary role as an educational leader is to create teaching and learning situations so that teachers can teach and students can learn well.

IV. CONCLUSIONS

The spread of the Covid-19 virus impacted the learning process, which resulted in the learning system being changed to a distance learning system that required teachers to be more creative in providing material. Utilization of the VivaVideo application in learning is an example of educator creativity in utilizing technology; apart from saving costs in the learning process, using the VivaVideo application can also be used in creating YouTube content about education and product marketing. The Covid-19 virus also impacted the economy and

tourism, resulting in losses for the Indonesian state and for business and tourism actors, such as reducing working hours and closing road access. The government is also paying attention to the effects of the spread of the Covid-19 virus, such as providing assistance and implementing free vaccination services. After the vaccination was evenly distributed, the reduction in the spread of Covid-19 was seen, as was reported, only in several areas where the rate of spread of the Covid-19 virus was still relatively high.

Learning uses the VivaVideo application as an exciting learning media, which educators use to carry out the learning process. The VivaVideo application is a manifestation of technological advances in the field of education; technology is very influential in every field, especially in the field of education that uses online learning systems; many innovations have emerged regarding learning applications, for example, the VivaVideo application is used to make fun learning videos. Not only convenient for educators but also convenient for students because from the VivaVideo application, students are motivated and have the enthusiasm to return to learning even though they have to be at home. Utilization of the VivaVideo application is not only in subjects but also in thematic learning, which has themes, sub-themes and lessons. Many educators are elderly who do not understand technological developments and have never used learning applications. At that time, the educators certainly did not have a distance or online learning system; they only knew the CBSH learning system using the lecture method. The limited knowledge of technological developments can be overcome by introducing the VivaVideo application to elderly educators because the VivaVideo application is straightforward to use, and the features are apparent and not too tricky. Elderly educators can be novice users who are taught tutorials on using the VivaVideo application. Utilization of technological developments also has negative impacts, such as students who are addicted to online games and addicted to other entertainment applications resulting in students being negligent in the learning process; the use of technology must be developed by taking into account the positive and negative impacts otherwise it will be tough to condition learning during a pandemic situation Covid-19 is over.

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