

# **STUDY QUR'AN: The Quarantine Program for Memorizing the Qur'an Effectively at Madrasatul Qur'an Islamic Pesantren Mambaul Falah Tambilung Tambak Bawean Gresik**

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## **Abstract**

This article explains the quarantine program for quickly memorizing the Qur'an. Because students are motivated to memorize quickly, this quarantine program is exciting. This study examines how the Qur'an Memorizing Quarantine Program at Madrasatul Qur'an Islamic boarding school Mambaul Falah Tambilung Tambak Bawean Gresik can help students memorize the Qur'an in a relatively short period. Using qualitative, descriptive data sources such as observation and interviews, Miles and Huberman analysis, and source triangulation to ensure data validity. The findings of this study indicate that the Koran memorization quarantine program is highly effective because students are solely focused on memorizing the Koran and are constantly guided by ustadz with core and companion or supporting programs.

Keywords: *Qur'an Studies, Qur'an Memorizing Quarantine Program*

## **Abstrak**

Artikel ini menjelaskan program karantina dalam proses menghafalkan al-Qur'an secara cepat. Sangat menarik program karantina ini, sebab para pelajar termotivasi untuk menghafalkan secara cepat. Fokus penelitian ini adalah bagaimana Program Karantina Menghafal al-Qur'an para pelajar

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dapat menghafal al-Quran dalam waktu yang relatif singkat di Madrasatul Qur'an pondok pesantren Mambaul Falah Tambilung Tambak Bawean Gresik. Menggunakan kualitatif, deskriptif, sumber data memakai observasi dan interview, analisis menggunakan model Miles and Huberman, keabsahan data menggunakan triangulasi sumber. Hasil penelitian ini bahwa program karantina menghafal al-Qur'an sangat efektif karena para pelajar difokuskan hanya untuk menghafal al-Qur'an dan dibimbing dengan kontinu oleh para ustadz dengan program inti dan pendamping atau penunjang.

Kata kunci: *Studi Qur'an, Program Karantina Menghafal al-Qur'an*

## Introduction

The development of community is currently actively organizing tahfidz education in Islamic boarding schools, schools, at home, and prayer rooms and mosques. This Tahfidz program embodies the love in the hearts of Muslims and cares about nurturing the children of Muslims from the Qur'an. Because the Qur'an, which is instilled early on in students, will form Muslims who are strong in Islam and behave positively.<sup>1</sup>

Tahfidz education is a religious and religious educational institution that is held in formal religious schools as well as in Taksim assemblies, prayer rooms, mosques, and recitation groups in the general public who study the Qur'an from the bottom and memorize it even though there are several juz so that the learning process has more characteristics. Learn to read and memorize a lot. The tahfid program held in Islamic boarding schools is more dominant in memorizing activities than studying classical or yellow books. The activity of memorizing the Qur'an by the community in religious education is extraordinary because not all people will memorize the Qur'an. This is excellent guidance from Allah to move the hearts of Muslims and maintain the memorization of Muslims according to the word of Allah SWT:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (سورة الحجر: ٩)

<sup>1</sup> Ahmad Halid. *Pengantar Studi al-Qur'an*. Jember. UIJ Kyai Mojo, 2014, p. 21

“Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian”(Q.S Al-Hijr: 9)<sup>2</sup>

The verse demonstrates that Allah swt guarantees His omnipotence, and Allah facilitates human efforts to memorize it. So that the originality of the Qur'an is preserved in Muslims. The memorization of the Qur'an that is read and heard is the same as what was conveyed by the Prophet Muhammad and his companions.

Furthermore, the Qur'an, the holy book of Muslims, which is a guide and guidance in life both in this world and in the hereafter, is a strong motivator for Muslims to memorize it. The Qur'an was revealed to be read, studied, memorized, understood, believed, and practiced in order to gain happiness in this world and as the key to eternal happiness. That is why the Qur'an is regarded as a book capable of resolving various issues confronting Muslims. So that Muslims can solve problems according to Allah's instructions in the Qur'an..

Since becoming a revelation that was revealed to the Prophet Muhammad SAW, the Qur'an has completely become a book of beliefs for Muslims, as well as the foundation of life for all Muslims as described in QS. Al Baqarah:2:

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ (سورة البقرة : ٢)

"This Book (Al-Qur'an) has no doubt about it; guidance for those who are pious" (Q.S Al-Baqarah: 2)<sup>3</sup>

These guidelines aim to provide welfare and happiness for humans, both individually and in groups. Therefore, the Qur'an is the basis of Islamic teachings.<sup>4</sup> In this explanation, an expert mentions that the Qur'an is the premise of truth. To

<sup>2</sup> Tim Kemenag RI. *Al-Qur'an dan Terjemahannya*. Jakarta. Kementerian Agama RI, 2018, p. 213

<sup>3</sup> Departemen Agama RI, *Al Hikmah AL Quran dan Terjemahannya*, Bandung: CV Penerbit Diponegoro 2008, p. 2

<sup>4</sup> Beni Ahmad Saebani dan hendra Akhdiyati, *Ilmu Pendidikan Islam 1*, Bandung: CV Pustaka Setia, 2009, p. 212.

understand the teachings of Islam perfectly, the first step that must be taken is to understand the contents of the Qur'an and practice it in daily life seriously and consistently. Muslims are basically still obliged to try to maintain the Qur'an correctly and appropriately. Because the maintenance is limited in accordance with the predetermined sunattullah, it is possible that the purity of the verses of the Qur'an will be disturbed and distorted, if Muslims themselves do not have concern for the maintenance of purity and protection of the Qur'an.

If there is a word that Allah is the guardian of the Qur'an, it cannot be interpreted as Allah who guards it directly. Allah's protection of the Qur'an does not mean that Allah directly supervises the writing phases of the Qur'an, but that Allah involves His servants to participate in guarding the Qur'an. The scholars determined that memorizing the Qur'an is *fardu kifayah*, but as Abdul Azis rauf stated, this legal understanding must be understood professionally because what is currently happening is *fardu kifayah* law in *tahfidzul Qur'an* is understood with a narrow understanding.

Memorizing is one of the most classic but not simple ways to maintain knowledge, including preserving the Qur'an. Memorizing this as a way of remembering has been around since the time of Ancient Greece. In fact, the activity of remembering has existed since the creation of Adam in the QS. Al Baqarah verse: 31

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (سورة البقرة: ٣١)

“And He taught Adam the names (objects) entirely, then presented them to the Angels and said: Mention to Me the names of those things if you really are true people!” (Q.S Al-Baqarah: 31)<sup>5</sup>

The companions of the Prophet used the memorization technique to preserve the Qur'an. Islam can inherit its authentic

<sup>5</sup> Departemen Agama RI, *Al Hikmah AL Quran dan Terjemahannya*, p. 6

source through the power of Allah through these Huffaz. In preserving the Qur'an, Allah SWT has promised to protect it. The Qur'an introduces itself with various characteristics and characteristics. One of them is that it is a book whose authenticity is guaranteed by Allah, and it is a book that is always preserved. As the word of Allah swt in QS. Al Hijr:9

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (سورة الحجر: ٩)

“Indeed, We are the ones who sent down the Qur'an, and surely We (also) are the ones who maintain it” (Q.S Al-Hijr: 9)

According to the preceding, preserving the Qur'an by memorizing the Qur'an is an important factor in the history of man's creation. What has been accomplished is the continuous birth of an institution dedicated to memorizing the Qur'an. This is one of many efforts made by the Islamic community to keep the contents of the Qur'an current, as well as to serve as a medium for Muslims to improve their own quality in order to uphold the truth.

Tahfidz Al-Qur'an Quarantine is an activity where students are quarantined or placed in a dormitory for a predetermined time to focus more on memorizing the Qur'an daily with interspersed nap breaks praying together. The students are also given intensive health supervision by providing nutritious food intake and additional supplements.

Quarantine teaches about independence and discipline, how important it is to maximize time in every moment, how we become successful people, and how to compete with friends. Therefore quarantine is not a place to boast about each other and not bring each other down. However, quarantine is an event where we get to know each other, exchange motivation, encourage each other, and work hand in hand to encourage our partners or friends who are memorizing. It also teaches us a lot about caring because, in quarantine, we are formed to have a caring spirit for our friends. When we see our friends are lazy

and desperate, that is where our concern is poured out because, as a memorizer of the Qur'an, what we are required to do is not just memorize but how we can practice the contents or what we have memorized, and that Our form of concern includes the form of memorizing or practicing the contents of the Qur'an. So broadly speaking, quarantine is an arena for self-formation, where we are in the form of individuals who are inspirational, achievement, disciplined, brave, and responsible.

Therefore, the Madrasatul Qur'an at the Mambaul Falah Islamic Boarding School Tambilung Tambak Bawean Gresik is very concerned about the students' memorization and practice quality. Because when the students have passed their expectations, they are ready to enter the community.

The formulation of the problem in this research is how Quranic: The Quarantine Program for Memorizing the Qur'an in a Short Time at Madrasatul Qur'an Islamic boarding school Mambaul Falah Tambilung Tambak Bawean Gresik.?

This research method employs a qualitative approach and descriptive analysis in light of the research's focus. Madrasatul Qur'an Pesantren mambaul; Falah Tambak Bawean Gresik is the research site. Caregivers, ustadz, and students were used as informants. Methods of data collection include observation, interviews, and documentaries. The Milles and Huberman analysis model was used to analyze the research data. Source triangulation is a technique for ensuring validity.

### Conceptual of the Tahfidz Al-Qur'an Quarantine Program

Etymologically, quarantine is a place to hold ship passengers infected with infectious diseases. So the quarantine program in question is a place that is used as a place to carry out various designs regarding the principles as well as the efforts that will be carried out by ustazdah and students in the process of memorizing the Qur'an during a predetermined day.

Quarantine is a shelter with the option of a separate and

remote location. The aim is to prevent transmission of both effects and the like, or diseases and the like.<sup>6</sup> In this study, the purpose of quarantine is to condition the place separately from other than the participants involved in the activity. The Qur'an quarantine is based on the KBBI; the word 'quarantine' means a temporary shelter in a remote location to prevent transmission, disturbance, negative influence, etc. Tahfidz is a program to memorize the Qur'an under the guidance of an ustadz who memorizes the Qur'an so that students can also memorize the Qur'an

National Quarantine is a temporary shelter located in a remote location to avoid interference from things that can interfere with memorizing the Qur'an within a certain period, for example, a month, two months, three months, or a day program. It covers a nation or nation itself, in this case, Indonesia's territory. Al-Qur'an Quarantine is an activity where students will be quarantined or placed in a dormitory as long as it has been determined to focus on memorizing the Qur'an every day with interspersed nap breaks and prayer together.

Tahfidzh quarantine can be an alternative that prospective memorizers can follow to increase and speed up the quantity of memorization. In addition, gathering with teachers and peers can increase the social intelligence of participants because there is a long time for participants to interact with each other..<sup>7</sup>

The language of the Qur'an is taken from the word: *وقرانا* - *قر* - *يقرا* - *قراة* which means something read. This meaning has the meaning of recommending Muslims to read the Qur'an. The Qur'an is also a *mashdar* form of *القراءة* which means to collect and collect. It is said so because it is as if the Qur'an collects several letters, words, and sentences in an orderly manner so that they are neatly and correctly arranged.<sup>8</sup> Therefore, the

<sup>6</sup> Suharsimi Arikunto, *Manajemen Penelitian*, Jakarta: PT Rineka Cipta, 2007, p. 222.

<sup>7</sup> Suharsimi Arikunto, *Manajemen Penelitian*, p. 223

<sup>8</sup> Anshori, *Ulumul Quran*, Jakarta: Rajawali Press, 2013, p.17

Qur'an must be read correctly in accordance with the makhraj and the characteristics of the letters, also understood, practiced in everyday life with the aim of what is experienced by the community to bring the Qur'an to life either in text, orally or in writing. culture.

The definition of Tahfizh Al-Quran or tahfidz Qur'an is that it consists of two words, namely: tahfizh and Al-Quran. Tahfidz means derived from the word *تَحْفِيزًا* (memorize) which comes from the Arabic form mashdar ghair mim from the word *حَفِظَ - يُحَفِّظُ - تَحْفِيزًا* which has the meaning of being memorized and keeping it memorized or maintaining, guarding, memorizing well.<sup>9</sup>

Tahfidz means memorizing and can be interpreted as repeating a lesson by reading or listening. The definition of tahfizh or tahfidz of the Qur'an is the process of memorizing the Qur'an either by reading or listening to it repeatedly until it is memorized so that each verse can be read without looking at the manuscripts. Writing in Indonesian tahfidz Al-Qur'an is the same as tahfiz Al-Qur'an or even now written tahfiz Quran.

The definition of tahfiz Al-Qur'an is the process of maintaining, preserving, and preserving the purity of the Qur'an as a miracle revealed by Allah Subhanahu Wata'ala to the Prophet Muhammad Sallallahu 'Alaihi Wasallam. One of the goals is to memorize 30 chapters to avoid the dangers of modification and forgery and aims to protect all or part of the memorization from the risk of forgetting or making mistakes.

Tahfidz Al-Qur'an also means memorizing accompanied by tadabbur or understanding the verses of the Qur'an that are being memorized. The companions of the prophet, when a new revelation comes down, will immediately be memorized in earnest from one person to another. At that time, the Arabs were in progress in the field of poetry, and they made it in rote

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<sup>9</sup> A. Warson Munawwir, *Kamus Al Munawwir Arab-Indonesia*, Surabaya: Pustaka Progresif, 1997, p. 301



form without being written down. Al-Quran because of the awesomeness of its miracles that no Arab poets or any other nation could match. The Law of Memorizing the Qur'an.

The definition of the Qur'an is linguistically sourced from two verbs. First, it comes from the word Qura'a which means reading with the standard word Qira'ah. He changed the form to the Qur'an as a noun name which means something that is read. As the word of Allah SWT. "Indeed, it is obligatory for Us (on you, O Muhammad) to collect it and recite it, so when We have recited it, follow its recitation." (Surat al-Qiyamah: 17-18).

According to another opinion, Qura'a can also mean to collect with the noun Qura'ah which means Jam'u (collection). Those who argue with this say that the Qur'an is named after the Qur'an, because it collects stories. He also collects orders with prohibitions, promises and threats, suras and verses.<sup>10</sup>

In terms, the Qur'an is defined by contemporary scholars as "the Word of Allah SWT, which was revealed to the Prophet Muhammad SAW. Gradually through the intermediary of the Angel Gabriel AS. That which reaches us by means of mutawatir, as a miracle, who reads it is counted as worship." Some other contemporary scholars added, "What is written in the Mushafs".<sup>11</sup>

According to M. Quraish Shihab, the Qur'an literally means perfect reading. It is a name chosen by Allah, because there is no recitation since humans have known writing and reading five thousand years ago that can match the Qur'an, the perfect and noble reading.<sup>12</sup> And also the Qur'an has the meaning of collecting and collecting qira'ah which means gathering letters and words with one another in a neatly arranged utterance. The Qur'an was originally like qira'ah, namely mashdar from the

<sup>10</sup> Saihul Basyir, *Kun Bil Qur'ani Najman Seni Menjadi Bintang Al-Qur'an ala Sahabat*, Jakarta : PT. Alex Media Komputindo, 2021, p. 3.

<sup>11</sup> Saihul Basyir, *Kun Bil Qur'ani Najman Seni Menjadi Bintang Al-Qur'an ala Sahabat*, p. 4.

<sup>12</sup> M. Quraish Shihab, *Wawasan Al-qur'an*, Bandung: Mizan, 1996, p.3

words Qura'a, qira'atan, Qur'anan.<sup>13</sup>

### Conceptual Memorizing the Qur'an

Regarding the law of memorizing the Qur'an, is it obligatory for all people? Is it mandatory for only part of it? In this case, the scholars emphasized that memorizing the Qur'an should not be interrupted by the number (number) of tawattur in it, so it is impossible to replace and change it. If there are among the people who have done it, then the burden of others is free, but if there is none at all, then all of them are sinful.<sup>14</sup>

The Qur'an is a holy book for followers of Islam, as a way of life and sources of law, not all humans are able to memorize and not all holy books can be memorized except the holy book Al-Qur'an and selected servants who are able to memorize it.<sup>15</sup>

One of the virtues of memorizing the Qur'an is peace of mind, calm is the heart will feel at ease, lust is no longer turbulent, chest becomes spacious, mind is clear and full of concentration.<sup>16</sup> They are filled with grace,<sup>17</sup> The Angels are crowding around him,<sup>18</sup> Allah makes people with Him (angels) call them.<sup>19</sup>

While the benefits of memorizing the Qur'an include victory in the world and the hereafter, Sharp mind and brilliant memory, Ark of knowledge, and this is very important in memorization, memorization can encourage someone to excel, Have a good identity and behave honestly.<sup>20</sup> To be able to

<sup>13</sup> Manna Khalil Al-Qattan, *Studi Ilmu-Ilmu Qur'an*, Bogor: Pustaka Litera Antar Nusa, 2015, p. 15

<sup>14</sup> Nawabuddin dan Ma'arif, *Teknik Menghafal*, p.19

<sup>15</sup> Muhaimin Zen, *Tata Cara/Problematika Menghafal Al-Qur'an dan Petunjuk-Petunjuknya*, Jakarta: Pustaka Al-Husna, 1985, p.35

<sup>16</sup> Musthafa Al-Bagha dan Muhyidin, *Pokok-pokok Ajaran Islam*, Jakarta: Rabbani Press, 2002, p. 434

<sup>17</sup> Al-Bagha dan Muhyidin, *Pokok-pokok*, p. 435.

<sup>18</sup> Musthafa Al-Bagha dan Muhyidin, *Pokok-pokok Ajaran Islam*, p. 435

<sup>19</sup> Al-Bagha dan Muhyidin, *Pokok-pokok*, p. 438

<sup>20</sup> Nawabuddin dan Ma'arif, *Teknik Menghafal*, p. 21

memorize the Qur'an well, there are several conditions that must be met including sincere intentions, having a strong determination, leaving sin, *istiqomah*.<sup>21</sup> Able to read the Qur'an well, Deposit memorization.<sup>22</sup>

**Inhibiting Factors in the Qur'an Quarantine** There are obstacles faced by students in memorizing the Qur'an in this quarantine; almost all of them appear because they are tired, lazy, bored, and have little time to rest. The obstacles faced by students who reach their targets also have laziness and boredom, but they do not get carried away in that saturation and laziness; even though laziness and boredom hit them, they still do not waste time memorizing so that they can finally reach the target. While the obstacles faced by some students who did not reach the target were laziness, fatigue, and boredom, they fell asleep in laziness, fatigue, and boredom, so their time was wasted, and finally, they could not reach the target. The obstacles to the *tahfidz* quarantine can be concluded that laziness, boredom, and fatigue are the inhibiting factors. However, those who can manage the time to memorize, then they can achieve the desired target even though there are obstacles.<sup>23</sup>

While the students who participate in the *tahini* quarantine benefit from their intense motivation and desire to memorize the Qur'an. Because memorizers achieve their goals through self-motivation and a strong desire, this motivation is also necessary as a guide and motivator for students serious about memorizing. Motivation is referred to as a mover because it motivates people to take action to achieve their goals. Aside from motivation, it cannot be separated from the prayers and support of parents who consistently encourage their children to

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<sup>21</sup> Ahsin W. Al-Hafidz, *Bimbingan praktis menghafal A-Qur'an*, Jakarta: Bumi Aksara, 2050, p. 51.

<sup>22</sup> Abdul Muhsi, Raghil As-Sirjani, *Orang Sibuk pun Bisa Hafal Al-Quran* cet, ke 5, Solo: PQS Publishing, 2014, p. 42.

<sup>23</sup> Observasi hari Ahad Tanggal 3 April 2022 Jam 10.00 di Madrasatul Quran Pesantren Mambaul Falah Tambilung Tambak Bawean Gresik.

memorize the Koran. In addition to the support of our parents, we also cannot be separated from prayers and maximum efforts in ziyadah new memorization and praising the memorization that we already have. Therefore, the best way to memorize the Qur'an is to balance between muraja'ah and add new memorization.

### Implications of the Quarantine Program for memorizing the Koran

According to Winarno, which has been described again by Andewi Suhartini, there are at least five dimensions, including, First, policy implications on public issues and policy implications on the people involved. Second, the policy may have implications for circumstances or groups outside the policy objective or objective. Third, the policy may have implications for current and future conditions. Fourth, the evaluation also involves another element, namely the direct costs incurred to finance public policy programs. Fifth, indirect costs are borne by the community or some community members due to public policies.<sup>24</sup>

### Implementation of the Qur'an Quarantine Program Activities at Madrasatul Qur'an Pesantren Mambaul Falah Bawean Gresik

Quarantine implementation focuses specific goals within a predetermined time on final grade students to prepare for the upcoming Qur'an graduation. The quarantine can also mean efforts to achieve something with a specific deadline and the effectiveness of particular strategies. This was confirmed by Gus Irfan as the builder of the Madrasatul Quran, through the following interview:

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<sup>24</sup> Andewi Suhartini, *Jurnal Pendidikan Belajar Tuntas: Latar Belakang, Tujuan, Dan Implikasi*, Makassar: Vol 10, No 1, 2007, p. 42-43

"Quarantine is a program where at the end of the semester to isolate oneself in a place that has been provided by the cottage to focus on only memorizing and memorizing the Qur'an, as preparation for the upcoming Qur'an graduation, so only focus on memorizing. and others are removed."<sup>25</sup>

This was also confirmed by Misnadi, the supervisor of the Tahfidz program, through the following interview:

"This Qur'an quarantine program is very good, because we are truly isolated from worldly noise, but it does not mean forgetting worldly matters, but teaches the meaning of zuhud through focusing on memorizing Allah's verses."<sup>26</sup>

Implementation of the Qur'an Quarantine Program Activities at Madrasatul Qur'an Islamic Boarding School Mambaul Falah Bawean Gresik is divided into two activities, namely core activities and companion or supporting activities.

First, the core activity program. This program lasts for a year where every day the activities have been arranged and arranged neatly by the cottage, as for the activities from waking up to sleeping again, namely:

Table 1 regarding the schedule of activities for the implementation of Tahfidz Karangtina<sup>27</sup>

No	Times	Activity
1	03.00-03.45	tahajjud prayer in congregation
2	04.00-05.45	Fajr prayer in congregation and morning dhikr
3	05.00-06.30	first halaqah
4	06.30-07.30	Picket, breakfast and dhuha prayer
5	07.30-09.00	Second halaqah
6	09.30-11.00	Third halaqah
7	11.00-13.00	Ishoma

<sup>25</sup> Interview with Gus Irfan on Sunday 3 April 2022 10:00 at Madrasatul Quran Pesantren Mambaul Falah Tambilung Tambak Bawean Gresik

<sup>26</sup> Interview with Ustadz Misnadi, Sunday, April 3, 2022 at 11.00 at Madrasatul Quran Pesantren Mambaul Falah Tambilung Tambak Bawean Gresik.

<sup>27</sup> Observation results on Sunday, April 3, 2022 at 10:00 at Madrasatul Quran Pesantren Mambaul Falah Tambilung Tambak Bawean Gresik.

No	Times	Activity
8	13.00-14.30	Personal Muroja'ah
9	14.30-15.30	Asr prayer in congregation and evening dhikr
10	15.30-1700	Fourth Halaqah
11	17.00-19.00	Ishoma
12	19.00-20.00	Personal Muroja'ah
13	22.00	Sleep

This Quarantine Program is also very much supported by neighbors around the quarantine area because it is expected to be able to set an excellent example for the surrounding youth, and hopefully, in the future, it will continue to be consistent and better, and this was stated directly by Irsyadul Anam as to Madrasah Aliyah Mambaul Falah Bawean Gresik through an interview the following:

“This is a good program. Moreover, memorizing the Qur’an does require high concentration. This program can help them to concentrate more on memorizing. I am grateful because I can listen to the recitation of the Qur’an. With this program, it is hoped that it can also set an excellent example for the surrounding youth, significantly increasing their love for the Qur’an. I hope that this program can continue to be consistently implemented and can be a change for the better for the people in this area.<sup>28</sup>

This was confirmed by Ustadzah Sholehati as a Muslim or observer in this quarantine program activity, through the following interview:

“We are here to apply ziyadah or add new memorization four times, namely the first halaqah from 06.00-04.30, the second halaqah at 08.30-07.00, the third halaqah at 10.30-09.00 and finally the fourth halaqah from 17.00-15.30. Implementation of the Qur’an quarantine program is incredibly effective and productive. Because six halaqah’s, four halaqah ziyadah, two halaqah muroja’ah, with the division of rote deposits to musyrifah, muroja’ah deposits, preparation of deposits, and personal muroja’ah are very helpful to strengthen our

<sup>28</sup> Interview, Irsyadul Anam Sunday, April 3, 2022 at 12.00 at Madrasatul Quran Pesantren mambaul Falah Tambilung Tambak Bawean Gresik.

memorization and interaction with the Qur'an."<sup>29</sup>

It was also strengthened by Rismawati as a participant in the Qur'an Quarantine, through the following interview::

"By focusing the students only with the Koran, every day with the Koran, every time, every day the students deposit their memorization to their musyrifah 4 times, and for 2 private murajaahs."<sup>30</sup>

Table 2 schedule of memorizing activities in Quarantine<sup>31</sup>

No	Activity	Times	Deposit Target
1	The activity of memorizing the first halaqoh	04.30-06.00 WIB	1 page
2	The activity of memorizing the second halaqoh	07.00-08.30 WIB	1 page
3	The activity of memorizing the third halaqoh	09.00-10.30 WIB	1 page
4	The activity of memorizing the fourth halaqoh	12.30-14.00 WIB	Personel Moroja'ah
5	The activity of memorizing the fifth halaqoh	15.30-17.00 WIB	2 page
6	The activity of memorizing the sixth halaqoh	19.30-20.30 WIB	Personel Muroja'ah

Second, companion activities for the Al-Qur'an Quarantine Program at Madrasatul Qur'an Islamic Boarding School Mambaul Falah Bawean Gresik. Companion activities are activities that, apart from being with the Qur'an, the researchers found are tahajjud prayers, dhuha prayers, and sunnah fasting. This is as conveyed by Abdul Ghafur as a teacher at MA mambaul Falah explained

"So, in addition to the main activity, we are holding companion activities here so that all time is filled correctly and the head of the

<sup>29</sup> Interview. Sholehati Sunday, April 3, 2022 at 9.00 at Madrasatul Quran Pesantren Mambaul Falah Tambilung Tambak Bawean Gresik.

<sup>30</sup> Interview, Santri Quarantine Sunday 3 April 2022 10:00 at Madrasatul Quran Pesantren Mambaul Falah Tambilung Tambak Bawean Gresik.

<sup>31</sup> Observation, Sunday 3 April 2022 10:00 at Madrasatul Quran Pesantren Mambaul Falah Tambilung Tambak Bawean Gresik.

Owner of everything is brought closer. That way, they can honor their existing memorization. Alhamdulillah, with this program, we feel closer to the Kholiq, the Owner of everything for which we should be grateful, in addition to activities that make the heart more peaceful and comfortable, with the congregational tahajjud prayer and dhuha prayer..<sup>32</sup>

Zainuddin, Head of MTs Mambaul Falah Tambilung, Bawean Gresik, views that this quarantine program is very good for increasing the effectiveness of memorizing students quickly,

“The frequent accompaniment of the Al-Qur’an affects the ease of memorizing the verses of the Qur’an that are still new; the frequent muroja’ah affects the strength of the memorization that is owned, making it challenging to forget again. Because quarantine exists, quarantine participants can spend more time or more frequently reciting the Qur’an. The implications are excellent, especially in strengthening their memorization to become 30 juz mutqin in sha Allah. It is also better to follow congregational prayers on time in their daily lives, so Alhamdulillah, in sha Allah, the implications are outstanding..<sup>33</sup>

The tahfidz quarantine’s core activities and mentoring or supporting activities really help the students get closer to the Kholiq, memorize what they already know, and make the best use of their time. This Al-Qur’an quarantine program is one of the best places for students to concentrate on interacting with and memorizing the Qur’an. The Qur’an quarantine program assists students in organizing muroja’ah and ziyadah, as well as teaching students how to stay productive even during a pandemic by prioritizing the most basic tasks first.

## Conclusion

Implementing the Qur’an quarantine program is highly

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<sup>32</sup> Interview, Abdul Ghafur Sunday 3 April 2022 10:00 at Madrasatul Quran Pesantren Mambaul Falah Tambilung Tambak Bawean Gresik

<sup>33</sup> Interview, Zainuddin On Sunday 3 April 2022 1000 at Madrasatul Quran Pesantren Mambaul Falah Tambilung Tambak Bawean Gresik



effective and productive in teaching students to memorize the Qur'an quickly. Because six halaqah's, four times for halaqah ziyadah and twice for halaqah muroja'ah with the division of rote deposits to musyrif and musyrifah, muroja'ah deposits, deposit preparation, and personal muroja'ah are highly beneficial to our memorization and interaction with Al-Quran. Qur'an. Students deposit their memorization to their musyrifah four times and for two private murajaahs by focusing on them only being with the Qur'an daily. The Qur'an Quarantine Program has significant implications for reading and fluency memorizing quality. It is also one of the best places for students to concentrate on interacting with the Qur'an, particularly in memorizing it. The Qur'an quarantine program not only assists students in organizing muroja'ah and ziyadah but also teaches students how to remain productive even during a pandemic by putting the most important things first.

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