

THE IMPLEMENTATION OF TAHFIDZ QUR'AN IN THE DIGITAL ERA: BETWEEN HOPES AND CHALLENGES

¹Naufatti Aufa, ²Wahyu Akbar, ³Muhammad Rani

^{1,2,3}Institut Agama Islam Negeri Palangka Raya

Email: ¹naufattia@gmail.com, ²wahyu.akbar@iain-palangkaraya.ac.id,

³rani.muhammad1234@gmail.com

Abstract

Digital technology offers great potential in supporting the learning process of Quran memorization, especially in overcoming time, distance and cost constraints. However, the implementation of online tahfidz still faces various challenges that need to be overcome. This study aims to evaluate the effectiveness and challenges of using digital technology in the implementation of online Quran memorization. This study used a descriptive qualitative approach with a field research method involving observation and in-depth interviews with online tahfidz teachers and participants. The data were analyzed to explore aspects of accessibility, flexibility, as well as technical barriers faced during the online learning process. The results showed that digital technology significantly improved accessibility and flexibility in the Quran memorization process. Some participants managed to memorize 10, 20, and 30 juz with the support of online memorization platforms. However, challenges such as limited interaction quality and signal instability are still obstacles that need to be overcome. There is a need to develop more effective strategies to improve the quality of the online learning experience, including network quality improvement and adaptation of teaching methods. This study makes an important contribution in the effort to improve the effectiveness of tahfidz education through the utilization of digital technology.

Keywords: Tahfidz Al-Qur'an, Digital Technology, Online Learning, Accessibility, Flexibility.

Abstrak

Teknologi digital menawarkan potensi besar dalam mendukung proses pembelajaran tahfidz Al-Qur'an, khususnya dalam mengatasi kendala waktu, jarak, dan biaya. Namun, implementasi tahfidz online masih menghadapi berbagai tantangan yang perlu diatasi. Penelitian ini bertujuan untuk mengevaluasi efektivitas serta tantangan penggunaan teknologi digital dalam pelaksanaan tahfidz Al-Qur'an secara daring. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan metode penelitian lapangan yang melibatkan observasi dan wawancara mendalam dengan pengajar dan peserta tahfidz online. Data dianalisis untuk mengeksplorasi aspek aksesibilitas, fleksibilitas, serta hambatan teknis yang dihadapi selama proses pembelajaran daring. Hasil penelitian menunjukkan bahwa teknologi digital secara signifikan meningkatkan aksesibilitas dan fleksibilitas dalam proses tahfidz Al-Qur'an. Sebagian peserta berhasil menghafal 10, 20, hingga 30 juz dengan dukungan platform tahfidz online. Namun,

tantangan seperti kualitas interaksi yang terbatas dan ketidakstabilan sinyal masih menjadi hambatan yang perlu diatasi. Diperlukan pengembangan strategi yang lebih efektif untuk meningkatkan kualitas pengalaman pembelajaran daring, termasuk perbaikan kualitas jaringan dan adaptasi metode pengajaran. Studi ini memberikan kontribusi penting dalam upaya meningkatkan efektivitas pendidikan tahfidz melalui pemanfaatan teknologi digital.

Kata Kunci: *Tahfidz Al-Qur'an, Teknologi Digital, Pembelajaran Daring, Aksesibilitas, Fleksibilitas.*

INTRODUCTION

Nowadays, there is a problem that is almost faced by most Muslims regarding the Qur'an, namely the difficulty in memorizing and understanding the true nature of the contents of the Qur'an.¹ Not everyone has the will to memorize, study and deepen the Qur'an by entering institutions such as Islamic boarding schools, especially for people who are already working, studying, and married. Workers are busy with their work, students focus on their studies and married people concentrate on their families so that many assume that they cannot memorize the Qur'an in between these busy activities, let alone to submit memorization, besides that it can also happen because of the long distance factor. So that the implementation of collaboration between technology and Qur'an education becomes a solution.

The implementation of technology and education is in line with the progress of the current era, namely the digital era.² Digital Learning or D-Learning is a technical solution to facilitate teaching and learning.³ This can also be an innovation so that learning is more interesting and effective and allows the process of distance learning to be carried out.⁴ D-learning can be in the form of a digital learning tool,

¹ Rahmatsyah, "Efektivitas Metode Tilawah Dalam Menghafal Al-Quran Di Rumah Qur'an Umar Bin Khattab Bogor," *Jurnal Pendidikan Guru* 2 (2021): 206.

² Noradilah Binti Aziz & Lai Wei Sieng, "Impak Pendidikan Berasaskan Teknologi Terhadap Peningkatan Prestasi Pelajar Di UKM," . . *Jurnal Personalia Pelajar* 22, no. 1 (2019): 69–75.

³ Suhonen Jarkko, "A Formative Development Method for Digital Learning Environments in Sparse Learning Communities.," *PhD Thesis, University of Joensuu, Joensuu, Finland.*, 2005, 447–51.

⁴ Amri Yahya, "Pemanfaatan Teknologi Informasi Dalam Pendidikan Agama Islam," *Jurnal Teknologi Dan Bisnis* 4, no. 2 (2022): 155–62, <https://doi.org/10.37087/jtb.v4i2.105>.

an online study program or a learning resource.⁵ Examples include the use of zoom applications, google meet, google classroom and others so that with the use of this technology students can be more flexible to learn anytime and anywhere.⁶ Although digital religious learning has been widely studied, only a few focus on the context of memorizing the Qur'an.

Therefore, this study aims to review the literature in depth by exploring how digital technology is used and influences the implementation of tahfidz Quran. Understanding the positive and negative aspects of the use of technology in tahfidz can help in designing more effective strategies. This study will identify the applications used, implementation methods, and challenges faced. The results of the study are expected to provide new insights that are useful for practitioners and educators in the field of tahfidz Quran.

The use of digital technology in memorizing the Qur'an can increase accessibility and flexibility, but also requires special strategies to overcome challenges. Technology offers many features that can support the memorization process, but on the other hand it also allows for obstacles in the learning process if done digitally. The Qur'an memorization application provides memorization reminder and evaluation features, but the gap in technological infrastructure in remote areas means that not everyone feels the impact.⁷ In addition, problems such as poor internet connections and lack of individual proficiency in using digital tools make it a weakness and limitation.⁸ Therefore, the use of digital technology in memorizing the Qur'an has great potential but requires the right approach to optimize it.

⁵ Anohina Alla, "Analysis of the Terminology Used in the Field of Virtual Learning," *Educational Technology & Society* 8, no. 3 (2005): 91–102.

⁶ Unik Hanifah Salsabila, "Manfaat Teknologi Bagi Mata Pelajaran PAI Di Masa Pandemi Covid-19 A . Pendahuluan Satu Mata Pelajaran Yang Umum Terdapat Di Sekolah Negeri Dan Swasta Yang Memjugayai Hadist . Dasar Yuridis Dasar Pelaksanaan Pendidikan Agama Berasal Dari PerundangPeganga," *Edunesia : Jurnal Ilmiah Pendidikan* 2, no. 1 (2021): 125–32.

⁷ Rivana Upitasari, "Hambatan Penggunaan Tik Dalam Pembelajaran" 4, no. 2 (2020): 50–59.

⁸ JM Salleh, M., Jamaludin, MF, Safie, NSM, & Yusof, ""Tinjauan Keberkesanan Pembelajaran Secara Dalam Talian Ketika Pandemi Covid-19: Perspektif Pelajar Sains Kejuruteraan Politeknik Ibrahim Sultan," *Jurnal Dunia Pendidikan* 3, no. 1 (2021): 374–84.

This study uses a qualitative descriptive research methodology. Qualitative descriptive research is research to understand the facts that exist in society by reviewing other facts in full so that an understanding is obtained that can become a theory.⁹ This research uses a data collection technique through interviews, namely conducting a question and answer session with sources related to the problem to be researched to obtain primary data.¹⁰ The interview method used is by using a guided interview method, namely by using a list of questions that have been compiled by the Author in relation to the problem being studied. The author conducted interviews with sources who have relevance to the problem being studied. In addition, this study uses a library approach to collect data, namely using books and journal articles related to the implementation of Quran memorization in the digital era as secondary sources

DISCUSSION

Tahfidz comes from the word *حفظ - يحفظ - حفظا* which means to memorize. In terminology, a memorizer is a person who memorizes carefully and is included in a number of people who memorize.¹¹ Tahfidz Al-Quran is required to remember it completely or as a whole, both in terms of memorization and the accuracy of each verse. Therefore, the memorization of a tahfidz Al-Quran is not perfect if he only memorizes half, a third but does not complete it perfectly.¹²

In the digital era, distance is not a barrier to communicating with people who live far from us, and the same goes for studying, which can be done flexibly anywhere and anytime. So there is no reason not to be able to learn and study, everything is easy in this sophisticated era.¹³ So the implementation of digital Al-Quran memorization must also begin to be developed. Based on the book entitled "So that Busy People Can Memorize the Quran", the method of memorizing the Quran is divided into two large parts, namely the classical method and the modern

⁹ M. Rahardjo, "Jenis Dan Metode Penelitian Kualitatif," 2010.

¹⁰ Fitria Widiyani Roosinda et al., *Metode Penelitian Kualitatif* (Yogyakarta: ZAHIR PUBLISHING, 2021).

¹¹ Dian Mahza Zulina and Mumtazul Fikri, "Pengelolaan Program Tahfidz Dalam Pembentukan Karakter Anak Di SMP PKPU Neuheun Aceh Besar," *Jurnal Intelektualita* 6, no. 2 (2021), hal.35.

¹² Ahmad Lutfy, "Metode Tahfidz Al-Qur'an (Studi Komparatif Metode Tahfidz Al-Qur'an Di Pondok Pesantren Madrasah Al-Hufadz II Gedongan Ender, Pangenan Cirebon Dengan Pondok Pesantren Tahfidz Qur'an Terpadu AlHikmah Bobos, Dukupuntang Cirebon)," *Holistik* 14, no. 2 (2013), hal. 89.

¹³ Aulia Nur Hakim and Leni Yulia, "Dampak Teknologi Digital Terhadap Pendidikan Saat Ini," *Jurnal Pendidikan Sosial Dan Humaniora* 3, no. 1 (2024), <https://publisherqu.com/index.php/pediaqu>, hal. 161.

method.¹⁴ Sedangkan Tahfidz Al-Quran secara digital termasuk dalam metode modern dimana hasil dari penerapan perkembangan zaman dan dapat menjadi alternatif pilihan selain metode klasik. Meanwhile, digital memorization of the Al-Quran is included in the modern method which is the result of the application of modern developments and can be an alternative choice besides the classical method.

Based on the results of observations and interviews conducted with 8 sources (teachers and participants) who participated in digital Quran memorization activities with different backgrounds, each Quran memorization institution has different requirements and methods. The following are the results obtained from observations and interviews with teachers and participants of online memorization in Banjarmasin.

Before the implementation of the online Quran memorization, hundreds of participants or students were divided into several groups, each group (halaqoh) guided by a teacher consisting of 10 people and no more. Then the teacher prepared in advance all aspects needed when the activity took place by entering his students into a Whatsapp group. Whatsapp is part of social media that makes it easy and allows all its users to share information.¹⁵ So that each teacher needs to have their own WhatsApp group to provide information related to the implementation of online Al-Quran memorization. This WhatsApp group also functions for permission if there are participants who cannot attend, as well as a place for attendance attendance.

For the implementation of online tahfidz activities, Google Meet and Zoom media are used. Google Meet is a media that is used for online learning and is easily accessible via the web or application.¹⁶ Meanwhile, Zoom is a medium used to communicate with each other, hold meetings and webinars, chat, and participate in group discussions online in a channel.¹⁷ when the class is about to start the teacher sends a link to the WhatsApp group and asks his students to enter the link. That's where online deposits are made, the method used is the talaqqi method, namely a student listens to his memorization to the teacher, and the teacher is the one who will be tasked with reprimanding and correcting if there are mistakes. The rest of

¹⁴ Bahirul Amali Herry, *Agar Orang Sibuk Bisa Menghafal Al-Quran* (Yogyakarta: Pro You Media, 2012), hal.89.

¹⁵ Sischa Okvireslian, Pemanfaatan Aplikasi Whatsapp Sebagai Media Pembelajaran Dalam Jaringan Kepada Peserta Didik Paket B UPTD SPNF SKB Kota Cimahi, vol. 4, *Jurnal Com* (Sumpena 2021) m-Edu, 2021, hal. 134.

¹⁶ Nurmala Rejeki, Mus Mulyadi, and Ginta Apriyanti, "EFEKTIVITAS GOOGLE MEET SEBAGAI MEDIA PEMBELAJARAN (STUDI KASUS DI UIN FATMAWATI SUKARNO BENGKULU) PENDAHULUAN Dengan Adanya Pandemi Covid-19 , Maka Pemerintah Indonesia Menerapkan Suatu Kebijakan Physical Distancing Yaitu Anjuran Untuk Saling Menjaga" 9, no. 2 (2022), hal. 49.

¹⁷ Winda Kustiawan, Lola Fahira Mutahar, and Rayan Al-Ghazali, "Manajemen Dan Pengembangan Zoom Meeting," *Jurnal Ilmu Komputer, Ekonomi Dan Manajemen (JIKEM)* 2, no. 1 (2022), hal. 2056.

the Banjarmasin Al-Quran Tahfidz Institute leaves it up to the teacher to determine each system applied to suit the personal abilities of each student. After all students enter Google Meet or Zoom, they queue to submit their memorization, while waiting in line they can continue the memorization that will be submitted or listen to their friends reading of the Quran. The teacher has the right to give grades depending on the fluency and eloquence of the student when submitting memorization, if the memorization submitted is smooth, the student has the right to continue memorizing to the next verse or surah, but if the memorization is lacking or not smooth, the student will be asked to re-submit his memorization at the next halaqoh.

According to Fitri, the female teacher who has been supervising Tahfidz Khodimul Qur'an for the past three years, the most important requirement for participating in online tahfidz is: "A strong desire and intention to learn the Koran and memorize it seriously".¹⁸ This is also supported by the statement of Syafira Dwi Novianti who is also a mentor at the same tahfidz institution, she stated: "The main requirement for participating in online tahfidz is to have a commitment, intention and willingness to learn the Al-Quran".¹⁹

Different tahfidz institutions have different requirements. Rahil Aufa, one of the participants at one of the Tahfidz institutions, Saung Quran Lentera, said: "There is a test to be able to register for online tahfidz, namely a test to memorize half a page of the Al-Quran that has been determined and we do not know beforehand within 1 hour, after which it is submitted to the musyrifah".²⁰ Ummu Afa and Aufa Rafika Azma, who have also been participants at the Saung Quran Lentera tahfidz institution for many years, said that another requirement that must be met is: "Spending a minimum of 2.5 hours and having a reading with the correct and good tajwid law and being prepared to spend additional time to listen to your partner's memorization".²¹

From the 5 informants above, it can be concluded that each online Quran memorization institution has different requirements set for participants. These requirements are made to maintain the commitment of each participant so that the implementation of online Quran memorization can run smoothly and produce the same output as offline memorization activities. If these requirements cannot be met by participants during the program, there will be consequences such as not being able to continue the program so that participants are educated to remain disciplined even though distance learning is carried out.

¹⁸ Interview August 14, 2024 in Palangka Raya city

¹⁹ Interview August 14, 2024 in Palangka Raya city

²⁰ Interview August 14, 2024 in Palangka Raya city

²¹ Interview August 14, 2024 in Palangka Raya city

Hopes for the Implementation of Tahfidz Quran in the Digital Era

The hope of implementing Tahfidz Qur'an in the digital era reflects the great potential to support the way Muslims memorize the Qur'an. Amidst technological advances, digital methods provide new opportunities to expand reach, increase flexibility, and facilitate access for many people. With this hope, the implementation of Tahfidz Qur'an in the digital era not only offers convenience in the learning process, but can also be a solution to various traditional obstacles, making it more comprehensive and adaptive to the needs of the times.

In this discussion, the researcher will describe the data obtained during the research on the subject as an informant from three different tahfidz institutions, namely Tahfidz Khooimul Quran, Tahfidz Saung Quran Lentera and Tahfidz Online in Banjarmasin. The results of the interview with Ustadzah Fifi, the instructor of Tahfidz Online in Banjarmasin regarding the advantages of online tahfidz, she said:

More flexible because it can be done anywhere, besides that it also trains students to use time well and effectively so that no time is wasted, and also shows the enthusiasm and seriousness of the participants even though it is only online but they have the will to follow this activity. If taken from the perspective of the participants, the existence of online tahfidz is very helpful for people who are busy, in the midst of the busyness of the presence of online tahfidz can be the best solution in the memorization process so that they can still realize the desire to memorize the Al-Quran. In addition, this online tahfidz also supports people who are hindered or have limited transportation to get to the boarding school or Islamic boarding school. Another advantage can be found in terms of costs incurred, the rate for online tahfidz is cheaper than offline because it does not cost anything at all for transportation needs.²²

Next, Ustadzah Fitri, a teacher at Tahfidz Khooimul Quran, in an excerpt from her interview, namely:

For some people who have a busy schedule and little time to spend studying offline, this is very, very effective. On the other hand, we can do our daily activities, we can also still make time to study and memorize the Qur'an even though only a few verses are memorized, it doesn't matter what is important is our intention and consistency which must always be maintained. Because if the offline institution is certain, the study hours are determined and most of the activities are in the morning and afternoon and are bound by special regulations because the orientation of the goals is different. That way, we open up opportunities in online activities to

²² Interview August 14, 2024 in Palangka Raya city

provide convenience for those who have not had time to participate offline.²³

This is supported by the statement of Ustadzah Syafira Dwi Novianti who stated: "Can facilitate people who want to learn but are limited by time and place".²⁴

If we look at the perspective of online tahfidz participants, they say that the activity of submitting and listening to memorization using this technology is very effective and helpful, such as the statement of Aufa Rafika Azma who has successfully submitted more than 20 Juz of memorization, she stated in an interview:

In my personal opinion, thank God, it is effective, it all depends on each individual, even if offline, if you have little enthusiasm, the results will be small. Maybe there are some who have to memorize in a crowded atmosphere, so when online at home it is somewhat limited, and more struggle. But in my personal opinion, online tahfidz is effective. Other advantages are that you are better at managing your own time and are more aware of your priorities.²⁵

Thus, Ummu Afa, who has successfully memorized 10 juz during the online tahfidz activity, confirmed that this tahfidz activity is more flexible. She said: "This online tahfidz can be done from home and the time is more flexible".²⁶

In more detail, Rahil Aufa, who submitted more than 5 Juz, said that the advantages of online tahfidz that he had experienced included:

Flexible, so it makes it very easy for us to follow it, wherever we are, we can still make a Qur'an deposit. We can also adjust to the time we have, so there is no reason not to make a deposit. Affordable costs are also one of the benefits offered by the online classes that I have attended, one of which is this tahfidz class. An online institution with a good system, makes everything feel easier. One of the things that makes me persist is because of its discipline, so even though the activities are carried out online, the value of sincerity is still there and it is not easy, so online classes feel like offline classes.²⁷

Challenges for the Implementation of Tahfiz Quran in the Digital Era

Challenges are problems or realities that do not match what is expected. In every thing that is done, sometimes it is not always as desired, it is not uncommon to find challenges/difficulties experienced in an activity as well as learning. Based on the results of research in the field, researchers obtained results that there are several challenges in implementing tahfidz Qur'an in this digital era.

²³ Interview August 14, 2024 in Palangka Raya city

²⁴ Interview August 14, 2024 in Palangka Raya city

²⁵ Interview August 14, 2024 in Palangka Raya city

²⁶ Interview August 14, 2024 in Palangka Raya city

²⁷ Interview August 14, 2024 in Palangka Raya city

The results of the interview with Ustadzah Syafira Dwi Novianti, Ustadzah Nur Khalisah, Ustadzah Izzatul Afifah, and Ummu Afa said the same thing, namely: "The challenge of online tahfidz lies in the network and signal which are inadequate and the atmosphere is more effective in offline halaqah".²⁸ Researchers also conducted interviews with Ustazah Fifi about the obstacles she faced when listening to deposits from her students online:

The obstacles in implementing online tahfidz according to the teacher are the difficulty of controlling and monitoring the seriousness of the participants, as well as the network or signal that often goes up and down, causing the connection to be cut off during the deposit process. Meanwhile, according to the opinion of the participants, the main obstacle is also regarding the unstable network which cuts off communication during the deposit, the second obstacle is that sometimes the letters and makhroj of the Al-Quran are not heard clearly by the teacher, allowing for the possibility of errors.²⁹

Based on an interview with Rahil Aufa regarding the challenges and obstacles of online tahfidz, he said that:

For this is related to yourself, namely, motivation. Sometimes because online where we are not in a community, it feels like we feel tired, and pessimistic more often than when we are with a community, so this can be a failure. Sometimes with a community we can see that other people have memorized so much, but if you are alone, if you are not reminded, then negligence is your friend.³⁰

Likewise, Aufa Rafika Azma said that there are challenges from online tahfidz.:

When laziness comes, it tends to take longer to rise because it is a struggle alone. So you have to take the initiative to ask for advice from people who are considered able to give advice. In addition, not meeting directly with a teacher who is of course more effective in meeting directly, correcting readings that are not as total as face to face, network constraints are often a problem when online. Forgetting time, and indeed it takes more struggle, before that ask for help from Allah who is abundant.³¹

Analysis of Hopes and Challenges in Implementing Tahfidz Quran in the Digital Era

A. Analysis of Hopes in Implementing Tahfidz Quran in the Digital Era

1. The flexibility and effectiveness of time

²⁸ Interview August 14, 2024 in Palangka Raya city

²⁹ Interview August 14, 2024 in Palangka Raya city

³⁰ Interview August 14, 2024 in Palangka Raya city

³¹ Interview August 14, 2024 in Palangka Raya city

The flexibility and effectiveness of time in online tahfidz is one of the main advantages supported by the informants. By implementing tahfidz online, participants can arrange their study schedules according to their needs and activities, without being tied to a certain time and location. This allows them to make optimal use of their time, both in the midst of their daily activities and when they are at home. Informants such as Ustadzah Fifi and Ustadzah Fitri emphasized that online tahfidz offers very beneficial flexibility, especially for those who have busy schedules or are limited by transportation. Participants such as Aufa Rafika Azma and Ummu Afa also noted that the ability to study and submit memorization at the time of their choosing, as well as manage time more independently, significantly increases the effectiveness of the memorization process. Thus, online tahfidz not only makes the learning process more accessible, but also allows participants to achieve memorization goals in a more efficient way and in accordance with their rhythm of life.

2. Cost efficiency

Cost efficiency in online tahfidz is one of the important aspects put forward by informants as the main advantage of this method. The implementation of online tahfidz eliminates the need for transportation and accommodation costs that are often a burden on conventional tahfidz programs. Ustadzah Fifi highlighted that the online tahfidz rate is more affordable compared to the offline method, making it a more economical option for many people. Rahil Aufa also added that the low cost is one of the significant benefits of the online classes she has attended. By reducing the expenses associated with physical attendance, online tahfidz allows more individuals to participate without being limited by financial aspects. This makes online tahfidz an economical and inclusive solution, providing an opportunity for anyone to memorize the Qur'an without being hindered by financial constraints.

3. The ease of access

The ease of access to online tahfidz has been a crucial aspect raised by informants, highlighting how digital technology opens up new opportunities for many individuals. With online tahfidz, participants are no longer bound by distance or physical location, allowing them to attend classes from anywhere without having to deal with transportation constraints. Ustadzah Fifi mentioned that this method is very beneficial for those who are hampered by transportation limitations, while Ustadzah Syafira Dwi Novianti highlighted the convenience for those who are pressured by time and place limitations. Participants such as

Rahil Aufa and Ummu Afa added that easy access from their own homes makes the learning process more practical and can be done at any time according to their availability. With this convenience, online tahfidz provides a flexible and inclusive solution, making the process of memorizing the Qur'an more affordable and accessible to anyone, without the physical limitations that are often a barrier in traditional methods.

4. Discipline and seriousness

Discipline and seriousness in online tahfidz are aspects that are highly considered and supported by informants, highlighting how digital methods can maintain high learning enthusiasm even though they are done remotely. Rahil Aufa emphasized that even though online tahfidz is done online, the system implemented by the institution keeps it disciplined and structured, almost like in offline classes. Ustadzah Fifi also emphasized that although the seriousness of participants is difficult to monitor directly, the online method can encourage participants to remain committed and maintain the quality of their memorization. Participants such as Aufa Rafika Azma and Ummu Afa noted that the need for personal initiative in managing time and submitting memorization helped them develop better self-discipline. With a good system and the support of a virtual community, online tahfidz has succeeded in maintaining the seriousness of learning and the regularity needed to achieve memorization goals, making it an effective and enthusiastic alternative in the world of Qur'an education..

B. Analysis of Challenges in Implementing Tahfidz Quran in the Digital Era

1. Network and signal limitations

Network and signal limitations emerged as the main challenges in implementing online tahfidz, as expressed by informants. Ustadzah Fifi noted that unstable signal problems often caused disruptions during the memorization process, making it difficult to monitor the seriousness of participants and reducing the clarity of teaching. A similar thing was highlighted by Ustadzah Syafira Dwi Novianti, who emphasized that poor communication quality can hinder understanding of the makhroj and letters of the Qur'an. Participants such as Rahil Aufa and Aufa Rafika Azma also felt the negative impact of inadequate signals, which caused disruptions and discomfort while studying. These limitations indicate the need for effective solutions to ensure that online tahfidz can run smoothly and effectively, and provide an optimal learning experience for all participants.

2. The quality of interaction and teaching

The quality of interaction and teaching in online tahfidz is a significant challenge faced in this method, as expressed by the informants. Ustadzah Fifi noted that the lack of face-to-face interaction in online teaching can affect the quality of supervision and feedback given to participants. In online tahfidz, teachers are not always able to monitor participants' progress directly, which can hinder the ability to provide timely and detailed corrections. This can impact the quality of memorization, especially in terms of tajwid and makhroj which require special attention. Participants such as Aufa Rafika Azma also highlighted that online interactions are often not as effective as face-to-face communication in terms of deepening certain aspects of the teaching. They have difficulty getting accurate corrections and quick responses to their reading errors, which reduces the effectiveness of the learning process. Ustadzah Syafira Dwi Novianti added that although technology allows wide access, less intense interactions can reduce the depth of participants' understanding of the Qur'an material. The lack of physical presence can reduce participants' motivation and make them feel less connected to their learning community.

3. Motivation and self-discipline

Motivation and self-discipline emerged as one of the challenges in implementing online tahfidz, as expressed by informants. In online tahfidz, participants often face difficulties in maintaining motivation and discipline due to the absence of physical routines and structured environments. Ustadzah Fifi highlighted that although the online system offers flexibility, the lack of direct supervision can make participants easily tempted to ignore their study schedules. This often results in a decrease in the quality of memorization and instability in learning progress. Participants such as Aufa Rafika Azma also noted that without the physical presence of teachers and learning communities, personal motivation becomes very important. They observed that in online learning, the struggle to stay motivated is often greater than in a more supportive offline learning environment. Strong self-discipline is needed to manage study time independently and overcome laziness that may arise when there is no direct supervision. Rahil Aufa added that awareness to remain proactive and regular in the memorization process is a challenge in itself, especially when participants study alone without the support of a motivating physical community. This obstacle requires a solution such as setting a clear study schedule, using technology for reminders.

CONCLUSION

This study discusses the implementation of tahfidz Quran in the digital era that offers solutions to overcome the challenges faced by Muslims in memorizing the Quran, especially for those who are busy with work, study, or family life. Digital learning, through applications such as Zoom, Google Meet, and WhatsApp, allows for more flexible and effective learning even though it is done remotely. Classic tahfidz methods such as talqin, talaqqi, and mu'arradhah, are still used, but with the adaptation of modern technology such as Qur'an memorization applications and murottal players.

This study highlights that the use of digital technology has great potential to increase accessibility and flexibility in the tahfidz process. However, there are challenges such as uneven technological infrastructure, especially in remote areas, and varying digital skills among users. However, with the right approach, technology can be an effective tool in supporting Qur'an memorization. This study provides insight for tahfidz practitioners and educators in developing strategies that are more adaptive to the development of the times, while maintaining the quality of memorization.

BIBLIOGRAPHY

- Alla, Anohina. "Analysis of the Terminology Used in the Field of Virtual Learning." *Educational Technology & Society* 8, no. 3 (2005): 91–102.
- Hakim, Aulia Nur, and Leni Yulia. "Dampak Teknologi Digital Terhadap Pendidikan Saat Ini." *Jurnal Pendidikan Sosial Dan Humaniora* 3, no. 1 (2024).
- Herry, Bahirul Amali. *Agar Orang Sibuk Bisa Menghafal Al-Quran*. Yogyakarta: Pro You Media, 2012.
- Jarkko, Suhonen. "A Formative Development Method for Digital Learning Environments in Sparse Learning Communities." *PhD Thesis, University of Joensuu, Joensuu, Finland.*, 2005, 447–51.
- Kustiawan, Winda, Lola Fahira Mutahar, and Rayan Al-Ghazali. "Manajemen Dan Pengembangan Zoom Meeting." *Jurnal Ilmu Komputer, Ekonomi Dan Manajemen (JIKEM)* 2, no. 1 (2022): 2051–61.
- Lutfy, Ahmad. "Metode Tahfidz Al-Qur'an (Studi Komparatif Metode Tahfidz Al-Qur'an Di Pondok Pesantren Madrasah Al-Hufadzh II Gedongan Ender, Pangenan Cirebon Dengan Pondok Pesantren Tahfidz Qur'an Terpadu AlHikmah Bobos, Dukupuntang Cirebon)." *Holistik* 14, no. 2 (2013): 157–73.
- Rahardjo, M. "Jenis Dan Metode Penelitian Kualitatif," 2010.
- Rahmatsyah. "Efektivitas Metode Tilawah Dalam Menghafal Al-Quran Di Rumah

- Qur'an Umar Bin Khattab Bogor.” *Jurnal Pendidikan Guru* 2 (2021): 206.
- Rejeki, Nurmala, Mus Mulyadi, and Ginta Apriyanti. “EFEKTIVITAS GOOGLE MEET SEBAGAI MEDIA PEMBELAJARAN (STUDI KASUS DI UIN FATMAWATI SUKARNO BENGKULU) PENDAHULUAN Dengan Adanya Pandemi Covid-19 , Maka Pemerintah Indo- Nesia Menerapkan Suatu Kebijakan Physical Distancing Yaitu Anjuran Untuk Saling Menjaga” 9, no. 2 (2022).
- Roosinda, Fitria Widiyani, Ninik Sri Lestari, A A Gde Satia Utama, Hastin Umi Anisah, Albert Lodewyk Sentosa Siahaan, Siti Hadiyanti Dini Islamiati, Kadek Ayu Astiti, Nurul Hikmah, and Muhammad Iqbal Fasa. *Metode Penelitian Kualitatif*. Yogyakarta: ZAHIR PUBLISHING, 2021.
- Salleh, M., Jamaludin, MF, Safie, NSM, & Yusof, JM. ““Tinjauan Keberkesanan Pembelajaran Secara Dalam Talian Ketika Pandemi Covid-19: Perspektif Pelajar Sains Kejuruteraan Politeknik Ibrahim Sultan.” *Jurnal Dunia Pendidikan* 3, no. 1 (2021): 374–84.
- Salsabila, Unik Hanifah. “Manfaat Teknologi Bagi Mata Pelajaran PAI Di Masa Pandemi Covid-19 A . Pendahuluan Satu Mata Pelajaran Yang Umum Terdapat Di Sekolah Negeri Dan Swasta Yang Memjugayai Hadist . Dasar Yuridis Dasar Pelaksanaan Pendidikan Agama Berasal Dari PerundangPeganga.” *Edunesia : Jurnal Ilmiah Pendidikan* 2, no. 1 (2021): 125–32.
- Sieng, Noradilah Binti Aziz & Lai Wei. “Impak Pendidikan Berasaskan Teknologi Terhadap Peningkatan Prestasi Pelajar Di UKM.” . . *Jurnal Personalita Pelajar* 22, no. 1 (2019): 69–75.
- Upitasari, Rivana. “Hambatan Penggunaan Tik Dalam Pembelajaran” 4, no. 2 (2020): 50–59.
- Yahya, Amri. “Pemanfaatan Teknologi Informasi Dalam Pendidikan Agama Islam.” *Jurnal Teknologi Dan Bisnis* 4, no. 2 (2022): 155–62. <https://doi.org/10.37087/jtb.v4i2.105>.
- Zulina, Dian Mahza, and Mumtazul Fikri. “Pengelolaan Program Tahfidz Dalam Pembentukan Karakter Anak Di SMP PKPU Neuheun Aceh Besar.” *Jurnal Intelektualita* 6, no. 2 (2021).