The Application of Al-Qosimi Method In Learning Tahfidzul Qur'an at Muhammadiyah Senior High School In Surakarta

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Abstract

The Qur'an, as the holy book of Muslims as well as the greatest miracle, has an invaluable value because it is the main guide in spiritual and worldly life. The tradition of mastering the Qur'an as a spiritual practice has been an integral part of Islam since the time of Prophet Muhammad. The Al-Qosimi method has proven to be one of several efficient approaches in improving efficiency in mastering the Qur'an. The purpose of this study is to find out how the application of the Al-Qosimi method in learning tahfidzul Qur'an at SMA Muhammadiyah 2 Surakarta. This research uses *field rese21arch* with a qualitative type and uses a phenomenological approach, with data collection techniques in the form of interviews, observations, and documentation. The results showed that the Al-Qosimi method plays an important role in the application of mastering the Qur'an for students at SMA Muhammadiyah 2 Surakarta. Nevertheless, the obstacles faced include the lack of time to master, as well as the introduction of the method to students. The positive impact of the application of this method can be seen from the achievement of good Qur'an recall, where the majority of them have managed to master juz 30 well, where SMA Muhammadiyah 2 Surakarta has graduated 17 children with the most memorization of 6 juz and the least juz 30. Thus, the Al-Qosimi method can be used as an efficient guide in mastering the Qur'an.

Keywords: Al- Qosimi, Memorizing the Qur'an

Abstrak

Al - Qur'an, sebagai kitab suci umat Islam sekaligus mukjizat terbesar, mempunyai nilai yang tak ternilai karena menjadi pedoman utama dalam kehidupan spiritual dan duniawi. Tradisi menguasai Al - Qur'an sebagai praktik spiritual telah menjadi bagian integral dalam Islam sejak zaman Rasulullah Muhammad SAW. Metode Al - Qosimi telah terbukti menjadi satu dari beberapa pendekatan yang efisien dalam meningkatkan efisiensi dalam menguasai Al - Qur'an. Tujuan penelitian ini yaitu untuk mengetahui bagaimana penerapan metode Al - Qosimi dalam pembelajaran tahfidzul Qur'an di SMA Muhammadiyah 2 Surakarta. Penelitian ini menggunakan penelitian lapangan (*field research*) dengan jenis kualitatif dan menggunakan pendekatan fenomenologi, dengan Teknik pengumpulan data berupa wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa metode Al - Qosimi berperan penting dalam penerapan menguasai Qur'an bagi murid di SMA Muhammadiyah 2 Surakarta. Meskipun demikian, kendala yang dihadapi meliputi kurangnya waktu untuk menguasai, serta pengenalan metode kepada siswanya. Dampak positif dari penerapan metode ini terlihat dari pencapaian ingat Al - Qur'an yang baik, dimana mayoritas dari mereka telah berhasil menguasai juz 30 dengan baik, yang mana SMA Muhammadiyah 2 Surakarta sudah mewisuda 17 anak dengan hafalan terbanyak 6 juz dan paling sedikit juz 30. Dengan demikian, metode Al - Qosimi dapat dijadikan sebagai pedoman efisien dalam menguasai Al - Qur'an.

Kata kunci: Al- Qosimi, Menghafal Qur'an

INTRODUCTION

The Qur'an is the main pillar that guides Muslims in their spiritual and worldly lives. The virtues of the Qur'an are invaluable, not only because of its majesty as the word of the almighty God, but also because of the impact it is capable of making in the lives of individuals and societies. The Qur'an is not just a bunch of randomly placed words, but a clear and comprehensive guidance for mankind. This is according to the words of Allah subhanawataala in the Qur'an Surah Al-Isra verse 82,

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَاۤءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ وَلَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا

"We have sent down the Qur'an as an antidote and a mercy for those who believe, but for the wrongdoers it will only increase their loss".

These words of Allah reflect the very essence of the virtues of the Qur'an as a source of wisdom, a comforter, and a giver of grace to those who pay attention to it with a sincere heart and firm faith.

As a revelation of Allah SWT, understanding and exploring the Qur'an requires seriousness and sufficient time. The Qur'an is the main life guide for Muslims in their daily activities. Thus, studying the Qur'an is an obligation for every Muslim. The Qur'an is a holy book that must always be preserved. Mastering the verses of the Qur'an is one way Muslims can play a role in maintaining the authenticity of this holy book (Arifia, 2024).

In Sam'ani Sya'roni, Sheikh Muhammad Ali Ash-Shabuni outlines the definition of the Qur'an as the word of God or revelation that has the privilege of miracles. This revelation was conveyed to the Prophet Muhammad SAW as the last prophet through the trustworthy Angel Gabriel as an intermediary. The Qur'an has been recorded in the form of mushaf and narrated mutawattir (chain and reliable). The activity of understanding the Qur'an is considered a form of worship, with an arrangement that begins with surah Al-Fatihah and closes with surah An-Nas (Sya'roni, 2011: 10). Allah SWT has guaranteed the purity of the Qur'an. Memorizing the Qur'an or tahfidz Qur'an is an effort to maintain its authenticity. Since the time of revelation until today, the tradition of memorizing the Qur'an has continued. The implementation of Qur'an memorization in the formal literacy system requires careful and comprehensive consideration. Some crucial aspects that need to be considered include the competence of the mentor in mastering the memorization of the Qur'an, and choosing the right and efficient memorization method in guiding the memorizers of the Qur'an (Rizal, 2021).

According to the KBBI, 'memorization' is defined as the process of putting information into memory so that it can be repeated without the aid of a source. The term 'hafal' has Arabic roots meaning 'to maintain' or 'to keep', reflecting active efforts in maintaining the memorization of the Qur'an (Orba Manullang et al., 2021). The practice of memorizing the Qur'an has become a common phenomenon in various circles of society. However, the memorization process does not stop at the stage of remembering alone. A memorizer is required to be able to account for his memory comprehensively. Therefore, memorizing the Qur'an is a process that involves remembering the text, understanding the meaning, and continuous efforts to maintain memorization. The concept of memorizing the Qur'an is in line with the understanding of memorization in Arabic. The process of memorization is an attempt to reproduce information acquired through repetition. Etymologically, "Qur'an" is derived from "qara'a" which means to collect or understand. These two meanings are interrelated, where the activity of understanding is basically the process of gathering information and understanding (Susilaningsih et al., 2022).

Memorizing the Qur'an demands a high level of sincerity and dedication. Straight intention is the main foundation in the journey of becoming a memorizer. Those who have the determination to master must be ready to face the various challenges and consequences that come with it, given that memorizing the Qur'an is an act of worship (Fanisa, 2023). The process of memorizing the Qur'an involves understanding various aspects, including ethics and established requirements. A person's success in mastering is greatly influenced by their individual memory capacity, so the time needed to master each individual will vary.

Some of the factors inhibiting the process of memorizing the Qur'an are the mastery of reading that is not optimal. Inaccuracy in pronouncing Arabic letters (makhrajul huruf) and not understanding the rules of tajweed will slow down the process of mastering and potentially cause errors in memorization. Good and correct recitation of the Qur'an is a strong foundation in the memorization process. Without adequate mastery of reading, a person will find it difficult to memorize correctly and smoothly (Hikmatud, 2017).

Memorizing the Qur'an will become easier when we understand the contents of the Qur'an, where we need to know and love it and make it a guide to life. memorization methods also vary for each individual, for example, some understand 10 times before memorizing, some use audio-visual media, and some memorize by understanding per verse first. All of this is adjusted to the ability of each. There are various patterns for memorizing the Qur'an, and the method used by the Prophet Muhammad and his companions is to do it in stages. This method applies a gradual memorization system, where each section contains a number of verses that have a relationship with each other. This approach is not done for a whole surah at once. This gradual method is the method used when the Prophet Muhammad received the revelation delivered by the angel Gabriel (Rani et al. 2020).

Memorizers of the Qur'an use a variety of methods, given the importance of the right method to achieve success in memorization. Among the approaches commonly used, there are several choices, namely: (Rohmatillah, 2018).

The memorization of the Quran encompasses various methods. The Wahdah method emphasizes repetitive recitation of each verse individually, aiming for strong memorization. The Kitabah method integrates writing with memorization, enhancing understanding through repeated writing and mastery. The Muroja'ah method focuses on maintaining memorized verses through regular repetition, crucial for long-term retention. The Al-Qosimi method, developed by Abu Hurri Al-Qosimi Al-Hafidz, emphasizes intensive verse repetition for reinforcement. The Sima'i method, particularly effective for children with good memory, involves memorizing through listening and repeating verses, either directly from the teacher or through recordings. The combined Kitabah-Wahdah method incorporates writing after mastering a verse through repetitive recitation, allowing for self-assessment of memorization. Lastly, the Takrir method strengthens memorization through repeated recitation, either independently or by reciting to others, a practice known as Tasmi'. These diverse methods cater to different learning styles and contribute to effective Quran memorization. (Sa'dullah, 1994).

Generally, all the methods of memorizing the Qur'an that have been mentioned have their own advantages. We can choose one method that best suits our learning style or combine several methods to get optimal results. Flexibility in choosing and changing methods can help overcome boredom in the memorization process (Nani, 2021).

Memorizing the entire Qur'an which consists of 30 juz, 114 surahs, is a big challenge. It requires a lot of patience, discipline, and perseverance. However, this is not impossible, especially for students who attend schools in an environment that supports memorizing the Qur'an. Usually, students in such schools are required to memorize the Qur'an.

The process of memorization is very strenuous. In order to be successful, a memorizer needs to have an efficient method. The method is not just a set of rules, but also a tool that helps the memorizer understand the structure and content of the Qur'an appropriately. The right method is the key to success in achieving memorization targets (Saputra, 2021). Choosing the right Qur'an memorization method and being consistent in applying it, a memorizer can achieve his goal of mastering and understanding the Qur'an better. An efficient method will help us to master the Qur'an more easily and sustainably (Nisa, 2022).

The Al-Qosimi method is one of the most popular and widely used ways to master the Qur'an in various literacy institutions. This method is known to be efficient because it is fast, easy to practice, and produces strong recall. There is no age limit for applying this method. Both children and adults can equally benefit from it. The Al-Qosimi method focuses more on the quality of recall rather than the quantity of recall in the short term. Ustadz Qosim argues

that the frequency of repetition of recitation of the Qur'an has a positive correlation with the ability to memorize. He emphasized that the activity of understanding the Qur'an repeatedly is one of the efficient patterns for memorizing the Qur'an (Rizal, 2021).

Based on the observation, it was revealed that previously Muhammadiyah 2 Surakarta High School did not have a special method in Qur'an memorization. The teachers teach based on their personal habits, so there is no uniformity in the teaching given. Meanwhile, in this school, tahfidz is the school's flagship program, because SMA Muhammadiyah 2 Surakarta wants to brand tahfiz and liberate illiteracy from the Qur'an, the school is not arbitrary in choosing methods, and there is a concern that SMA Muhammadiyah 2 Surakarta students cannot master the target of 5 juz of the Qur'an (juz 30, 29, 28, 27, and 1). Therefore, the school cooperates with the Al-Qosimi tahfidz house. The teachers help the students by reciting the memorization repeatedly up to 20 times. After the students have memorized 5 verses, they will be tested by the teacher. Furthermore, students must repeat the memorization of verses 1-5 either individually or with friends. This learning process is assisted by the Qur'an with alajweed and an achievement book.

Similar research has been conducted before, namely by Laili Itsnaini Fauziyah, (2020) with the results of the study: The Al-Qosimi method has a main focus on strengthening the quality and durability of remembering the Qur'an, not merely pursuing the quantity of memory, although it still maintains the target achievement in each training meeting. In practice at the Ar-Royyan tahfidz house, the implementation of this method begins with grouping students based on the level of proficiency in understanding the Qur'an through an admission test. New students are required to undergo a tahsin program for one month before they can join the tahfidz class. The learning structure is divided into two main categories: iqro' class and Qur'an class. To measure the effectiveness of the implementation of the Al-Qosimi pattern, Ar-Royyan Tahfidz house adopts the CIPP (Context, Input, Process, Product) evaluation model as an assessment instrument.

The difference between this journal and Laili Itsnaini Fauziyah's journal lies in the research location used, also this journal emphasizes more on its management system in increasing the interest of pengahfal qur'an by applying the Al-Qosimi pattern while this journal wants to know how the application of the Al-Qosimi method in Tahfidz learning at SMA Muhammadiyah 02 Surakarta.

Referring to research conducted by Aisyah Khoirun Nisa` and Achmad Kurniawan Pasmadi (2022), the Al-Qosimi method is defined as a Qur'an memorization technique that emphasizes repetition of verses before the memorization process begins. Repetition becomes a fundamental element in this pattern. In TAUD Al-Bayyan, the implementation of this method combines two approaches: talaqqi (a training system where students imitate the teacher's reading) and muraja'ah (periodic repetition of memorization). In its implementation, there are several challenges that need to be overcome, including: 1) The characteristics of students who are still in the play period 2) Students' varying levels of understanding 3) Fluctuations in children's learning motivation 4) Constraints in the ability to read and write the Qur'an 5) The emergence of lazy tendencies among students of TAUD Al-Bayyan located in Karajankulon Village Kaliwungu Kendal.

The research conducted by researchers has similarities with the research above, namely examining the application of the Al-Qosimi method in improving the quality of student memorization. While the difference is in the school level and place of research, the above research was conducted in early childhood, while what will be carried out by researchers is at the high school level. Qur'anic literacy is now widely found through formal, non-formal, and informal literacy, starting from the basic literacy level to the high literacy level (Pambudi, Sarjono, & Mukhlisah, 2023). Similarly, SMA Muhammadiyah 2 Surakarta also implements Tahfidzul Qur'an training by applying the Al-Qosimi method in the learning process of its students.

The success rate of the Qur'an memorization program is largely determined by the learning methods implemented. In the context of SMA Muhammadiyah 2 Surakarta, the application of special methods in the Qur'an memorization training is carried out as an effort to support students' success in the program provided by the school. Through the implementation of the Al-Qosimi method, SMA Muhammadiyah 2 Surakarta is optimistic that students who take the Qur'an memorization program will be able to achieve the target in accordance with the predetermined goals.

Referring to the background of the problem, this research wants to understand in depth the process of applying the Al-Qosimi method in an effort to improve students' ability to memorize the Qur'an at SMA Muhammadiyah 2 Surakarta.

METHODS

This study is a research conducted in the *field* (*field research*) with a qualitative type and uses a phenomenological approach. Quoting Sugiyono (2018: 213), qualitative research methodology is a research method that has a philosophical foundation and is carried out in a natural situation, with the researcher as the main instrument. In this approach, emphasis is given to the meaning of the data collected, with qualitative analysis. Phenomenological studies are research that seeks to build an understanding of reality. According to Creswell, phenomenological research aims to interpret the significance of a group of people's perceptions of a phenomenon (Stevri 2016).

The purpose of this research is to explore and understand in depth the various phenomena experienced by the research subjects, including aspects such as their behavior, perspectives, drives, and actions. This understanding is done as a whole (holistic) and described through verbal narratives in a natural context by utilizing natural patterns.

Based on these characteristics, this research is categorized as descriptive qualitative research. The approach used emphasizes the presentation of data in the form of descriptions of words, not in numerical format or numbers.

To obtain comprehensive data, this research combines observation, interview, and document analysis techniques. First, interview activities were conducted to obtain data regarding teaching with the Al-Qosimi method applied by tahfidzul qur'an teachers at SMA Muhammadiyah 2 Surakarta, which became the focus of the research subject. Second, the observation process was carried out to observe the dynamics of learning that took place between teachers and students during tahfidzul qur'an activities in the classroom. This allows researchers to get a direct picture of the implementation of the Al-Qosimi method in learning practices. Third, documentation collection was carried out as a form of validation and reinforcement of the data that had been obtained through interviews and observations. This documentation focuses on aspects of the application of the Al-Qosimi method in an effort to improve students' Qur'an memorization skills.

Data analysis was carried out through three stages: the reduction process, data presentation, and conclusion formulation. Quoting Sugiyono, data reduction is a process of simplifying information that includes organizing activities, selecting fundamental elements, focusing on crucial aspects, and identifying emerging patterns and themes. Through this reduction process, the data that has been condensed will help researchers gain a more comprehensive understanding of the object of research, as well as facilitate the next data collection process. (Sugiyono, 2017: 135).

RESULTS AND DISCUSION
Al-Qosimi Method

Students' success in understanding the Qur'an comprehensively can be improved through the application of appropriate and efficient learning strategies (Nur alim, 2020). The selection of appropriate learning methods plays an important role in achieving the learning

targets set, especially in the context of memorizing the Qur'an. The effectiveness of the method used can optimize the time required for students to achieve their memorization targets. Abu Hurri Al-Qosimi, as the initiator of the Al-Qosimi method, defines his method as a system of learning to memorize the Qur'an based on the principle of repetition or repetition of recitation of verses that are the target of memorization (Sumarni, 2021).

The term Al - Qosimi stems from the Arabic word "Qosama - Yan Qosimi - Qosim" which means to divide. This method applies the concept of division in its process, which begins with repeated comprehension activities 40 times before the memorization process begins, where students follow the exemplary reading.

Al-Qosimi is an approach to memorizing the Qur'an that has systematic stages. These stages include repeated recitation of the target memorization verse with a frequency that can be adjusted (can be 5, 10, 15, 25, 40 times or more), followed by talaqqi (students imitating), then depositing memorization both personally and in groups, as well as repetition of memorization. This method makes it easy for students to memorize the Qur'an, especially juz Amma. The use of 4 volumes of juz Amma version of Al-Qosim as teaching material makes the memorization process more enjoyable and efficient. The application process is divided into several stages of activity which include reading the opening prayer, implementing tallaqi (training by imitation), muraja'ah (repetition of memory), and ending with a closing prayer. (Wira, 2021).

According to Ustadz Abu Hurri Al-Qosimi Al Hafidzh, who is an expert on the Al-Qosimi method, the findings of the Al-Qosimi method are basically very simple. Quality takes precedence over quantity. Although the target is to master for a long time, the memory is strong. "The more you understand, the better your ability to master. Understanding is an important step in the memorization process," said Ustadz Qosim (Mauludin, 2021). The Al-Qosimi method is applied to memorize the Qur'an by numbering letters and verses. Thus, the memorization process will be fun. With the concept of easy memorization and fun, it will certainly make students more enthusiastic in the memorization process (Deanika, 2024).

The Al-Qosimi method is a training technique specifically designed to help beginners master the Qur'an. The main characteristic of this method is the emphasis on repeating the recitation at least 40 times before entering the actual memorization stage. An interesting aspect of this method is that the activity of repeated comprehension 40 times is actually part of the memorization process itself, although this may not be realized by the perpetrator. After the 40 times reading repetition stage is complete, then proceed with the active memorization process and followed by repetition sessions to strengthen memorization (Agusman, 2021). The memorization process with the Al-Qosimi method is divided into three stages, namely, the stage of understanding 40 times, the stage of mastering, and the stage of repeating memorization. With this long memorization process, it is hoped that the memorizers of the Qur'an with this method can have good memorization quality and can be firmly embedded in the memory (Ervin, 2024).

From the previous description, it can be summarized that the Al-Qosimi method is a Qur'an memorization training system that integrates three main components: talaqqi (imitating the teacher's reading), arad (memory deposit), and muroja'ah (repetition). These three components are designed as a systematic strategy to optimize the process and speed in memorizing the Qur'an.

Interview with Tahfidzul Qur'an teacher at SMA Muhammadiyah 2 Surakarta

SMA Muhammadiyah 2 Surakarta is one of the private high schools in Surakarta located at Jalan Yosodipuro Number 95, Mangkubumen, Banjarsari Sub-district, Surakarta City, Central Java. With the principal named Mrs. Sri Darwati, S.Pd, M.Pd, this school has an A accreditation. This school has pluralism in its school community both from the teachers, school staff, even to the students. It was in this school that the researcher conducted his research by taking and collecting data from the Tahfidz Teacher interview at SMA Muhammadiyah 2 Surakarta represented by Mr. Judin, S.Pd.I He said that SMA Muhammadiyah 2 Surakarta has

a superior program, namely the Tahfidz program, because the school wants to improve the program, it is not arbitrary in choosing a method, finally the school collaborates with the Al-Qosimi tahfidz house. Then the reason why the school chose the Al-Qosimi method is because, the license certificate is national, for the memorization method using mazhab one prioritizes fluency over the amount of memorization.

There are three classes in the application of the Al-Qosimi method, namely BTA class, recitation and tahsin tahfidz class. If the recitation class smoothes the reading and it is also mandatory to deposit memorization. In tahsin and tahfidz classes, the level of student memorization varies greatly. Some have memorized well, but some are still in the process of memorizing, students who have memorized usually enter the school already having memorized. In the Al-Qosimi method there is a term prase pasmain,. Pre (before) before fluency is prohibited from directly memorizing or continuing the next verse. Se (medium) means that it is memorizing by using the method 20 times, 10 times, 10 times the more often the student repeats the reading, it will make it easier to master and remember the memorization. pasMain (repeating, murojaah) how much memorization if never in murojaa'ah then our memorization will be lost. This method is suitable for schools that do not have expert teachers because this method can be used without a teacher.

The level of memorization of the Qur'an of students at SMA Muhammadiyah 2 Surakarta can be said to be uneven, considering the different abilities of students to be a thing that affects the level of memorization of the Qur'an of students. Based on the results of the researcher's interview with ustad Judin, S.Pd.I, he explained that some were easy to master the Qur'an with the Al-Qosimi method and some were still having difficulty. The results of students' memorization achievements at SMA Muhammadiyah 2 Surakarta also vary, some have remembered 1 juice, 2 juz, 3 juz, , 4 juz, and some even have memorized 6 juz. For students who are not fluent in understanding the qur'an, they will be talaqqi with the teacher, by repeating 1 verse 3x and the tajweed must follow the teacher. SMA Muhammadiyah 2 Surakarta sets a minimum memorization target of one juz for each semester for its students. However, the achievement of this target is highly dependent on the individual abilities and motivation of each student, resulting in varying levels of memorization progress.

Based on available data, the application of the Al-Qosimi method has shown positive results in this school. This is evidenced by the school's success in graduating 17 students who memorized the Qur'an after applying the method. The students' memorization achievements vary, with the highest achievement reaching 6 juz, while the minimum achievement is juz 30. This success demonstrates the effectiveness of the Al-Qosimi method in helping students achieve their memorization targets.

However, the application of this method is certainly inseparable from various obstacles or obstacles, including; 1) Introducing the Al - Qosimi method to students is one of the obstacles in its application because something that is repeated makes students bored. 2) Furthermore, students do not work on the evaluation book, which in the application of the Al-Qosimi method at SMA Muhammadiyah 2 Surakarta uses an evaluation book or monitoring book, in which the book contains student activities in memorizing, then later it will be initialed by the supervisor. For reinforcement, the teacher must put posters about this Al-Qosimi method such as in front of the class, etc. With the intention that students are more motivated to memorize the Qur'an. 3) The next obstacle is when students return home, if parental assistance at home is lacking then low student awareness will prevent the Al-Qosimi method from being applied.

Based on the interview results, it indicates that the application of the Al-Qosimi method has succeeded in creating a dynamic and interesting learning atmosphere for Qur'an memorization. This method has the flexibility to accommodate various levels of student ability, by providing an approach that can be tailored to the individual capacity of each student.

Application of Al-Qosimi Method in learning Tahfidzul Qur'an at SMA Muhammadiyah 2 Surakarta

SMA Muhammadiyah 2 Surakarta offers Tahfidz Al - Qur'an as one of its flagship programs. In an effort to optimize the success of this flagship program, the school has adopted the Al-Qosimi method as the main approach in tahfidz learning. The implementation of the tahfidz program using the Al-Qosimi method is held three times a week, on Tuesday, Wednesday and Thursday. This routine scheduling shows the school's commitment in ensuring that the tahfidz learning process is structured and sustainable.

The application of the Al-Qosimi method in learning Tahfidzul Qur'an at SMA Muhammadiyah 2 Surakarta is carried out in several stages starting from muroja'ah at the beginning of learning together with the teacher and the respective halaqoh group , followed by memorizing new memorization with the process of understanding 40 or 20 times the verse to be memorized, or it can also be read 10 times, then continued with talaqqi guided by the respective halaqoh teacher. After that the students are given time to memorize independently and then deposit the memorization to their respective halaqoh teacher.

Learning tahfidzul qur'an begins with praying together and attendance by the teacher. After that, the learning begins to enter the core part, starting with muroja'ah together with friends in one halaqoh guided by the respective halaqoh teacher. After completing the muroja'ah activity together, tahfidzul qur'an learning continues with the process of memorizing new memorization. In accordance with the provisions in the application of the Al-Qosimi method initiated by Abu Hurri Al-Qosimi, before starting to memorize new memorization, a memorizer of the Qur'an must understand the verse or letter to be memorized 20 to 40 times to make it easier to memorize the new verse or letter to be memorized. It is also explained that, by understanding first 20 to 40 times before understanding without realizing it is also a process of mastering.

In using the Al-Qosimi method, there are ways of applying it, namely the memorization process accompanied by the teacher, memorizing alone and memorizing with peers. SMA Muhammadiyah 2 Surakarta more often uses the peer method because the ratio of teachers is not proportional to the ratio of children, according to Al-Qosimi, the most ideal is for 1 teacher to assist 10 people. While the tahfidz class has 35 students, so the solution is to use the peer method because of the limited time. But with the limited time the method is still running and has even carried out graduation. In the implementation process, students are divided into several groups depending on the situation, then students deposit their memorization to their peers first before depositing it to the tahfidz teacher in order to eliminate students' nervousness.

In the application of the Al-Qosimi method at SMA Muhammadiyah 2 Surakarta, the Al-Qosimi method is directly applied to the Qur'an, students are prohibited from memorizing first but must understand first, each verse can be read with the provisions of 40 times, 20 times, 10 times, and every 5 verses repeated 10 times, every 1 page repeated 10 times, and every 1 letter repeated 10 times, as well as for memorization because this method prioritizes fluent memorization rather than a lot of memorization. Then for tajweed it is taught when learning takes place. The implementation of this method faces variations in students' ability to understand the Qur'an, where there are participants who are proficient and those who are still in the learning stage. For students who still need help in understanding the Qur'an, a talaqqi system is applied with the mentor teacher, with a repetition pattern of three times per verse and an emphasis on the accuracy of tajweed as exemplified by the teacher.

According to Imam Al-Ghazali, the main purpose of education is to gain knowledge and spiritual experiences that will bring people closer to Allah. Education is not only about gaining knowledge, but also about building a strong moral character (Suryadarma & Haq, 2010). This shows that a person's closeness to the Qur'an will have implications for that person's personality. In the midst of extraordinary moral decadence, of course this can be a solution in the world of education in presenting a generation that achieves and has good morals.

CONCLUSIONS AND SUGGESTIONS

Based on the results of research on the application of the Al-Qosimi method in learning tahfidzul Qur'an at SMA Muhammadiyah 2 Surakarta, it can be concluded that memorizing the Qur'an is one of the leading programs in this school. To support the success of the program, a method is determined to be used in teaching tahfidz, namely the Al-Qosimi method. The application of the Al-Qosimi method in learning tahfidzul qur'an at Muhamadiyah 2 Surakarta High School is in accordance with the concept and provisions of the implementation of the method. In this activity, students understand the verse or letter to be memorized 40 or 20 times first, then proceed with talaqqi activities by the teacher in charge of tahfidzul qur'an. The activities of memorizing new memorization and depositing are carried out in stages, starting with memorizing by themselves by understanding the Qur'an, then students deposit the memorization to their respective teachers. Not to forget, there is also a muroja'ah activity or repetition of memorization that has just been memorized or previous memorization. The positive impact of applying this method can be seen from the achievement of good Qur'an memorization, where the majority of them have managed to master juz 30 well, where SMA Muhammadiyah 2 Surakarta has graduated 17 children with the most memorization of 6 juz and the least juz 30. Thus, the Al-Qosimi method can be used as an efficient guideline in memorizing the Qur'an.

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