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LEARNING TAHFIDZUL QUR'AN AT THE EXTRAORDINARY SCHOOL "SAHABAT AL-QUR'AN" IN BINJAI

Rizka Harfiani¹

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¹Faculty Of Islamic Studies, University of Muhammadiyah Sumatera Utara, Indonesia,
(e-mail: rizkaharfiani@umsu.ac.id)

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Abstract: The lack of special schools based on Islam and the Qur'an is one of the factors causing children with special needs to not get access to Islamic religious education. Departing from these conditions, the Integrated Islamic Extraordinary School "Sahabat Al-Qur'an" exists as a means for children with special needs to gain access to education by prioritizing Islamic values. This study aims to analyze the learning of Tahfidzul Qur'an in an integrated Islamic Extraordinary school "Sahabat Al-Qur'an" located in Binjai City, North Sumatra Province, Indonesia. This research uses a qualitative approach, with the type of field research. Technique data through observation, interviews, and documentation, which then analyzed using interactive analysis, and test the validity of the data using the triangulation method. The implication of the results of this study is to provide an overview of the implementation of Tahfidzul Qur'an learning for children with special needs at school, so that they can carry out their religious obligations as a Muslim who is undergoing normal children.

Keywords: Learning, Tahfidzul Qur'an, Children with Special Needs, Extraordinary Schools

Introduction

The increasing number of schools that promote Islamic religious education, especially learning to memorize the Al-Qur'an (Tahfidzul Qur'an), is a manifestation of increasing public awareness of the importance of Islamic religious education as the foundation of life. This includes the Integrated Islamic Special School which educates children with special needs to have the ability to memorize the Al-Qur'an. This motive is based on a shift in people's awareness of education, namely a shift from capital orientation towards spiritual values. This choice of attitude is part of self-actualization of people who have mental maturity that has shifted from material to meta-motivation (Bakar, 2014).

The implementation of Tahfidzul Qur'an learning in educational institutions has quite a tough challenge, especially in special schools that educate children with special needs. Children with special needs in question are blind, deaf, mentally retarded, disabled, ADD / ADHD (Attention Deficit Disorder / Attention Deficit Hyperactive Disorder), brain injury, autism spectrum disorder and gifted children, they are also commonly referred to as people with disabilities (UU -Law of the Republic of Indonesia Number 8 of 2016 Chapter I Article 1).

The right to education for children with special needs is regulated by the Government in Article 54 of Law Number 39 of 1999 concerning Human Rights. This is in Article 5 paragraph (2) of Law Number 20 of 2003 which mandates special education for children with special needs. Special services for children with special needs, including the availability of psychologists, specialists, shadow teachers, and therapists, are also supported by the Individualized Education Program (IEP), team-teaching, and partnership relationships such as autism clinics, health clinics for child development, and so on (Akrim & Harfiani, 2020).

When viewed from an Islamic juridical point of view, which comes from the Qur'an and Hadith, children with special needs are mentioned in the QS. An-Nur [24]: 61 and Q.S. 'Abasa [80]: 1-10. Both of these chapters contain ethical values, how society should get along with other people who have physical, mental, intellectual, or sensory deficiencies, be they blind, mentally retarded, disabled, autistic, or others. There is no reason to isolate him because Allah has created humans in the best possible form, QS. At-Tin [95]: 4. In a hadith narrated by Muslims, the Prophet said that Allah does not see their physical form and wealth, but their hearts and practices (Husain & Nurani, 2018).

If it is related to Islamic religious education, and because the Al-Qur'an is the basis and guideline for studying knowledge, everyone has the right to learn and memorize the Qur'an, including children with special disabilities. Children with special needs do have shortcomings, but it cannot be denied that they are also able to memorize the Al-Qur'an. This is the Islamic concept which views all human beings as the same, what distinguishes each of His people is their devotion to Allah SWT (Purwanto, 2020).

Along with the times, the activity of memorizing the Al-Qur'an is now popular with Muslims around the world, even now there are underage children who are able to memorize the Al-Quran even though they are children with special needs. The problem that arises among people today is that many of them think that it is very difficult to memorize the Al-Qur'an, especially for children with special needs. Whereas Allah SWT has guaranteed the convenience of anyone who wants to memorize the Al-Qur'an. However, although many people underestimate children with special needs in memorizing the Al-Qur'an, currently there are several television programs broadcasting the program "Hafizh Qur'an", and many young children even with special needs attend the program. This proves that the interest in memorizing the Qur'an for children is very high (Purwanto, 2020).

This phenomenon is very interesting to research, namely the learning of Tahfidzul Qur'an in an extraordinary school. Researchers chose the "Sahabat Al-Qur'an" Integrated Islami Extraordinary School because of the school's achievements in producing the Qur'an generation, this is evidenced by the acceptance (passing the audition) of their students who are children with special needs in the "Hafizh Indonesia" event in 2019 and 2021. .

Literature Review

Children with special needs often experience difficulties in maintaining the interaction between individual limitations and environmental problems due to negative attitudes and stigma that are discriminatory, in contrast to religious and normative rules that really pay attention and respect to them. In an Islamic perspective, there is a bond similarity in inclusive education with Islamic teachings, namely the values used as the basis for the importance of education for children with special needs (Wahyuningsih, 2016).

Children with special needs not only need formal inclusive education in the classroom with classroom teachers and special teachers, but they also need activities outside the classroom that are more relaxed with other students (Husain & Nurani, 2018). Children with special needs have difficulty learning because of the many obstacles they face. It is very important for them to get Islamic religious education, so that they can understand Islam to fulfill religious obligations like other normal children (Saad et al., 2020). Children with special needs also have the right to learn Tahfidzul Qur'an, just like any other normal child. The main goal of the Tahfidz curriculum is to produce the next generation of huffaz (Qur'an thinkers) who remember the entire Qur'an, keeping its contents from distortion, additions and deviations (Ismail, 2018).

Some steps that special schools can take to provide appropriate treatment for children with special needs are mapping student characteristics based on the results of examinations by

psychologists, then setting learning goals and targets, compiling flexible learning materials, regularly monitoring and evaluating, actively communicating and educational consultation with related parties (co-teaching), as well as being able to utilize the available resources in schools and forging partnership relationships that support the development of children with special needs (Rizka Harfiani et al., 2019)

The determining factors in the learning of Tahfidzul Qur'an include teacher professionalism. A study suggests the character of an effective teacher as Murabbi's contribution to the special education system. Apart from that, supporting factors are also needed such as government policies, awareness of parents with special children, public awareness and the authorities (Jaafar et al., 2014). Teacher competency skills are needed in educating children with special needs, by using appropriate learning strategies and methods, besides that, facilities and infrastructure are also needed that are able to accommodate learning needs (Akr⁸ & Harfiani, 2019)

The next supporting factor is the learning method. One of the methods of memorizing the Qur'an that can be used is the Fuzzy Delphi method to validate the Al-Qur'an memorization technique (Ismail, 2018). At Madrasah Qur'an Negara Malaysia, precisely in the Terengganu area, it seeks to ⁵⁰duce students who are able to memorize the entire contents of the Koran, namely by using four methods, namely the Sabak method, the Para Sabak method, the Amm Okhtar method, and the Halaqah Dauri method (Ariffin et al. , 2013). Then memorizing the Al-Quran can also use the Talqin method, a memorization technique with a Jarimatika formula, with visu¹¹ audio, and kinesthetic patterns (Dasiswai et al., 2019). Other research related to Al-Qur'an memorization techniques, namely Wahdah, K¹¹ah, Sama'i and Jama ', found that the most commonly used method is the Wahdah method. The study concluded that by studying the Tafsir, Huffadz could improve the understanding of the Qur'an which should be the ultimate goal in memorizing texts. Huffadz should not only hope to get reward when reading the Qur'an but to be applied in daily life (Ikhwanuddin, 2007).

The method of learning tahfidz Al-Qur'an ⁶for children with special needs in the form of the talaqqi method, the tasmi 'method, the combined therapy method, and the Braille Qur'an method is an effective method for children with special needs in memorizing Al. -Qur'an, because these methods are in accordance with the abilities and characteristics of children with special needs, making it easier for children to memorize. The benefits of these methods can help children with special needs to memorize the Qur'an like normal people in general and be able to develop children's potential and participate in preserving the Qur'an, so that children with special needs can become one of the generations. Qur'ani (Purwanto, 2020).

The next factor is the learning media. There are many learning media that can be used by students in memorizing the Al-Qur'an. However, this is not the case with children with special needs. A study seeks an educational environment that allows children with spec³¹ needs to take advantage of learning media, namely through interaction with a system that uses voice commands by speaking directly without the need to write or ¹⁶a mouse. The learning media program is the Google Speech API (Mohamed, 2013). Currently there are various types of learning materials used in the teachin¹⁶nd learning process of the Al-Quran, including using a mobile application, one of which is the interactive Al-Q¹²n mobile application, namely iHafaz to facilitate children with autism to recite and memorize t¹²Qur'an. The evaluation of the Al-Qur'an memorization technique puts forward the educational value of memorizing as a learning tool and the implications of memorization methods in improving individual learning performance (Dzulkifli & Solihu, 2018). The assessment model for children with special needs must be able to provide an assessment of improving learning from the aspects of attitudes, skills and knowledge (Harfiani R Setiawan H R, 2019).

The stages in the Al-Qur'an learning process are planning which includes designing an academic calendar, appropriate learning media, and muktabaah books. Then the implementation of learning with the TIKRAR method was carried out with the help of muhafizh (Budianti et al., 2020). Supporting factors in memorizing Al-Qur'an are parental support, interests and talents, and adequate school facilities, while the inhibiting factors are internal and external factors of the child himself (Dahlani, et al., 2019). The learning process at the Special School is designed as attractive as possible to foster student interest in learning, and students are motivated to want to excel according to their respective abilities (Mavianti & Harfiani, 2020). The learning system of Islamic Religious Education for children with special needs that is full of peace and tranquility, without arguing for differences or discrimination, can ensure the fulfillment of the right Islamic religious education needs for children (Rizka Harfiani et al., 2020). Educational problems for children with special needs can be overcome with the attention and cooperation of various parties and full support from parents, teachers, schools, communities, and the government (R. Harfiani & Akrim, 2020).

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This study uses a qualitative approach, with the type of field research, where the author goes directly to the field to obtain the required data. The qualitative research process involves important efforts, such as asking questions, and procedures for collecting data from informants, analyzing data, and interpreting the meaning of data (Creswell, 2010).

This research observes the learning process of Tahfidzul Qur'an at the "Sahabat Al-Qur'an" Islamic Integrated School which is located on Jalan Kemuning Gang Madrasah Jati Makmur, Binjai Utara District, Binjai City, North Sumatra Province. The research was conducted in the even semester of the 2020/2021 academic year, which is the transition period from the Covid 19 pandemic era to the new normal era. So that when this study took place the academic education process was carried out offline, where students gathered not at the school location but in a house rented by the foundation to carry out the learning process, while still paying attention to health protocols. The learning time is limited to only three days a week, namely Monday, Tuesday and Wednesday.

Data collection techniques are carried out through:

a) *Observation*. The observations in this study are that the researcher systematically observes the learning process in the "Sahabat Al-Qur'an" Integrated Islamic School, including the strategies and methods of teaching teachers, the media and learning resources used, and the types of learning activities undertaken.

b) *Interview*. The interviews in this study were in the form of a question and answer process to informants, which consisted of the head of the foundation, the principal, the teacher, and the parents of the students. Purposive techniques and key respondents were used to determine informants in accordance with the research objectives. The main informant is expected to provide primary data about the Tahfidzul Qur'an learning process.

c) *Documentation*, which is data collection by examining important notes that are closely related to the learning process of the Tahfidzul Qur'an, such as textbooks, photos of activities, educational syllabus, and so on. In addition, researchers also used secondary data in the form of scientific articles about Tahfidzul Qur'an learning for children with special needs in special schools and the results of previous research that were relevant to this study.

After the data is collected, the next step is to analyze the data. The data analysis technique used in this study is the interactive model analysis, which is qualitative data analysis which is carried out interactively and continuously until it is complete so that the data reaches a saturation point (Miles & Huberman, 1994), with a data analysis component consisting of four things. main

namely: data collection, data condensation, data presentation, and conclusions. The next step is to test the validity of the data. Qualitative validity is an effort to check the accuracy of research results by applying certain procedures (Creswell, 2010). In this study, to test the validity of the data, the triangulation method was used (Idrus, 2009).

Result and Discussion

1. School History

Based on the results of interviews with informants-1, researchers obtained information about the history of the establishment of the "Sahabat Al-Qur'an" Special School, in the city of Binjai. He stated that initially there was not the slightest intention to open an extraordinary school, because there was no ability or competence to educate children with special needs. The "Sahabat Al-Qur'an" Foundation was established in 2015, then obtained permission from the Education and Culture Office for Elementary School, Junior High School, and Islamic Boarding School levels in 2016. Meanwhile, the permit for Special Schools was only issued in 2017. Informants -1 describes:

... At first there was no intention of opening a special school, we only wanted to open a school based on the Qur'an. We target that within 6 years the students will be able to memorize 5 juz Al-Qur'an. However, in the second year there was a change with the presence of a deaf student who became a student at this school ...

He explained that in the second year of the school's establishment, he had a close friend who had a daughter who had speech delay symptoms, at that time there was no examination that detected the child with hearing impairment, but after the examination it was discovered that the child was deaf. The child's parents are adamant about sending their children to be educated in the "Sahabat Al-Qur'an" school so that they can learn more about Islamic Religious Education, especially Tahfidzul Qur'an. Although in that city there are two Special Schools, one owned by the Provincial Government and one owned by the City Government. However, in general, special schools are very minimal in providing Islamic religious education, and provide more life skill education so that students have work skills, are able to be independent, and can be accepted by the community. Informant-1 added:

... I have attended a seminar organized by the Muslim Research Institute in England, and in that seminar the question arose, do all children with special needs have no sins? This means that because of their shortcomings they are considered innocent. It turns out that the answer is that children with special needs who have reached adulthood if he does not fulfill his obligations as a Muslim, then they are sinners. This means that if a person with special needs does not pray then he / she sins, if not fasting they also sin, as well as other obligations ...

In the seminar it was said that in fiqh for children with special needs as long as they can think, it is considered mukalaf. Mukalaf are Muslims who are subject to obligations or orders and stay away from religious prohibitions (Muslim individuals who are subject to law). A person has the status of mukalaf when he is an adult and does not experience mental or intellectual disorders. This means that if a child with special needs does not carry out his obligations as a Muslim, then not only will he be a sinner, but his parents too, and Islamic educational institutions will also take part, because they do not want to give them the opportunity to get Islamic education.

Based on this understanding, the foundation finally agreed to accept children with special needs to be educated to study Islamic religious education, at least children with special needs were able to carry out worship, could pray, could recite the Koran, at least be able to dhikr to Allah

Subhanahu wa ta'ala. The school as an Islamic education institution feels responsible for the mandate given in the form of students with special needs. Finally, the owner of the foundation decided to open an Integrated Islamic Special School by obtaining an operating permit from the Ministry of Education and Culture in 2017.

The description of the research results above is in line with the research conducted by Bakar (2014) which states that now people are starting to have mental maturity so that they have awareness of education by prioritizing spiritual values. Likewise, research conducted by Purwanto (2020) regarding the rights of children with special needs in obtaining Islamic religious education. Then it was reinforced by Saad et. al. (2020) which states that it is important for children with special needs to receive Islamic religious education, so that they can fulfill their obligations as other normal children.

2. Teacher and Student Profiles

Based on school data, interviews and observations, it is known that the number of students with special needs who are being educated at the "Sahabat Al-Qur'an" school is 10, consisting of seven boys and three girls. Each person with different disabilities, namely one person with disabilities, one autistic person, one person with hearing impairment, one person with a Downsyndrom, two blind people, and four mentally retarded people. So there are six types of disability in the school. Based on age divided into two, namely nine people at the elementary school level and one mentally retarded student at the junior high school level. Students with special needs who attend school there are not only from the city of Binjai, but also from Diski-Deli Serdang, Kuala, and Langkat. To find out the types of student disability, informant-2 explained:

... We know the type of disability of students based on information from parents. So parents carry out their own checks at the hospital to confirm the type of disability experienced by their children, then the test results report from the hospital is submitted to the school. The report on the results of the examination from the hospital is very important, so that we know the student's condition and are not mistreated and provide educational treatment. Until now there are still some parents who are able to routinely have their children checked by therapists at the hospital, so the child's development is also helped more quickly ...

There are five teachers who teach at the school, consisting of two girls and three boys. One of the female teachers has additional duties as principal. They divide the duties of teachers based on the type of disability, one teacher educates children with intellectual disabilities, one teacher educates mentally retarded children, one teacher educates children with physical disabilities, one teacher teaches children with visual impairments, and one teacher is responsible for educating children with autism and hearing impairment. Children with autism, because there is only one person, they need friends to stimulate their enthusiasm for learning, so based on the teacher's consideration, the autistic child is combined with a deaf child. The learning process depends on the student's condition, sometimes they are joined in one class using the team-teaching model, but sometimes they have to be separated into several classes if the conditions of some students are difficult to control. For now, there are no shadow teachers who help teachers in class, so the teacher handles the learning process in class by himself.

Informant-1 stated that, the problem experienced by the foundation was the difficulty of finding teachers with special educational backgrounds (extraordinary scholars). The teachers who teach in the integrated Islamic extraordinary school "Sahabat Al-Qur'an" do not have special educational backgrounds, but their strength is that they are willing, patient and have a strong intention to educate children with special needs with love, in order to have the ability to worship

and memorize the Qur'an. The foundation also has a program that is an obligation for teachers to keep adding to their memorization of the Qur'an and will be tested every year.

To increase the knowledge of teachers in educating children with special needs, they attend trainings organized by various institutions, as in the results of interviews with informants-2 who stated that:

... At the beginning of opening this extraordinary school, I attended a training organized by the Supervisory Special School for one month. And the teachers have also attended teacher training at the Medan Disabled Children Education Foundation. Until now, if we have a problem, we can consult with the management of the Special School for Guidance in the city of Binjai and in the city of Medan. We have also attended Braille training for blind children and have also attended training on how to deal with hyperactive children held by lecturers in community service programs ...

Then the 3rd informant also added:

... I have attended training at the Binjai Supervisory Special School for three days, the length of the training is two hours per day. The first day we were taught how to educate children with hearing impairment, the second day we were taught how to educate mentally retarded children, and on the third day we learned to educate children with physical disabilities. Alhamdulillah a lot of knowledge was gained ...

Informant-3 also explained how he dealt with children with special needs;

... If a Downsyndrome child has strong energy, stamina, so that the teacher is often overwhelmed by it, the child also gets bored quickly, so the teacher must be varied in teaching and prepare various strategies so that he will focus on learning. Likewise with autistic children who are very active ...

Informant-2 also added an explanation about dealing with deaf children:

... With deaf children we treat it the same as talking to normal children, only to increase the volume of their voices, have to face off, and talk not too fast, because they read lips. By gesturing it only helps, if they can't understand what we mean. If you call, you also have to touch it. At first we advised parents to use hearing aids, but not anymore, because the child was uncomfortable. With hearing aids there are so many sounds that they can pick up on, so they feel rishi and become unfocused ...

Informant-2 also explained that at the annual school event, they featured deaf students to recite poetry without text in front of invited guests and parents. And it turned out that they were able and courageous to read the poem. Deaf children are also able to read the Al-Qur'an which is not as perfect as normal children, but they also have the ability to memorize the A-Qur'an.

Informant-2 also mentioned that there was a student with mental disabilities in the school "Sahabat Al-Qur'an" who auditioned for the "Hafizh Indonesia" event in 2021 named Muhammad Tegar Setiawan. The child is in grade 3 SD and is able to memorize 5 juz Al-Qur'an. He has also been invited as an inspirational guest at a "Hitam Putih" event at a private station. This informant's statement was reinforced by the news that researchers saw on YouTube about a child with disabilities who had been able to memorize the Al-Qur'an. This child is a pure product of the school "Sahabat Al-Qur'an" and of course this is very proud and an extraordinary achievement. Another achievement that had previously been made in 2019 by twin male students named Revan and Revin who are now in 5th grade of elementary school, they have also succeeded in becoming "Hafizh Indonesia" finalists. This achievement certainly motivated Indonesian children to follow in their footsteps to love the Qur'an more.

The description of the research results above is supported by the results of research by Akrim & Harfiani (2020) which found that one form of educational services for children with special needs is the collaboration with health institutions to detect and assist children's development. Then R. Harfiani & Akrim (2020) also stated the need for full support from parents, teachers, schools, communities, and the government in dealing with education problems for children with special needs. And Dahliani et.al (2019) who also reinforce this statement.

3. Learning Process

Based on the results of interviews with informants-2, it is known that the learning time for students of the "Sahabat Al-Qur'an" Integrated Islamic School is every Monday to Friday, but since the Covid-19 pandemic there has been a change in time and place of learning. as information from informants, namely:

... The study time for special school children is usually every Monday to Friday, from one to four in the afternoon, but since the pandemic the study time has only been three days a week, namely Monday, Wednesday and Friday, starting at half past two twelve to half past three in the afternoon. For learning activities at home, we prepared an agenda book for the children, which is about children's self-reliance activities at home, and this is assisted by parents in filling it out ...

Based on the results of observations made by researchers during the learning process, namely at eleven o'clock the researcher and the special school teachers of "Sahabat Al-Qur'an" departed from the school location to a house rented by the foundation to carry out the learning process for children with special needs. If usually students study in school, during this pandemic there was a government regulation that prohibited the learning process in schools, so that each school was looking for solutions for how to keep the learning process going, there were schools that carried out the learning process online, there were there are home visits, some are in the shift model, and some are offline, as is done by the school "Sahabat Al-Qur'an", namely the learning process offline by looking for a location that does not cause crowds but students with special needs can still study in peace .

From the photo documentation below, you can see the atmosphere of the house rented by the foundation as a place for student learning from 11.30 to 14.30 WIBB.



Figure 1: "Sahabat Al-Qur'an" School



Figure 2: Offline Learning

According to informants, the learning planning used for the Integrated Islamic Special School "Sahabat Al-Qur'an" is based on the 2013 Curriculum, but in practice it is adjusted to the

needs and conditions of the child. As for the Tahfidzul Qur'an program itself, they compiled the learning program independently, considering that the individual conditions of each student differ from one another. Learning in schools prioritizes memorizing Al-Qur'an, because the school "Sahabat Al-Qur'an" is synonymous with learning Al-Qur'an.

The learning process is based on the researchers' observations, namely, starting at 11.30 WIB the students have begun to attend one by one to the learning location, the teachers are busy preparing everything that will be used during the learning process. The learning process at home does not use chairs or benches, the children are free and are more free to sit on the floor. The lesson begins with the recitation of prayers before learning, then chants that encourage students, after which they sing salawat for the great prophet Muhammad PBUH with beautiful tones. After that they came forward one by one to recite the surahs in the Al-Qur'an which they had memorized. Can be seen in some of the documentation photos below:



Figure 3: Students appear one by one to read the verses of the Al-Qur'an

The result of subsequent observations was that at 12.15 WIB together we walked to the mosque which was located not too far from the study location. The togetherness of these special children is very visible, they support and love each other. Mentally retarded children guide their blind friends, some are looking after and suing their autistic and Downsyndrome friends. The teachers still supervise the students, but are greatly helped by the children's care for their friends.

Arriving at the mosque, the male teacher helped the male students to perform ablution in the male place. Meanwhile, female students are assisted by female teachers. The patience of the teachers in helping their students to perform ablution is evident, the teachers painstakingly teach students to perform ablution, even though they do this activity every day, for children with special needs it is still difficult to do, especially mentally retarded children who always forget the order of the ablution procedure. As according to the informant-4 who tells:

... If at school they are used to doing ablution, this is because it is a new place so they still have to be helped again. Mentally retarded children often forget what they have to do during ablution, if we don't guide them, they just stay silent and don't know what to do, so we still have to give examples and teach them, such as rinsing their mouths, washing their hands, washing their faces, and so on. And it took a long time for them to remember. For example, this student has been in school for two years and has not memorized the stages of ablution, must be extra patient in teaching him ...

After the ablution was finished, the dzuhur call to prayer rang out, it was very melodious, it turned out that it was a blind student from the school "Sahabat Al-Qur'an" According to his mother, since he was at home he had already told him that later during midday he would call to prayer.

This was conveyed by the mother to the teacher and the teacher responded well to the child's wishes and allowed the blind child to sing the call to prayer. The blind child is now eleven years old, he is one of the twins who in 2019 managed to become a finalist in the prestigious National level "Hafizh Indonesia" event. They have been able to memorize 30 juz. As his mother said:

... They learn from listening, so they enjoy listening to the chants of the Al-Qur'an and Islamic lectures. Alhamdulillah, they were quick to memorize and their memories were strong, Allah gave them the advantage to be able to quickly memorize the Qur'an. If they hear someone chanting a verse of the Qur'an, they can quickly connect it ...

Alhamdulillah, the process of praying dzuhur in congregation is completed in an orderly manner. The female students began to get busy tidying up the prayer equipment they used, the teacher only provided motivation so that they were able to tidy up their prayer equipment themselves. The teacher also patiently waited for them to put on their own shoes. After that, together we returned to the learning location to continue learning after having lunch together. It so happened that that day one of the parents of the students donated green bean porridge for all of the children and their teachers. The children themselves still brought food supplies from home to eat with their friends.

Observation continues in the learning process. Children have started to be divided according to the type of disability. Mentally retarded students carry out collage activities and stick to paper with a hijaiyah letter pattern, they learn while listening to the chanting of the Al-Qur'an verses played by the teacher via their smartphone. Blind children begin to muroja'ah Al-Qur'an by listening to the teacher. Autistic children begin to learn to read and write hijaiyah letters, and Downsyndrom children at that time fell asleep because they were tired of crying. On that day, the child with physical impairment was not allowed to enter school because he had auditioned for the National level "Hafidz Indonesia" in 2021.

The learning media used by each child is different. Downsyndrom children use the Tsaqifah method and book, grahita children use the book "Balitaku Khatam Qur'an", deaf children use the book "Karimah". As disclosed by the informant-3:

... for downsyndrom children I use Tsaqifah books, and also card media, because downsyndrom children like to play, so if we study while playing, that's why I always prepare games, can be puzzles, cards, or toy cars ...

Informant-2 added:

... We also use the book "Balitaku Khatam Qur'an" for mentally retarded children, because even though they are past toddlers, their learning stages are still equivalent to toddlers. The method used is repetition, which is to repeat the recitation of the Al-Qur'an until they memorize it. For students who have higher levels, we use the book "Karimah". To reward students who are good at reading Al-Qur'an, we have an activity called "Wisuda Karimah" which is held every year ...

Finally, at 14.30 the learning process was completed, they began to get ready to go home, one by one the children were picked up. According to teachers and parents, they are very happy to go to school, because they meet special friends, they can communicate with each other and understand their language. Informant-5 stated:

... These children with special needs are very diligent in going to school, they rarely miss school, unless they are sick or have other important needs. Even according to parents, time to school is the time they are waiting for, because they are very happy to meet their teachers and friends...

The learning process in "Sahabat Al-Qur'an" schools does not use shadow teachers. Each teacher plays a role and is responsible for his own students. Even parents are no longer waiting for their children at school. Informant-6 explained:

... My grandson is already good at the call to prayer, he likes to pay attention to his friends at school, he prefers not to be waited on³⁹ also prefer to let him be independent at school, so that both teachers and students can more freely in the learning process at school...

Based on the description of the results of the research above related to the Tahfidzul Qur'an learning process carried out in an integrated Islamic Special School, supported by the results of research conducted by Ismail (2018) which states that children with special needs also have the right to learn Tahfidzul Qur'an. According to Arifin et.al (2013), Dahliani, et.al (2019), Ikhwanuddin (2007), and Purwanto (2020), the Tahfidzul Qur'an learning method for children with special needs is very important to pay attention to. In addition, the learning process for children with special needs also requires learning media, as stated by Mohamed (2013). And according to Mavianti & Harfiani (2020) the learning process at the Special School is designed as attractive as possible to foster student interest in learning, and students are motivated to want to excel according to their respective abilities.

Conclusion

The Tahfidzul Qur'an program has actually been implemented in many formal educational institutions, besides that there are also many non-formal educational institutions that have opened special programs to produce the Qur'ani generation. The presence of the Tahfidzul Qur'an program or learning is expected to be a separate innovation in understanding the Al-Qur'an in everyday life. Integrated Islamic Extraordinary School "Sahabat Al-Qur'an" has given a new color to the world of education, especially in the province of North Sumatra, by creating Qur'ani cadres, not only for normal children, but also for children with special needs. Limited human resources, in this case teachers, do not reduce their enthusiasm to continue to devote themselves to educating children with special needs in learning the Qur'an. With simple learning methods, and simple learning facilities, they were able to produce hafizh Qur'an which has made achievements up to the national level. The implication of this research is expected to be an inspiration for other extraordinary schools in providing the right to Islamic religious education for children with special needs, so that they are able to carry out their obligations as a Muslim.

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