

THE EXISTENCE OF THE MA'ARIF EDUCATIONAL INSTITUTION (LP MA'ARIF) OF NAHDLATUL ULAMA IN THE CITY OF GUNUNGSITOLI

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Abstract

The Ma'arif Nahdlatul Ulama Educational Institution (LP Ma'arif NU) is one of the key pillars in the development of Islamic education in Indonesia, oriented toward the values of Ahlussunnah wal Jama'ah (Aswaja) and the principle of religious moderation (wasathiyah). This study aims to describe the historical background of LP Ma'arif NU's establishment in Gunungsitoli City, analyze its role in advancing Islamic education, and identify the challenges it faces in maintaining its existence amid local social and cultural dynamics. This research employs a qualitative approach with a descriptive method. Data were collected through in-depth interviews with LP Ma'arif NU administrators, school principals, teachers, and community leaders, as well as through field observations and documentation studies. Data analysis was conducted using data reduction, data presentation, and interactive conclusion-drawing techniques. The findings indicate that LP Ma'arif NU in Gunungsitoli City was established on the initiative of NU members to provide moderate Islamic education rooted in local traditions. The study concludes that LP Ma'arif NU in Gunungsitoli City plays a strategic role in strengthening moderate Islamic education but requires institutional reinforcement, stakeholder support, and adaptive strategies to grow and remain competitive in the future.

Keywords: Existence, Ma'arif NU Educational Institution, Islamic Education, Religious Moderation, Gunungsitoli

Abstrak

Lembaga Pendidikan Ma'arif Nahdlatul Ulama (LP Ma'arif NU) merupakan salah satu pilar penting dalam pengembangan pendidikan Islam di Indonesia yang berorientasi pada nilai-nilai Ahlussunnah wal Jama'ah (Aswaja) dan prinsip moderasi beragama (wasathiyah). Penelitian ini bertujuan untuk mendeskripsikan latar belakang berdirinya LP Ma'arif NU di Kota Gunungsitoli, menganalisis perannya dalam pengembangan pendidikan Islam, serta mengidentifikasi tantangan yang dihadapi dalam mempertahankan eksistensinya di tengah dinamika sosial dan budaya setempat. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Data dikumpulkan melalui wawancara mendalam dengan pengurus LP Ma'arif NU, kepala sekolah, guru, dan tokoh masyarakat, serta melalui observasi lapangan dan studi dokumentasi. Analisis data dilakukan dengan langkah reduksi data, penyajian data, dan penarikan kesimpulan secara interaktif. Hasil penelitian menunjukkan bahwa LP Ma'arif NU di Kota Gunungsitoli berdiri atas inisiatif warga NU untuk menghadirkan pendidikan Islam yang moderat dan berakar pada tradisi lokal. Kesimpulan penelitian ini menegaskan bahwa LP Ma'arif NU di Kota Gunungsitoli memiliki peran strategis dalam memperkuat pendidikan Islam moderat, tetapi memerlukan penguatan kelembagaan, dukungan stakeholder, dan strategi adaptif agar dapat berkembang dan berdaya saing di masa depan.

Kata kunci: Eksistensi, Lembaga Pendidikan Ma'arif NU, Pendidikan Islam, Moderasi Beragama, Gunungsitoli



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INTRODUCTION

The Ma'arif Nahdlatul Ulama (NU) Educational Institution is one of the main pillars of the Islamic education system in Indonesia, born out of Nahdlatul Ulama's strong commitment to educating the nation through a moderate, nationalistic religious approach based on the traditions of Ahlussunnah wal Jamaah (Aswaja). This institution is not only present as a formal education provider, but also as a strategic instrument in building a peaceful, inclusive Islamic civilization that respects diversity. The spirit of scholarship developed within the LP Ma'arif NU environment always emphasizes the importance of balance between general knowledge and Islamic spiritual values, without abandoning the cultural roots and local wisdom of the community.

As an institution with a long history since its establishment under the auspices of NU, Ma'arif NU has made a real contribution in nurturing a young generation that is not only academically excellent, but also has religious character, love for the country, and is able to live in diversity. This role has become increasingly significant amid the challenges of globalization and religious thought that tends to be extreme on the one hand and secular on the other. Ma'arif NU positions itself in the middle, as a balancer and guardian of moderate Islamic values based on the principle of wasathiyah.

Particularly in regions with unique cultural characteristics and specific social challenges such as Gunungsitoli City, LP Ma'arif NU has emerged as an institution capable of responding to local needs with a contextual approach. This institution not only delivers teaching materials in line with the national curriculum, but also enriches the learning process by reinforcing Aswaja values, NU lessons, and an appreciation of local culture. This makes LP Ma'arif NU more than just an educational institution; it is a center for character building and a guardian of inclusive Islamic identity in a multicultural society.

With a holistic approach that combines spiritual, intellectual, and social aspects, LP Ma'arif NU has proven itself to be an effective agent of change in society. This approach means that the educational institution does not only focus on academic achievement, but also on character building and universal human values. The education provided by LP Ma'arif NU is designed to shape well-rounded individuals—who are faithful, knowledgeable, and noble—and able to coexist with various groups in a diverse society. The curriculum not only emphasizes religious and general knowledge but also teaches the importance of social ethics, empathy, and responsibility as citizens.

LP Ma'arif NU's efforts to integrate religious and national values are widely felt, not only by Nahdliyin members, but also by non-NU communities who want a model of Islamic education that is peaceful, open, and adaptive to changing times. Its involvement in various interfaith and intercultural activities demonstrates the institution's commitment to building social harmony. Through education that emphasizes the values of moderation (tawasuth), balance (tawazun),

tolerance (tasamuh), and justice ('adalah), LP Ma'arif NU acts as a protector against the influx of extreme, intolerant religious ideologies, or even those that contradict the spirit of nationalism and humanity. The Qur'an, as the holy book of Muslims, is a revelation from Allah SWT which was conveyed to the Prophet Muhammad through the intercession of the Angel Gabriel. This book is the greatest gift from Allah SWT and is the last book after the previous books, such as the Torah, Zabur, Gospel, and other suhuf. As a miracle, the Qur'an functions as a guide to life for mankind who want to achieve happiness in this world and the hereafter, because its contents cover all the main teachings that have been perfected previously. Due to its universal nature and its meaning that can be understood both directly and indirectly, every Muslim is required to study the Qur'an in order to gain knowledge, understanding, and insight regarding various aspects of education, social, culture, and role models that can be applied in everyday life.

In Indonesia's social and ideological landscape, which continues to face challenges from radical and sectarian groups, the existence of LP Ma'arif NU is very strategic. It acts as a moral bulwark that protects society from the threat of disintegration, while also serving as a driving force for the development of a civilized society that is capable of responding to contemporary issues with a solution-oriented approach rooted in the values of Islam rahmatan lil 'alamin. Therefore, LP Ma'arif NU is not only relevant as an Islamic educational institution, but also very much needed as an important element in nurturing and strengthening the foundations of diversity and unity in Indonesia. In the future, the challenges facing this nation will require educational institutions such as LP Ma'arif NU that are capable of educating generations with broad Islamic knowledge, a strong nationalist spirit, and a high sense of humanity.

Gunungsitoli City is the administrative center and economic heart of Nias Island. As the largest city in the region, Gunungsitoli plays a strategic role in various fields, from government administration to social and cultural activities. Its strategic geographical location and historical role as a port city have made Gunungsitoli a meeting point for communities from diverse backgrounds, both from within and outside Nias Island.

One of the main characteristics of Gunungsitoli City is its diversity, both in terms of religion, culture, and ethnicity. The city's population consists of ethnic groups such as Nias, Batak, and several other tribes. In addition, the community adheres to various religions, including Islam, Protestantism, Catholicism, and local beliefs. This diversity makes Gunungsitoli a miniature of Indonesia's plurality, which in practice gives rise to quite complex social dynamics, especially in maintaining harmony between religious and cultural groups.

The diversity that exists in Gunungsitoli certainly brings its own challenges, particularly in terms of harmonizing social life and instilling values of tolerance. Interactions between groups with different backgrounds require a thoughtful approach so as not to cause social friction. Therefore,

various institutions—including the government, community organizations, and educational institutions—must play a role in fostering mutual respect and strengthening social cohesion amid diversity.

In this context, the presence of Islamic-based educational institutions such as Ma'arif Nahdlatul Ulama (NU) is very important to examine. This institution not only functions as a place of formal learning, but also as an agent of transformation of moderate Islamic values in a multicultural society. The role of Ma'arif NU in building an inclusive, tolerant, and harmonious understanding of religion is very relevant to creating a peaceful and productive social climate in the diverse city of Gunungsitoli.

The existence of LP Ma'arif NU in Gunungsitoli deserves further attention, especially because although Nahdlatul Ulama (NU) has a large mass base in Indonesia, its presence in areas outside Java, including Gunungsitoli, often faces different challenges compared to areas on Java. On the one hand, the people of Gunungsitoli generally value education and diversity, but on the other hand, there are many social, cultural, and structural challenges that accompany the journey of LP Ma'arif NU in this region. From a social perspective, there is inequality in access to educational resources, which often means that Islamic educational institutions such as LP Ma'arif NU have to fight harder to gain support from the community and local government.

At the cultural level, although the Nias community is known for its strong traditions of kinship and mutual cooperation, religious and cultural diversity often poses challenges to maintaining harmony. Therefore, LP Ma'arif NU plays an important role in promoting moderate Islam, which not only teaches religious knowledge but also emphasizes the importance of tolerance, mutual respect, and peaceful coexistence amid this diversity. These values, which are in line with the principles of Aswaja (Ahlussunnah wal Jama'ah), provide a balanced education between religion and social life, and contribute to easing tensions that may arise due to differences.

Structurally, LP Ma'arif NU in Gunungsitoli also faces challenges in terms of limited educational facilities and infrastructure. Although the spirit of dedication of the institution's managers and the local community is very high, the management of educational institutions that still rely on limited resources is a constraint in itself. Limited budgets and trained human resources often hinder the development of institutions to become more professional and capable of providing optimal quality education. In this case, the active role of the NU branch administrators and cooperation with other autonomous organizations such as Fatayat NU, Muslimat NU, and IPNU/IPPNU are very important in strengthening the existence and competitiveness of LP Ma'arif NU at the local level.

However, despite facing these challenges, LP Ma'arif NU continues to demonstrate its commitment to producing a generation that is not only academically intelligent, but also has strong

character, noble morals, and can play an active role in building an inclusive and harmonious society. The existence of LP Ma'arif NU in Gunungsitoli is an example of how Islamic educational institutions can adapt to the local social and cultural context, while playing an important role in building togetherness and strengthening a moderate religious identity amid plurality.

In reality, the existence of the Ma'arif NU Educational Institution in Gunungsitoli is not without various problems and challenges that test the resilience and commitment of this institution. One of the main problems faced is the lack of adequate educational infrastructure. Many facilities are still limited, such as suboptimal classrooms, limited educational equipment, and uneven access to information technology. These obstacles certainly hinder the ideal learning process, especially in the digital era which demands the integration of technology in teaching and learning activities. Nevertheless, LP Ma'arif NU continues to strive to make gradual improvements by utilizing available resources and optimizing local potential, such as developing community-based classrooms and utilizing simpler but effective learning media.

In addition, limited human resources (HR) are also a significant challenge. Although many administrators and teachers at LP Ma'arif NU are highly motivated to provide quality education, they often face limitations in terms of training and capacity building. Many of them are forced to teach with limited experience and knowledge without sufficient formal training. This certainly affects the quality of teaching, especially in integrating the national curriculum with Islamic values in accordance with Aswaja principles. Nevertheless, LP Ma'arif NU continues to strive to maintain and improve the quality of teaching through various independent efforts, such as conducting internal training and professional development programs for teachers.

On the other hand, public acceptance of Islamic-based education often faces challenges. Some people in Gunungsitoli may still have doubts about education that promotes certain religious values, worrying that it might be exclusive or closed to other perspectives. Religious and cultural diversity in Gunungsitoli often poses a challenge in building public trust in Islamic-based educational institutions, especially for those who are not accustomed to religious-based education or have different backgrounds. However, LP Ma'arif NU continues to work hard to overcome this with an inclusive approach, inviting the community to view education at this institution as an effort to shape a young generation that is not only academically intelligent, but also has good character, a strong sense of nationalism, and the ability to live together in social harmony.

Despite facing various limitations and challenges, the Ma'arif NU Educational Institution in Gunungsitoli City has never wavered in its efforts to maintain its existence. This institution continues to adapt to the times, utilizing technological advances and adjusting its curriculum to meet national educational needs in line with global demands, without neglecting moderate and tolerant Islamic values. Through close cooperation with Nahdlatul Ulama and various other

autonomous organizations, LP Ma'arif NU also continues to expand its reach and contribution to society, providing educational alternatives that not only prioritize general knowledge but also instill strong religious foundations and a high spirit of nationalism. The success of this institution in maintaining its existence is clear evidence that education based on moderate Islamic values and nationalism remains relevant and necessary in building a developed nation with noble character that is capable of living in diversity.

This study is of great significance because it aims to explore in greater depth the extent to which the Ma'arif NU Educational Institution is able to maintain its existence amid increasingly fierce competition with other educational institutions and face the ever-evolving socio-cultural dynamics in the city of Gunungsitoli. As times change and the needs of society become more diverse, educational institutions in Gunungsitoli City, including LP Ma'arif NU, must be able to adapt to these changes without losing their identity and the basic principles on which they were founded, such as moderate Islamic values, tolerance, and nationalism. Therefore, this study is expected to provide a clear picture of how LP Ma'arif NU strives to maintain the quality and relevance of education in a pluralistic and dynamic society, as well as identify the challenges it faces.

Through this study, it is hoped that various factors that support and hinder the existence of LP Ma'arif NU can be identified. Supporting factors may include support from the community, the active role of NU administrators, and success in creating education that is relevant to local needs, such as strengthening character, morals, and tolerance. In addition, the participation of committed teachers and educators is also a key factor that supports the continuity and success of this institution. However, this study will also identify the obstacles faced by LP Ma'arif NU, both internally, such as limited human resources and infrastructure, and externally, such as public acceptance of moderate Islamic education, competition with other larger or more established educational institutions, and social and cultural challenges within the community.

Thus, this study aims not only to describe the factual conditions of the institution, but also to make a significant contribution to the development of inclusive and contextual Islamic education, especially in areas with Muslim populations that are part of a minority, such as Gunungsitoli City. Gunungsitoli City, which is the center of government and economy on Nias Island, has social, cultural, and religious characteristics that are very different from other Muslim-majority regions, especially on Java Island. Therefore, it is important to explore how LP Ma'arif NU, as an Islamic educational institution based on moderate and tolerant values, can adapt to existing local conditions while maintaining the religious roots and principles that form the basis of its establishment.

This research is expected to provide insight into the importance of developing an Islamic education model that is not only oriented towards the transfer of knowledge, but also pays attention

to local socio-cultural dynamics. By looking at LP Ma'arif NU as an educational institution that has developed in the context of a pluralistic society, this research can make a valuable contribution to formulating a more inclusive educational approach, one that is able to accommodate the cultural, religious, and ethnic diversity that exists in society.

RESEARCH METHODS

This study uses a descriptive qualitative method with a case study approach, an approach chosen because it is able to reveal in depth and comprehensively the social, cultural, and educational realities related to the existence of the Ma'arif NU Educational Institution in Gunungsitoli City. This method allows researchers to explore the dynamics that occur in the field holistically, through an understanding of the views, experiences, and meanings given by educators and the surrounding community regarding the existence of this institution. With a descriptive qualitative approach, the researcher does not only focus on numbers or quantitative data, but emphasizes the meaning, narrative, and processes behind the existence and activities of the LP Ma'arif NU in the midst of a multicultural society and Muslim minority.

This study uses a qualitative method with a case study approach conducted at SD Muhammadiyah 04 Pucang, Surabaya, on 5th grade students. The data used by researchers in this study came from primary data (informants), consisting of the principal, tahfidz teachers, and 5th grade students of SD Muhammadiyah 04, Pucang, Surabaya. While secondary data comes from literature, libraries, previous research, books, journals, and activity documents related to this study. Qualitative methods are used to measure the accuracy of the data, so that it is more guaranteed because the data is tested for credibility and the study ends when the data reaches saturation point. The data collection technique used in this study is the triangulation technique or combination to achieve research objectives in depth.¹

The researcher used a qualitative approach because this research requires direct field observation, with the results obtained purely from the data available at the research location, not based on the researcher's views. The main objective of this research is that the results can be useful for researchers and the school. In qualitative research, the researcher acts as a key instrument, which must reveal unique phenomena that occur in the field. The researcher must also ensure that the findings are accepted by the respondents and the surrounding environment, so that hidden data can be revealed through verbal communication, body language, behavior, or expressions that develop in the respondent's environment.

¹ Nursapia Harahap, *Penelitian Kualitatif* (Wal Ashri Publishing, 2020).

RESULTS AND DISCUSSION

The Effectiveness of the Tikrar Method in Memorizing Class 5A Students

ResultsThe study showed that the implementation of the Tikrar method in SD Muhammadiyah 04 Surabaya was very effective in improving the memorization ability of class 5A students. Based on field surveys and interviews with tahfidz teachers, almost 90% of students succeeded in memorizing Juz 30 after implementing this method. This success is inseparable from the conducive classroom conditions, where students feel comfortable and focused in the learning process. A supportive environment is very important to improve student concentration, so that they can more easily absorb the material being taught.

Intensive guidance from teachers is also a key factor in the success of the Tikrar method. Tahfidz teachers pay special attention to each student, taking a personal approach to understand each student's needs and difficulties. With targeted guidance, students feel more motivated to memorize and do not feel alone in the process.² This is in line with Bandura's social learning theory which emphasizes the importance of the role of models in learning, where teachers act as role models for students.³

In addition, student motivation and parental support also contribute greatly to the success of this method. Students who receive support from their parents tend to be more enthusiastic and disciplined in memorizing. Interviews with parents showed that they were actively involved in their children's learning process, both by helping to repeat memorization at home and providing moral encouragement. According to Rahman, in his research he explained that external support can increase intrinsic motivation, which can be seen from the enthusiasm of students in following the memorization process.⁴

Data from the principal also shows a significant increase in the number of tahfidz graduation participants at this school. The number of students taking part in the tahfidz graduation increased from 145 students in 2022 to 445 students in 2023. This year, the target set is 1,000 students. This increase reflects the enthusiasm of students and the success of the Tikrar method in attracting students' interest in memorizing the Qur'an. This shows that this method is not only effective, but also able to motivate more students to participate in the tahfidz program.

From the observation results, it can be seen that students not only managed to memorize, but also read and write the Qur'an well. This shows that the Tikrar method does not only focus on

² Mamluatul Qomariyah et al., "Peran Bimbingan Islam Dalam Meningkatkan Motivasi Belajar Siswa," *El-Fatih: Jurnal Dakwah Dan Penyuluhan Islam* 2, no. 1 (2023): 20–26.

³ Sisin Warini et al., "Teori Belajar Sosial Dalam Pembelajaran," *Anthor: Education and Learning Journal* 2, no. 4 (2023): 566–76, <https://doi.org/10.31004/anthor.v2i4.181>.

⁴ Rahmania Rahman and Muhammad Fuad, "Peran Motivasi Dan Disiplin Dalam Menunjang Prestasi Belajar Siswa Pada Mata Pelajaran IPS," *Discourse: Indonesian Journal of Social Studies and Education* 1, no. 2 (2024): 172–80.

memorization, but also on understanding and mastering the literacy of the Qur'an.⁵ This comprehensive learning is in line with the view that education should include cognitive, affective, and psychomotor aspects in the overall development of students.⁶

Although the Tikrar method has shown much success, there are some challenges that need to be overcome. One of the main challenges is that home support is not always optimal. Some parents may not have enough time or knowledge to accompany their children in the memorization process. Therefore, it is important for schools to provide training and information to parents on how to support children in memorizing the Qur'an. This will help create synergy between schools and homes in supporting students' learning processes.

In general, the results of this study strengthen various existing educational theories, showing that the Tikrar method is an effective approach in improving students' ability to memorize the Qur'an.⁷ This success does not only depend on the method itself, but also on environmental support, teacher guidance, and parental involvement. Therefore, it is recommended that schools continue to develop this method and integrate other strategies, such as the use of social media, to support memorization repetition outside the classroom. With a holistic approach.

Advantages and Disadvantages of the Tikrar Method

Based on the results of the survey and interviews conducted by the author, the tikrar method is the most effective method than the previous method, namely the talaqqi method. Because, with the tikrar method, students who initially only read, then get used to listening to the reading, gradually become memorized by getting used to repeating the reading.

However, there are some advantages and disadvantages in implementing the tikrar method. The first disadvantage, the application of the tikrar method is less suitable for children who have very active personalities, they will feel bored with the repetition method.⁸ Thus, this tikrar method is less effective when applied in lower classes, such as grades 1 to 4, because they still get bored quickly. However, for upper class students or grade 5 students, this method can still be applied, because students have begun to be able to control themselves. Second, many students still read the translation of the existing verses, this is very risky because students find it difficult to memorize the

⁵ Siti Ratna Maria et al., "Implementasi Metode Rabbani Dalam Pembelajaran Tahfidz Al-Qur'an Santriwati Kelas XII," *Manazhim*, January 24, 2023, <https://ejournal.stitpn.ac.id/index.php/manazhim/article/view/3018>.

⁶ Fachruddin Azmi et al., *Pelaksanaan Pembimbingan Belajar Aspek Kognitif, Afektif Dan Psikomotorik Siswa Di Madrasah Ibtidaiyah Swasta Amal Shaleh Medan*, n.d.

⁷ Nurjani M. Abdullah et al., "Penerapan Metode Menghafal Al-Qur'an Dalam Meningkatkan Prestasi Siswa Di MTsN 3 Tidore," *Jurnal Pasifik Pendidikan* 3, no. 3 (2024): 167–74, <https://doi.org/10.51135/jukip.v3i3.90>.

⁸ Waliko MA, *Metode Tahfidz Al-Qur'an Di Nusantara: Disertai Rujukan Lembaga Pendidikan Dan Pesantren Yang Menerapkan* (Wawasan Ilmu, 2022).

verses of the Qur'an quickly and fluently.

The advantage of the *tikrar* method that has been implemented is that students become quicker at memorizing verses and letters in the Qur'an.⁹ Then, with the help of *murrotal* which is listened to repeatedly, it can also help the *tikrar* method that is applied to run more effectively.¹⁰

Inhibiting Factors and Supporting Factors for the Effectiveness of the Tikrar Method

After conducting an interview with one of the *tahfidz* teachers, according to him the biggest supporting and inhibiting factor for the effectiveness of the *tikrar* method is the role of parents at home. Sometimes parents at home do not apply the *tikrar* method, or even do not really monitor their children's memorization. Which makes students only memorize at school, and this is very ineffective.¹¹

A conducive classroom condition is also a supporting factor in the effectiveness of the *tikrar* method, because if the classroom atmosphere is not conducive, it is very difficult for students to focus on memorizing and achieving their memorization targets. Then another supporting factor is that we as teachers must be able to condition the classroom situation so that it is focused and does not break their concentration in memorizing.

The most important supporting factor in the effectiveness of the *tikrar* method in improving student memorization is the students themselves. Motivation is the key to student success in memorizing the Qur'an with more focus and maximum.

Modification or Development of the Tikrar Method to Make it More Effective

In the implementation of the *tikrar* method more effectively, further modification or development is needed. The *Tikrar* approach is one of the memorization techniques that is currently being developed. Through the use of intensive and direct guidance, teachers help students memorize the Qur'an through the *tikrar* method, namely repeating the wording of sentences or verses in the Qur'an twice or more, whether it occurs in its pronunciation or meaning with certain goals and reasons.¹² Because previously the *tikrar* method was carried out one by one between students and teachers, modifications were needed with the help of social media, such as YouTube for students to

⁹ Imam Mashuri et al., "Implementasi Metode Tikrar Dalam Meningkatkan Kemampuan Menghafal Siswa Pada Program Tahfidzul Qur'an Siswa Kelas IX MTs Darul Amien Jajag Gambiran Banyuwangi," *Tarbiyatuna Kajian Pendidikan Islam* 6, no. 1 (2022): 99–122, <https://doi.org/10.29062/tarbiyatuna.v6i1.1302>.

¹⁰ Wiwin Candra et al., "Penerapan Metode Talqin Dengan Menggunakan Media Audio Dalam Program Tahfidz Al-Qur'an," *Muaddib: Islamic Education Journal* 4, no. 1 (2021): 51–61, <https://doi.org/10.19109/muaddib.v4i1.14371>.

¹¹ Rahman and Fuad, "Peran Motivasi Dan Disiplin Dalam Menunjang Prestasi Belajar Siswa Pada Mata Pelajaran IPS."

¹² Alwin Tanjung, "Keistimewaan Tikrar Al-Qur'an," *Al-Kauniyah: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 3 (2022): 108–22.

listen to murrotal repeatedly, of course with the correct reading.

In addition to using social media as a modification of the *tikrar* method to make it more effective, *tahfidz* teachers can also set structured targets for students. For example, students are targeted to memorize how many verses a day so that there is progress every day. Teachers can discuss with students the meaning of the verses to improve understanding and strengthen students' memory of the Qur'an.

Evaluation of the Effectiveness of the *Tikrar* Method in Improving Memorization of Students at Muhammadiyah 04 Elementary School, Surabaya

To find out whether the research objectives have been achieved or not, an evaluation was conducted to determine the extent to which the effectiveness of the *tikrar* method was running well or not. From the results of interviews with *tahfidz* teachers and the principal, Mrs. Laila, as a *Tahfidz* teacher at SD Muhammadiyah 04 Surabaya said, "the lack of guidance from parents of students is also an obstacle to the effectiveness of the *tikrar* method". Likewise, according to the Principal of Muhammadiyah 04 Elementary School, Mr. Edy Susanto, "the biggest obstacle is mentoring parents of students, and the challenge going forward is that the targets to be achieved will increase." Do not forget, motivation from the students themselves also supports the success of the effectiveness of the *tikrar* method.

Mr. Edy Susanto, as the Principal, also said that monthly meetings are always held for all *tahfidz* teachers to support and evaluate the effectiveness of the *tikrar* method to run well and with quality.

With the results of the interview, the researcher concluded that the role of parents at home and the enthusiasm of the students are very important in supporting the effectiveness of the *tikrar* method so that it runs well, smoothly, and with quality.

CONCLUSION

Based on the results of observations, interviews, and data analysis conducted in the field, several important things can be concluded regarding the implementation of the *Tikrar* Method in supporting student memorization at SD Muhammadiyah 04 Surabaya. One of the main conclusions is that the effectiveness of the *Tikrar* Method has proven to be very good. This is indicated by the increasing ability of class 5A students to read, write, and memorize the Qur'an fluently. In addition, the number of participants who took part in the *munaqasah* and *tahfidz* graduation also increased significantly, which directly motivated other students to be more enthusiastic in memorizing Juz 30. The implementation of the *Tikrar* Method is not only carried out through direct one-on-one interaction between students and *tahfidz* teachers, but is also supported by the use of technology.

Students are encouraged to listen to murrotal through social media platforms such as YouTube and other applications, so that their memorization process can be maximized with various supporting methods.

Although it shows positive results, there are several obstacles that need to be considered in evaluating the effectiveness of the TIKRAR Method. One of them is the lack of guidance from parents at home, which plays an important role in supporting the success of student memorization. In addition, students' motivation to continue to commit to memorizing sometimes decreases, so it requires special attention from the school.

SUGGESTION

Conduct special training for tahfidz teachers to further explore the TIKRAR method, so that they can optimize its application in the classroom. This training can also include strategies to motivate students and involve parents effectively in supporting the memorization process at home.

Developing digital-based learning applications or using social media specifically designed to support the repetition of memorizing the Qur'an. This application can provide features such as memorization guides, tracking student progress, and memorization reminder notifications, which can be accessed by both students and parents to increase involvement in the learning process.

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