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Implementation of Interpretation Method in Memorizing Al-Qur'an at
Darul Huffadz Islamic Boarding School Rembang Purbalingga
(Study Performance of Al Qur'an by Ingrid Mattson)

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Abstract: The tradition of memorizing the Qur'an has long been carried out in various regions of the archipelago. The effort to memorize the Qur'an was originally carried out by scholars who studied in the Middle East through their teachers. However, in subsequent developments, the tendency to memorize the Qur'an began to be of great interest to the Indonesian people. Darul Huffadz Tahfidzul Qur'an Islamic Boarding School is one of the boarding schools that has a program for memorizing the Qur'an or also called tahfizh al-Qur'an. This cottage has many activities like other tahfidz Islamic boarding schools. According to Ingrid Mattson, learning the Qur'an should encourage the formation of good character, strong ethics, an understanding of social justice, and continuous self-improvement. Ingrid Mattson is an American Islamic scholar known for her contributions to the study of the Qur'an and the understanding of Islam. Ingrid Mattson's thoughts on learning the Qur'an emphasize the importance of a holistic approach, practical goals, and contextual understanding. He argues that the Qur'an is not only a holy text that must be studied academically, but also as a guide that provides moral and ethical guidance to individuals and society.

Keywords: *performance; memorizing al-qur'an; darul huffadz*

A. INTRODUCTION

Al-Quran is the holy book of Muslims that must be believed in, guarded, and used as a way of life. Interacting with the Qur'an can be done verbally, in writing, or in actions, whether in the form of thoughts, emotions, or spiritual experiences. The experience of interacting with the Qur'an increases one's understanding and

appreciation, which can be communicated and expressed verbally or in the form of action, and at a certain level generates collective and organized actions. The experience of associating with the Qur'an includes various forms of activities, such as reading the Qur'an, understanding and interpreting it, memorizing the Qur'an, taking medication, driving away spirits, applying certain verses of the Qur'an in



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personal and social life, and writing down certain verses of the Qur'an to ward off distractions. as well as for decoration (Fauziah, 2018).

Interacting with the Quran is a valuable experience for a Muslim. This experience can be in the form of oral, written or deed interactions, whether in the form of thoughts, experiences, emotional or spiritual. Al-Quran for Muslims is the holy book which is the basis and guide in living their lives. In their daily lives, they generally practice receiving the Qur'an, both in the form of reading, understanding and practicing, memorizing, and in the form of socio-cultural reception. That's because they all have a belief that interacting with the Qur'an optimally will obtain happiness in the world and the hereafter (Mustaqim, 2015).

Maintain it, either by reading, writing or memorizing. This is intended so that the authenticity of the Qur'an is maintained throughout the period from changes and replacements. The tradition of memorizing the Qur'an has long been carried out in various regions of the archipelago. The effort to memorize the Qur'an was originally carried out by scholars who studied in the Middle East through their teachers. However, in subsequent developments, the tendency to memorize the Qur'an began to be of great interest to the Indonesian people. Currently there are many people who are trying to memorize the Qur'an, from children to adults, many have tried to memorize the Qur'an. Even tahfidz al-Quran institutions have started to increase, they are competing to memorize the Qur'an (Amir, 2021).

Therefore, currently there are many Al-Quran teaching institutions, some of which are in the form of tahfidz Islamic boarding schools, and others have established tahfidz houses. The purpose of these institutions is to fulfill the wishes of parents who want their children to become memorizers of the Qur'an. By enrolling their children in tahfidz institutions, they hope that their children can easily memorize the Al-Quran and continue to memorize it. Tahfidz institutions can also provide the right support and environment to assist individuals in memorizing the Al-Quran. They provide trained teachers and effective teaching methods, such as repetition, direct observation, and regular assessment. In addition, the existence of a community and peers in tahfidz institutions can also provide motivation and social support in the memorization process.

Darul Huffadz Tahfidzul Qur'an Islamic Boarding School is one of the boarding schools that has a program for memorizing the Qur'an or also called tahfizh al-Qur'an. This cottage has many activities like other tahfidz Islamic boarding schools. In the Islamic boarding school system itself, there are four class groups in class learning consisting of pre-tahfidz class, tahfidz class, youth tahfidz and adult tahfidz class. The main objective of the Tahfidz Islamic Boarding School is to produce hafidz and hafidzah, namely people who are able to memorize the entire Qur'an in a good and correct way. In addition, this Islamic boarding school also aims to build Islamic character, teach Islamic values, and foster love for Islam.

According to Ingrid Mattson, learning the Qur'an should encourage the formation of good character, strong ethics, an understanding of social justice, and continuous self-improvement. Ingrid Mattson is an American Islamic scholar known for her contributions to the study of the Qur'an and the understanding of Islam. His thoughts on learning the Qur'an cover various aspects, including learning methods, learning objectives, and the approaches needed to understand the Qur'an.

Ingrid Mattson's thoughts on learning the Qur'an emphasize the importance of a holistic approach, practical goals, and contextual understanding. He argues that the Qur'an is not only a holy text that must be studied academically, but also as a guide that provides moral and ethical guidance to individuals and society.

B. THE LIFE AND THOUGHTS OF INGRID MATTSON

1. Ingrid Mattson's biography

Ingrid Mattson was born Kitchener, Waterloo, Ontario, Canada in 1964. born August 24, 1963, Kingston, Ontario, Canada. Dr. Ingrid Mattson earned a BA (hons) in Philosophy and Fine Arts before moving to the United States to continue her studies at the University of Chicago. In 1999, he successfully obtained his PhD in Near Eastern Languages and Civilizations. From 1998 to 2012, Dr. Ingrid Mattson is Professor of Islamic Studies at Hartford Seminary in Connecticut. There, he developed and directed North America's first accredited graduate

program for Muslim clergy. In addition, he is also the Director of the Macdonald Center for the Study of Islam and Christian-Muslim Relations. Since 2012, Dr. Ingrid Mattson has held the position of London and Windsor Community Chair in Islamic Studies at Huron University College at Western University in London, Canada. Through this position, he continues to contribute to the field of Islamic studies and relations between Islam and Christianity (<https://ingridmattson.org>)

Mattson was born to a very devout Roman Catholic family. As a child he grew up as a child who diligently attended daily mass. Even though she grew up in a Christian environment in Kitchener, Ontario, Canada, at the age of 16, Ingrid decided to stop going to church. At that time, Ingrid had become an atheist, aka not believing in God. Ingrid chose to focus on studying at the University of Waterloo and chose to major in Art and philosophy. And from there he knew the light of Islam

At the University of Waterloo's Department of Fine Arts, he traveled to various art and history museums. Coincidentally, at the Louvre Museum in the center of Paris, he met several Muslim women from Senegal. Mattson was struck by the sincerity and dignity he saw in his Muslim friends. Even when these Muslims face bad prejudice around them. That's what then led him to study the Qur'an. "They have a balanced policy," he said. Since then, Mattson began to explore the divinity and personality of Muhammad through

the translation of the Qur'an. What made him even more interested in Islam was that all of Muhammad's followers followed him not only in worship, but also in all aspects of life, from personal hygiene to behavior towards children and neighbours. In 1986, she then decided to take the shahada and become a Muslim. He also exchanged his clothes with Muslim clothing complete with a headscarf. At that time he was 23 years old.

Ingrid Mattson is an intellectual and influential leader in the Islamic world. As a professor of Islamic Studies and Director of Forestry for Islamic Studies and Christian-Muslim Relations at Hartford Seminary, he has made a valuable contribution in understanding and promoting a deep understanding of the Islamic religion. As a convert, his journey to embrace Islam provides a unique perspective and powerful personal experience. His achievements as former President of the Islamic Society of North America (ISNA) and recognition as a leader of a large and influential organization in America are testament to the respect and trust placed in him by the Muslim community. Her presence at the inauguration ceremony of Barack Obama is another testament to the recognition of her valuable role and thoughts (ISNA, 2006) Ingrid Mattson has been a role model for many in seeking a deeper understanding of Islam and promoting interfaith dialogue. Through his work, he has sought to strengthen understanding of mutual

respect between Islam and other religions and promote inter-religious harmony.

2. Academic Anxiety

Ingrid Mattson wrote "How to Read the Quran" with the aim of providing a comprehensive and easy-to-understand guide for readers, both Muslim and non-Muslim, who are interested in understanding the Quran. He realized the importance of the Qur'an as a foundational text for Muslims and as a significant holy book for people around the world. Mattson seeks to address common misconceptions about the Qur'an by providing a balanced and in-depth look at the interpretation and significance of the book.

One of her motivations for writing is to respond to negative portrayals of Islam and Muslims in the media and public discourse. Mattson realized that negative stereotypes and prejudices could influence people's perceptions of the Qur'an, thereby hindering a true understanding of its teachings. By providing insight into the historical, linguistic, and spiritual dimensions of the Quran, he aims to promote a more accurate and knowledge-based understanding of the holy book.

In addition, Mattson acknowledges the diversity within the Muslim community and different approaches to interpreting the Qur'an. He stressed the need for readers to critically examine their assumptions and prejudices about how the Quran should be read. The aim is to encourage readers to approach the

Quran with an open mind, free from rigid interpretations or sectarian prejudices. Overall, Ingrid Mattson's motivation in writing "How to Read the Quran" is to bridge the gap between the Quran and its readers, with the aim of building a deeper understanding and appreciation of the guiding messages and spiritual nutrition contained in the holy book. .

3. Construction of the Hermeneutics of Al-Quran Performance

In Muslim society, Ingrid Mattson divides into four skills on the performance of the Qur'an in the social activities of Muslim communities. As in his writing, *How to Read the Quran*, that Al-Quran literacy levels vary widely and do not always correlate with general literacy levels and educational attainment. Al-Quran education is the basis of literacy in traditional Muslim societies, but modernity has broken this connection in many places, although this is not the case in all places. Muslims should acquire four skills in order to be able to use the Qur'an independently in their religious and moral life and to benefit from it as a source of guidance. There are four skills that need to be mastered by Muslims in order to be able to use the Al-Quran in religious and moral life and to benefit from the Al-Quran as a source of guidance.

- a. The first skill is the ability to read Arabic script,
- b. The second skill is to learn Quranic Arabic well enough to

understand the meaning of words and sentences.

- c. The third skill is the ability to read the Qur'an in the right way.
- d. The fourth skill is memorizing at least a few verses and surahs of the Qur'an.

First, The Ability to Read the Arabic Script The first skill is the ability to read Arabic script, because the original language of the Qur'an is Arabic (Mattson, 2015: 1595). Religious education for most Muslim children and non-Arab converts to Islam begins with learning the Arabic alphabet and then how to combine these letters to read words and sentences.

Second, The Learning Quran Arabic. The second skill is to learn Quranic Arabic well enough to understand the meaning of words and sentences. (Mattson, 2015: 1595) For children who speak Arabic, an understanding of the meaning of words is usually obtained as a result of their general knowledge of Arabic, which is then supplemented by their teacher's teaching. However, most of the Muslims in history were not Arabs, even though a large number of Muslim societies, such as the Persians, Turks, Indians and Malays, adopted the Arabic script for their languages. To understand the Quran, non-Arab Muslims need additional preparatory education which includes learning basic Arabic vocabulary and grammar or having access to translations in their mother

tongue. For both Arabs and non-Arabs, a deep understanding of the Qur'an requires years of intense study, and non-Arabs have been successful in this since the dawn of Islamic civilization. In fact, most of the classic works of Arabic grammar were written by Persians.

Third, The Ability to Recite The Quran. The third skill, which is very helpful in understanding the spiritual presence of the text, is the ability to recite the Quran correctly (Mattson, 2015:1596). Some verses of the Qur'an are recited orally during the daily ritual prayers that are obligatory for all Muslims; therefore, every Muslim needs basic skills in chanting. The art of *tajwid* ("good" or "beautiful" chanting) involves pronouncing letters correctly, knowing which sounds to join, emphasize, or extend, and using the correct pitch. A true reading must be melodious so that it is pleasing to the ear, but not in the usual musical sense, lest it turn into a personal artistic performance. Apart from self-reciting, most Muslims experience the Quran through hearing recitation by adept reciters, which can be found throughout the Muslim world in both non-Arabic and Arab countries. In fact, many of the best readers are not Arab, and there are both men and women. In addition, scholars who are experts in the field of the Qur'an, who are not all readers, can be found in every Islamic country.

Fourth. Memorization of a Last a Few Verses and Surah. The fourth skill, which makes someone familiar with the Qur'an, is memorizing at least a few

verses and surahs (Mattson, 2015:1596). In each ritual prayer, the surah Al-Fatihah must be recited, followed by a sura or several verses chosen by the worshipper. These parts of the Qur'an are not recited from the text, so they must be memorized. A person who memorizes the entire Quran is referred to as a *hāfiẓ*, i.e. "memorizer" or "keeper" of the Quran. In this title, the understanding is implied that the *hāfiẓ* not only derives personal spiritual benefit by memorizing God's Word, but also benefits society by being a vehicle for the maintenance and dissemination of the Sacred Texts.

Muslims have taught these skills to experience the Quran in various ways, according to the means and capabilities of each community. Religious educational institutions that emphasize the study of the Qur'an range from small one-room schools (*maktabs*) for young children to large seminaries (usually known as *madrasahs*) catering to students who often come from cosmopolitan backgrounds. For the most part in Islamic civilization, learning to read and recite the Qur'an was the start of education and became an incentive for literacy. The Quran is also widely read and chanted outside of ritual prayers by ordinary Muslims around the world.

Some try to recite small portions of the Qur'an each day, while others may find time to recite certain suras on Fridays, the holy day of the week, as well as on special occasions such as religious holidays, weddings and

funerals. Al-Quran recitation is also intense during the month of Ramadan, the time when the Al-Quran was first revealed. Possibly so that the entire Qur'an could be read during this month, the scribes first inserted signs in the text to divide the Qur'an into thirty sections (ajzā').

In this way, someone who wants to complete reading the entire Quran in one month can read one chapter or juz every day. The Qur'an describes itself as a blessed Book (6:92), and even gatherings with apparently non-religious aims are often preceded by a recitation of the Qur'an to bless the occasion. Muslims believe that the Qur'an is the Word of God, and that God is always present, with His words about man in one verse, "We are nearer to him than his jugular vein" (50:16). Bringing the Quran into a room or event is a way to be reminded of that Divine Presence. The Arabic word for "verse" in the Qur'an literally means "sign" or "omen", a term that is also often used in the Qur'an to refer to phenomena in the created world as well as in humans that function as signs indicating to the Creator. This is one of the reasons why Islamic ritual spaces, such as mosques, are decorated with Quranic calligraphy along with decorative patterns taken from nature. Both the beautiful calligraphic writing and the beautiful recitation (tajwīd) of the Quran remind those gathered in happy or mourning occasions of Allah's Grace, Beauty, Power and Presence (Mattson, 2015:1597).

C. PERFORMANCE OF AL-QUR'AN AT TAHFIDZUL QURAN DARUL HUFFADZ BOARDING SCHOOL

As previously mentioned, according to Ingrid Mattson, she has divided into four skills the performance of the Qur'an in the social activities of the Muslim community. So these four skills have been applied in the lives of the students at the Tahfidzul Quran Darul Huffadz Islamic Boarding School. In the Islamic boarding school system itself, there are four class groups in class learning consisting of pre-tahfidz class, this class consists of students aged 4 to 6 years. Then the children's tahfidz class which contains students from ages 7 to 12 years. Then there is the youth tahfidz class which contains students aged 13 to 17 years and finally there is the adult tahfidz class with the character of students aged 18 to 25 years. In addition, the Darul Huffadz Tahfidzul Qur'an Islamic Boarding School also has a Ta'lim Assembly which contains elderly mothers. All grade levels have the same goal, namely to learn and even memorize verses of the Qur'an. Then the implementation of the performance of the Qur'an from the perspective of Ingrid Mattson can be seen by applying the following:

First, at the pre-tahfidz class level, all students will be taught to recognize hijaiyyah letters. In this class, students will be prepared to interact first with Arabic script before being ready to memorize verses of the Qur'an. More than that, even students are also taught how to write hijaiyyah letters properly and correctly. All of this learning is summarized in the Imla subject. Namely a

science that studies how to read and write Arabic script.

Then, the second skill offered by Ingrid Mattson is the skill of learning the Arabic language of the Qur'an well enough to understand the meaning of words and sentences. Skills like this can be seen in the youth tahfidz class, where the students have started to recognize the verses of the Qur'an, not only the text of the verses, but also the meaning and meaning contained in them. In this class, students are not only involved in the Al-Quran environment, but also with nahwu books and shorof to support students' learning in interpreting Al-Quran verses. So the achievements in this class are the students are able to read the book of interpretation and understand it. And it can be seen in the activity every Sunday afternoon where the young tahfidz students are required to take part in the Al Ibriz interpretation recitation regularly.

The next skill is the ability to recite the Qur'an correctly. Of course, this skill has been applied at several grade levels, from the child tahfidz class to the adult tahfidz class. Every day the students will continue to be trained in the ability to read the Qur'an and will put more emphasis on makhori'ul letters so that students will really know in detail how the nature and pronunciation of each letter of the Qur'an. It doesn't stop there, the students will also be introduced to the knowledge of Qiroatul Quran. Here the students will be taught to be able to recite the holy verses of the Qur'an in a beautiful and melodious manner. Likewise in terms of memorizing, in fact all students memorize the Al-Quran and submit their memorization

to the ustadz and ustadzah with beautiful tones and rhythms because before memorizing verses, the students first read with the appropriate tone and rhythm. So in other words, before the santri deposit their memorization, the santri must first recite the verse they want to memorize to the ustadz/ustadzah bi nadzor. .

And finally, according to Ingrid Mattson, there is one more skill in interacting with the Qur'an. This skill is memorizing verses and letters in the Qur'an. This is the goal of the Tahfidzul Qur'an Darul Huffadz Islamic Boarding School. That at every grade level, all students will hone their ability to memorize the holy verses of the Al-Quran. They memorize verse by verse, letter by letter, and chapter by chapter until they finally finish as memorizers of 30 chapters of the Quran bil ghoib. In order to maintain the quality of students' memorization, the Tahfidzul Qur'an Darul Huffadz Islamic Boarding School has several activities to support students' memorization. These activities are

1. Khataman Al-Qur'an

The students will be required to participate in the Khataman Al-Quran activities at least 3 times a month, namely on Thursdays, Mondays and Fridays. The system in this activity is that students who already have 30 chapters of complete memorization will recite the 30 chapters of Al-Quran in front of all students. And other students are required to listen and pay attention to the readings sung by the students on duty. This activity takes one full day.

2. Halaqoh

Halaqoh is the activity of listening to each other's memorization. So the students gather in one assembly, then pair up to listen to each other's memorization. This activity aims to maintain and even improve the memorization of Al-Quran verses that have been memorized before. This activity is carried out every day after the duha prayer in congregation, namely at 09.00 and finishes at 10.30.

3. Tahfidz Exam

Every student will be required to take the tahfidz exam at least twice a year. The exams include mid-year exams and end-of-year exams or what is commonly called the Akhirussanah exam. In this exam, students will not only be tested for their ability to memorize, but will also be tested for makhorijul letters, tajwid, tartil and so on. So that in this activity it will produce a value, which value will be included in the report card which is ready to be distributed to the guardians of the students at the end of the school year.

So by looking at the activities at the Darul Huffadz Tahfidzul Quran Islamic Boarding School, it has also been seen the application of How to Read The Qur'an from Ingrid Mattson.

D. CONCLUSION

Based on the explanation above, it is clear that the Darul Huffadz Tahfidzul Qur'an Islamic Boarding School has implemented the performance of the Qur'an as initiated by Ingrid Mattson. Whereas

there are four skills in How to Read The Quran, and all of these skills have been carried out and are running well starting from the first skill, namely the ability to read Arabic script, then the second skill which leads to learning the Arabic language of the Qur'an quite well and understanding the meaning of words and the sentences, the third skill is the ability to read the Qur'an in the right way and the fourth skill is memorizing at least a few verses and surahs of the Qur'an. And all of these skills have taken root in the lives of students starting from the pre-tahfidz class to the adult tahfidz class.

So with this, Ingrid Mattson's hope has been achieved in formulating How to Read The Qur'an, namely to provide a comprehensive and easy-to-understand guide for readers, both Muslims and non-Muslims, who are interested in understanding the Al-Quran and trying to overcome the misunderstandings that arise. often appear around the Qur'an by presenting a balanced and in-depth look at the interpretation and importance of the book. Further to this achievement it is hoped that it will address the negative portrayal of Islam and Muslims in the media and public discourse. By providing insight into the historical, linguistic, and spiritual dimensions of the Qur'an, it is very helpful to present a more accurate and knowledge-based understanding of the holy book.

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