Learning Communication in *Tahfidz Quran* Through *Tarkiz* Method

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Abstract

This study aims to examine how the learning in Tahfidz Quran through the Tarkiz method. The researcher also analyzed the implementation of the Tarkiz method in learning tahfidz Quran by students, teachers, and Tarkiz's coordinator. This research is qualitative with a case study approach in revealing Tarkiz's learning communication because social, cultural, and human behavior phenomena are not enough to record things that appear real. Therefore, they must also be examined in the context behind them. The results obtained in this study are in the form of a Welas Asih communication model in tahfidz Quran that can build commitment in human relations so that an educative interaction learning can be realized.
Keywords: Learning, Tahfidz Quran, Welas Asih, Communication

Abstrak

Penelitian ini bertujuan untuk mengkaji bagaimana komunikasi pembelajaran yang dilakukan dalam tahfidz Quran melalui metode Tarkiz. Peneliti menganalisis mengenai pelaksanaan metode Tarkiz dalam pembelajaran tahfidz Quran yang dilakukan oleh siswa, guru, dan koordinator Tarkiz. Penelitian ini merupakan penelitian kualitatif dengan pendekatan studi kasus dalam mengungkapkan komunikasi pembelajaran Tarkiz karena sejatinya fenomena sosial, budaya dan tingkah laku manusia tidak cukup dengan merekam hal-hal yang tampak secara nyata melainkan juga harus dicermati secara keseluruhan dalam konteks yang melatarbelakanginya. Hasil yang diperoleh dalam penelitian ini dalam bentuk model komunikasi welas asih dalam tahfidz Quran yang dapat membangun komitmen dalam relasi sesama manusia sehingga terwujudnya suatu pembelajaran interaksi edukatif.
Kata kunci: Pembelajaran, Tahfidz Quran, Welas Asih, Komunikasi

Introduction

Communication is a foundation for the establishment of a relationship in a society that will form a pattern of community structure. The relationship between humans starts from communication so that humans can influence each other so that it will form a knowledge based on the experience of everyone. So that experience will form certain habits for someone who will be used as a reference in making communication

patterns in himself, education, and life experiences (Nofha Rina, 2016). In addition, communication can create an attitude of mutual understanding, the establishment of a friendship, maintain affection, empathy and in the end can lead to real action.

Learning communication is relevant to communication pedagogy because at its core, learning communication is studied as a three-way intersection (Farris, Houser, & Hosek, 2018). In learning activities there is a process of learning activities so that communication becomes the main thing in achieving learning objectives so that communication becomes a means or media to achieve learning objectives. Thus, to achieve teaching and learning interactions, there needs to be clear communication between teacher as communicator and student as audience. Instructional communication refers to the study of the human communication process across all learning situations independent of the subject matter, the grade level, or the learning environment" (Myers, Tindage, & Atkinson, 2016) .

Elementary school based on Islamic education is a learning institution that is currently experiencing better development with various advantages possessed by the school. There are various learning objectives to be achieved by Islamic elementary schools in Indonesia and one of them is to produce students who memorize the Quran so that they have Islamic morals. This is a challenge for the school to be able to realize the meaning of students' memorizing the Quran into their attitudes and behavior in everyday life. As stated by Yusma (2018) that memorizing the Qur'an is part of the practice of the Islamic religion, if someone memorizes the Qur'an, it will indirectly affect the morals or behavior of a student because the Qur'an is a book of guidance or instructions for anyone who read it. and memorize it.

One of the schools that implements these learning objectives is the Al-Qur'an Elementary School in Bandung City which has produced several students who memorize the Quran 30 Juz and apply it to students' daily personalities through the Tarkiz method when students enter grade 4th. The students do the Tarkiz method with class conditions learning that only focuses on memorizing the Quran, interpreting, and applying from the memorization obtained into morals through the boarding school system for six months. Tarkiz students do not carry out academic learning activities so that with students focusing on memorizing, there is an increase in quality and quantity in student memorization and attitudes. Based on interview conducted with the Headmaster at the Qur'an Elementary School (Mrs. Anna Rose, S.PdI that "students carry out

memorization activities through the Tarkiz method with the boarding system at the Pondok Quran Foundation in a location far enough from the crowd. So, through this boarding system, students will focus more on memorizing the Quran for 6 months (first semester) in grade 4 without doing academic learning activities, not having cellphone or television facilities in their rooms which can interfere with their memorization."

Sihabudin and Rumba (2018) reveal that there are a number of characteristics of effective communication according to the Quran, which include inviting Tawhid, developing mental and physical abilities, and having effective communication. Hidayah (2018) also states that there is an active teacher strategy in guiding students to memorize the Quran to communicate and motivate students to consistently apply Islamic rules in their attitudes and behavior. So, with the results in these two studies, it becomes an answer that the communication function is important for learning to be able to apply students who behave in accordance with Islamic religious rules. Allan K. Goodboy (2018) also explained that teachers must also function as model communicators for students by combining effective teaching behaviors that can be obtained from learning communication. For nearly five decades, instructor clarity research has offered our discipline teaching behaviors that help students understand the course material (Titsworth, Mazer, Goodboy, Bolkan, & Myers, 2015).

The method of memorizing the Qur'an is a structured way to achieve the target in memorizing the Qur'an. Memorizing the Qur'an has various virtues that can be achieved in various ways (Bekti Taufiq Ari Nugroho, 2016). The *Tarkiz* method is a memorization method that is not owned by primary education schools in Indonesia because this method is unique where students memorize it without using any tools such as paper, audio and visual media so that the power of focusing attention in memorizing becomes a priority. The *Tarkiz* method in its implementation also does not involve any academic learning activities and only adds *tajwid tahsin* material to strengthen students so that they can memorize properly and correctly according to the rules of reading the Quran. "Understanding the condition of students through interaction, creating a harmonious and conducive climate, and the attitude of the teacher as a figure, motivator and educator is one thing that must be prepared in t*ahfidz* Quran" (Safrudin Aziz,2019).

In addition, the *Tarkiz* method emphasizes on communication in learning activities both inside and outside the classroom because communication is important for *Tarkiz* students and teachers to be able to

evaluate learning any time both in the daily activity schedule and halaqah activity schedule. The evaluation includes not only the target achievement of students' memorization but also the application of Islamic rules in communication activities that students do either individually or in groups with friends or teachers.

So based on the statement above, the author states that it is very important to do a deepening of the communication of learning *tahfidz* Quran through the *Tarkiz* method because actually social, cultural and behavioral phenomena carried out by informants must be observed as a whole. In addition, the novelty in this study is that there is no research in tahfidz Quran that discusses learning communication with the *Tarkiz* method where this method has produced Quranic elementary school students to complete memorizing 30 Juz in formal educational institutions not like pesantren in general. Therefore, the purpose of the research in this article is to analyze the implementation of learning communication in learning *tahfidz* Quran through the *Tarkiz* method.

Research Method

This study used qualitative approach as John W. Creswell (2014) reveals that in qualitative research, researchers are able to express and explain precisely and in depth about the meaning and context of the phenomenon under study, namely learning communication in tahfidz Quran, especially those using the T*arkiz* method as an acceleration method in learning memorize Quran.

In addition, the researcher used an intrinsic case study approach where the case presented in this study was a unique case related to the phenomenon of the accelerated method of memorizing the Quran, namely *Tarkiz* for elementary school students so that it requires details in explaining it and has a novelty where the *Tarkiz* method has never been used by schools. anywhere in formal Islamic primary schools in Indonesia. Mulyana (2018) also reveals that a case study is a comprehensive description and explanation of various aspects of an individual, a group, an organization (communication), a program, or a social situation so that the final result is a detailed description of the topic under study.

This research was carried out at the Quran Elementary School, which is in the Pondok Quran Boarding School (PQBS) in Cilengkrang District, Bandung Regency. The implementation of this research was carried out as long as students took part in memorizing the Qoran with the Tarkiz

method throughout 2019-2020 with informants in this study besides Tarkiz students also involving seven Tarkiz teachers and coordinators.

The procedure for collecting data was through interview with an open-ended case study approach, observation by means of researchers contributing information to schools as assistant teachers, active listeners, as well as interviews with resource persons, and documentation is done by collecting written data related to the problem from documentation and books, newspapers, magazines regarding opinions related to the basic concept of T*arkiz* as a learning communication method for memorizing the Quran at school.

Data analysis in this study used an interactive analysis model from Miles and Huberman (2007) where the authors carried out various stages starting with the stages of collecting data from research informants and then the stages of doing reduction by means of researchers selecting, simplifying, abstracting and transforming data from the field during conducting the research. After that, the researcher carried out the stages of presenting the data in the form of information that allows conclusions and took what actions had been taken from the data and finally the researcher verified the informants from the data that had been analyzed.

Results and Discussion

Based on the results found in this research, there were several themes that were generated in the Communication in *Tahfidz* Quran through *Tarkiz* method. The place for memorizing students became the setting where the communication events take place. Different settings formed a different communication event. Although the scope of activities carried out was still learning activities, namely teacher-student interaction, but the difference in location changed the rules of interaction that occur. As stated by the IQR informant that "We use something in the dormitory for learning to take place as the main place where the learning process takes place. So, all students carry out activities in the dormitory. Besides that, outside the classroom, namely in the saung and in the mosque. " So that the setting or place in this research is related to a situation where communication takes place in *Tarkiz's* learning class. As for the meaning of the setting according to Dimyati& Mudjiono (2014) that "The physical environment in learning, including the classroom, is a condition or situation that accompanies speech or conversation."

Implementation of the Tarkiz Method Related to Place

Good learning activities cannot be separated from the conditions of a conducive learning environment and support the occurrence of a good and effective teaching and learning process. The meaning of the learning environment according to Saroni (2006) is:

> *Everything related to the place where the learning process is carried out. This environment includes two main things, namely the physical environment and the social environment, the two aspects of the environment in the learning process must support each other, so that students feel at home in school and want to follow the learning process consciously.*

Thus, the T*arkiz* learning environment was made in such a way as to be able to facilitate students to carry out learning activities. The management of the learning environment that can be carried out by *Tarkiz* schools is of various kinds, including how to package the atmosphere of the learning class, the learning class, and the learning resources that exist in the school or that can be made from nature in the school environment. One that can be pursued by the teacher so that the learning process is conducive and can achieve learning objectives, namely the learning environment in the classroom. The learning environment in the classroom is an artificial situation related to the learning process and is included in the physical learning environment. The meaning of the learning environment according to Saroni (2006) is: "Everything related to where the learning process was carried out. This environment includes two main things, namely the physical environment and the social environment, the two aspects of the environment in the learning process must support each other, so that students feel comfortable at school and want to participate in the learning process consciously and not because of pressure or compulsion. The EVN informant also stated that "Student places are inside and outside the classroom so that students can concentrate more when memorizing and can reduce student boredom because routine activities are usually carried out in dormitories when memorizing the Qur'an."

The letter U model as the selection of students' sitting positions in the *Tarkiz* class where the *Tarkiz* halaqah activities took place was the second model used in *Tarkiz* learning where this model was able to activate students so that they were enthusiastic to take lessons. In this case the teacher was the most active person by moving dynamically in all directions and directly interacting, so that he will get a response from the educator directly. The reason for choosing the classic model and the U model was expressed by an EVN informant as follows: "If we use the U

model, usually apart from being used in mosques or dormitories, we are also more free to change positions when controlling students during ziyadah, murajaah too because we can face them one by one and besides that, so that they can communicate directly with them and know their response from what we discuss. Then usually they are more enthusiastic about learning because they can face each other with their friends in front of them." Blind side certainly exists in this model because it is not possible at the same time a teacher can give the same attention to students who are on the right and left. However, the ease of the body in turning and facing different sides and reaching students can maintain the attention and participation of Tarkiz students so that learning can run optimally. In this case, students ask questions more often, dare to ask themselves to answer questions, and concentrate on learning better. Silberman (2015) stated that the advantage of this model is that the teacher can reach all students so that learning can be maximized. As stated in the behaviorism theory put forward by Mustakim (2012) emphasizes that the relationship between stimulus and response in general in the learning process can be said to have an important meaning for students to achieve learning success.

Implementation of the Tarkiz Method with Regard to Time

The learning time that occurs in *Tarkiz* is carried out before dawn until the evening. According to Slameto (2015) that learning time is the time when the teaching and learning process occurs at school, learning time at school can be in the morning, afternoon, evening, or night.

So based on the time division, the school divided *Tarkiz* learning activities into four halaqah sessions. *Tarkiz* students start doing learning activities at dawn for the first halaqah which begins with ziyadah activities, namely adding memorization of the Quran. The reason for doing this ziyadah activity is because students' minds are still fresh, their bodies are in good condition after doing *Qiyamul Lail* and dawn prayers, so that students can absorb their memorization well. Many students' memorization is also obtained during the *ziyadah* in the first *halaqah* where students can complete memorizing two to a maximum of three pages of the Quran. So *halaqah* in the morning can increase students' motivation in memorizing the Quran.

The *Tarkiz* learning process for the morning was divided into two sessions, namely halaqah one and two, starting from 05.30 AM to 11.00 AM. Many things can be understood from studying in the morning when students can learn more meaningfully where they are in a condition to

interpret learning activities which are important so that students think more when they are studying in the morning. They can understand better the activities of *ziyadah* and *murajaah* which can help them to catch which verses have many errors more quickly in reading and which are in accordance with the rules of *Tajweed*. So, the response and concentration of students is faster in terms of capturing what they don't know to know, it can't happen in the *Tarkiz l*earning process in the morning. As stated by Marno & Idris (2014) that morning is when the atmosphere is still fresh and not hot, so many students prefer to study in the morning with fresh reasons so they can concentrate more.

Subsequent learning activities were carried out in the afternoon and evening where *Tarkiz* learning was carried out for *halaqah* sessions three and four and continued with an evaluation of the *halaqah* along with the afternoon Quran *halaqah.*

Implementation of the Tarkiz Method Regarding Teacher

Tarkiz teachers were required to have a tasmi advantage of at least five juz so that they could pronounce the *tasmi* fluently in one sitting in one month. Teachers in an educational institution are required to have special skills and the ability to carry out their duties professionally as stated by Nurfuadi & Roqib (2017) namely teachers are people who provide certain knowledge or intelligence to a person or group of people. So to become a teacher, you must have special skills, knowledge, abilities and are required to be able to carry out their roles professionally, in which the teacher does not only teach, train but also educate.

Related to the specific criteria possessed by a teacher, Sekolah Dasar Alquran has several criteria that must be met by a *Tarkiz* teacher in carrying out their duties to educate and guide *Tarkiz* students where these criteria become indicators in carrying out the *Tarkiz* teacher's competence in accordance with their duties and responsibilities. Teachers Tarkiz in their daily lives in the PQBS environment, they are alumni of students from the PQBS foundation who have completed memorizing as many as 30 Juz. This is the main criterion for becoming a *Tarkiz* teacher because the school does not accept *Tarkiz* teachers outside the PQBS foundation to have a vision and mission with the foundation.

The special criteria that must be possessed are that the *Tarkiz* teacher has the competence of the Quran including: mutqin 30 Juz, tasmi at least five Juz for one sitting, mastering the Hafs 'an Ashim sanad which has been studied and mastered by the *Tarkiz* teacher while being a PQBS

student so that these abilities can be taught to *Tarkiz* students. In addition, *Tarkiz* teachers are still carrying out their obligations so that they do not forget what they have memorized, so they are required to deposit their memorization to senior teachers who are at the PQBS foundation every weekend (Saturday and Sunday). So, these criteria are the main criteria and must be possessed by *Tarkiz* teachers to be able to master *Tarkiz* Quran material theoretically and practically in order to carry out Tarkiz teaching and learning procedures as determined by Sekolah Dasar Alquran. As stated by Robert & Karin (2012) that:

> *Indicators of competent teachers are mastering the subject matter to be taught to students, mastering theoretical and practical teaching and learning programs, and carrying out teaching and learning procedures that have been set by the school in accordance with applicable regulations.*

Implementation of the Tarkiz Method Relating to Student

Students who already have the maturity to learn are described as students who are ready to accept new things given by the school. In elementary school, the intellectual aspect has begun to be emphasized. At this elementary school age, students who are in the age of nine to 12 years are included in the fourth grade to sixth grade level and are categorized as high grade.

Tarkiz students are on average nine years old, and they are categorized as a large class at Sekolah Dasar Alquran. *Tarkiz* students who are already in fourth grade are required to attend Tarkiz lessons for six months in a dormitory located at PQBS. This is done because based on the assessment of the Quranic teacher in the third grade where in cognitive ability, students are able to independently remember the material being studied, capture the meaning of what has been learned and can apply the Quranic material independently in students' daily lives. As stated by Purwanto N. Ngalim (2017) that:

> *Students who are at the age of nine years have experienced changes in behavior as a manifestation of educational outcomes, in terms of cognitive abilities, students have three categories, namely the category of knowing (the ability to remember what has been learned), the ability to understand (the ability to capture the meaning of what is learned), and the ability to apply (the ability to use what has been learned into real situations).*

In addition, psychologically, based on the assessment from the school that students already have emotional stability in separating positive and negative values when they interact with friends, teachers and other people around them, students can carry out personal activities

independently, can work together in a team, and actively participate in all school activities that have been set. This statement is also supported by the theory of behaviorism where in the process of learning in students is the emergence of a relationship between stimulus and response and this is related to what behavior is shown by students. This is supported by Robert & Dana (2015) that:

> *Students who are in high grade have affective abilities in accepting willingness to pay attention, take active participation, form combining different values in resolving conflicts, respect for certain objects, symptoms, and actions, and personal because it has values that control actions.*

Implementation of the Tarkiz Method Related to Material

Learning materials in a school curriculum will experience content development so that a competency standard is needed so that it can be a framework for developing structured learning materials. This is supported by Sipos (2015) that competency standards are a framework that explains the basis for developing structured learning programs so that each subject has a predetermined competency standard.

While the basic competencies possessed in *Tarkiz* learning are about students' skills in writing Arabic and students' knowledge of Tajweed material that has been achieved by *Tarkiz* students which have been adjusted to the competency standards of *Tarkiz* students. This is in accordance with Timothy, Virginia & James (2015) statement that basic competence is the minimum knowledge, skills and attitudes that must be achieved by students to show that students have mastered the competency standards that have been set.

So based on the achievement of the basic competencies possessed by students, it can be used as an assessment indicator for the achievement of *Tarkiz* student learning outcomes. Wardah Wafiyah Mubarakah & Erni Munastiwi (2020) that different dynamics and challenges will be able to present a different goal from the *tahfidz* program in each institution.

Implementation of the Tarkiz Method Related to the Stages
   1. Stages of Opening Learning

Opening learning is an effort made by the teacher at the time of starting learning in order to create conditions for students so that their physical, attention and motivation are focused and awakened in carrying out learning activities.

At the time of opening the learning related to the diversion of students' attention at the beginning of learning. Even though the game

activities have been carried out, after the game there are still students who chat and play with their friends. So, the teacher is aware of these obstacles because he lacks other strategies to get students' attention. So that you feel enough with the game and immediately proceed to the *halaqah* material.

Based on the results of observations in the field those male students when the teacher was not present in class, they were like other school children playing, chatting, laughing with their friends so that the atmosphere was bustling with their activities. When the teacher came to class, the atmosphere became quiet for a moment. Then the teacher greeted and played a short game with *Tarkiz* students. The students seemed happy during the game activity because the games presented to students varied in type. After the game is over and the teacher starts to open the *halaqah* class by asking students to do *murajaah* verses that have been memorized.

2. Stages of Understanding

Understanding in *Tarkiz* learning emphasizes the opportunity for students to read the Quran fluently according to the material that has been delivered by the teacher. The understanding possessed by students is very diverse because there are students who are fast in capturing material so that their understanding is good when they practice their reading directly. And vice versa for students who are not fast in capturing material, it will be difficult to practice reading according to the rules of *Tajweed law*.

When students practice *Tajweed* material in reading, there are indeed repetitions of mistakes made by each student and only five students who already have a good understanding when linking *Tajweed* law material with reading letters in their *ziyadah* verses. Other students when pronouncing the letters are wrong, then forget the material that has been studied so they cannot remember the laws of *Tajweed* according to their reading. There is no use of other learning media either for focus or learning videos that teachers can get through internet media. So that the *Tarkiz* learning atmosphere for *Tajweed* material is a bit monotonous.

3. Stages of Assessment

Assessment of *Tarkiz* learning is a step carried out to see the absorption of the material presented and the application of the rules that have been determined during the *Tarkiz* learning takes place with the aim of knowing the level of success of the learning that has been carried out. As stated by Zainal Setiawan (2017) where the notion of learning evaluation is a systematic process to determine the value carried out

through assessment activities or measurements of predetermined learning objectives.

Assessment through *Tarkiz* learning is divided into two, namely: halaqah evaluation and dormitory evaluation. Halaqah evaluation is related to the evaluation of students' memorization of the Quran in each *Tarkiz* halaqah session and dormitory evaluation related to activities that students have done while in the dormitory from morning to night in which there is an evaluation of the rules regarding etiquette while in the *Tarkiz* dormitory.

Evaluation of *halaqah* in *Tarkiz* learning is carried out routinely by Tarkiz teachers after the last halaqah finished. In the evaluation of *halaqah*, the things assessed are the achievement targets of *ziyadah, tasmi and tahsin* in facilitating the reading of the Quran correctly. The implementation of routine evaluations for *Tarkiz* students is to be able to find out the learning achievements of each of the efforts that have been made. So, if the target is not achieved in memorization, students are given motivation in the form of providing solutions if there are personal problems that become obstacles in the process of achieving these targets. So that *Tarkiz* teachers understand the psychological condition of students in the routine evaluation. Conversely, if the learning achievement is in accordance with the target, students can feel their learning achievement with pleasure and feel satisfaction for the efforts they have made. This is in accordance with the evaluation function in learning proposed by Asmani (2012), namely psychologically, students need to know their learning achievements or achievements so that they can feel satisfaction, serenity, and pleasure in their own efforts. Besides that, it can also provide motivation with the evaluation for students. For this reason, teachers or institutions need to evaluate the learning achievements of students on a regular basis. The target achievement in the evaluation of *halaqah* which is the main assessment is *tasmi* where students are fluent in *tasmi* five *juz* of the Quran.

All halaqah evaluation results are used to determine improvements in placing students based on their interests and abilities because students have different personality characteristics and abilities. The results of the evaluation are also used to improve the quality of *Tarkiz t*eachers in assisting students during *Tarkiz learning* so that they can be maximized. The evaluation results are in the form of mid-term and end-of-semester report cards given by *Tarkiz's* teacher to parents. As stated by Subaidi (2019) tahfidz as a form of national character development.

So, the evaluation function in learning provides feedback for teachers as a basis for improving the learning process and holding remedial programs for students who have not fully mastered the material they are learning. In addition, to assist teachers in determining the method of selection and guidance in order to determine the type of further education, majors, and level/class promotion. In this case, the evaluation results can be used as a basis for selecting and placing students according to their interests and abilities. Assessment in *Tarkiz* learning is divided into one based on the results of observations of researchers in the field, namely is boarding evaluation. Two informants in this study, namely RUL and NDY carried out this evaluation activity before closing the *Tarkiz* learning core activities that had been carried out.

Boarding evaluation is an evaluation carried out by *Tarkiz* teachers which is carried out every day before students go to bed at night. In the boarding evaluation, the things assessed are related to attitudes, behavior, verbal, and other student activities outside the halaqah session while in the dormitory so that the final report includes an assessment of independence and etiquette. Assessment in the dormitory evaluation is very natural or natural because the attitudes and behavior of students cannot be manipulated. Students are accustomed to reading the rules of etiquette every day related to interactions with teachers, interactions with friends and other people, eating and sleeping, and when in dormitories, mosques and congregational prayers. As stated by the NDY informant that: "The evaluation of the dormitory procedure is indeed carried out by us every night, Ummi. After the evening prayer, our children gather in the bedroom and then we start discussing what we have been doing all day. Starting from waking up, during breaks, playing hours, praying, to activities before bed. So, it's not just halaqah, it's about memorizing the Quran. Usually when evaluating student dormitories, it is more about morality. I also pay attention to everything they do; I pay attention to the children one by one, maybe I have missed something. Then also at the beginning of every time we conduct an evaluation of the student dormitory, it is always stated the rules of etiquette that apply in the student dormitory and are followed by all students. It's like reading Pancasila at the ceremony every Monday and always reading it alternately"

At first students had difficulty in implementing these rules because they were not familiar with the activities and rules set. However, along with the development of activities in the dormitory, students are used to

implementing these rules even though there are still violations committed. As for some of the violations committed regarding when students sit and listen to the teacher who gives an explanation in front of them, there are still students sleeping or chatting with their friends. So that students pay less attention to the things that are conveyed and usually the teacher immediately reprimands the student in a polite way. As stated by Arifin (2013), namely the evaluation function in learning that "Provides feedback for teachers as a basis for improving the learning process and holding remedial programs for students who have not fully mastered the material they have learned. In addition, to assist teachers in determining the method of selection and mentoring to determine the type of further education, majors, and grade promotions. In this case, the results of the evaluation can be used as the basis for selecting and placing students according to their interests and abilities.

In addition, students sometimes forget that when they listen to something funny and then spontaneously laugh out loud, mock verbally, and laugh at friends while playing with a loud voice, or fight with friends so that it can disrupt the conduciveness of learning in *halaqah*. The reason why students commit some of these violations is because they feel bored and bored while in the dormitory where students can't meet their parents, don't watch television, don't use cellphones. In addition, the character of students who do have the character of being easily angry or easily offended. So that when evaluating the hostel against etiquette it was immediately conveyed and corrected by the *Tarkiz* teacher either as a group or personally. To overcome problems related to violations that students commit to the rules regarding etiquette will have an impact on giving sanctions to students by being given error points and given additional memorization of letters determined by the Tarkiz teacher. RUL informant stated that: "To overcome problems related to violations that students commit to the rules regarding etiquette, it will have an impact on giving sanctions to students by giving error points and giving additional memorizing letters determined by the *Tarkiz* teacher. In addition, students are also given an understanding by the teacher to be able to improve their attitudes and behavior because these violations will have an impact on decreasing their capacity to memorize, forgetting memorized verses and having difficulty memorizing because of mistakes they have made and students also feel discomfort in when he made a mistake. So the role of the teacher is to arouse students' motivation so that they can change the bad things in themselves and guide students towards changing attitudes and

behavior in accordance with religious teachings and rules that have been set."

In addition, students are also given an understanding by the teacher to be able to improve their attitudes and behavior because these violations will have an impact on decreasing their capacity to memorize, forgetting the verses that are memorized and having difficulty when they memorize because of mistakes they have made, and students feel discomfort in their memory. when he made a mistake. Darn (2018) states that: "Knowing the social, emotional, and moral aspects of changing student' behavior towards the expected educational goals. Considering its role as an effort to humanize or civilize humans, in this case the students are to become quality human beings."

So, the role of the teacher is to motivate students to change the bad things in themselves and guide students towards changing attitudes and behavior in accordance with religious teachings and rules that have been set while in the dormitory. This is in accordance with the purpose of the learning evaluation proposed by Steve Darn (2018) :

Which is to know the social, emotional, and moral aspects in changing student behavior towards the expected educational goals. Given its role as an effort to humanize or civilize humans, in this case the students to become quality human beings.

Interpersonal communication is carried out to students persuasively through the attitude and way of speaking of polite teachers in advising and giving understanding about the relationship between Islamic teachings and human morality. Good interpersonal communication in the evaluation of the dormitory will create awareness in students to try not to repeat the same actions and the repetition of reading the rules of etiquette every day by students also has the aim of making students memorize and understand the etiquette they must do during *Tarkiz* learning.

The use of polite language through messages becomes an important component when the teacher communicates with students can cause a sense of calm and patience in students because in it there is an outline of the message that will be conveyed as well as manners and behavior, the compatibility of the morality of memorizing the Qur'an with every day, interpret the hadith that has been studied.

So, the politeness of the teacher in communicating with students as well as the messages that indirectly invite students to do it real, patient and sincere. As expressed by Anaas Tri Ridlo Dina Yuliana & Subiyantoro (2017) that *tahfidz* have been done early before entering the learning hours.

So, communication politeness is the quality of a person's speech, choice of words and ways of communicating or as a representative of a person's communication quality, both in substance and behavior in speaking. Politeness in communication cannot be separated from the norms and values that live and are used by a society because language has a function as a means for human interaction to take place in society. Then the act of language behavior must be accompanied by the norms and values that apply in the culture and society.

4. Resolution Stage

Resolution is the last activity in *Tarkiz l*earning that produces a decision or written statement from the results of the evaluation assessment which can then be used in the future. In making resolutions through *Tarkiz* learning, there are three activities carried out, namely: reviewing the material, providing follow-up, and motivating students.

The activity of reviewing the material is an activity in closing the lesson where the *Tarkiz* teacher provides a comprehensive overview of the material that has been presented to students and to determine the level of student achievement and teacher success in the teaching process.

The method used by the *Tarkiz* teacher from this activity in learning is to briefly summarize the material, where the material being reviewed is the *Tahsin* material. This material is summarized orally carried out by the teacher and involves students by asking several questions, for example related to the sub-material regarding the definition of recitation, the laws of recitation and how to pronounce it when reading the verses of the Quran. Based on the observations that the questions asked by the teacher have a purpose so that the teacher can measure whether the learning objectives of *Tahsin* in *Tarkiz* are achieved through deepening of the materials that have been given together. The method used by the *Tarkiz* teacher in reviewing the subject matter is as stated by Mulyasa (2010) which suggests:

> *Four activities that the teacher does to review and end the lesson; first, draw conclusions about the material that has been studied (conclusions can be made by the teacher, by students at the request of the teacher, or by students with the teacher); second, asking several questions to measure the level of achievement of the objectives and the effectiveness of the learning that has been carried out; third, conveying the deepening materials that must be studied, and the tasks that must be done (both individual assignments and group assignments) in accordance with the subjects that have been studied; and fourth, giving a posttest both orally, in writing and in action.*

Motivation has an important role in *Tarkiz* learning because the motivation carried out by *Tarkiz* teachers is because it can improve student learning achievement, provide positive psychological encouragement to students to generate enthusiasm for learning in *Tarkiz* learning activities, and make the learning atmosphere more conducive. As the meaning of learning motivation according to Winkel in Dewi Puspitasari (2012), namely learning motivation is all efforts within oneself that lead to learning activities and ensure the continuity of learning activities and provide direction to learning activities so that the desired goals are achieved. This is also supported by the cognitive constructivism theory proposed by Littlejohn (2016), namely learning is a process that supports the process of building knowledge rather than just communicating knowledge.

Learning motivation is a psychological factor that is non-intellectual and plays a role in fostering the spirit of learning for individuals. The form of motivation given in Tarkiz learning is by giving rewards and life advice to students. Rewards or prizes in Tarkiz learning that are used by teachers to students in the form of gold colored star paper pasted on wallpaper that are adjusted to the achievement of each student. The purpose of displaying the star paper is to find out the results of the work done by students while studying and progress in attitudes and behavior to be better during their stay in the dormitory. So, if the acquisition of more star papers can increase students' motivation to continue learning and show better attitudes and behavior in the dormitory. On the other hand, if students do not have a star paper that has not been maximized, then students will compete to motivate themselves to be like their friends. This is also reinforced by the theory of cognitive constructivism (Littlejohn: 2016) that "Teachers should play more roles as facilitators who can help students in constructing knowledge, not just acting as information presenters."

So that positive competition in this case is used as a tool to motivate yourself to be able to learn and do better. Anas Sudjino (2011) which states that the manifestation of learning motivation at school is that gifts can be used as motivation, but this is not always the case.

However, it can lead to competition that can be used as a motivational tool to encourage student learning. Individual competition and group competition can improve student achievement. So, knowing the results of the work, especially if there is progress, will encourage students to study harder. The more you know that the graph of learning

outcomes is increasing, the more you will be motivated to keep learning, with an expectation that the results will continue to improve. So that the response can always continue to occur or be faithful in the memory/behavior of students, it is necessary to have reward. In the study of symbolic interaction theory (Littlejohn: 2016) it is also explained that interactions between humans can rely on an interaction that uses language or other symbols where through these symbols a person is able to interpret something as he wishes.

In addition to giving gifts, advice is used as a tool to motivate students in learning Tarkiz. As for the advice given in the form of praise for the things that the students did while in the halaqah session and in the dormitory. The praise contains advice so that students can be even more enthusiastic about memorizing, the teachers also give thanks for the good cooperation between them and students so that learning goes smoothly because students can already apply the rules in etiquette while in halaqah and dormitories. The student who are successful or manage to complete assignments well, they need to be given praise. This praise is a form of positive reinforcement and at the same time a good motivation. Therefore, for this compliment to be a motivation, the gift must be constant. With the right praise will foster a pleasant atmosphere and enhance the passion for learning and at the same time will raise self-esteem. In addition, it is also reinforced by behaviorism theory (Littlejohn: 2016) where: "In order for the response to continue to occur or be faithful in the memory or behavior of students, it is necessary to have some kind of reward."

The *Tarkiz* method has an important role in the principles of educational learning in the classroom because it can build and develop interpersonal and group interactions and communication through the *Tarkiz* learning process. The intensity of communication between students and teachres or students and students that occurs can form a good personal and emotional approach to students in understanding students' expectations in the lesson so that it can increase the effectiveness of communication in *Tarkiz* learning. Behaviorism theory (Littlejohn: 2016) stated that "Teachers must be able to analyze the abilities and characteristics of students in learning so that they will get a complete and detailed picture of students' desires through intense communication, understanding students' emotions in order to achieve effective communication between students and teachers or students together with students during the *Tarkiz* learning process."

So the role of teachers, messages, media, students is so important in the *Tarkiz* learning class which can build good interpersonal relationships between teachers and students, can increase the active role of *Tarkiz* students during the learning process, the delivery of messages through visual communication symbols through the media, the creation of situations Tarkiz learning that supports communication interactions, and a persuasive approach in *Tarkiz* learning activities based on educative interactions. In accordance with the study of symbolic interaction theory proposed by Mead in Littlejohn (2016) that experience is formed by meaning and meaning as the core of experience which is the result of interaction and makes communication the core of human experience.

So that the overall picture of the novelty of learning communication in tahfidz Quran with the *Tarkiz* method can be stated in the following model:
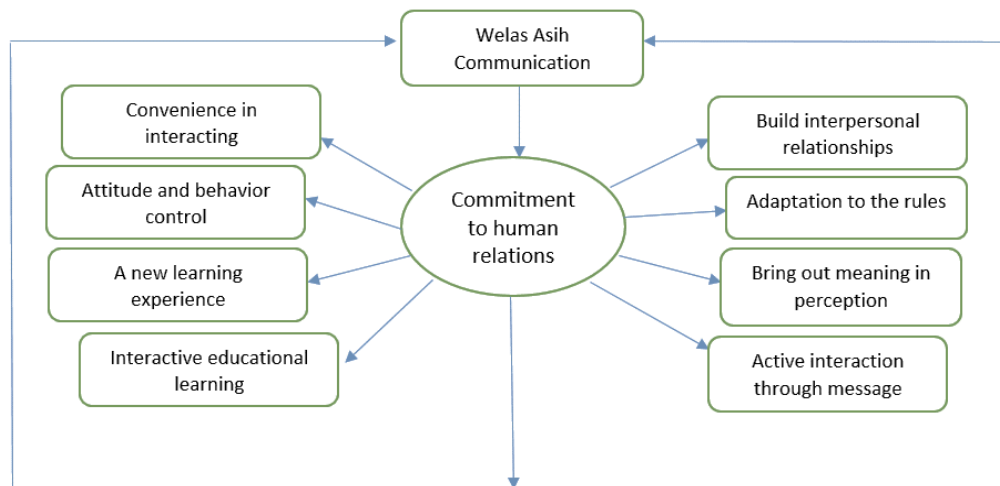

Figure 1. Tahfidz Quran Learning Communication Model

Based on the results of this study, *Tarkiz*'s daily learning agenda produces a communication interaction, namely communication of love or *Welas Asih* communication where the communication provided does not only convey words, but the communication carried out can express attention, care and responsibility between students, teachers, *Tarkiz* coordinators. during learning takes place either in the dormitory or in the halaqah class. So *Tarkiz* students as students are treated as people who are being helped to be able to develop all their potential so that they can play a role as valuable human beings in the future.

So that through *Welas Asih* communication, the development of close interpersonal relationships between students and Tarkiz teachers, there is a form of a great adaptation process in students to be able to socialize with

the environment and the rules that apply in *Tarkiz,* students can bring meaning through their inner perception of understanding the message conveyed by the teacher in the learning process takes place through verbal or nonverbal symbols, there is an active interaction between the teacher and students through the process of exchanging messages in interpersonal or group communication, there is a control through the flow of communication coordination between the teacher and the *Tarkiz* coordinator in order to provide solutions to the problem. problems faced by teachers and students, the existence of a form of comfort in communicating between teachers and students so as to increase personal closeness and openness in communicating between the two, and produce a new learning experience for students through through religious studies because of communication interactions in sharing life experiences between students and teachers through the study material provided so as to produce positive meaning in students for the benefits that can be obtained from these experiences and can be applied in everyday life.

So, in the end, with this *Welas Asih* communication, it produces an educative interaction learning communication with the *Tarkiz* method where the delivery of messages does not only focus on learning materials but on the application of learning norms through attitudes and behavior in order to achieve *Tarkiz* learning goals.

Conclussion

Tarkiz learning communication is carried out based on the uniqueness that characterizes *Tarkiz* students, namely students' independence in memorizing the Quran, having at least two juz memorization targets and stable emotions in carrying out *Tarkiz* learning. The existence of an educative communication interaction using a persuasive approach is carried out in *Tarkiz* learning both with individual and group communication.

The use of interactive educational learning concepts in *Tarkiz* learning, mentoring and personal approaches that are educational to students, application of *Tarkiz* norms and rules in students' daily lives, and final assessment of cognitive, conative, and behavioristic learning in students will be the resolution of *Tarkiz* learning in the future. come. So, this learning series is called the *Tarkiz* Method.

Suggestion

Suggestion can be in form of recommendation for next researcher or an implicative recommendation from research result.

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