

IMPLEMENTATION OF THE NADHLIYAH METHOD IN ENHANCING CHILDREN'S SPIRITUAL INTELLIGENCE AT QURAN MEMORIZATION CENTER AT-TAQWA BINJAI

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Abstrak

Spiritual merupakan aspek penting dalam tumbuh kembang anak yang dapat dibentuk melalui pembelajaran tahfidz Al-Qur'an dengan metode yang tepat. Penelitian ini bertujuan untuk menganalisis penerapan metode An Nadhliyah dalam meningkatkan kecerdasan spiritual anak di Rumah Tahfidz At Taqwa Binjai. Penelitian ini menggunakan metode Penelitian Tindakan Kelas (PTK) dengan tahapan perencanaan, pelaksanaan, observasi, dan refleksi. Data dikumpulkan melalui observasi, wawancara, dan tes hafalan, kemudian dianalisis secara deskriptif. Hasil penelitian menunjukkan bahwa metode An Nadhliyah efektif dalam meningkatkan kemampuan menghafal Al-Qur'an dan mengembangkan kecerdasan spiritual anak melalui pendekatan komprehensif dan terpadu. Faktor pendukung keberhasilan metode ini antara lain keterlibatan aktif guru dan orang tua, lingkungan belajar yang kondusif, serta strategi mengajar yang bervariasi. Namun, kendala yang dihadapi antara lain perbedaan kemampuan menghafal dan konsistensi penerapan metode di luar kelas. Dengan demikian, metode An Nadhliyah dapat menjadi alternatif yang efektif dalam mengembangkan kecerdasan spiritual anak melalui pembelajaran tahfidz yang aplikatif dan bermakna. Implikasi dari penelitian ini adalah metode ini dapat diterapkan secara lebih luas dengan dukungan sistem pembelajaran yang berkelanjutan dan keterlibatan aktif berbagai pihak.

Kata Kunci: *Metode Al-Qur'an; Kecerdasan Spiritual; Metode An Nadhliyah; Pembelajaran Anak; Penelitian Tindakan Kelas*

Abstract

Spiritual intelligence is an important aspect of child development that can be formed through learning tahfidz Al-Qur'an with the right method. This study aims to analyze the implementation of the An Nadhliyah method in improving children's spiritual intelligence at Rumah Tahfidz At Taqwa Binjai. This research uses the Classroom Action Research (PTK) method with the stages of planning,

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implementation, observation, and reflection. Data were collected through observation, interviews, and memorization tests and then analyzed descriptively. The results showed that the An Nadhliyah method is effective in improving the ability to memorize the Qur'an and developing children's spiritual intelligence through a comprehensive and integrated approach. Supporting factors for the success of this method include the active involvement of teachers and parents, a conducive learning environment, and varied teaching strategies. However, challenges faced include differences in memorization ability and consistency in the application of the method outside the classroom. In conclusion, the An Nadhliyah method can be an effective alternative in developing children's spiritual intelligence through applicable and meaningful tahfidz learning. The implications of this study suggest that this method can be applied more widely with the support of a sustainable learning system and the active involvement of various parties. By fostering collaboration among educators, parents, and community members, the An Nadhliyah method can create a holistic learning experience that nurtures spiritual growth. Ultimately, this approach not only enhances memorization skills but also instills a deeper understanding of the material, encouraging students to engage more fully with their faith and values.

Keywords: Qur'anic Method, Spiritual Intelligence, An Nadhliyah Method, Children's Learning, Classroom Action Research

INTRODUCTION

One of the main factors in shaping future generations is education, which plays a crucial role in the progress of a nation. Education is not just a transfer of knowledge, but also a tool to build character and civilisation. The realisation of the importance of education encourages Indonesian policymakers to continue to reform to ensure that the education system is truly able to contribute to national development. This reform aims to create a generation that is not only superior in science and technology, but also has the values of faith and piety (imtak), so that they can live a prosperous life in the world and serene in the hereafter (Saputri et al., 2023). Structured education was born from human thought and experience after previously taking place spontaneously. As reason developed, humans began to design a variety of more effective educational methods, providing more options for parents in educating and raising their children. Education covers various aspects related to human growth, whether physical, intellectual, social or spiritual. Education professionals are responsible for all these aspects of

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development. Therefore, education has the main objective of improving people's quality of life and elevating them from natural creatures to cultured beings. This is in line with Allah's words in QS. Al- Mujadilah (58): 11, which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ
وَإِذَا قِيلَ انْشُزُوا فَانْشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ
دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

"O you who believe! When it is said to you, "Make room in the assemblies," then make room, and Allah will make room for you. And when it is said to you, "Stand up," stand up, and Allah will raise those who believe among you and those who are given knowledge a few degrees. And Allah is Exhaustive of what you do."

Knowledge plays a crucial role in improving human quality, aligning with the main purpose of education in shaping a better civilization. In the modern era, where rapid technological advancements and globalization bring both benefits and challenges, spiritual intelligence has become increasingly relevant. Despite material achievements, many individuals experience inner emptiness due to a lack of deeper meaning and purpose in life (Laila et al., 2022). Spiritual intelligence helps individuals find peace and true happiness by fostering inner awareness and a deep connection with God and the environment. People with high spiritual intelligence tend to be more resilient in facing failures, less influenced by social pressure, and mentally stronger in handling life's challenges (Jumono, 2023). Unlike intellectual intelligence (IQ), which focuses on logical and analytical thinking, and emotional intelligence (EQ), which involves managing emotions, spiritual intelligence (SQ) emphasizes a holistic understanding of life, moral values, and self-awareness. Research has shown that spiritual intelligence contributes to character building and resilience, and can be developed through educational approaches that emphasize self-reflection, moral values, and experiential learning (Muhammad Syaifullah, 2023). The integration of spiritual values into educational curricula has been widely implemented to shape students' character. However, further research is needed to understand how specific



learning methods effectively enhance spiritual intelligence, especially in the context of Qur'an memorization education.

This study focuses on the implementation of the An-Nadhliyah method in Qur'an memorization learning and its contribution to the development of children's spiritual intelligence. The teaching methods in tahfidz institutions play a crucial role in shaping a Qur'anic generation that not only memorizes but also understands and practices the teachings of the Qur'an in daily life. Various memorization techniques, such as talaqqi (direct recitation from a teacher), tikrar (repetition), ziyadah (gradual addition), and muraja'ah (revision), are commonly used (Syarifur Rohman, 2021). The An-Nadhliyah method, which integrates visual, auditory, and kinesthetic aspects, offers a structured and engaging approach to Qur'an memorization, allowing students to focus better and enjoy the learning process (Hastani, 2023). Although this method has been implemented in several tahfidz institutions, research on its effectiveness in enhancing children's spiritual intelligence remains limited (Bahri et al., 2023). Therefore, this study aims to analyze the impact of the An-Nadhliyah method on the spiritual intelligence of students at Rumah Tahfidz At-Taqwa Binjai by addressing the following research questions: (1) How is the An-Nadhliyah method implemented in Qur'an memorization at Rumah Tahfidz At-Taqwa Binjai? (2) To what extent does this method influence students' spiritual intelligence? (3) What factors support or hinder the effectiveness of the An-Nadhliyah method in tahfidz learning? The findings are expected to provide insights into the role of the An-Nadhliyah method in developing students' spiritual intelligence and offer recommendations for optimizing tahfidz learning strategies.

The success of teaching methods in tahfidz institutions is influenced not only by memorization techniques but also by the spiritual and motivational approaches of educators. Teachers play a vital role in fostering students' love for the Qur'an by instilling perseverance, patience, and sincerity in memorization. Experiential methods, such as tadabbur ayat (contemplation on Qur'anic meanings), Islamic discussions, and community service based on Qur'anic values, further reinforce the practical application of the Qur'an in daily life. The Qur'anic verse QS. Al-Mujadilah (58:11) highlights the significance of knowledge in elevating human status, underscoring the importance of education in enhancing understanding and piety. In this context, the An-Nadhliyah method serves as a structured approach to achieving these educational goals. By integrating rhythmic recitation with a systematic learning approach, this



method aids students not only in memorization but also in internalizing the spiritual values of the Qur'an (Fauziah, 2021). The implementation of the An-Nadhliyah method at Rumah Tahfidz At-Taqwa Binjai is expected to develop higher spiritual awareness among students and prove more effective than conventional methods in enhancing spiritual intelligence. This study hypothesizes that the An-Nadhliyah method positively influences students' spiritual intelligence, provided that a conducive learning environment, active educator and parental involvement, and consistent practice inside and outside the tahfidz institution support its application. However, variations in students' memorization abilities and consistency in applying this method outside the learning environment may present challenges. By analyzing the effectiveness and challenges of this method, this study seeks to determine its potential as an effective tahfidz learning model for fostering spiritual intelligence (Hidayat & Imam Bukhori, 2022).

THEORETICAL BASIS

Conceptualisation of An Nadhliyah Method and Children's Spiritual Intelligence

Andragogy learning has an important role in improving the learning outcomes of learners at PKBM Sembiring Centre Kota Binjai. This approach focuses on the needs and characteristics of adult learners who have different learning experiences and motivations from children. In andragogy learning, learners are encouraged to be more independent in developing their understanding and applying the knowledge gained in daily life (Meni Handayani et al., 2020). In addition, this method allows flexibility in learning, both in terms of time, material, and methods used, so that it is more suitable for the conditions and busyness of students. By applying strategies such as group discussions, case studies, and experiential learning, learners can more actively participate in the learning process. The results showed that the andragogy approach was able to increase learners' involvement and understanding in the material studied, which in turn contributed to improving their learning outcomes. (Umi Hasunah, 2021)

On the other hand, external factors such as economic conditions and social environment also affect the effectiveness of andragogy learning. Learners with economic limitations often face challenges in accessing adequate learning resources, such as books or digital devices that support online learning. In addition, support from family and neighbourhood plays a role in maintaining learners' motivation to remain consistent in learning.

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Another influencing factor is the readiness of educators in implementing andragogy methods effectively. Educators need to understand how to build positive interactions and provide constructive feedback so that learners can continue to develop (Dalimunthe et al., 2023). Therefore, training and competency development for educators is needed so that they can adapt learning methods to the needs of adult learners. By considering these various factors, the application of andragogy learning is expected to be more optimal in improving the quality of education at PKBM Sembiring Centre Kota Binjai.

Variability in the An Nadhliyah Method

The An Nadhliyah method has several key aspects that determine its success in the learning process. In terms of format, this method combines visual and audio approaches with the use of a special mushaf designed to make it easier for children to recognise the hijaiyah letters and punctuation marks of the Qur'an. With the help of this special Mushaf, it is easier for students to understand the shape of the letters and the differences in punctuation marks more systematically. In addition, this method also prioritises a repetitive learning-based teaching system that helps children memorise and strengthen their memory of the Qur'anic recitation. This repetition is not only done individually, but also in small groups to encourage interaction and increase learning motivation. In addition to repetition, this method also applies letter mapping techniques that make it easier for children to recognise the structure of words and sentences in the Qur'an. Thus, this method is designed comprehensively so that children are not only able to read well, but also understand and remember the reading more effectively

The type of An Nadhliyah method also varies, depending on the level of understanding of the child and the learning needs at the Tahfidz House. In practice, this method can be applied through classical teaching in small groups or individualised methods according to the needs of the learners. The classical method allows for a more dynamic interaction between teacher and learner, while the individualised method provides flexibility in adjusting the child's learning tempo. This diversity of approaches shows that the An Nadhliyah method is not static, but can be adapted to the characteristics and abilities of each child. This flexibility is also a major advantage in increasing the effectiveness of learning, especially in instilling a love for the Qur'an from an early age. In addition, the application of this method not only aims to improve reading skills, but also



plays a role in shaping students' spiritual intelligence. With a combination of structured strategies and varied approaches, the An Nadhliyah method can be an effective solution in improving the quality of Qur'an learning in various educational environments. (Hidayat, 2021)

Indicatorisation in the Implementation of An Nadhliyah Method

The implementation of the An Nadhliyah method in improving children's spiritual intelligence can be categorised through several main indicators. In terms of nature, this method is systematic and gradual, so that children can learn the Qur'an progressively according to their abilities. This structured learning process ensures that children do not feel overwhelmed, but are able to absorb knowledge slowly with an approach that suits their developmental level. In addition, key characteristics of this method include an experiential approach, where children not only read and memorise, but also understand the meaning of the verses they are learning. With a deeper understanding, they are able to not only memorise, but also internalise the values contained in the Qur'anic verses. This allows them to connect Islamic teachings with their daily lives, making learning more meaningful and applicable. (Rusdiah, 2020)

Important elements of the An Nadhliyah method include the use of visual-based learning media, repetition strategies, and an interactive approach between teachers and students. Visual media helps children understand the structure of the passage and improves their memory, while repetition strategies strengthen memorisation and reading skills. In addition, the interactive approach creates a more dynamic and fun learning atmosphere, so that children are more motivated to study the Qur'an. In the context of improving spiritual intelligence, the success indicators of this method can be measured by the increase in children's religious awareness, their understanding of Islamic values, and their ability to apply religious teachings in daily life. Thus, the An Nadhliyah method not only aims to improve the memorisation of the Qur'an, but also to shape children's character to be closer to spiritual values and have noble morals. Through consistent application of this method, it is hoped that children can grow into individuals who are not only intellectually intelligent, but also have strong spiritual depth. (Ach Syaikh, 2022)

RESEARCH METHODS

This research focuses on the implementation of the An Nadhliyah method in enhancing children's spiritual intelligence at Rumah Tahfidz At



Taqwa Binjai. The unit of analysis includes both the research location and the implementation of the An Nadhliyah method as a strategy in tahfidz learning. The study examines key actors, including the manager of Rumah Tahfidz, teachers, and students participating in the learning process. A total of 30 students were involved as respondents. The research aims to explore how the method impacts students' engagement, memorization fluency, and spiritual development. Observations focused on students' active participation, responsiveness to the method, and interactions with teachers and peers. Interviews with teachers, administrators, and students provided deeper insights into the method's effectiveness. Documentation, such as reflection notes, learning journals, and audiovisual recordings, served as supplementary data sources. The research setting, Rumah Tahfidz At Taqwa Binjai, was chosen due to its structured tahfidz learning system, which provides a suitable environment for applying the An Nadhliyah method. By analyzing the interaction between these elements, the study aims to determine how the method influences students' spiritual intelligence. The findings contribute to understanding how structured memorization techniques enhance students' religious awareness and engagement in their learning process.

This study employs a qualitative approach using the Classroom Action Research (CAR) method, which enables an in-depth exploration of the An Nadhliyah method's implementation. The research was conducted in three cycles, each consisting of four stages: planning, action, observation, and reflection. During the planning stage, the researcher designed lesson plans based on the method and prepared research instruments. The action stage involved implementing the method in tahfidz learning, ensuring students engaged with structured memorization techniques. Observations were conducted to assess student participation and spiritual development. Data were collected through observations, semi-structured interviews, and documentation. A descriptive qualitative approach was used to analyze data, involving data reduction, narrative presentation, and conclusion drawing. To enhance validity, data triangulation compared observations, interviews, and documentation, while credibility testing involved member checking and expert discussions. The research results provide recommendations for optimizing tahfidz learning at Rumah Tahfidz At Taqwa Binjai. By refining strategies through iterative cycles, the study ensures practical applications of the An Nadhliyah method that effectively enhance students' memorization fluency and spiritual intelligence.



RESULTS AND DISCUSSION

Result

An Nadhliyah Method of Learning the Qur'an

The An Nadhliyah method in learning the Qur'an is an approach that emphasises understanding and mastering the reading of the Qur'an systematically through certain stages. This method prioritises the integration of theory and practice, so that students not only learn to read the Qur'an properly and correctly, but also understand its meaning. In its application, this method usually uses a gradual approach starting from the introduction of hijaiyah letters, makharijul letters, tajweed laws, to increasing fluency in reading the Qur'an. In addition, the An Nadhliyah method also emphasises interactive and repetitive learning with direct guidance from the teacher so that students can more easily memorise and understand the recitation of the Qur'an properly (Faiqoh et al., 2024). In analysing the effectiveness of the An Nadhliyah method, it is important to consider the suitability of this method to different age groups as well as the aspects of learning that are further enhanced (Ma et al., 2022). For example, for young children, the more visual and auditory approach in this method can help them to recognise the Hijra letters and tajweed laws faster, while for older learners, the method can be further optimised in enhancing their understanding of the meaning of the Qur'anic verses as well as the deeper application of tajweed. The advantage of this method lies in its flexibility that can be applied at various levels of education, both at the basic and advanced levels (Muhamad Hamdani, 2021). However, to ensure its effectiveness, further studies are needed on the extent to which this method can improve certain aspects of Qur'anic learning, such as tajweed, memorisation, or understanding of meaning. In addition, an evaluation of the success rate of this method in increasing students' learning motivation is also an important factor to consider. With more in-depth analysis, the application of the An Nadhliyah method can be more tailored to the needs of learners, so that learning outcomes become more optimal. (Aristiati, 2022)

Improving Children's Spiritual Intelligence at Rumah Tahfidz At-Taqwa Binjai

Rumah Tahfidz At-Taqwa Binjai applies routine and disciplined worship habits from an early age. Children are accustomed to performing the five daily prayers on time, both in congregation in the tahfidz environment and at home with parental supervision. In addition, they are also trained to pray Dhuha and Tahajud prayers to get used to worshipping



with sincerity. Morning and evening dhikr become part of the daily routine to instil the habit of remembering Allah in every activity. Recitation and memorisation of the Qur'an are also carried out on a scheduled basis, including understanding its meaning, with the aim of fostering a love for the Qur'an and making it a guide to life. . (Nasrul Umam, 2021) At Rumah Tahfidz At-Taqwa Binjai, learning is designed to be effective, fun and interactive. Teachers not only act as teachers, but also as mentors and role models for the children. The storytelling method is used to convey inspirational stories from the Qur'an and Islamic history, such as the stories of the prophets, companions of the Prophet Muhammad, and other Islamic figures. It aims to increase understanding and foster children's love for the teachings of Islam and the noble values contained in it.(Bariyah et al., 2021).

In addition to storytelling, the play while learning method is also applied to make the children more enthusiastic. Activities such as Islamic quizzes, educational games based on Islamic values, and direct practice in daily life, such as sharing and helping friends, help them understand the teachings of Islam better. A conducive Islamic environment also plays a role in improving children's spiritual intelligence (Muhammad Hizbullah, 2021). An atmosphere filled with Islamic values helps them internalise religious teachings naturally. Every interaction between teachers, students, and tahfidz administrators is based on good manners, such as speaking softly, respecting elders, and fostering an attitude of compassion. Rumah Tahfidz also instils a culture of advising each other in goodness, so that children not only learn from teachers, but also from their friends in forming a positive and Islamic environment. (Hidayati, 2021)

Implementation of the An-Nadhliyah Method at Tahfidz At Taqwa Binjai House

In applying the An Nadhliyah method at Rumah Tahfidz At Taqwa Binjai, I as a tahfidz teacher carry out a series of systematic, structured, and comprehensive stages to ensure the success of the tahfidz programme. The learning process begins long before the class starts, where I must make careful preparations, including compiling daily learning plans, preparing materials and memorisation targets to be achieved, as well as ensuring the availability of learning aids such as standard Qur'an copies, monitoring books, and other supporting media. When class begins, I open the lesson with a solemn opening ritual, beginning with reciting the opening prayer of the assembly and the prayer for knowledge together. Next, I give a brief tausiyah or motivation to the students about the virtues of memorising the



Qur'an, inspirational stories of Qur'an memorisers, as well as tips and strategies to maintain enthusiasm in memorising. This moment is very important to build an emotional and spiritual connection between students and the Qur'an, while instilling a positive mindset that memorising the Qur'an is a noble and happy activity.

After the opening, I guide the students to do muraja'ah or repeat the previous memorisation for approximately 15-20 minutes. This muraja'ah activity is carried out together led by me, where students are asked to read with a clear and tartil voice. This joint muraja'ah process serves to strengthen the previous memorisation, as well as a warm-up before entering new memorisation material. I also use this opportunity to evaluate the quality of students' memorisation in general and identify areas that need special attention. Entering the core stage of learning, I applied the An Nadhliyah method with careful steps. First, I demonstrated the recitation of the verse to be memorised in tartil and according to the correct tajweed rules. In the An Nadhliyah method, this process of talqin (I recite, students listen) is done repeatedly, at least 5-7 times for short verses and 7-10 times for longer verses. During this process, students are asked to listen carefully while looking at their mushaf, focusing on each word and harakat, and paying attention to the signs of waqaf.

After the talqin process, I guide the students to read the verse together for 10-15 repetitions. At this stage, I have to pay close attention to each learner's reading, ensure the uniformity of the tempo and rhythm of the reading, and immediately provide corrections if there are errors in the pronunciation of makharijul letters, tajweed, or the length of the reading. I also apply a variety of reading methods, such as reading together, reading in groups, and reading individually in turn, to ensure that each student is actively involved in the learning process. The next stage is the independent memorisation process, where I give students time to start memorising the verse using the bin-nazhar method ((Ali, 2021) looking at the Mushaf) first. Students are given about 20-30 minutes to repeat the recitation while looking at the Mushaf until they feel familiar enough with the verse. During this process, I actively go around the class, monitor the memorisation techniques used by each student, provide individual assistance to students who are having difficulties, and provide tips and effective memorisation strategies according to the characteristics and learning styles of each student.

After the bin-nazhar memorisation time is over, I direct the students to try memorising without looking at the Mushaf (bil-ghaib). At this stage,



I apply the paired deposit method, where learners are asked to listen to each other's memorisation with their benchmates before depositing it to me. This method not only helps students solidify their memorisation, but also teaches them about responsibility and cooperation in the learning process. The evaluation stage is carried out with an individual deposit system, where each learner comes forward one by one to deposit their memorisation to me. During the deposit process, I conduct a comprehensive assessment that covers several aspects, such as fluency of memorisation, accuracy of tajweed, makharijul huruf, and understanding of waqaf signs. I record the results of this evaluation in the mutaba'ah book or monitoring book in detail, including noting the types of mistakes that still occur, providing notes for improvement, and giving a grade or predicate for the memorization.

For students who still have mistakes or have not reached the minimum standard set, I give them additional time to correct their memorisation before being allowed to continue to the next verse. I also provide specialised guidance and specific remedial strategies according to the type of mistake made. This is important to ensure a good quality of memorisation and prevent repeated mistakes in the future. At the end of the lesson, I give a muraja'ah assignment to do at home, which includes the new memorisation just learnt as well as previous memorisation. I also give detailed instructions on how to do effective muraja'ah at home, including time allocation and methods that can be used. The class is closed with a closing prayer and a brief motivation to remain istiqomah in memorising the Qur'an. To ensure the success of the tahfidz programme, I also conduct weekly and monthly evaluations. Weekly evaluation is done in the form of a grand muraja'ah every weekend, where all students are asked to repeat their memorisation during the week together. While the monthly evaluation is conducted in the form of a more comprehensive individual memorisation test, covering the entire memorisation that has been learnt during the month.

I also regularly hold meetings with the guardians of my students, at least once a month, to report on the progress of their children's memorisation. In these meetings, I not only report quantitative memorisation achievements, but also provide detailed information about the quality of memorisation, obstacles faced, and recommendations for improving learning outcomes. The involvement of the guardians is very important to ensure continuous support and supervision of the students' memorisation process at home. I carry out all these stages consistently and



continuously, while still paying attention to the principles of learning that is fun and not burdensome for students. I also need to be flexible in applying this method, adjusting to the conditions and abilities of each student, and always be open to making improvements and innovations in the learning process. By applying these stages in a disciplined and structured manner, it is hoped that students can achieve their memorisation targets with good quality in accordance with the standards set by Rumah Tahfidz At Taqwa Binjai, as well as having a deep understanding of the Qur'an and a sincere love for this holy book.

Discussion

The implementation of the An-Nadhliyah method at Rumah Tahfidz At-Taqwa Binjai demonstrates a comprehensive and systematic approach in teaching Quran memorisation and developing children's spiritual intelligence. Empirical studies show that this method not only improves the fluency of memorisation but also strengthens the character and spiritual values of students (Fadli, 2021). The success of this method can be seen from how the learning process is systematically designed, covering aspects of memorisation, understanding of meaning, and integration of Islamic values in daily life.

One of the main factors that support the effectiveness of the An-Nadhliyah method is careful preparation for learning. Teachers not only compile memorisation materials but also design learning approaches that foster children's spiritual awareness. For example, learning begins with prayer and tausiyah as a strategy to build a religious atmosphere and instil divine values early on (Hussin, 2022). In addition, motivation is provided through inspirational stories of Qur'anic memorisers, which helps children understand the spiritual meaning of their memorisation activities.

A study conducted by Masduqi Mahfudz & Hakiem (2022) also revealed that this method is effective in fostering children's love for the Qur'an and increasing their enthusiasm in memorising. Although this method has many advantages, there are several challenges faced in its implementation. One of the main obstacles is the emergence of boredom in students, especially in the monotonous process of talqin and memorisation repetition.

To overcome this, innovation in learning strategies is needed, such as the use of interactive application-based technology or gamification to make the memorisation process more interesting and dynamic. In addition, students' limited time is also an obstacle, especially for those who have



other academic commitments. Solutions that can be applied include flexibility in the learning schedule and the use of methods that are tailored to the level of understanding and individual needs of children (Sudariyana et al., 2022).

Periodic evaluation through muraja'ah akbar and monthly exams is an important aspect in assessing the success of the An-Nadhliyah method. However, the evaluation does not only focus on the accuracy of memorisation but also on the understanding and internalisation of Qur'anic values in daily life. Parental involvement in supporting children's spiritual development is also a key factor in the success of this method. Rumah Tahfidz At-Taqwa Binjai holds regular meetings with the santri's guardians to discuss the progress of memorisation as well as provide guidance in creating a home environment that supports Qur'anic learning.

Research findings show that the An-Nadhliyah method at Rumah Tahfidz At-Taqwa Binjai succeeded in creating an integration between improving memorisation skills and developing spiritual intelligence (Setiani et al., 2024). Children are not only able to memorise the Qur'an well but also show improvement in awareness of worship, noble character, and understanding of Islamic values. With a flexible and adaptive approach, this method is able to adjust to the needs and characteristics of students so that learning outcomes become more optimal. Therefore, it can be concluded that the application of the An-Nadhliyah method is not only effective in improving the memorisation of the Qur'an but also in forming a generation that has high spiritual intelligence through a comprehensive learning approach based on Islamic values.

CONCLUSION

The conclusion of this study highlights the importance of spiritual intelligence in shaping children's personality at Rumah Tahfidz At-Taqwa Binjai. The findings show that the learning approach applied not only focuses on memorising the Qur'an, but also emphasises understanding and practising Islamic values in daily life. The systematically applied An-Nadhliyah method helps children internalise Islamic teachings in a more natural and enjoyable way. Additionally, the atmosphere built in the tahfidz environment, which is filled with adab values and a culture of mutual advice, further strengthens the character of students. This study also finds that parents' involvement through programmes such as memorisation assistance and parenting studies plays a crucial role in optimising children's education. Furthermore, developing more varied learning methods, such as



the use of technology or project-based approaches, can increase children's motivation in memorising and understanding the Qur'an. Another important aspect is the role of Islamic value-based social interaction, which can be strengthened through group-based activities such as peer mentoring and Islamic thematic discussions, fostering children's active engagement in applying Islamic values in daily life.

One of the strengths of this research is its comprehensive exploration of the integration of spiritual intelligence into the tahfidz learning process. The study provides an in-depth understanding of how the An-Nadhliyah method contributes to shaping children's character holistically, offering valuable insights for educators and policymakers in Islamic education. Moreover, the research highlights the significance of an environment enriched with Islamic values in strengthening students' moral development. Another strength is the emphasis on interactive and contextual learning approaches that go beyond rote memorisation, providing an alternative for similar institutions to enhance their strategies in educating children with strong Islamic character. The findings also contribute to the study of Islamic education by offering a fresh perspective on spirituality-based learning as a major factor in character development, which can serve as a reference for future research.

Despite its contributions, this study has some limitations. The sample was limited to one educational institution, Rumah Tahfidz At-Taqwa Binjai, which restricts the generalisability of the findings. Additionally, factors such as gender differences, socio-economic backgrounds, and parents' education levels were not fully explored, leaving room for further investigation. The research also employed a qualitative, descriptive approach, which, while providing rich insights, does not quantitatively measure the effectiveness of the learning methods applied. Therefore, further research using quantitative methods and a larger sample is necessary to provide a more extensive analysis and enhance the understanding of the role of tahfidz education in shaping children's character. Moreover, collaboration with schools, mosques, and broader communities could be explored in future studies to expand the scope of Islamic education and ensure a more sustainable and integrated learning environment.



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