



Five Methods of Quran Memorization in Tahfidz House of Fastabiqul Khairat Indonesia

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Abstract

Methods are needed in education, including in terms of memorizing the Qur'an. Method is a way or way that can be done to understand an object correctly. By using the appropriate method in memorizing the Qur'an, it will be easy to achieve the desired memorization. Therefore, this study aims to analyze the Five Methods of Memorizing the Qur'an used by Tahfidz Fastabiqul Khairat Indonesia House. This study uses a qualitative method with a case study approach (case study design). Sources of data were taken from five informants through in-depth interviews. The informant is a teacher at Tahfidz Fastabiqul Khairat Indonesia House. The data collection techniques used were interviews, observation and documentation studies. All the results of the interviews were then analyzed thematically using the Nvivo qualitative analysis software¹². Overall, the results of the analysis show that there are five methods of memorizing the Qur'an at Tahfidz Fastabiqul Khairat's house, namely: i) Talaqqi Method, ii) Sima'I, iii) Wahdah, iv) Kitabah, and v) Talqin. The results of this study have also proven that memorizing the Qur'an requires the right and appropriate method.

INTRODUCTION

Taken (Arifin & Setiawati, 2021; Vandita, 2020). In connection with the study of science, the method is a way of working so that an object can be understood in accordance with the field of science concerned. In English, it is said method means way. The right and most efficient way of doing something is called a method (Firdausi, 2017; Wira Meiris Tri Agusman, 2021).

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Experts define several notions of method, among others, (Norhan & Sanjaya, 2016) explain that, method is an orderly and well thought out way to achieve a purpose. The word method in Arabic is also known as the word *tariqoh* which means strategic steps that are prepared to do a job so that it is structured neatly. In the Big Indonesian Dictionary, what is meant by method is the regular way used to do a job so that it is achieved as desired (Hakim & Dyah Permatasari, 2020; Nurzannah & Estiawani, 2021).

According to the term, the word memorization is basically the word memorized which means stored in memory or in other words it is easy to pronounce text or book marks like outside the head (Afidah & Nurmiyanti, 2022). According to (Hidayatusahiro & Al Baqi, 2022) definition of memorization is the process of repeating something either by reading or listening. Any work if it is repeated often, will surely be memorized. Memorizing the Qur'an is the first step to understanding the content of the Qur'anic sciences which is carried out after the process of reading properly and correctly (Maskur, 2018; Nurfitriani et al., 2022). Memorizing the Qur'an is a process to keep and maintain the Qur'an by heart (remembering) properly and correctly with the terms and procedures that have been determined. In general, the process of memorizing the Qur'an begins with reading the Qur'an followed by repetition of readings. Quranic verses that are repeated to be memorized can train the five senses, especially hearing and vision which are directly related to memory function in the brain. (Arlina et al., 2023; Husaini, 2021) in memorizing the Quran there are three activities that can be done at once, namely reading, repeating readings, and storing the memorized Quran readings in memory. Therefore, memorizing the Qur'an has the highest level in the information storage process.

(Mudinillah & Aprilia, 2022; Rohmadhana et al., 2022) argues that the Qur'an is the holy book of Muslims which was revealed by Allah SWT to the Prophet Muhammad SAW and is the greatest miracle that was revealed through the intermediary of the angel Gabriel gradually over 22 years 2 months and 22 days. Here it can be understood that one of the biggest secrets of why people memorize the Qur'an is that the Qur'an was in a gradual process of descent and was always memorized by the Prophet Muhammad and his companions at that time. The tradition of memorizing the Qur'an has been preserved for generations throughout the ages, both for people who speak Arabic and those who do not speak Arabic, including the Indonesian people (Ansari et al., 2020; Janata et al., 2022). Then the author also once asked one of the informants about the reason why it is necessary to memorize the Quran is because the Quran is the guideline for life in the world, all problems in life, the answers and solutions are all in the Quran. When a person has memorized the Qur'an and understands its contents, immediately there are problems he faces, so they can easily be solved.

(Akhmar et al., 2021; Hayani et al., n.d.) in his research states that memorization is basically a form or part of the process of remembering which has the meaning of absorbing or embedding knowledge. The ability to memorize the Qur'an means the ability to maintain or maintain the Qur'an as a revelation of Allah SWT through the process of incorporating the words of the Qur'anic verses in accordance with the rules of reading the Qur'an into the mind so that they can remember and recite them again without looking at the manuscripts or writings. Based on the author's view, there are several criteria for people to memorize the Quran first, there must be a sincere intention to memorize. Second, have persistence and patience. Third, have been able to read the Quran properly and correctly according to the rules of tajwid science (Nasier, 2018; Rahman et al., 2018). Fourth, abstain from immorality and despicable traits. Fifth, good memorization time management and sixth *istiqomah*. These six criteria must be owned by everyone who wants to memorize the

Qur'an explains that the highest level of interaction with the Qur'an is by memorizing it. Psychologists such as (Munhamir, 2020; Orba Manullang et al., 2021). The activity of memorizing the Qur'an has an influence on a person's psychology, because memorizing the Qur'an in addition to requiring adequate cognitive abilities also requires strength and straight intentions. Everyone has different abilities in memorizing the Qur'an, some are quick to memorize but some take a long time to memorize.

According to (Sofyan, 2015) Talaqqi is learning religious knowledge directly from teachers who have scientific competence, tsiqah, dhabit and have a muttashil scientific sanad to the Prophet Muhammad through the Ulama, Aalimin, Aarifin. method talaqqi is a method that is more often used by people to memorize the Quran, because this method includes two very decisive factors, namely the maximum cooperation between teachers and students (Sinaga et al., 2020; Tarmilia et al., 2022). method talaqqi is to deposit or listen to the memorization that has just been memorized to a teacher or instructor. The teacher must be a hafidz of the Quran, have a stable religion and wisdom, and be known to be able to take care of himself. Talaqqi is a way of conveying the reading of the Qur'an in a musyafahah (children see the teacher's lips move correctly) that is face to face with students in a sitting position quietly and comfortably, then the teacher guides the children to repeat memorized verses that are read by listening to the children until the child really understands true (Fauzi & Himmah, 2022; Najeed et al., 2022).

The wahdah method is a method of memorizing the Qur'an by memorizing one by one the verses to be memorized. To achieve initial memorization, each verse can be read ten times, or twenty times, or more so that this process is able to form patterns in the image, but until it actually forms reflex movements in the mouth. After really memorizing then proceed to the next verses in the same way. And so on until it reaches one face. After he has memorized the verses in one face, it is his turn to memorize the sequence of verses in one face. To memorize this, the next step is to read and repeat the sheet until it is truly verbal and able to reproduce the verses in one face naturally or through reflection. And so on, so that the more it is repeated, the more representative the quality of the memorization will be. one by one repeatedly until they are completely memorized, then proceed to the next verse in the same way (Ahmad Sabri, 2020; Najiburrahman et al., 2022).

Method wahdah verses memorized. The Kitabah method is memorizing by writing the verses to be memorized on a piece of paper, then the verses are read and then memorized. In this method, students first write the verses they will memorize on a piece of paper that has been provided for them, then read the verses so that they are read smoothly and correctly, then memorize them. Method sima'i, which is listening to the readings to be memorized by listening to the teacher read the verses to be memorized, recording the teacher's voice reading it with a recording device such as a tape recorder, cellphone or the like then listening to it repeatedly until it is memorized, after that it is only deposited (Janata et al., 2022; Munhamir, 2020).

The talqin method is how the teacher reads, then the students imitate and if wrong is justified by the teacher. According to the author, this method is needed by students whose learning method uses audio (Hidayah, 2018; Rahmalia et al., 2019; Rusadi, 2020). By listening to repeated readings, the speed of memory will function. As stated by one of the students, the talqin method is favored by children and some of the adult satri. Children who have not mastered the reading of the Quran are also easy to catch words and sounds, which can support the achievement of children's memorization. Based on the description above, the writer can conclude that in the process of memorizing the Qur'an, there are many methods that can be used (Nasution, n.d.; Wildan & Prastowo, 2022). By choosing

the most appropriate method, it is hoped that memorizing the Qur'an will be more effective, efficient and fun.

LITERATURE REVIEW

The meaning of the Qur'an in language is reading or what is read. The word Al-Qur'an is taken from the noun *masdar*, which means the noun *maf'ul* namely *maqr'u* (which is read). According to the term, Al-Qur'an is the name of the words of Allah that were revealed to the Prophet Muhammad SAW written in a manuscript (Rasyidi & Setiawan, 2021). The Qur'an is the only holy book whose authenticity is guaranteed by Allah SWT since it was revealed to Prophet Muhammad SAW until the Day of Judgment.

Based on the research entitled *Effective Methods of Memorizing the Qur'an for Students of the Ibtidaiyah Madrasah (A Library Study)* it was found that several popular methods are used in *tahfidz* institutions *fahmul mahfudz* method, the *tikrarul mahfudz* method, the *kitabul mahfudz* method *mahfudz, tasmi talqin* method, ' method, *,muraja'ah* method *talaqqi* method, *drill* method *yanbua* and so on (Rasyidi & Setiawan, 2021). Then based on research entitled *Talaqqi Method Children's Language Development in Tahfidzul Alquran Program During Covid-19 Pandemic*, showing the results of the application of the *Talaqqi* method to the development of children's religious values can instill culture in children, inviting children to love Allah SWT, children are introduced to *Aluran* and love the Qur'an, and print a moral generation that deserves praise (Safitri, 2022).

Based on a study entitled *Tahfidz Influence of the Online Talaqqi Method on the Introduction of Hijaiyah Kindergarten Program Sleman Tahfidz*, found a significant influence between the ability of *tahfidz* to recognize *hijaiyah* letters (Herzog et al., 2019). The following is also based on research entitled *Improving the Performance of Learning to Memorize the Al-Qur'an Through the Talaqqi at MTsN Village Teungoh Utara Aceh* it was found that the application of the *Talaqqi* method in learning the Al-Qur'an is effective. Therefore, it can be one of the alternatives that can be applied by *Quran-Hadith* teachers not only in *MTsN Gampong Teungoh, North Aceh*, but can also be implemented in other schools (Greenwood, 1993).

METHODS

This study uses a qualitative method with the type of case study, according to (Bartlett & Vavrus, 2016; Greenwood, 1993; Gustafsson, 2017; Lahir et al., 2017; Martell, 2017; Murniyetti et al., 2016; Mutathahirin et al., 2022; Nurfitriani et al., 2022; Sabrina et al., 2022; Taylor, 2013; Zhang et al., 2018; Zhou et al., 2021) case study is a type of research if the researcher wants to observe in depth phenomena or events both individually and in community groups. Referring to the opinion above, it is related to the issues and problems that the authors raise in this study, this type of research is very appropriate to use.

Sources of data were taken from two informants who are teachers at *Tahfidz Fastabiqul Khairat House, Kuranji sub-district, Padang City*. All informants were selected using purposive sampling technique. According to (Elkhaira et al., 2020; Lestari et al., 2021; Rahawarin et al., 2020) the selection of informants must meet four criteria, which are still active in the field being researched, have competence related to the problems being studied, are willing to take the time to provide information to researchers, and honestly provide information in accordance with the facts that occur in the field. field.

After the interview was completed, all informants were taken, then the interview data

transcript process was carried out to then take the themes according to the objectives and needs of the research data. According to (Engkizar et al., 2021; Herzog et al., 2019; Neuendorf, 2019; Rahawarin et al., 2020; Terry et al., 2017) Thematic analysis is one of the analytical techniques that researchers can use in analyzing the results of interviews so that they can be seen clearly and easily understood by readers.

The whole process of thematic analysis above was carried out using NVivo 12 qualitative analysis software. The use of NVivo 12 qualitative analysis software aims to display the research results (themes) with graphs or images produced by the NVivo software used. Thematic analysis can be done with the help of NVivo software so that researchers can easily display research results (Azeem & Salfi, 2012; Engkizar et al., 2018; Eriyanti et al., 2020; Maskur, 2018; Zamawe, 2015).

RESULT AND DISCUSSION

Based on the results of the author's interviews with two informants (teachers at Tahfidz Fastabiqul Khairat House, Indonesia), the results of the analysis actually found that there were five methods of memorizing the Quran at Tahfidz Fastabiqul Khairat House, Indonesia. The five methods can be seen in figure 1, as follows:

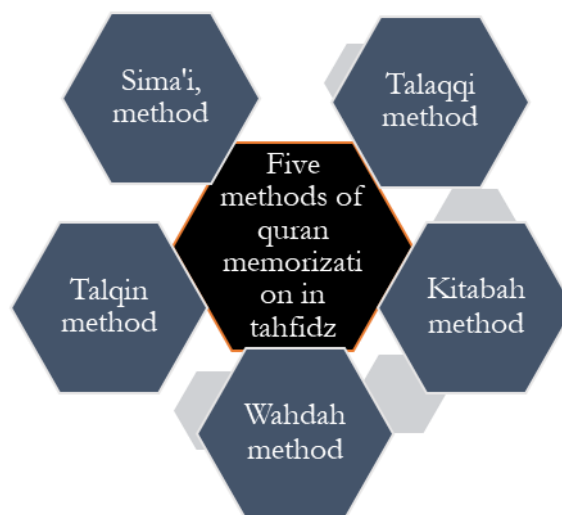


Figure 1. Description of the method of memorizing the Qur'an.

Next, so that the results of the research and discussion in this article are more interesting to read and easy to understand, the authors will present excerpts from short interviews with informants based on one main theme which is divided into five methods that have been obtained. The description of the interview that the author displays is a short statement excerpt from the informant when the interview was conducted. Even though the interview excerpts convey the informants in slightly different language editorials, they actually have the same goals and objectives. The main theme is that in general the methods of memorizing the Qur'an are the *talaqqi, sima'i, wahdah, kitabah, and talqin methods*.

Furthermore, so that the results of the research and discussion in this article are more interesting to read and easy to understand, the authors will present excerpts from short interviews with informants based on one main theme which is divided into five methods that have been obtained. The description of the interview that the author displays is a short statement excerpt from the informant when the interview was conducted. Even though the

interview excerpts convey the informants in slightly different language editorials, they actually have the same goals and objectives (Mulyani et al., 2018). The main theme is that in general the methods of memorizing the Qur'an are the *talaqqi*, *sima'i*, *wahdab*, *kitabab*, and *talqin* methods.

First, (*Talaqqi*) According to the informant, one method of memorizing the Qur'an is the *talaqqi* method, this is stated by two informants as excerpts from the interview below:

... the method that ustadzah uses for students at the children and adult levels is talaqqi. Before entering the stage of memorizing the ustadzah first read in accordance with the rules of tajwid in front of the satri (Informant 1), before memorizing ana listen and see the ustadzah read the verse that you want to memorize (2).

Second, (*sima'i*) according to the informant one method of memorizing the Qur'an is the *sima'i*. This theme was stated by two informants as excerpted from the interview below:

... the method used by the ustadzah for adult students was the sima'i method. The students listened to the ustadzah reading, then recorded using a cellphone then the students played the audio over and over again until the verse was memorized (Informant 3), and then memorized using the ustadzah's voice recording (4).

Third, (*Wahdab*) according to the informant, one of the methods in memorizing the Qur'an is the *Wahdab*. This theme was stated by two informants as excerpts from the interview below:

... the method that the ustadzah used for the children's level students was the wahdab method, namely by repeating each verse 10 times until it was memorized (informant 5), ... ana reading 1 verse 10 times then if you feel you have not memorized it can be up to 20 times if you have memorized it will be deposited (1).

Fourth, (*kitabab*) according to the informant, one of the methods in memorizing the Qur'an is the *Kitabab*. This theme was stated by two informants as excerpts from the interview below:

... the next method that the ustadzah used for the children's level students was the Kitabab method, namely by rewriting the verses of the Qur'an which would be memorized on a piece of paper (Informant 2), .. The method that the ustadzah uses for some of the adult students is the Kitabab, where they write down the verse that they will memorize (3).

Fifth, (*talqin*) according to the informant, one of the methods in memorizing the Quran is the *talqin*. This theme was stated by two informants as excerpts from the interview below:

... the next method that the ustadzah used for the children's level students was the talqin method, namely the ustadzah reading the verses that would be memorized to the students, then each student reading one by one in front of the ustadzah and then the santri are assigned to memorize it (Informant 4), ... the method that the ustadzah uses for some adult students is the book, they write down the verse that they will memorize (5).

This research is related to the method of memorizing the Qur'an, as the author mentioned earlier that in the process of memorizing the Qur'an, there are many methods that can be used. By choosing the most appropriate method, it is hoped that memorizing the Qur'an will be more effective, efficient and fun (Mundiri & Zahra, 2017).

First: method of *talaqqi* is to deposit or listen to the newly memorized memorization to a teacher or instructor. The teacher must be a hafidz of the Quran, have a stable religion and virtue, and be known to be able to take care of himself. *Talaqqi* is a way of conveying the reading of the Qur'an in a musyafahah (children see the teacher's lips move correctly) that is dealing directly with students in a sitting position quietly and

comfortably, then the teacher guides the child to repeat the verse that was read by listening to the child until the child really understands. Memorized (Hithah et al., 2019). *Talaqqi* is learning religious knowledge directly from teachers who have scientific competence, tsiqah, dhabit and have a scientific chain that is muttashil to the Prophet Muhammad through the scholars, alimin, arifin (Lahir et al., 2017).method *talaqqi* is a method that is more often used by people to memorize the Quran, because this method includes two very decisive factors, namely the existence of maximum cooperation between teachers and students.method *talaqqi* is a way of learning and teaching the Qur'an from the Prophet Muhammad to his companions, and then by them being passed on to the next generation until now. This method is proven to be the most complete in teaching the correct reading of the Qur'an, and the most easily accepted by all circles. This method is historical evidence of the authenticity of the Qur'an which is sourced from Allah SWT. *Talaqqi* in terms of language is taken from words, namely learning face to face with the teacher. Often called musyafahah, which means word of mouth (students learn the Quran by paying attention to the teacher's lips to get the correct pronunciation of makhraj) (Murniyetti et al., 2016; Zamawe, 2015).

In the Qur'an Surah Al-Furqan verse 32 Allah SWT:

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا

Meaning: "The disbelievers say: "Why was the Qur'an not revealed to him only once?"; so that We may strengthen your heart with it and We read it tartil (regularly and correctly)".

Through this *talaqqi*, memorizing the Qur'an can run effectively, so that the desired result is realized, namely being a Qur'anic person, being able to memorize it properly and correctly and at the same time practicing the teachings of the Qur'an well in life.method *talaqqi* also often called *mushafahah*, is a teaching method in which teachers and students face each other directly, individually, face to face, face to face.method *talaqqi* is based on events that occurred when the Prophet Muhammad or other prophets received teachings from Allah SWT. There are several advantages of the *talaqqi* namely first, it makes it easier for teachers to choose the right way to convey knowledge, because by meeting directly between teachers and students, it makes it easier for teachers to recognize the personality of students. Second, the existence of *talaqqi* is an important part in the spread of Islam, because there are parts that other teaching methods cannot have such as mutual understanding between teachers and students, etc (Fachrudin, 2017; Huda, 2018; Nisa et al., 2021).

From the discussion above, it can be concluded that the characteristics of the *talaqqi* this is a method that is applied directly face to face by a teacher to his students in a class or study room, where a student sits in front of his teacher to listen to the reading of the Quran on condition that it is face to face without any intermediary (Lestari et al., 2021).

Second: method *sima'i*, namely the method by listening to something reading to memorize it. This method will be very effective for memorizers who have extra memory, especially for blind memorizers, or children who are still under age who are not familiar with reading and writing the Quran. Method *sima'i* is to first record the verses that will be memorized onto a cassette according to their needs and abilities. Then the cassette is played and listened to carefully while following it slowly, then repeated so that the verses are really memorized (by heart). After the memorization is good enough, then move on to the following verses (Bartlett & Vavrus, 2016; Mutathahirin et al., 2022). method *sima'i* can be done with two alternatives, namely, listening to the teacher who guides him, especially for the blind memorizers, or children. In this case, the instructor is required to play an

active, patient and thorough role in reading one verse by heart to memorize it, so that the memorizer is able to memorize it perfectly. method *sima'i* has many advantages including this method will be very effective for blind memorizing, children, and for *takrir* (repeating verses that have been memorized). In addition to the advantages, of course, the *sima'i* method also has many shortcomings, including those who memorize the Quran must have friends or accompanying teachers to memorize the Quran while also providing tools such as tapes to listen to the readings or verses to be memorized (Gustafsson, 2017).

Three: methods of *wahdah*, what is meant by this method are memorizing one by one the verses to be memorized. To achieve initial memorization, each verse can be read ten times or twenty times or more so that this process is able to form a pattern in its image. After completely memorizing, then proceed to the next verses in the same way, and so on until they reach one face with reflex movements in their mouth. After that, it is continued to read and repeat the sheet until it is truly verbal and is able to naturally produce the verses in one face, or reflex and will eventually form a representative memorization (Neuendorf, 2019; Zhou et al., 2021). The word *Wahdah* comes from Arabic which means unity, from the word *Wahid* which means one. method *wahdah* is memorizing one by one the verses to be memorized. To achieve initial memorization, each verse can be read ten times, or twenty times, or more so that this process is able to form a pattern in its image. Thus, the memorizer will be able to condition the verses he has memorized not only in his imagination but to actually form a reflex motion in his mouth (Azizah et al., 2021).

Four: methods book. The method book is to rewrite the verses of the Quran that have been memorized. The *Kitabah* method is memorizing by writing the verses to be memorized on a piece of paper, then the verses are read and then memorized. In this method, students first write the verses that they will memorize on a piece of paper that has been provided for them, then read the verses so that they are read smoothly and correctly, then memorize them (Herzog et al., 2019; Martell, 2017). method *Kitabah* is quite practical and good, because in addition to reading orally, the visual aspect of writing will also be very helpful in strengthening the formation of memorization patterns in the image. In the early stages of development, a child often has sensory experiences. Through sensory experiences, children have learned to handle all materials gently. Sensory experiences at this early age are the basis for children to learn to write. So, it is not uncommon to find a child who pours all his ideas through doodles. This potential can be used by teachers to help them improve their writing skills, including Arabic writing. Writing is a fun game for four-year-olds. At this early age, a child is very eager to learn and master these skills (Stiyamulyani & Jumini, 2018).

Five: methods of *talqin*. *Talqin* is linguistically a *mashdar* form of *laqqana-yulaqqinu-talqinan* which means dictating or giving an example to be imitated (Lubis & Ismet, 2019; Sabrina et al., 2022). At this stage the teacher reads the verses of the Quran repeatedly which will be memorized by the child until the child is able to understand and memorize it slowly. In this case the teacher dictates the first verse of the reading in front of the students, students imitate the first verse that has been exemplified by the teacher, the teacher dictates the second verse of the reading, students imitate the second verse that has been exemplified by the teacher, the teacher dictates by combining the first and second verses, students imitate the two verses correctly, the teacher dictates the third verse of the reading, students imitate the third verse that has been exemplified by the teacher, the teacher dictates the first to third verses of the reading, students imitate the three verses correctly. This step is applied to subsequent verses until 5-10 lines are complete. Students are given time to memorize the reading, according to what the teacher previously dictated. After students are able to memorize the reading, it is submitted to the teacher (Azeem & Salfi, 2012; Rahman et al., 2018; Terry et al., 2017).

CONCLUSION

This research has succeeded in getting five methods of memorizing the Quran at Tahfidz Fastabiqul Khairat House. The five methods are talaqqi, sima'i, wahdah, kitabah, and talqin methods. The five findings in this study can at least be a reference and guide for future researchers in examining issues relevant to this context and different issues.

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