Presenting Four Learning Methods in Memorizing Al Qur'an at Syarifuddin Boarding School Lumajang, East Java

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Abstract :

Syarifuddin Islamic Boarding School Wonorejo Lumajang is one of the significant Islamic boarding schools in Lumajang, which can produce generations of memorizing the Qur'an with accountable reading quality. This is proven by the number of students who excel in the Musabaqoh Hifdzil Qur'an (MHQ) event at the district, provincial, and national levels and even being able to achieve at the ASEAN level. This study uses a type of field research with a descriptive qualitative approach. The selection of research subjects was carried out using a purposive technique. Data was collected through non-participant observation techniques, semi-structured interviews, and documentation. Meanwhile, the data obtained were analyzed through four data management activities guided by Miles and Huberman's procedures, including data collection, data condensation, data display, and conclusion drawing or verification. The research shows that implementing the memorization of al-Qur'an learning method to accelerate students' memorization applies four methods: the *muroja'ah* method, the *kitabah* method, the *sima'i* method, and the test method. *The muroja'ah,* the *sima'i*, and test methods were applied by all students who memorized the Qur'an, while the *kitabah* method was only used by students who followed *bit-tartil* level.

Keywords: *Al-Qur'an Learning Method, Student's Memorization, Syarifuddin Islamic Boarding School.*

Introduction

Education is a process for upgrading the value of humanity including truth and dignity. Even quality of life is something nation very determined by factor education. World education is mainly not free from the learning process to teach. Learning is essentially a process, namely regulating and organizing the environment around students so that they can grow and encourage students to carry out the learning process. Learning is also said to be providing guidance or assistance to students in the learning process. The role of the teacher as a mentor starts from the number of students who have problems. In Learning, of course, there are many differences, such as students who can digest the subject matter and students who are slow in summarizing the subject matter. These two differences cause teachers to be able to arrange strategies in learning that are suitable for each student's circumstances. Therefore, if the nature of learning is "change," then the nature of learning is "regulation."[1]

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[1] Syaiful Bahri Djamarah & Aswan Zain, *Strategi Belajar Mengajar,* (Jakarta: Rineka Copyright, 2013), 39.

According to the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, learning is a process of interaction between educators and students and learning resources that take place in a learning environment.[2] Nationally, Learning is seen as an interactive process involving the main components, namely students, educators, and learning resources in a learning environment. Interact with each other to achieve an expected result optimally following the goals that have been set.

In methodology learning, the two most prominent aspects are method learning and learning media as a tool to help teaching and Learning. From the description, it could be concluded that positioning the learning method as a tool help there is in component methodology, as the wrong environment arranged for study by the teacher.[3] According to Zuhairini, the technique is the right and fast way of doing something[4]. So the process can be drawn up as a set of procedures for carrying out an activity that aims to schedule a movement based on the sequence of events and the desired priority scale. While the learning process is a communication process and in progress in something system, my learning method occupies enough importance as wrong one component system learning. Without interesting ways, communication will not occur, and the learning process as a communication process can also progress optimally, likewise in memorizing the Qur'an.

Memorizing and teaching the Qur'an is a noble practice. With various ways and methods to achieve these goals, efforts have been made. However, in reality, many Islamic educational institutions have experienced difficulties in implementing *tahfidz* Al-Qur'an education. One of the difficulties is that the verses of the Qur'an are numerous, and many verses of the Qur'an have a number of similarities, thus it takes time to memorize them. To overcome the difficulties of tahfidz Al-Qur'an, it is indispensable to use the suitable tahfidz learning method that might be applied in anticipation of facing failures.

Therefore, appropriate methods are applied in every educational institution, especially educational institutions that organize the tahfidz Al-Qur'an program, so that learning can be achieved following the standard of success in a goal. The selection of the memorization method is usually adjusted to the character of one's learning. People with visual learning characters, for example, prefer to memorize the Qur'an by looking directly at the writings of the verses of the

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[2] Republik Indonesia, Undang-undang Republik Indonesia Nomor 20 tahun 2003 tantang Sistem Pendidikan Nasional, 6

[3] Nana Sudjana, Ahmad Rivai, *Media Pengajaran: Penggunaan dan Pembuatannya,* (Bandung: Sinar New Algensindo, 2015), 1.

[4] Zuhairini, *Metodologi Pendidikan Agama,* (Solo : Ramadhani, 1993), 66.

Qur'an in the *Mushaf* before finally remembering them. In contrast to the auditory type, people prefer to remember by listening to teachers, friends, or audio. Meanwhile, people with kinesthetic learning types prefer to learn by using their hands to point to the verse that is being memorized[5].

Seeing today's reality, any media can be accessed by children without parental supervision. With internet access, they can use both positive and negative things. They prefer to play games rather than study and even memorize the Qur'an. For this reason, a teacher must be good at finding ways in the various learning process so that children do not feel bored. As educators, they must be creative in carrying out the learning process in education, instill and provide forging in giving lessons. This is so that the students are happy with the Qur'an if the way that is conveyed in the learning process takes place is also fun for the child. Of course, this is a challenge for a teacher, especially a teacher who teaches memorization of the Qur'an.

Syarifuddin Islamic Boarding School Wonorejo Lumajang is one of the Islamic boarding schools prepared for generations of Muslims to love the Qur'an and practice it by educating the students to memorize the Qur'an. The desire and determination to educate the students to learn the Qur'an are tremendous and vital. The seriousness of the pesantren proves this in producing generations to memorize the Qur'an by holding tahfidz learning activities every day.

In *Syarifuddin* Islamic Boarding School Wonorejo Lumajang, there has been a good change in terms of the methods used in Learning from year to year. Likewise, in the Tahfidz learning that is used, there are also changes starting from the beginning only using the *muroja'ah* method, namely utilizing students repeating what has been heard to the teacher. Memories that had initially been memorized and listened to by the teacher are sometimes still often forgotten in memory. Therefore, *muroja'ah* is needed so that the memorization is not easily lost from memory. However, this method was deemed less effective, and then the teacher had the idea to add a memorization method, namely by adding the speech practice (*kitabah)* method in memorization of al Qur'an (*tahfidz)*. By adding the *kitabah* method, students in memorizing the Qur'an not only repeat the memorization but finish memorizing the verses they have learned, then the students try to write them down on paper. Regarding the addition of the book method, the kyai hopes that it will be easier for students to memorize and remember the verses of the Qur'an.

Although the *muroj'ah* and *kitabah* methods have been applied in learning tahfidz Al-Qur'an at Syarifuddin Islamic boarding school, students' memorization of the Qur'an is less significant than what the kyai has added the method in memorizing the Qur'an by adding the *sima'i*. What is

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[5] Fitriana Firdausi, "Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadits Optimasi Kecerdasan Majemuk sebagai metode menghafal al-Qur'an", UIN Sunan Kalijaga Yogyakarta, Vol. 18. No. 2, July 2017, 49.

meant by the *sima'i* is that students listen to reading to remember it. By applying this method, it is hoped that students who memorize the Qur'an find it easier to learn. Because this method is considered easier to implement, the students first hear the verses that will be memorized and then try to remember them again. Listening to the readings of the Qur'an can be done either directly orally or by using the audiovisuals that have been provided at the Islamic boarding school.

Using the *muraja'ah* method combined with the *kitabah* and *sima'i* techniques, the students' memorization at the Syarifuddin Islamic boarding school in Wonorejo Lumajang has improved significantly. This is evidenced by the increase in students who complete the Qur'an from year to year. Namely, in the beginning, they still used the *muroja'ah* method, with graduates who memorized the Qur'an every year 15-to 20 students. After using the *muroja'ah* and *Kitabah* methods, the number of graduates who memorized the Qur'an increased by 25-35 students, but after using the *muroja'ah* method, the number of graduates who remembered the Qur'an could reach 50 students per year.[6]

Methods

In this study, the researchers employed qualitative research approach. Data qualitative research were taken from the field through observation and documentation, and it describes and analyzes phenomena, events, social activities, attitudes, perceptions, and thoughts of people individually or in groups.[7] According to Muri Yusuf, qualitative research can be used if you want to see and express a situation or an object in its context, find meaning or a deep understanding of a problem at hand, which appears in the form of qualitative data, either in the form of pictures, words or events.[8] The results of the study are then analyzed to conclude.

Results and Discussion

Implementation of Al-Qur'an Learning Method to Accelerate Student's Memorizing at Syarifuddin Islamic Boarding School Wonorejo Lumajang.

Memorizing the Qur'an is a very tremendous and significant task. Only few persons were able to perform the activity except those with high motivation, determination, and desire. In addition, people who have vital decisions are always obsessed and enthusiastic about realizing whatever they have intended and hastening it with all their might. Some of us sometimes have the

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[6] Sulahak Syarif, diwawancarai oleh peneliti, Lumajang, 08 Desember 2021.

[7] Hamid Patilima, *Metode Pendekatan Kualitatif*, (Bandung : Alfabeta, 2016), 9.

[8] A. Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif, dan Penelitian Gabungan,* Edisi Pertama, cet. Ke-4, (Jakarta: Kencana, 2017), 43.

desire or intention to memorize the Qur'an. However, it is not enough for people to memorize the Qur'an with sincere desires and intentions without being accompanied by a strong determination to do so.

Whoever wants to be glorified by Allah by memorizing the Qur'an, then he must intend to seek Allah's pleasure, without any other purpose, such as seeking material or immaterial gains. A memorizer should be sincere in praying to Allah. This is done so that it helps in memorizing it, because prayer has a very extraordinary effect in eliminating all the difficulties that face it. Memorizing the Qur'an requires vital intelligence and memory; intelligence and strong memory are highly dependent on inherited genetic factors and on efforts to improve intelligence and memory. In addition, it is also influenced by the conditions of the surrounding environment. The pattern of life is renewed, family ties are loosened, and the standard of living is improved.

The process of memorizing the Qur'an is likely to experience some obstacles, such as boredom, environmental disturbances due to noise or noise, mental disturbances, or perhaps because of facing verses that are difficult to memorize, and so on, especially in preserving sustainability. Memorize it as is the case with the hadith of the Prophet Muhammad, which describes how difficult it is to maintain and maintain the memorization of the Qur'an. Thus, maintaining the memory that someone already has is very difficult to maintain. By repeating and often rereading the memorization with patience and determination, it will give hope that can guarantee its sustainability.

In *Tahfidz* Al-Qur'an learning to accelerate student Memorizing at the Syarifuddin Islamic Boarding School Wonorejo Lumajang, There are several methods of memorizing the Qur'an; the methods used by the ustadz at the Syarifuddin Islamic Boarding School Wonorejo Lumajang, namely there are several methods and ways to achieve it as follows :

The *Muraja'ah* method is a method of repeating the memorization heard by friends, clerics, or clerics. The memorization that has been heard before the cleric or cleric who had previously memorized it well and smoothly sometimes still makes mistakes again and sometimes even disappears altogether. So from here, the function of the muroja'ah method is to strengthen the memorization of the students who memorize the Qur'an at the Syarifuddin Islamic Boarding School Wonorejo Lumajang.[9]

The *Kitabah* method means writing. In this case, after the memorizer has finished memorizing the verse he has learned, then he tries to write it down on paper. If he has been able to reproduce the verses he memorized in written form, then he can continue to remember the following verses,

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[9] Sheikh az-Zarnuji, *Ta'lim Muta'allim,* Terjemah oleh Abdul Kadir al-Jufri (Surabaya: Mutiara Ilmu, 2009), 23.

but if the memorizer has not been able to replicate his memorization into writing well, then he memorizes them again so that he really reaches valid memorization value, and so on.[10] The *Sima'i* method means to listen to the Qur'an verses. This method required students to listen to a verse or a passage in the Qur'an to memorize. This method was found to be effective for memorizers who have extra memory, especially for disabled person such as those who are blind. Underage students and those who do not know how to read and write the Qur'an also took benefit from this method. The difference between this method and other methods is that it is more effective in maximizing the function of the listener's senses.[11]

The rote test method is an effort made to assess the condition of the students' memorization, emphasizing the accuracy of reading material, including makhraj and tajwid. The memorization test method is carried out by depositing or listening to the memorization that a kyai or teacher has memorized, and the process is carried out to find out if the students' memorization results are following the readings of the Qur'an.[12]

Implementation of the *Muraja'ah* Method and the *Kitabah* to speed up student's memorization at Syarifuddin Islamic Boarding School Wonorejo Lumajang.

The Muroja'ah Method

Memorization is defined as the process of repeating something, either by reading or listening. So, it can be said that memorizing it will undoubtedly go through two methods, namely listening and repeating something not to forget or remember something learned. At the Syarifuddin Islamic Boarding School, Wonorejo Lumajang, this method has been applied and is considered adequate for strengthening the quality of student memorization. If memorization is not dimuroja'ah (repeated), it will be forgotten and quickly lost. Because memorizing the Qur'an cannot be capitalized by understanding Arabic without repeating it. By reading it repeatedly, memorization will feel easier to remember. This opinion is in line with Sa'dulloh's statement in his book regarding the recommendation to memorize memorization as an effort to maintain memorization so that it does not disappear.[13]

There are many methods and ways to perform muroja'ah that differ from one individual to another. In general, muroja'ah can be done alone or with other people. Muroja'ah itself can be done

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[10] Ahsin W. Al- Hafidz, *Bimbingan Praktis Menghafal Al-Qur'an*, (Earth Aksara , Jakarta, 2005), 64.
[11] Abul Rabbi Nawabuddin, *Metode Efektif Menghafal Al-Qur'an*, (Jakarta : Tri Daya Core, tt), 11.
[12] Ahmad Salim Badwilan, *Cara Mudah Bisa Menghafal Al-Qur'an* (Jogjakarta: Bening, 2010), 104.
[13] Muhaimin Zen, *Tata Cara/Problematika Menghafal Al-Qur'an*, (Jakarta: PT Maha Grafindo , 2018), 250.

by dividing the Qur'an into six or seven parts, completing the Qur'an for ten days, the principle of specialization and repetition, doing two khatam at once, completing the Qur'an once a month, muroja'ah in prayer, muroja'ah by listening to tape recordings of the Qur'an and repeating memorization from the beginning. While muroja'ah with other people can be done through student deposits to the teacher, madrasah (rereading), and repeating rote memorization.[14] Muroja'ah is not only done with the ustadz but can also be done with his fellow students who memorize the Qur'an. This is so that the memorization of the Qur'an is not easily lost or forgotten. Students can also do muroja'ah themselves either at night or in the morning.

The Kitabah method

The *Kitabah* method is a writing method. In this case, after the memorizers have finished memorizing the verses they have learned, they try to write them down on paper. If they can reproduce the verses they memorized in written form, they can continue to remember the following verses. Still, suppose the memorizers have not been able to produce their memorization into writing well. In that case, they place them again to achieve valid memorization value, and so on. Writing verses of the Qur'an that he has memorized is a different experience for each individual who learns the Qur'an. Writing the Qur'an here is not just writing because what is written in the word of Allah SWT., which by writing it will become an act of worship. This method of writing the Qur'an is a hereditary tradition that has been carried out since the time of the Prophet Muhammad and his companions until now.[15]

Kitabah means writing. In this case, after the memorizer has finished memorizing the verse he has learned, then he tries to write it down on paper. If he can reproduce the verses he memorized in written form, he can continue to remember the following verses again. Still, if the memorizer has not been able to produce his memorization into writing well, he re-memorizes them to reach the value of memorization. valid.[16]

And so on this method is reasonably practical and reasonable because, in addition to reading orally, the visual aspect of writing will also be very helpful in accelerating the formation of memorization patterns in the image. The advantage of this method is that it has a dual function, which is to memorize, and at the same time, it serves to strengthen memorization. The advantage of this method is that it is pretty practical and reasonable because in addition to reading orally, the

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[14] Sa'dullah, *9 Cara Cepat,* 88-99

[15] Ahsin W. Al- Hafidz*, Bimbingan Praktis Menghafal Al-Qur'an,* 62

[16] Muhaimin Zen, *Tata Cara/Problematika Menghafal Al-Qur'an,* 64

visual aspect of writing will also be very helpful in accelerating the formation of memorization patterns in the shadows, and this method also trains students or memorizers to write Arabic script.[17]

Writing the verses of the Qur'an that he has memorized is a different experience for each individual who learns the Qur'an. Writing the Qur'an here is not just writing because what is written in the word of Allah SWT., which by writing it will become an act of worship. This method of writing the Qur'an is a hereditary tradition that has been carried out since the time of the Prophet Muhammad and his companions until now. This method is highly recommended to strengthen memorization and strengthen visual-kinesthetic intelligence. The following are the patterns of the way of memorizing the Qur'an with the Kitabah method:[18]

a. Writing the Qur'an by copying

b. Writing the Qur'an by following the letters and vowels

c. the Qur'anic Text with (Indonesian) Script

d. Writing the Qur'an verses that have been memorized without looking at the *Mushaf* (text of al-Qur'an)

e. Writing Memorize Al-Qur'an only on verses or pieces of poems that have not been mastered by rote

f. Write the last poetry on every page, juz, or surah

In his book, Yahya Abdul Fattah az-Zawawi explained that "whatever is recorded will remain attached while what is memorized will be blurred. So if you want to strengthen memorization well and maximally, you should remember it and write it down. In addition, learning psychologists argue that the hand has a remarkable memory and the familiar memory of the mind, namely, you remember what you have written. However, the writing should be written on a neat book or paper and should be well looked after.[19]

The *Kitabah* method is one way for those students who memorize the Qur'an to be able to pour their memorization into writing so that those who have difficulty in remembering can remember it through rewriting the verses of the Qur'an that they memorized, in addition to That is the poetry that they have written in written form must be following what they remembered. It is all following the verses. They submit it to the administrators or ustadz, who is in charge of the tahfizd dormitory at Syarifuddin Islamic Boarding School Wonorejo Lumajang.

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[17] Muhaimin Zen, *Tata Cara/Problematika Menghafal Al-Qur'an,* 66

[18] Farid Wajdi Nakib, *Yuk Menghafal al-Qur'an dengan Mudah dan Menyenangkan,* 107

[19] Yahya Abdul Fattah az-Zawawi, *Revolusi Menghafal al-Qur'an,* 85.

Implementation of the *Sima'i* method and the test method speed up student's memorization at Syarifuddin Islamic Boarding School Wonorejo Lumajang.

The Sima'i Method

Sima'i is a method of memorizing the Qur'an by listening. What is meant by this method is listening to a recitation of the verses of the Qur'an to remember them. This method is very effective for students who memorize the Qur'an who have extra memory, especially for those who are blind or underage and do not know how to read and write the Qur'an. In this method, the memorizer first hears the verses that will be memorized and then tries to remember them. This method can be done by listening to readings from the ustadz, from friends, or recordings of the musical readings of the Qur'an[20].

The sima'i method aims to avoid reducing or changing the authenticity of lafadz when memorizing verses of the Qur'an and making it easier to maintain memorization so that it stays awake and grows smoothly while helping to find out where the wrong verses are when they have been memorized. One method so that memorization is not easy to forget is to do *sima'an* (listening to each other) with fellow friends, seniors, or with a teacher from verses that have been memorized. However, if the memorizer is lazy or does not participate in *sima'an* activities, then this will cause the memorization to be easily lost. In addition, if the memorizer does not like to do sima'an, then when there is a verse error, it will not be detected. Therefore, multiply do *sima'an*. Because, by participating in many *sima'an* activities, it is the same as repeating the previous memorization or new memorization[21].

Memorizing the Qur'an through audio media is a tool for memorizing quickly. Moreover, many educational institutions engaged in memorizing the Qur'an use the *sima'i* method (memorization by listening)[22]. By doing the *sima'i* method, the students who memorize are bored with other methods can be a way out to be able to continue their memorization. The *sima'i* method is also often used when carrying out *muroja'ah* activities because in these activities the students who memorize the Qur'an listen or listen to the reading of the verses of the Qur'an sung by their friends who are *muroja'ah*. Indirectly they also do the *sima'i* method without being noticed by the students at the Syarifuddin Islamic Boarding School Wonorejo Lumajang.

The Test Method

The Test Method is a method used as a way to determine a person's ability to memorize the Qur'an. With this method, the students who learn the Qur'an will be tested according to their

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[20] Abdul Aziz Ra'uf, *Kiat Sukses Menjadi Hafizd Al-Qur'an*, (Bandung: Syamil, 2004) 49
[21] Muhaimin Zen, *Tata Cara/Problematika Menghafal Al-Qur'an*, (Jakarta: PT Maha Grafindo, 2019), 63.
[22] Wahid, Wiwi Alawiyah, *Cara Cepat Bisa Menghafal Al-Qur'an*, (Yogjakarta: Diva Press, 2014), 98

respective skills in carrying out the process of trying the students. The teachers (*ustadz*) tested the students who took part in the memorization that have met the requirements to be tested; in conducting the exam, the *kyai* used several methods implemented at the Syarifuddin Islamic Boarding School Wonorejo Lumajang. When the teachers (*ustadz*) read the verses of the Qur'an, the students who were tested must continue or follow through with the verses that the ustadz has read. The test is by reading the verses at random, and the *santri* must continue the reading and mention the letter and its pages.

The test method is a very different method compared to other methods applied at the Syarifuddin Islamic boarding school in Wonorejo Lumajang because this method is carried out by dealing directly between *santri* and *Kiyai*. In this case, the student on test memorization of the Qur'an that has been memorized as much as one chapter (*juz*). The test method is also a method that can determine whether students pass or not in memorizing the Qur'an as much as 1 *juz*, so this method is a determinant for students to be able to add memorization to the next *juz*.[23] The test method is also carried out when the students have reached 30 *juz* of memorization; from here, the students who are tested must be able to complete all the tasks given by the ustadz so that students can get the line (*sanad*) along with the *tahfizd* diploma at the Syarifuddin Islamic Boarding School Wonorejo Lumajang.

Conclusion

This study concludes that four methods of implementing the *tahfidz* al-Qur'an learning method to accelerate students' memorization at the Syarifuddin Islamic boarding school Wonorejo Lumajang have been applied, including the *muroja'ah* method, the *kitabah* method, the *sima'i* method, and the *test* method. For *muroja'ah*, *sima'i*, and *test* methods were applied by all students who memorize the Qur'an, while for the *kitabah* method has been used by students who joined *bit-tartil* level. This study also wants to clarify the research findings regarding implementing the *tahfidz* al-Qur'an that this method has benefitted the students' learning method to accelerate their memorization of al-Qur'an.

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[23] Ahmad Salim Badwilan, *Cara Mudah Bisa Menghafal Al-Qur'an,* 104.

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