



IMPLEMENTATION OF THE FAMI BISYAUQIN AND TAKRIR METHODS IN IMPROVING AL-QURAN MEMORIZATION IN ISLAMIC BOARDING SCHOOLS

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Abstract: The desire to become a memorizer of the Qur'an is the dream of all students, but in memorizing activities, there are still many who are less motivated and have low enthusiasm for remembering; therefore, there must be an appropriate and easy method so that they achieve their goal perfectly, namely to become hafidz/hafidzah. This study aimed to analyze and examine the Implementation of the fami bisyauiqin and takrir methods to improve the memorization of the Qur'an. The approach used is a descriptive qualitative case study type. Data collection using observation, interviews, and documentation. The location of this research is in the Islamic boarding school for women, Nurul Qur'an, Kraksaan. Data analysis techniques using data reduction, data presentation, and concluding. The results of this study indicate that the Implementation of the fami bisyauiqin memorization method is divided into seven parts until the end of 30 chapters, the first day of memorizing التوبة to سورة المائدة, the second day النساء to الفاتحة, the third الفرقان (الاسراء) to اسرائيل, the fourth الشعراء to, the fifth الحجرات to الصافات, and the seventh day الناس to, the presence of the fami bisyauiqin and takrir methods is a solution and a big wind to overcome the difficulties of memorizing the Qur'an. The implications of the application of the fami bisyauiqin and takrir methods provide convenience in memorizing the Qur'an for memorizing the Qur'an and for the cleric who teaches it.

INTRODUCTION

The Qur'an, which is the book of Allah SWT, was revealed to the Prophet of Allah, namely Muhammad SAW, gradually through the intermediary of the angel Gabriel, which came to us by way of mutawatir as a miracle; reading it is counted as an act of worship, starting with the letter al-Fatihah, finished on the letter An-Naas (Mujahidin et al., 2020). One of the most significant features of the Quran is that many people memorize it (Halim & Safitri, 2021). Many people learn the Qur'an. The Qur'an is a book that has the beauty of language and will always be protected and preserved. As the word of Allah SWT.

انا نحن نزلنا الذكر واناله لحفظون

" Indeed, We are the ones who sent down the Qur'an, and surely We will maintain it." (QS. Al-Hijr 15: Verse 9).

Through memorizing the Qur'an indirectly, it has been maintaining and preserving its purity (Agustina et al., 2020). Therefore, the hafidzah, when learning, is recommended to use a method (method) to facilitate and maintain memorization (Najib, 2018).

Memorizing the Qur'an is an activity or activity in maintaining and maintaining the purity of the Qur'an. Allah maintains the Qur'an's innocence from a change by placing the Qur'an in the hearts of the believers (hafidz and hafidzah). Memorizing the Qur'an is also helpful and recommended in the life of Muslim humans because the Qur'an is mandatory reading in prayer, namely Surah al-Fatihah. At the same time, other letters are sunnah readings that are read in worship after prayer. read Surah al-Fatihah. Muslim humans are recommended to memorize verses of the Qur'an at least 30 juz or Yasin letters because the 30 juz short letters are helpful to read after the Alfatihah letter in prayer. In contrast, the Yasin letter serves to be read to the family who has died.

The process of memorizing the Qur'an starts with reading it regularly, then repeating it istiqomah (Romziana et al., 2021). Al-Qur'an repeatedly read to be remembered and memorized, indirectly trains the five human senses, especially sight and hearing. In learning the Qur'an, several activities can be done simultaneously, namely reading, repeating, and storing readings in the human brain's memory against reading the Koran that has been memorized. Therefore memorizing the Qur'an has the highest level in keeping information (Mustajab & Maulidiya, 2022).

The meaning of memorizing is the process of repeating the reading well, either by reading alone or by listening (Faishol & Warsah, 2021). Any work that is istiqomah and is done regularly will undoubtedly be memorized. In the author's opinion, memorization is a process of remembering the reading of the Koran by reading it repeatedly, either listening or reading individually or in groups. Memorizing the Qur'an is one way that is done consciously and thoughtfully to remember, as well as strengthen the reading of the Qur'an (containing miracles) in the mind so that it is always remembered by using specific methods or methods because the process (way) will make it easier to memorize the Qur'an.

Memorizing the Qur'an is a science (knowledge) that includes the methods used by ustadz/ustadzah to facilitate learning the Qur'an (Lubis, 2022). The process of memorizing the Qur'an consists of memorizing the Qur'an (adding new memorization) and repeating previously memorized memorization (Agustina et al., 2020).

The fami bisyauiqin method is an oral desire to read often and memorize the Qur'an. This expression means that the memorizer (hafidzah) in his daily life always carries and continues to read the Qur'an in every activity. Meanwhile, the takrir method repeats the memorization deposited on the tahfidz cleric

(Nurhidayati et al., 2021). In memorizing the Qur'an, the ustadz/ustadzah recommends using the fami-bisyauiqin and takrir methods.

The crucial problem experienced by the memorizers (hafidzah) at the female Nurul Qur'an boarding school is that students often laze about memorizing and repeating their memorization. The association between friends reduces the enthusiasm for memorization and the number of students' activities so that memorization and muroja'ah are less than optimal. It is more challenging to maintain memorization that has been memorized than to start learning from scratch.

To overcome this, one way is to use the method of memorizing the Qur'an to increase the hafidzah's spirit to achieve the desired results. The technique or method of memorization chosen by an ustadz and ustadzah must reflect and produce a reliable hafidzah, of course, the way used must be easy and fast to understand and memorize by a student (Machmud et al., 2021); the right solution presented by an ustadz or cleric is the fami bisyauiqin and takrir methods. This method is easy and fast in memorizing and remembering the Qur'an (Mashuri et al., 2022).

Previously several previous studies discussed the bisyauiqin fami method and takrir in memorizing the Qur'an. Research conducted by Jiyanto (2019) states that the fami bisyauiqin method can help memorize the Qur'an in muroja'ah because this method is unique in its memorization system; besides being flexible and practical, it can also make it easier to organize memorization and maintain memorization. While Ni'mah (2020) stated that the takrir method (repeated) as a prototype (basic concept) in memorizing the Qur'an in elementary-age children, and the technique is very effectively used in forming al-Qur'an memorization in elementary-age children can also make it easier for students to recall memorization means that it can strengthen the memory of students in memorizing the Qur'an.

After seeing and observing some of the previous studies, the researchers found similarities and differences with this study. The similarity is that they both discuss the fami bisyauiqin and takrir methods. Still, the difference is that previous research has focused on the application of the fami bisyauiqin method in maintaining or maintaining the memorization of the Qur'an and the application of the takrir method in elementary-age children, while in this study, the focus of the discussion is on the Implementation (application) of the fami bisyauiqin and takrir methods in improving the memorization of the Koran for students in the form of increasing the memory of students against the memorization they have memorized so that repeating old memorization becomes more accessible and more effective.

Several unique features also provide fresh air for hafidz and hafidzah, who are restless in memorizing the Koran, especially at the Puteri Patokan Kraksaan Probolinggo Islamic Boarding School. First, the female Nurul Qur'an Islamic boarding school Patokan Kraksaan is the only Islamic boarding school that combines two classical Qur'an memorization methods, namely the fami bisyauiqin and takrir methods. Second, combining the fami bisyauiqin and takrir

memorization methods improves students' memory in repeating old memorization compared to other methods. This combination of methods is also the only one used by the female Nurul Qur'an Islamic boarding school Puteri Nurul Qur'an Patokan Kraksaan Probolinggo.

Therefore, the fami bisyauiqin and takrir methods should be appointed as research by emphasizing the application of the fami bisyauiqin memorization method and takrir in increasing the memory of memorizing the Qur'an of students at the women's boarding school Nurul Qur'an Patokan Kraksaan Probolinggo.

RESEARCH METHOD

This study uses a descriptive qualitative method that focuses on logic based on social reality through the phenomenological paradigm; its attention is more focused on preparing substantive theories based on concepts that arise from actual data. The descriptive qualitative method was used by researchers based on three reasons; First, it makes it easier to understand multiple realities. Second, prepare data correctly between facts and researchers. Third, this method is more precise and can adapt to the circumstances (Herwati, 2021).

While the type is a case study, this research was conducted at the female Nurul Qur'an Islamic boarding school as a benchmark for Kraksaan. The subjects in this study were clerics and memorizers of the Qur'an at the Nurul Qur'an female Islamic boarding school. The data collection procedure is carried out in three ways: observing and taking notes directly on the situation under study (participatory observation), interviews with key and supporting informants, and documentation. The data analysis techniques are data collection, reduction, presentation, and concluding.

Descriptive research and analysis were carried out to describe the research findings. Documentation is supporting things as a complement to the data obtained to strengthen the results of interviews and observations (Munif, 2017).

RESULT AND DISCUSSION

The results of this study indicate that the Implementation of the fami bisyauiqin and takrir methods in improving the memorization of the Qur'an at the Nurul Qur'an female Islamic boarding school is evidenced by the students' achievements in memorizing the Qur'an for the last three years. From 2019 until now, 97 female students can learn the Qur'an. This is equivalent to data obtained at the research site stating that in 2019 14 students graduated from juz 'amma, ten juz graduation along with munjiyat as many as three people, and four people graduated from 30 juz. Meanwhile, from 2020 until now, there has been an increase, namely 52 students who graduated juz 'amma, while ten juz munjiyat were 19 and those who graduated 30 juz were five people.

Implementation of the Fami Bisyauiqin and Takrir Methods in Improving Al-Qur'an Memorizing at the Women's Islamic Boarding School Nurul Qur'an Patokan Kraksaan

Memorizing the Qur'an at the Nurul Qur'an women's boarding school is an activity that is usually carried out by the students every day; even the students always use the Koran. The phrase that is always in the soul of the students is "There is no day without the Qur'an" so that in any activity, the students still carry the Qur'an and always read it; when going to school, students bring the Qur'an, go to recite the book They also get the Koran and in their spare time the students are always with the Koran. Even when they want to sleep, students always take the time to continue reading and moroja'ah al-Qur'an (Imansar & Anshory, 2020).

The days that memorizers continue to pass (hafidzah) are also due to the existence of a target for memorizing the Qur'an from each group to give the Hifdzil Qur'an graduation test, which is held every year. Provisions that can enter the graduation test are judged by grade level. As for those who are entitled to take part in the graduation of juz 'amma munjiyat from kindergarten to class VI MI, while the graduation of 10 juz is limited to grade 1 Madrasah Aliyah, and those who are entitled to take part in the graduation of 30 juz have no class limit, which is essential to pass the test. (Khulatifah, 2021).

Applying the fami bisyauiqin and takrir methods is one way of memorizing the Qur'an practiced at the female Nurul Qur'an Islamic boarding school so that it is easy to improve the memorization of the Qur'an and is assisted through the takrir method in remembering the previous memorization.



Figure 1. Students' activities when memorizing the Qur'an

Before carrying out the activities of memorizing the Qur'an, students are directed to gather with their friends according to their respective groups by bringing the manuscripts of the Qur'an and reading the Qur'an together, then

doing muroja'ah that has been deposited as well as preparing new memorization which will be deposited to the tahfidz ustadzah until it is completely smooth. After memorizing to the limit of 1 juz, the cleric conducts an independent and group evaluation, which is carried out weekly using an oral test. This test is carried out by calling the ustadz one by one to come forward to memorize the Qur'an and to be tested for learning the Qur'an and how to read and fluency. With this process, the ustadzah will know the level of reading and memorization of students; if it is smooth, then students are allowed to continue the memorization (Jiyanto, 2019).

In the application of the fami bisyauiqin method on the first day of the santri, namely the beginning of memorizing *الفاتحة إلى النساء* (ف). On the 2nd day, namely, continuing to learn the Qur'an *المائدة* until *التوبة* (م). Al-Qur'an *سورة النحل* to *الفرقان* (ي). On the 4th day, continue memorizing the Qur'an *اسرائيل* (إسراء) to *الشعراء* (ش). On the fifth day, that is to continue memorizing the Qur'an *الصافات* to *سورة الحجر* (و). On the sixth day, that is to continue memorizing the Qur'an *الناس* (ق). The characteristics of the method to improve the memorization of the Al-Qur'an for the hafidzah are easy because the memorization capacity is a maximum of 5 to 6 juz per day. It is practical because this method is well designed so that the hafidzah can complete their muraja'ah correctly up to 30 juz seven days apart. It will always be systematic because the technique already has memorization guidelines. Flexibility means a potential hafidzah based on his memory level and work; he is not required to complete his hizb in one sitting; he can adjust according to his ability and includes the Prophet's recommendation that hizb in murajaah al-Qur'an is divided into 3,5,7,9,11,13 and hizb mufashol starting with the letter qof to an-Naas (Jiyanto, 2019).



Figure 2. The activity of assessing memorization to ustadzah

While the application of the takrir method is done alone and can also repeat the memorization to the ustadzah with the aim that the memorization can be maintained and not easily lost, in carrying out the takrir method, the verse to be memorized is read over and over again and then memorized verse after that verse by verse is learned to the extent that you want to be remembered and then

repeats the memorization until it runs smoothly. Sequentially, then tasmi' (listening). The meaning of tasmi' comes from the Arabic word Tasmi,' which is rote memorization that has been memorized to be heard by individuals and groups (Faishol & Warsah, 2021) so that it can be seen the location of the hafidzah error in the memorization. Because sometimes, people who memorize the Qur'an do not realize the limits of the verses that have been read.

Starting to memorize the Qur'an is a challenging problem, especially for beginners and how hard it is to learn. Therefore, it is necessary to instill in those who remember the Qur'an a strong passion and desire accompanied by prayer and always worship Allah. In addition, several things must be embedded in Hafidzah, namely having to present the heart with the glory of the Qur'an, always focusing on the Qur'an, being able to manage time correctly and consistently, and having to be patient in facing obstacles when memorizing the Qur'an.

When memorizing the Qur'an, it is natural for the memorizers to want to learn the Qur'an faster, but this desire should not make the memorization easily lost. The purpose of takrir or repetition is so that the memorization that has been memorized can be well protected, and the memorization becomes smoother and firmer (Najib, 2018).

There are two ways to measure (repeat) memorization, individually and in groups. First, to repeat memorization individually, a hafidzah is recommended to set the time to repeat his memorization and add new memorization. Old memorization must be repeated every time, at least after performing the five daily prayers, while new memorization must be replicated to make it more pervasive in memory (Yusra, 2020). According to Azmi (2019), how to do captions are the first muroja'ah. Of course, in maintaining the ability to remember, there are many ways to do it, and many methods have been taught (Mukholisoh et al., 2019). The way to maintain it is to re-learn by repeating rote and completing it once a month or weekly. Everything is adjusted to the ability of hafidzah. Both muroja'ah nights when memorizing, have to wake up a lot at night to repeat new memorization and keep repeating the old ones because in the word of Allah SWT, Ali Imran verse 113-114 explains the virtues of someone who reads the Qur'an at night (Wahidi, 2017).

Third, make the Qur'an wirid Albarizi (2020) which means that the activity is carried out continuously. One way wirid can do it daily is by reading and listening to the Qur'an. Fourth, repeat at prayer times; memorizing the Qur'an should use verses that have been memorized during prayer, sunnah prayers, or obligatory prayers. When you want to pray, it is better to use a poem that has been learned. Because it can help in memorizing as long as it is istiqomah in mentakrir and reading it (Salman & Safrizal, 2021), when remembering the Qur'an, people must be able to spend time in prayer to repeat the memorization that has been memorized, either when in a position as an imam or when alone. In this way, it can strengthen existing memorization.

Second, takrir memorization in groups, namely Hafidzah sitting in a circle starting from the group leader, when the first verse of the Qur'an is read, the

other friends listen to the reading (Jannah, 2021). Then after the group leader is finished, the other group members continue reading the verse, and so on, and stop until the poem has been determined from the beginning. Sitting facing each other with their friends, each hafidzah reads the predetermined takrir material, for example, 1 page in turn; when one of them reads the other friends focus on listening.

The times for memorizing the Qur'an used by the memorizer (hafidzah) through the takrir method at the female Nurul Qur'an Islamic Boarding School Patokan Kraksaan, which is the time usually used to mentatkrir to the cleric when finished maghrib prayers, deposit the memorization (reading al-Qur'an). Qur'an without holding the Qur'an) depending on the student's ability, if the students are repeating the level of their ability quickly, the deposit is a quarter juz or five sheets. At the same time, the warranty is three pieces for students whose ability is average. When it reaches one juz, a test is held memorized to find out how big the level of memorization he remembers.

In addition, the time used in memorizing and memorizing is by sima'an at dawn, where two or three people who lead reading the Qur'an use loudspeakers without looking at the manuscripts while other friends in the majlis listen to improve memorizing and maintaining the memorization of the memorizers of the Qur'an in Islamic boarding schools (Gusman et al., 2021).

Methods of Memorizing the Qur'an That can be practiced at the Female Nurul Qur'an Islamic Boarding School

Generally, the method (way) of memorizing the Qur'an is divided into 2, adding new memorization and repeating the memorization that has been learned, or the tahfidz and takrir methods (Badruzaman, 2019). Some ways that can be applied in formal or non-formal institutions are:

The talqin method. First, the teacher reads from the verse of the Qur'an. After that, the hafidzah follow it; when there is an error in the reading, the ustadz justifies the assignment (Nurfadilah et al., 2022)

The sima'I method is listening to the reading you want to memorize; the method is 1. Hearing from the ustadz who builds it, 2. Entering into memory the verse you want to memorize according to your ability and then imitating it slowly. Doing this method has two ways: 1. Hearing from the ustadz who built it. Regarding this, the supervisor must be observant when reading the verses of the Qur'an and be patient in guiding him. 2. The verse to be memorized must first be recorded in memory. After that, it must be heard slowly. After, it has to be repeated continuously until it is very smooth. After the memorization is soft, it is possible to add further memorization (Ni'mah et al., 2020; Nurhidayati et al., 2021).

The wahdah method means memorizing every one verse so that the first memorization in one verse must be read over and over again, for example, repeated at least ten times and so that memorization can last a long time in memory; it must be repeated 20 times until it is smooth after the memorization

can be done. Make sure it's out of your head, then memorize it in the next verse (Mashuri et al., 2022).

The Kitabah method is done by rewriting the verses of the Koran that have been memorized. It can also be interpreted as memorizing the Qur'an through how the poetry of the Qur'an is written on a piece of paper. The goal is for the hafidzah to know very well about the writing of the verse so that it is easier to remember by learning the writing (Rosidi, 2020).

The combined method is a combination of 2 methods when memorizing the Qur'an, for example, the Kitabah method and the sima'i method. The collaborative method combines the 1st and 2nd methods (Murdiono & Mardiana, 2019).

The jama' method is a way of memorizing the Qur'an, which is guided by the ustadz carefully. The jama' method is remembering in groups; the verse you want to learn is read in groups conducted by the ustadz (Ni'mah et al., 2020). After the verse is read correctly and well in terms of the length of the verse and in terms of recitation. So the group followed the reading of their ustadz without holding and looking at the Qur'an.

CONCLUSION

A common thread can be drawn that the fami bisyauiqin and takrir methods at the women's boarding school Nurul Qur'an provide a quick solution to memorizing the holy verses of the Qur'an and being able to maintain them. According to the results of the research that the author conducted at the Nurul Qur'an Putri Islamic Boarding School regarding the Implementation of the fami bisyauiqin and takrir method in improving the memorization of the Al-Qur'an, it can be concluded that by using the fami bisyauiqin and takrir methods at the Nurul Qur'an female Islamic boarding school, students can improve and expedite memorization because according to the name of the technique, which means my mouth, with longing. This means someone who has always had a craving for the Qur'an will often read wherever they are. This method can maximize and grow in reading the Qur'an for seven days, equivalent to the pieces of the letter. And using the takrir method is very helpful for the fami bisyauiqin method because the takrir method functions to repeat the memorization deposited on the ustadzah tahfidz continuously. So this takrir method needs to be applied to students because besides being easy to memorize and will maintain memorization so that memorizing activities will be fun or there will be no feeling of boredom. The purpose of the takrir method is always to maintain the quality of memorization, sharpen and strengthen old memorization, find out where the errors are in the reading and get used to always concentrating on memorizing the Qur'an.

However, when memorizing the Qur'an requires patience and high enthusiasm from yourself. In addition, there must be separate motivation from the parents, ustadz, and friends so that the results can be optimal. The implications of applying the fami bisyauiqin and takrir methods provide convenience in memorizing the Qur'an for memorizing the Qur'an (hafidzah)

and the cleric who teaches it. Furthermore, the results of this study can be helpful for future researchers. They can be used as a reference for scientific development and for implementing the fami bisyauiqin and takrir methods to improve students' memorization.

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