

IMPROVING THE QUALITY OF MEMORIZATION OF AL-QUR'AN THROUGH THE IMPLEMENTATION OF TAKRIR METHOD IN ISLAMIC BOARDING SCHOOL MATHOLIB AS-SULUK CIREBON

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ABSTRACT

Many assume that people who have grown up do not have the opportunity to memorize the Qur'an because of the difficulties that will be faced in the process of memorizing it rather than in childhood. This research aims to find out (1) the application of the takrir method in Ponpes Matholib As-Suluk. (2) factors that affect students' ability to memorize by takrir method, (3) the quality of memorization of the holy verse of the Qur'an using the takrir method. This study uses descriptive qualitative methods. Through the technique of interviewing, observation and documentation studies, several findings were obtained: (1) the application of the takrir method in Ponpes Matholib As-Suluk was applied through the repetition of santri memorization in four ways: individual takrir, collective takrir with friends, takrir with teachers, and takrir at prayer time; (2) there are 2 factors that affect the application of takrir methods: internal (santri mood) and external factors (pesantren environmental support); and (3) the application of this method succeeded in improving the quality of santri memorization because the students were able to improve their memorization quite quickly and they were also able to reread verses and surahs that had been memorized quite smoothly.

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INTRODUCTION

Keeping memorization is not an easy thing, especially memorizing the Quran in this day and age, an age full of temptations. The Prophet Muhammad once said that people who have memorized the Quran are like people who have camels.¹ When we take care of the camel, it will not die or disappear and will survive for a long time. The Prophet also explained that the release of memorization from one's heart is faster than the release of a farm animal from its bond or cage.²

Of all human lifespans, it is adults who find it the most difficult to maintain the memorization. This is in line with the wise word stated that "Memorizing in childhood is like carving on a rock, while memorizing in adulthood is like painting on water."³ Wise word is very related to the conditions that occur in the process of memorizing the Qur'an among Indonesian Muslims. Adulthood is the age at which a person has a lot to think about. Young age is one of the supporting factors in memorizing the Qur'an. If a memorizer has entered adulthood, there will be many difficulties that hinder the memorization process.⁴

There are so many things that make a person forget his rote memorization, but of the many that make a person forget his memorization is because of the many sins and despicable behavior⁵, and lack of methods⁶. Sin is the main barrier for a hafidz (reciter of the Qur'an). These sins can be words or deeds. Sins that often occur and make students forget their memorization is the sin of the eyes.⁸ When our eyes see something improper, our hearts will be polluted by the sin, then our memorization becomes lost. In fact, the Qur'an is something holy and noble, so that something noble will not be housed in

¹Irsyad, Mohammad, and Nurul Qomariah. "Strategi menghafal Al-Quran sejak usia dini." In *Annual Conference on Islamic Early Childhood Education (ACIECE)*, vol. 2, pp. 135-148. 2017.

²Sapriansyah, Sapriansyah. "Pengaruh Metode Takrir dalam Meningkatkan Kemampuan Menghafal Al-Qur'an Surat Surat Pendek Siswa Kelas V di Mi Ma'rifatun Hasanah Kecamatan Sumber Harta Kabupaten Musi Rawas." PhD diss., UIN FAS Bengkulu, 2021.

³Huda, M. Nurul. "Budaya Menghafal Al-Quran: Motivasi dan Pengaruhnya Terhadap Religiusitas." *Sukma: Jurnal Pendidikan* 2, no. 2 (2018): 247-260.

⁴Romadhan, Romadhan, Dailami Julis, and Habib Muhammad. "Penerapan Metode Takrir dalam Melestarikan Hafalan Al-Qur'an di Pondok Pesantren al-Mubarak al-Islami Litahfidzhil Qur'an al-Karim Tahtul Yaman Kota Jambi." PhD diss., UIN Sulthan Thaha Saifuddin Jambi, 2021.

⁵Khasanah, Nur. "Penerapan Metode Takrir dalam Menghafal Al-Qur'an di Pondok Pesantren Edi Mancoro Gedangan Kecamatan Tuntang Kabupaten Semarang Tahun 2018." PhD diss., IAIN Salatiga, 2018.

⁶As-Tsauri, Muhammad Sufyan. (2021). Implementasi Metode Tami Otaka Dalam Pembelajaran Hafalan Al-Qur'an Di Tk Pintar Kota Bandung. *Paedagogia: Jurnal Pendidikan*, 10(1), 67-84. <https://doi.org/10.24239/pgd.Vol10.Iss1.143>

⁷Ramhadi, R. (2020). Implementasi Metode Rote Learning dalam Pembelajaran Ilmu Tajwid. *Paedagogia: Jurnal Pendidikan*, 9(1), 167-190. <https://doi.org/10.24239/pgd.Vol9.Iss1.59>

⁸Sudarsana, I. Ketut. "Peningkatan mutu pendidikan luar sekolah dalam upayapembangunan sumber daya manusia." *Jurnal Penjaminan Mutu* 1, no. 1 (2016): 1-14.

something dirty.⁹ Nonetheless, memorizing the Qur'an should not depend on age. We can find many people who are even old still memorizing and maintaining the memorization they have. Memorizing the Qur'an is an easy activity as Allah has explained in Q.S. al-Qamar verse 32 which means "and in fact, We have facilitated the Qur'an for lessons, then has anyone taken the lesson?"¹⁰

In memorization strategies for adults, special methods and prayers are needed to make it easier to memorize. As we know that in the Qur'an, there are many verses that are similar to other verses, there are also verses that are quite long, and there are also short ones.¹¹ It's like a statement of Ali.¹² In addition to staying away from things that cause forgetting to memorize, methods are also needed to maintain our memorization. The use of the right methods will give maximum results. Moreover, in teaching and learning activities, methods have a more important role than materials.¹³ The success or failure of a learning can be measured by method. Method is the second important component after the goal, where the components of learning include goals, methods, materials, media and evaluation.¹⁴

A good and effective method is a method that can lead a person to the expected goal. A good and effective method of memorizing the Qur'an will make it easier for a memorizer to memorize and keep the memorization easily.¹⁵ Subhan in Gusmen et al. states that the takrir method is one solution to make it easier to memorize the Qur'an and make existing short-term memories switch to being stored into long-term memories.¹⁶

Takrir is a method of repeating verses or surahs of al-Qur'an that have been memorized with the intention of keeping the memorization well maintained

⁹Jawrah, Abdul Aziz Abu, *Hafal Al-Quran dan Lancar Seumur Hidup*, (Elex Media Komputindo, 2017).

¹⁰Mulyani, Dewi, Imam Pamungkas, and Dinar Nur Inten. "Al-Quran Literacy for Early Childhood with Storytelling Techniques." *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 2, no. 2 (2018): 202-210.

¹¹Deden, M. Makhyaruddin, *Rabasia Nikmatnya Menghafal Al-Quran Berdasarkan Pengalaman Penulis Tuntas Menghafal Al-Quran dalam 56 Hari*, (Jakarta: Penerbit Noura, 2013).

¹²Ali, Romdhoni, *Al-Qur'an dan Literasi (Sejarah Membangun Ilmu-ilmu. Keislaman)*, (Depok: Literatur Nusantara, 2013).

¹³Huda, M. Nurul. "Budaya Menghafal Al-Quran: Motivasi dan Pengaruhnya Terhadap Religiusitas." *Sukma: Jurnal Pendidikan* 2, no. 2 (2018): 247-260.

¹⁴Zulfa, Nurul Waridatil. "Perbedaan Implementasi Program Tahfiz Di Sekolah Dan Madrasah Di Surakarta." *Profetika: Jurnal Studi Islam* 19, no. 2 (2018): 144-153.

¹⁵Najib, Mughni. "Implementasi Metode Takrir Dalam Menghafalkan Al Quran Bagi Santri Pondok Pesantren Punggul Nganjuk." *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 8, no. 3 (2018): 333-342.

¹⁶Gusman, Burhanudin Ata, Nanik Rahmanti, and Yusuf Hanafiah. "Studi Terhadap Implementasi Metode Takrir Bagi Penghafal Al-qur'an." *SALIHHA: Jurnal Pendidikan & Agama Islam* 4, no. 2 (2021): 202-219.

by repeating it consistently in a certain amount and within a certain time.¹⁷ Repetition is the thing that makes something stronger, more qualified, last longer.¹⁸ Therefore, this takrir method is very suitable and very in line with the process of memorizing the Qur'an.

Matholib As-Suluk is one of the Islamic boarding school (*Pesantren*) in Kaliwadas village, Sumber district, Cirebon regency. This pesantren has a tahfidzul Qur'an program that is quite famous in this village. This pesantren also accepts students of various ages and does not limit age.¹⁹ In this study, researchers discussed the problem of memorizing the Qur'an. Researchers have also collected several journals and other sources that share the same theme about this method. Research conducted by Halim & Safutri entitled "Implementation of Quran Memorization Method through Takrir Method at Pondok Pesantren Arrahmaniyah Kab.Bogor" this study uses qualitative methods with a case study approach. This research states that in Pondok Pesantren Arrahmaniyah Kab.Bogor has implemented the takrir method. The application of this method in pesantren is carried out by depositing hapalan followed by group deepening, *Al-Imtihan Fii Muraja'atil Mubafazhab, istiqomah takrir* in prayer. In conclusion, the application of the takrir method is very effective to facilitate students in memorization activities.²⁰

Further research is conducted by Najib with the title "Implementation of Takrir Method in Memorizing The Quran for Santri Pondok Pesantren Punggul Nganjuk" this study uses qualitative descriptive methods with aphenomenological approach. This research states that Pondok Pesantren Punggul Nganjuk has applied the takrir method to its students. It is fairly successful and fulfills the planned targaet. Most students can memorize half a juz of the Qur'an in a month.²¹ Another research was conducted by Romadhon et al. entitled "Application of Takrir Method in Preserving The Memorization of the Qur'an in Pondok Pesantren al-Mubarak al-Islami Litahfidzhil Qur'an Al-Karim Tahtul Yaman Jambi City", This study uses qualitative descriptive methods with a case study approach. This research states that the takrir method has been applied in Pondok Pesantren al-Mubarak al-Islami Litahfidzhil Qur'an Al-Karim Tahtul

¹⁷Anjani, Emilia Nur Fikkria. "Implementasi Metode Takrir Dalam Ektrakulikuler Tahfidz di MIN 2 Madiun." PhD diss., IAIN Ponorogo, 2019.

¹⁸Zuhriy, M. Syaifuddin. "Budaya pesantren dan pendidikan karakter pada pondok pesantren salaf." *Walisongo: Jurnal Penelitian Sosial Keagamaan* 19, no. 2 (2011): 287-310.

¹⁹Alawiyah, Wiwi. W., *Cara Cepat Bisa Menghafal Al-Qur'an*, (Jogjakarta: Diva Press, 2017).

²⁰Halim, Abdul Karim, and Ani Safitri. "Implementasi Metode Menghafal Quran Melalui Metode Takrir Di Pondok Pesantren." *Jurnal Obor Penmas* 4, no. 1 (2021): 29-34.

²¹Najib, Mughni. "Implementasi Metode Takrir Dalam Menghafalkan Al Quran Bagi Santri Pondok Pesantren Punggul Nganjuk." *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 8, no. 3 (2018): 333-342.

Yaman Jambi City for a long time, but as usual, there are obstacles faced, but every obstacle in its application, as much as possible the administrators cover it.²²

The last research was conducted by Murdiono & Mardiana entitled "Implementation of Takrir Method in Improving the Literacy Competence of the Qur'an in Pondok Pesantren Al-Izzah Kota Batu". This research uses qualitative methods with a case study. The purpose of this research is to improve the ability of female students in memorizing the Qur'an. The result of this study is that the application of takrir method in improving the ability to memorize the Qur'an at Pondok Pesantren Al-Izzah Batu Malang City has been carried out well. This can be seen from the increased literacy ability of the Qur'an which causes an increase in the competence to memorize the Qur'an.²³

From the four studies above, it can be concluded that the development of learning methods can improve student achievement. The development is carried out in a structured and systematic way. However, the four studies above applied there are students who are still fairly young, immature, which there will be differences if the application is on students who have grown up. This research was conducted on students who have grown up and at the Matholib As-Suluk boarding school. This research aims to find out the implementation of the takrir method in Ponpes Matholib As-Suluk. Researchers hope this study can provide benefits for readers as a reference for how to apply the takrir method to adult students and understand what steps are needed to solve the obstacles in memorizing the Quran for adult students.

Methods

This study uses descriptive qualitative research with a case study approach. Researchers use interview, observation and documentation techniques in data collection. According to Margini in Halim & Safitri (2021),²⁴ Qualitative research is one type of research in which the resulting data is descriptive or words of a person or observed event. Research with this method aims to describe in detail a condition that naturally occurs.²⁵ The informants in this research were Islamic boarding school's managers, several ustadz and santri of Islamic boarding schools Matholib as-Suluk. After the data was obtained, the researchers processed it in

²²Romadhan, Romadhan, Dailami Julis, and Habib Muhammad. "Penerapan Metode Takrir dalam Melestarikan Hafalan Al-Qur'an di Pondok Pesantren al-Mubarak al-Islami Litahfidzihil Qur'an al-Karim Tahtul Yaman Kota Jambi." PhD diss., UIN Sulthan Thaha Saifuddin Jambi, 2021.

²³Murdiono, Murdiono, and Dina Mardiana. "Implementasi Metode Takrir Dalam Meningkatkan Kompetensi Literasi Al-Qur'an Di Pondok Pesantren Al-Izzah Kota Batu." *Baktimas: Jurnal Pengabdian pada Masyarakat* 1, no. 4 (2019): 160-169.

²⁴Gusman, Burhanudin Ata, Nanik Rahmanti, and Yusuf Hanafiah. "Studi Terhadap Implementasi Metode Takrir Bagi Penghafal Al-qur'an." *SALIHHA: Jurnal Pendidikan & Agama Islam* 4, no. 2 (2021): 202-219.

²⁵Nugrahani, Farida, and M. Hum, *Metode Penelitian Kualitatif*, (Solo: Cakra Books, 2014).

three techniques, namely data reduction, data display and verification/conclusion drawing.

RESULTS AND DISCUSSION

The Implementation of the Tahfidzul Qur'an Program using the Takrir Method

Preparation stage

First, Preparing a Special *Rasm* of the Qur'an. From the results of observations, the Qur'an used by the memorizers of the Qur'an is the Qur'an which is ottoman *rasm*, sometimes referred to as the Qur'an mushaf madinah, there are also those who call it the Corner Qur'an. *Rasm* Ottoman is one type or format of writing the Qur'an arranged by caliph Uthman ibn Affan. This type of Qur'an has a fairly regular pattern on each page. Each page must begin with a verse and end with a verse until the verse is completed. Each page has 15 lines and for each juz it contains 20 pages.

Second, Setting the Goals/Target to be Achieved. As explained by one of teachers: "In the process of memorizing it, every memorizer must have goals to be achieved. For example, in a month a student will memorize one juz or two juz. With this goal, it can accelerate the memorization of the Qur'an itself. Because if one memorizes without a clear target, it will be very long in the memorization of the Qur'an." From the statement, it appears that setting the goals is something very important in the activity of memorizing the Qur'an. Every student must have a target. The target is like a goal. If the santri has a goal, then he will try to achieve it quickly. "However, we as managers cannot force every student must have the same target to realize the many differences in terms of santri background," Pak Ustadz continued his statement.

Third, Giving Motivation to Students. From the results of observations made by researchers, the process of giving and planting motivation to students is carried out by delivering several verses of the Qur'an that explain the virtues of people who memorize the Qur'an. Then the delivery of the prophet's hadith about the primacy of a person who memorizes the Qur'an.

Implementation Stage

In the process of applying the takrir method at Matholib As-Suluk Islamic boarding school, there are several activities carried out in repeating the rote that is owned, including individual takrir (takrir al-Ayah, takrir As-shohifah), and collective takrir (takrir in prayer, and takrir in front of tahfidz teachers).

First, Implementation of Individual *Takrir*. The application of individual *takrir* is by the way the students prepare new memorization and old memorization to be repeated as much as possible until smoothly and ready to be deposited to the teacher. The schedule of memorization activities is in the morning before Subuh prayers at 03:00 to 3:30 to repeat itself and will be continued together. At 05:00 until 06:00 the students deposited their memorization to Ustadz Busrol Karim Jazuli and for santriwati to deposit to Ustadz Busrol's wife. After

depositing on the ustadz and ustadzah, the activities are carried out by themselves which is carried out in the afternoon and evening because during the day some students have other activities outside of tahfidz activities. Students have a time between 17:00 to 17:30 and from 18:00 to 20:00. Outside of these hours, the students certainly have enough free time to repeat their own memorization according to the situation and conditions.

According to one of the students of Matholib As-Suluk Islamic boarding school, there are several things that must be considered in memorization using the takrir method: (1) (1) Students must first understand the law of tajwid and understand how to read gharib and musykilat verses, (2) Students are advised to use only one mushaf to memorize and it is not recommended to change mushaf, (3) Every student must have a rote target, (4) students must prepare their memorization by asking friends to listen to their memorization, and (5) Students should evaluate confusing readings and frequently forgotten readings.

Second, Implementation of Collective Takrir. Collective Takrir is a repetition of readings performed with roommates or friends who are willing to memorize together. Some students call this collective *takrir* with the term tartilan. Collective *takrir* is carried out by students after magrib prayers, every Friday night and if ustadz is unable to teach regular classes. In the process of implementation, the *takrir* method is carried out alternately by two or three people, then depositing the reading to the administrator or friend who has been selected. The number of verses recited ranges from a quarter juz, half juz to one juz and for the rest depends on the strength of the student's ability.

It can be explained elaboratively that when doing collective *takrir* activities, students gather and sit in a circle at a ceremony. Then, one of the students recited his memorization while being listened to by other students. If the student faces forgetfulness or errors in the reading of the verses, the other students immediately correct it. The application of this collective *takrir* is quite relaxed and not tense, because it is listened to by his own friends. Collective *takrir* can also make students remember more by memorizing it, especially in confusing verses, because students will remember when he/she recites the verse and when he/she is wrong, his/her mistakes will be corrected by other students. It is this corrective process that makes memorization stronger.

Collective *takrir* is very influential for the memorization of students. This is in line with what student 1 states as follows: "When the collective *takrir* is implemented, I read my memorization at least a quarter juz of al-Qur'an." From this statement, researchers can conclude that collective *takrir* is done by the way one person reads, then the other listens and corrects the reading. The correction of friends is very influential for students.

Third, Implementation of Takrir in Prayer Time. Takrir in prayer time is often done by students of Matholib as-Suluk Islamic boarding school. This is as stated by student 2 as follows: "Every prayer time, I always repeat the memorization that I already have, especially memorization on one juz which is

quite complicated in terms of the structure of the verses. In one prayer rakat, I repeat one page when the surah is as long as Al-Baqarah or Ali-Imran.”

The same thing is also stated by student 3 as follows: “Repetition at prayer time is a fairly effective time because at the same time we carry out sunnah in prayer, as well as we repeat our memorization. I usually read one page of the Qur'an in the first rakaat. Then in the second rakaat, I read a short surah from the Qur'an. However, I also saw the situation and conditions in choosing the verse or surah that I wanted to memorize in my prayers.”

Fourth, Implementation of Takrir in front of Teachers. One of the Students from the Matholib as-Suluk Islamic boarding school gave an overview of the activities on the Implementation of *takrir* in front of teachers as follows: “After the Morning Prayer, I deposited my memorization to a teacher as much as one glass, and after the maghrib prayer I deposited according to the situation and conditions in the council. If the situation is normal, there are no guests or visits and nothing else I can deposit my memorization as much as half a juz to one juz.”

The same thing was also said by one of the students who participated in the *tahfidz* program as follows: "The implementation of *takrir* to the teacher I do every day. This I do so that I can be more fluent in reciting my memorization. Because, in my opinion, there are some verses of the Qur'an that require attention and concentration when memorizing them, so I have to increase the time to repeat verses that sometimes seem similar to other verses.

From the excerpts of the interview results mentioned above, researchers can conclude that the application of *takrir* in front of the teacher runs well every day. Although sometimes there is time off, if the teachers have obstacles and if there are certain events that require students to participate. For the rest, the application of *takrir* with the teacher went according to expectations.

Supporting Factors That Affect the Process of Students' Memorizing at Matholib as-Suluk Islamic boarding school

There are 2 factors that affect the application of *takrir* methods: internal (students' mood) and external factors (pesantren environmental support). Mood is a condition of the heart that tends to change, less intense and that occurs because of the situation being experienced. This feeling often plagues adolescence which is still less emotionally stable. A lot of mood can be influenced by the way one individual interacts with another in one social environment. Because of these unexpected emotional changes, it can also affect an individual's cognitive spirit to memorize the Qur'an. This is as stated by student 6: “Usually what affects my mood is when there is a lot of work outside of memorization, many thoughts, the stomach is hungry, and also when the body is tired.”

Instead of internal factor, external factor plays a significant role to encourage students' spirit to memorize al-Qur'an. As we know that everyone will certainly be excited to run something when they have the support of people around them, especially special people. This is stated by student 7 as follows: "We will be excited to do something if we don't do it alone. When I feel tired, I

sometimes get back in the spirit of having the support of my comrades-in-arms, although sometimes the support is not direct but I feel more motivated when I get encouragement."

Tabel 1. Results of Memorizing the Qur'an with the Takrir Method at Matholob As-Suluk Islamic Boarding School

No	Names	Surah	Juz	Keterangan
1	Ahmad Fahrezi	1-16	30	Male
2	Siraj Al-Ayubi	1-13	30	Male
3	Ahmad Renggala	1-19	30	Male
4	Satria Restu	1-15	30	Male
5	Arul Zikrula	1-15	30	Male
6	Abi Hanan	1-11	30	Male
7	Cikal Pangestu	1-13	30	Male
8	Andika Wahyudi	1-10	30	Male
9	Wawan Setiawan	1-17	30	Male
10	Rizki F	1-15	30	Male
11	Muh. Akram	1-11	30	Male
12	Setiana Dewa	1-18	30	Male
13	Ahmad Mubarak	1-14	30	Male
14	Didin Hapidudin	1-13	30	Male
15	Iwan Setiawan	1-33	30	Male

DISCUSSIONS

The *takrir* method is a memorization technique that is powerful enough to make new memories enter the long-term memory of individuals.²⁶ The word "memorization" in Arabic is "*al-Hifdz*" which has several meanings depending on the arrangement and context of the sentence such as maintaining,²⁷ *Tabfidz* or *al-Hifdz* is the process of memorizing something new that has never been known. Memorization is a verb that indicates a person's ability to store in memory (about lessons), or the ability to imagine things easily and express them without difficulty.²⁸

²⁶Halim, Abdul Karim, and Ani Safitri. "Implementasi Metode Menghafal Quran Melalui Metode Takrir Di Pondok Pesantren." *Jurnal Obor Penmas* 4, no. 1 (2021): 29-34.

²⁷Abdu Rabb Nawbuddin in Huda, M. Nurul. "Budaya Menghafal Al-Quran: Motivasi dan Pengaruhnya Terhadap Religiusitas." *Sukma: Jurnal Pendidikan* 2, no. 2 (2018): 247-260.

²⁸Muhammad Zen in Qasim, *Cara Menghafal Al-Qur'an dan Matan Ilmiyah*, (Mufid: Arabic

The first thing in the implementation of the takrir method is to prepare the mushaf of the Qur'an, namely ottoman rasm so that all memorizers of the Qur'an use the same format. This type of Qur'an is the Qur'an used by all qur'an memorizers in the world.²⁹ So that, if each qur'an memorizer is evaluated for memorization, they will answer the location of the verse and page number with the same answer as the others because of the similarity of the format of the Qur'an. This type of Qur'an makes it easier for memorizers because of the placement of neatly arranged verses and the consistency of the format of each sheet and juz.³⁰

Another thing that is no less important is to arrange goals. Arranging goals are one of the important elements in the preparation stage. Goals are used to determine the development targets of students so that the memorization process is more organized and has clear competency standards. This goal certainly depends on the ability of the students themselves because not all students have the same abilities and the same background. According to Najib, if there is no target, then the process will not run smoothly and quickly.³¹

Another thing is to provide reinforcement/motivation which also has a big effect on the smoothness in the continuity of the process of memorizing the Qur'an. According to Khasanah,³² motivation has a purpose that is to strengthen the individual's passion, improve his/her morale, increase his/her productivity, and make individuals more consistent and stable. It has similar idea with Siegar.³³ Motivation is a driver and encouragement when students feel a bit tired in the process of memorization. This condition is very likely to occur because after all every human being has boredom and fatigue. This is a natural trait that humans have. However, what distinguishes the success of a person is from the length of time or not someone faces the feeling of boredom and fatigue.³⁴ Therefore, motivation is a much-needed thing for memorizers.

Learning Centre) Watutebok, 2013).

²⁹Saptadi, Heri. "Faktor-Faktor Pendukung Kemampuan Menghafal Al-Quran dan Implikasinya dalam Bimbingan dan Konseling." *Jurnal Bimbingan Konseling* 1, no. 2 (2012).

³⁰Nurhidayati, Lailli, Asiyah Asiyah, and Zubaidah Zubaidah. "Perbedaan Hasil Hafalan Al-Qur'an Siswa Yang Menggunakan Metode Takrir Dengan Metode Kitabah." *JPE: Journal of Primary Education* 1, no. 1 (2021): 19-26.

³¹Najib, Mughni. "Implementasi Metode Takrir Dalam Menghafalkan Al Quran Bagi Santri Pondok Pesantren Punggul Nganjuk." *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 8, no. 3 (2018): 333-342.

³²Khasanah, Nur. "Penerapan Metode Takrir dalam Menghafal Al-Qur'an di Pondok Pesantren Edi Mancoro Gedangan Kecamatan Tuntang Kabupaten Semarang Tahun 2018." PhD diss., IAIN Salatiga, 2018.

³³Siegar, Syaiful Azhar. "Penerapan Metode Takrir dan Muraja'ah Dalam Pembelajaran Al-Qur'an di SD Yayasan Pendidikan Shafiyatul Amaliyyah Medan." PhD diss., Universitas Islam Negeri Sumatera Utara, 2019.

³⁴Ginanjari, Muhammad Hidayat. "Aktivitas Menghafal Al-Qur'an Dan Pengaruhnya Terhadap Prestasi Akademik Mahasiswa (Studi Kasus Pada Mahasiswa Program Beasiswa Di

From the observation of the implementation of the *takrir* method in the pesantren, the process of giving and planting motivation to students is carried out by delivering several verses of the Qur'an that explain the virtues of people who memorize the Qur'an, as well as the prophet's hadith about the virtues of someone who memorizes the Qur'an. From this explanation can be drawn the conclusion that motivation is very important in the implementation of the memorization process. Motivation is carried out continuously by giving an understanding of what are the advantages of people who memorize the Qur'an and what are the replies in the afterlife.

The application of individual *takrir* is done by preparing new memorization and old memorization to be repeated as much as possible until smoothly and ready to be deposited with the teacher. In individual *takrir*, students must be good at dividing time and not lulled by free time. The Prophet said, "two blessings that many men deceive in both: healthy favors and leisure."³⁵ These two things are the capital that Allah (SWT) gives to every human being. Among the benefits of individual *takrir* (me time *takrir*) is that it can feel more calm, more able to set the tempo, more able to regulate emotions.³⁶

Collective *takrir* is a repetition of readings done with roommates or willing friends. Some students call collective *takrir* with the term *tartilan*. Collective *takrir* makes students remember more by memorizing it, especially in confusing verses because students will remember when they recite the verses. When they had an error, other students corrected it.³⁷ It is this corrective process that makes memorization better. This is in line with Anjani's statement about the benefits of learning in groups: improving students' understanding, the emergence of awareness of self-weakness and self-advantage, and self-confidence.³⁸ From the results of the interview it was obtained that the collective *takrir* was done by the way one person read, then the other listened and corrected the reading. The corrections made by friends are very influential for students who memorize the Qur'an.

The next *takrir* is *takrir* in prayer. It is the process of repeating a memorized verse or surah that is done while praying. *Takrir* in prayer is done to strengthen memorization without taking a long time because students take advantage of the time after reading surah al-fatihah in prayer to repeat the memorization. In addition to strengthening memorization, *takrir* in prayer can also make students

Ma'had Huda Islami, Tamansari Bogor)." *Edukasi Islami: Jurnal Pendidikan Islam* 6, no. 11 (2017): 20.

³⁵Jawrah, Abdul Aziz Abu, *Hafal Al-Quran dan Lancar Seumur Hidup*, (Elex Media Komputindo, 2017).

³⁶Sunhaji, Sunhaji. "Konsep pendidikan orang dewasa." *Jurnal Kependidikan* 1, no. 1 (2013): 1-11.

³⁷Alawiyah, Wiwi. W., *Cara Cepat Bisa Menghafal Al-Qur'an*, (Jogjakarta: Diva Press, 2017).

³⁸Anjani, Emilia Nur Fikkria. "Implementasi Metode Takrir Dalam Ektrakurikuler Tahfidz di MIN 2 Madiun." PhD diss., IAIN Ponorogo, 2019.

more concentrated in prayer and closer to Allah SWT because they are more focused and more permeate the verse or surah read.³⁹

From the excerpts of the interview results, researchers concluded that students very often do *takrir* in their prayers because the time is quite effective, they will also get the sunnah reward in prayer, and have a good impact on the quality of student rote as well. Each students has his/her own strategy in the selection of verses or surahs to be read. Some read the long surah in both *rakaat* in prayers, and some read the long surah in the first *rakaat* only, and read the short surah in the second *rakaat*.

The last *takrir* is *takrir* in front of Teacher. According to Sardiman in Khofiatun & Ramli,⁴⁰ the role of teachers is as facilitators, mediators, informators, motivators, transmitters, director, initiator, and evaluator. This *takrir* is the activity of depositing student memorization to the teacher. Teachers always give what students need whether students ask for it or not. *Takrir* with teachers certainly has a considerable effect on the quality of reading and memorization. According to, Learning together with teachers can minimize mistakes, train students to be careful, more able to learn about ethics and morals interacting with teachers.⁴¹

According to Thayer in Murdiono & Mardiana,⁴² mood is a less strong feeling that is influenced by a condition or situation that is happening or experienced. This is in line with an interview with one of the teachers who stated that some conditions and situations make students into a good mood or badmood. Mood is something abstract, but its effect is enormous on an individual's behavior. This greatly affects the rote process of students.⁴³ He revealed that when individuals are in a good mood, they will remember, focus and save their attention on a positive stimulus, and vice versa.

Next is the support of the people around Pesantren's environment. Everyone will certainly be excited to run something when they have the support of people around thm, especially special people. Individuals will not feel self-defeating if they have someone who supports their cause, especially the person who supports them, namely the closest person such as family, friends, or even a partner or potential partner. There are four aspects to the support of people

³⁹Sapriansyah, Sapriansyah. "Pengaruh Metode Takrir dalam Meningkatkan Kemampuan Menghafal Al-Qur'an Surat Surat Pendek Siswa Kelas V di Mi Ma'rifatun Hasanah Kecamatan Sumber Harta Kabupaten Musi Rawas." PhD diss., UIN FAS Bengkulu, 2021.

⁴⁰Khofiatun, Khofiatun, and M. J. J. P. T. Ramli. "Peran Kompetensi Pedagogik Guru Dalam Pembelajaran Tematik Di Sekolah Dasar." *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan* 1, no. 5 (2016): 984-988.

⁴¹Ali, Romdhoni, *Al-Qur'an dan Literasi (Sejarah Membangun Ilmu-ilmu. Keislaman)*, (Depok: Literatur Nusantara, 2013).

⁴²Murdiono, Murdiono, and Dina Mardiana. "Implementasi Metode Takrir Dalam Meningkatkan Kompetensi Literasi Al-Qur'an Di Pondok Pesantren Al-Izzah Kota Batu." *Baktimas: Jurnal Pengabdian pada Masyarakat* 1, no. 4 (2019): 160-169.

⁴³Rogelberg in Huda, M. Nurul. "Budaya Menghafal Al-Quran: Motivasi dan Pengaruhnya Terhadap Religiusitas." *Sukma: Jurnal Pendidikan* 2, no. 2 (2018): 247-260.

around them: informative, appreciative, instrumental, and emotional supports.⁴⁴ According Johnson in Widyastuti, there are four benefits of supporting people around: (1) being able to maintain physical and psychic health, (2) increasing productivity, (3) reducing stress, and (4) adjustment by giving a sense of belonging.⁴⁵

Siegar⁴⁶ explained that all information obtained is stored in memory. Information will always be remembered if the information has a deep impression or the information is often remembered. After doing individual takrir, collective takrir with friends, takrir with teachers, takrir in prayer with a certain amount or even trying to memorize more than day to day, the students showed a very significant progress. After observing the process of rote deposits to teachers, researchers get data that can be concluded that each student has shown their smoothness in depositing rote. The students have also shown differences in reading quality in terms of *tajwid*, *makbraj* and rhythm are also more interesting.

CONCLUSION

This study concluded that (1) the application of takrir methods in the process of memorizing and maintaining the memorization of the Qur'an in adult students of Matholib as-Suluk Islamic boarding school has been applied and runs well in four ways: individual takrir, collective takrir with friends, takrir with teachers, and takrir at prayer time, (2) factors that affect students' memorization of Qur'anic verses consist of internal and external factors. Internal factors come from students' own mood while external factors come from environmental supports (people who closest to them), and (3) students feel their memorization is more qualified and smooth both in terms of memorization and reading.

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⁴⁴Sunhaji, Sunhaji. "Konsep pendidikan orang dewasa." *Jurnal Kependidikan* 1, no. 1 (2013): 1-11.

⁴⁵Widyastuti, R. J., & Pratiwi, T. I. (2013). Pengaruh self efficacy dan dukungan sosial keluarga terhadap kemandirian pengambilan keputusan karir siswa. *Jurnal BK Unesa*, 3(1), 231-238.

⁴⁶Siegar, Syaiful Azhar. "Penerapan Metode Takrir dan Muraja'ah Dalam Pembelajaran Al-Qur'an di SD Yayasan Pendidikan Shafiyatul Amaliyyah Medan." PhD diss., Universitas Islam Negeri Sumatera Utara, 2019.

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