

Implementation of *Talaqqi, Sima'i, Wahdah, Talqin* and *Kitabah* Methods in Memorizing the Qur'an: How Do Teachers Guide Students

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Abstract

Becoming a memorizer (hafizd) of the Qur'an is not an easy matter, because it requires sincere intentions, sincerity, determination, hard work, strong motivation and of course using the right method. Regarding the method of memorizing the Qur'an, there are actually many methods that can be chosen and implemented when someone memorizes the Qur'an. This study aims to identify whether the method of memorizing the Qur'an used by teachers in guiding students in memorizing the Qur'an at the Qur'an memorizing institution Fastabiqul Khairat Indonesia. This study uses a qualitative method with a case study approach. Sources of data were taken through in-depth interviews with five informants (teachers and students), to support the interview data the author also conducted observations and directly interacted with informants in various Qur'anic activities at the research location. All interview results were then analyzed thematically using NVivo12 qualitative analysis software. The research findings found five methods used by teachers in guiding students in memorizing the Qur'an. The five methods are: i) Talaqq Method, ii) Sima'i, iii) Wahdah, iv) Kitabah, and v) Talqin. In addition, the research findings also prove that the selection of the right method has succeeded in delivering successful students to become a memorizer (hafizd) of the Qur'an.

Keywords: *Methods of Quran memorization, talaqqi method, sima'i, wahdah, talqin, kitabah*

Abstrak

Menjadi seorang menghafal (hafizd) Alquran bukanlah perkara mudah, karena diperlukan niat yang tulus, kesungguhan, tekad, kerja keras, motivasi yang kuat dan tentunya menggunakan metode yang tepat. Terkait metode menghafal Alquran, sesungguhnya terdapat banyak metode yang dapat dipilih serta diimplementasikan ketika seseorang menghafal Alquran. Penelitian ini bertujuan untuk mengidentifikasi apakah metode menghafal Alquran yang digunakan guru dalam membimbing peserta didik dalam menghafal Alquran pada lembaga menghafal Alquran Fastabiqul Khairat Indonesia. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus (case study design). Sumber data diambil melalui wawancara mendalam kepada lima orang informan (guru dan peserta didik), untuk mendukung data wawancara penulis juga melakukan observasi serta langsung berinteraksi dengan informan dalam berbagai kegiatan Alquran di lokasi penelitian. Seluruh hasil wawancara

kemudian dianalisis secara tematik menggunakan software analisis kualitatif Nvivo12. Temuan penelitian mendapati lima metode yang digunakan guru dalam membimbing peserta didik dalam menghafal Alquran. Lima metode tersebut adalah: i) Metode Talaqqi, ii) Sima'i, iii) Wahdah, iv) Kitabah, dan v) Talqin. Disamping itu temuan penelitian juga membuktikan bahwa, pemilihan metode yang tepat telah berhasil mengantarkan peserta didik sukses menjadi seorang penghafal (hafizd) Alquran.

Kata kunci: *Metode menghafal Alquran, metode talaqqi, sima'i, wahdah, talqin, kitabah*

Introduction

The word method is adopted from the Greek (*Yunani*) word *methodos* which means the way or path taken (Asy'ari, 2017; Burhanuddin, 2018; Chalik, 2020; Juhriansyah, 2022). In connection with the study of science, the method is a way of working so that an object can be understood following the field of science concerned. In English, it is said that method means way (Alek, 2014; Westhisi, 2019). The right and most efficient way of doing something is called a method (Ilyas, 2020; Akhmar *et al.*, 2021). Experts define several definitions of the method, among others, Nisa & Indriana, (2022) in explaining that the method is an orderly and well-thought-out way to achieve a goal. 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 the method is the regular way used to do a job so that it is achieved as desired (Lahir *et al.*, 2017; Anjustian *et al.*, 2020). According to the author, the method in the memorization process is as a tool to achieve the goal, the formulation of the goal as clearly as possible is the most important requirement before someone determines and chooses the right memorization method. If a teacher chooses an inappropriate memorization method, it will cause a blur of goals which causes difficulties in choosing and determining the method to be used. In addition, educators are also required to know and master several methods in the hope of not only mastering the theoretical method but also being able to choose the right method to be able to operate it well.

According to the term, word memorization is basically the word memorized which means stored in memory or in the words it is easy to pronounce text or bookmarks like outside the head (Akhmar, 2021). According to Gade, (2014); Rahmi,

(2019) the definition of memorizing is “the process of repeating something either by reading or listening to work, anything if it is repeated often, it must be memorized.” Memorizing the Qur’an is the step to understanding the content of the Qur’anic sciences which is carried out after the process of reading properly and correctly (Fachrudin, 2017; Masita *et al.*, 2020). 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 (Fachrudin, 2017). Saptadi, (2017); Hayati *et al.*, (2019) in general, the process of memorizing the Qur’an begins with reading the Qur’an followed by a repetition of readings. The verses of the Qur’an 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 (Sintia & Yunita, 2022). Anwar & Hafiyana, (2018); Rosidi, (2020) in memorizing the Qur’an, three activities can be done at once, namely reading, repeating readings, and storing the memorized Qur’an readings in memory. Therefore, memorizing the Qur’an has the highest level in the information storage process (Susianti, 2017).

Purba (2016) & Hartono (2021) argue 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 Jibril gradually for more or less 22 years 2 months 22 day. In this section, you can understand that one of the biggest secrets of the reason people memorize the Qur’an is that the Qur’an was in the process of descending gradually and was always directly memorized by the Prophet Muhammad SAW and also his companions at that time. The tradition of memorizing the Qur’an was maintained from generation to generation throughout the ages by both Arabic-speaking and non-Arabic-speaking people, including the Indonesian people (Fairuzah and Unsilah, 2021). Then the author also once asked one of the informants about the reason why it is necessary to memorize the Qur’an is that the Qur’an is the guideline for life in the world, all problems in the lack of answers and solutions are all in the Qur’an. When someone

has memorized the Qur'an and understands the contents, immediately there are problems he faces, so they can be easily solved.

Susianti (2017); Mundiri & Zahra (2017); Anwar & Hafiyana (2018) in their research stated that memorization is a form or part and process of remembering which has the meaning of absorbing or attaching knowledge. The ability to memorize the Qur'an means the ability to maintain the Qur'an as a revelation of Allah SWT through the process of incorporating the *lafaz-lafaz* of the Qur'anic verses following the rules of reading the Qur'an into the mind so that they can remember and recite them again without looking at the manuscript (*mushaf*) or writings. Based on the author's view, there are several criteria for people to memorize the Qur'an first, there must be a sincere intention to memorize. Second, having determination and patience. Third, being able to read the Qur'an properly and correctly according to the rules of tajwid science. Fourth, abstain from immorality and despicable qualities. Fifth, good memorization and time management, and sixth *istiqomah*. These six criteria must be owned by everyone who wants to memorize the Qur'an (Husein, 2019).

Atika *et al.*, (2017); Rahmalia (2018) explains that the highest level of interaction with the Qur'an is by memorizing it. Psychologists such as Toyibah (2017); Stiyamulyani and Jumini (2018); Rahmalia *et al.*, (2018) the activity of memorizing the Qur'an influences 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 Muhammad *et al.*, (2016); Farikhah, (2017) talaqqi is learning religious knowledge directly from a teacher who has the competence of knowledge, *tsiqah*, and *dhabit* and has a scholarly *sanad* that is *muttashil* up to Rasulullah Shallaahu 'Alaihi Wa Sallam through scholars "Aalimin "Aarifin". The Tallaqi method is to deposit or listen to the newly memorized memorization to a teacher or instructor (Kartika, 2019; Haryani & Sholeh, 2019). The teacher must be a *hafiz* of the Al-Qur'an, have an established religion and knowledge, and is known to be able to take

care of himself (Kartika, 2019). Tallaqi is a way of conveying the reading of the Qur'an in a *mushafahah* way (the child sees the movement of the teacher's lips exactly), which is directly facing the student in a calm and comfortable sitting position, then the teacher guides the child to repeat the memorization the verse that is recited by listening to the child until the child really understands (Susianti, 2017).

The Wahdah method is a method of memorizing the Qur'an by memorizing one by one the verses to be memorized (Khoirunnisa, 2016). To achieve initial memorization, each verse can be read ten times, or twenty times, or more so that this process can 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 the verses in one face have been memorized, then it is this turn to memorize the sequences 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. So simply the Wahdah method is a method for memorizing the Qur'an by memorizing verses one by one repeatedly until they are completely memorized, then proceeding to the next verse in the same way (Susianti, 2017).

The Kitabah method is to rewrite the verses of the Qur'an to be memorized. The Kitabah method is memorizing by writing the verses to be memorized on a piece of paper, then the verses are read and memorized. In this method, the student first writes verses he will memorize on a piece of paper that has been prepared for him, then he reads the verses until they read smoothly and correctly, and then he memorizes them. The Sima'i method, which is listening to the reading 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 (Susianti, 2017).

The Talqin method is how the teacher reads, then the students imitate, and if wrong is justified by the teacher (Susianti, 2017). According to the author, this method

is needed by students whose learning method uses audio. By listening to repeated readings, the speed of the memory will function. As stated by one of the students, the Talqin method is favored by children and some of the adult *santri* (students). Children who have not yet mastered the reading of the Qur'an 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, many methods can be used. By choosing the most methods, it is hoped that memorizing the Qur'an will be more effective, efficient, and fun.

Literature Review

The art of the Qur'an in the language is reading or what is read. The word Al-Qur'an is taken from isim Masdar which means with the meaning of the isim maf'ul that is maqru" (which is read). According to the term, Al-Qur'an is the name of the kalamullah that was revealed to the Prophet Muhammad SAW written in a mushaf (Khalid, 2017). The Al-Qur'an is the only holy book whose authenticity is guaranteed by Allah SWT since it was revealed to Prophet Muhammad SAW until the end of the world. Allah says in Q.S Al-Hijr 9:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

The meaning: *That it is Allah who sent down the Qur'an for mankind to Prophet Muhammad SAW and Allah will protect its authenticity and purity by not playing around.*

This is one of the advantages of the Qur'an compared to other books that were first revealed to Allah's messenger. However, even though Allah guarantees that the Qur'an will not change until the Day of Judgement (Kiamat Days), it is the responsibility and obligation of Muslims to preserve the purity of the Qur'an and the hands of the ignorant and the enemies of Islam. Al-Qur'an and they will continue to do it (Arifin, 2019). Memorizing the Al-Qur'an as a whole is a good effort, the real ikhtiar of Muslims in the process of preserving the Al-Qur'an.

Based on the research entitled Effective Method of Memorizing the Qur'an for students of Madrasah Ibtidaiyah (a literature review) it was found that several well-

known methods used in tahfidz institutions include: the Fahmul Method, The Tikrarul Mahfudz Method, the Kitabul Mahfudz Method, and the Isati'amul Mahfudz Method, Talqin Method, Tasmi Method; Muraja'ah Method, Talaqqi Method, Drill Method, Yanbua Method and exp (Akhmar *et al.*, 2021).

Based on the research entitled Talaqqi Method: Children's Language Development in Tahfidzul Al-Qur'an Program During Covid-19 Pandemic, shows the results of applying the Talaqqi Method to the development of children's religious values can instill a culture in children, invite children to love Allah SWT, children introduced to the rules and loves the Qur'an, and creates a moral generation that deserves to be punished (Azizah *et al.*, 2021). Based on the research entitled The Effect of Tahfidz Talaqqi Online Method on Hijaiyah Recognition in Kindergarten Tahfidz Sleman Program, the results found that there was a significant effect between tahfidz ability on recognizing the Hijaiyah alphabet (Prathiwi and Syamsudin, 2021).

Based on the research entitled improving the Learning Achievement of Memorizing the Qur'an through the Talaqqi Method in MTSN Gampong Teungoh, North Aceh, it was found that the application of the Talaqqi Method in learning the Qur'an was effective. Therefore, it can be an alternative that can be applied by Qur'an Hadist teachers not only at MTSN Gampong Teungoh, North Aceh but also can be implemented in other schools (Qawi, 2017).

Method

This research uses a qualitative method approach with a case study design, according to Crowe *et al.*, (2011); Taylor, (2013); Murniyetti *et al.*, (2016); Bartlett and Vavrus, (2016); Gustafsson, (2017); Martell, (2017); Zhang *et al.*, (2018); Bolton, (2010); Zhou *et al.*, (2021); Mutathahirin *et al.*, (2022); Sabrina *et al.*, (2022) case study is a type of research if the researcher wants to observe in depth a phenomenon or event both in individual and community groups. Above it is related to the issues and problems that the author raised in this study; the research is very appropriate to use. Sources of data were taken to two informants who are teachers at the home of Tahfidz

Fastabiqul Khairat, Kuranji District, Padang. All informants were selected using purposive sampling. According to Engkizar *et al.*, (2018); Syafril *et al.*, (2021) Elkhaira *et al.*, (2020); Rahawarin *et al.*, (2020) the selection of informants must have four criteria, namely being active in the field being researched, having competence to researchers, and honestly providing information following the facts that occurred in the field.

After the interview was completed, all informants were taken, then the interview data transcript process was carried out to then take themes according to the objectives and needs of the research data. According to Terry *et al.*, (2017); Engkizar *et al.*, (2018); Neuendorf, (2018); Clarke and Braun (2018); Herzog *et al.*, (2019) thematic analysis is one of the analytical techniques that researchers can use in analyzing interview results so that they can be seen clearly and easily understood by readers. The all-process thematic analysis was carried out using NVivo12 qualitative analysis software. The use of NVivo12 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 *et al.*, 2012; Castleberry, 2014; Zamawe, 2015; Eriyanti *et al.*, 2020; Engkizar *et al.*, 2021).

Findings and Discussions

Based on the results of the author's interview with two teacher informants at Tahfidz Fastabiqul Khairat Indonesia's, the results of the analysis actually found that there were five methods of memorizing the Qur'an at Fastabiqul Khairat Indonesia, the five methods can be seen in figure 1, below:

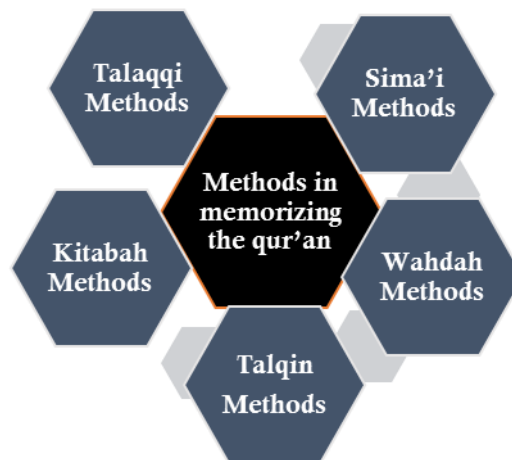


Figure: 1. Description of the Method of Memorizing the Qur'an

Furthermore, so that the results of the research and discussion in these articles are more interesting to read and easy to understand, the authors will present excerpt 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 display is an excerpt from a brief statement from the informant when the interview was conducted. The interview excerpt, even though the informant presented in a slightly different language editorial, actually had the same purpose and intent. The main theme is that in general the methods of memorizing the Qur'an are; Talaqqi, Sima'i, Wahdah, Kitabah, and Talqin methods.

To make it more interesting, in the following the writer will describe excerpts from interviews with informants based on five themes as described above. The description of the interview that will be displayed by the author is an excerpt of the interview, although the informants conveyed them in slightly different language editorials, actually having more or less the same purpose and intent.

The first theme, (Talaqqi Method), according to the informant, one of the methods of memorizing the Qur'an is the Talaqqi method, this is stated by 4 people as informants as excerpts of the interview in the following table:

Table: 1. First Interview Excerpts

Theme	Informants	Interview Excerpts
Talaqqi Method	Teachers 1 and 2	<i>... the method that Ustadzah uses for children and adult students is the talaqqi method. Before entering the stage of memorizing the cleric (ustadzah), first, read according to the rules of recitation in front of the students</i>
	Students 1 and 2	<i>... before memorizing ana (me) listen and see the cleric (ustadzah) read the verse that ana (me) wants to memorize</i>

The second theme, is (Sima'i Method), according to the informant, one of the methods of memorizing the Qur'an is the Sima'i Method. Sima'i Method, stated by two people as informants as excerpts of the interview in the following table:

Table: 2. Seconds Interview Excerpts

Theme	Informants	Interview Excerpts
Sima'i Method	Teachers 1	<i>... the method that Ustadzah uses for adult-level students is the sima'i method. The students listen to the cleric (Ustadzah) reading, then record it using a cellphone, then the students play the audio over and over again until the verse is memorized</i>
	Students 1	<i>... ana (me) memorize using the cleric's (Ustadzah) voice recording</i>

The third theme, is (Wahdah Method), according to informants one of the methods of memorizing the Qur'an is the Wahdah Method. The Wahdah Method, this stated by two people as informants as excerpts of the interview in the following table:

Table: 3. Third Interview Excerpts

Theme	Informants	Interview Excerpts
Wahdah Method	Teachers 1	<i>... the method that ustadzah uses for children's level students is the wahdah method, namely by repeating each verse 10 times until it is memorized</i>
	Students 1	<i>... ana (me) reads 1 verse 10 times then if you feel you haven't memorized it can be up to 20 times if you have memorized it then it is deposited</i>

The fourth theme, is (Kitabah Method), according to informants one of the methods of memorizing the Qur'an is the Kitabah Method. Kitabah Method, this stated by two people as informants as excerpts of the interview in the following table:

Table: 4. Fourth Interview Excerpts

Theme	Informants	Interview Excerpts
Kitabah Method	Teachers 1	<i>... the next method that Ustadzah uses for children's level students is the Kitabah method, namely by rewriting the verses of the Qur'an which will be memorized on a piece of paper.</i>
	Teachers 1	<i>... the method that ustadzah uses for some adult students is the book, they write down the verse that they will memorize</i>

The fifth theme, is (Talqin Method), according to informants one of the methods of memorizing the Qur'an is the Talqin Method. Talqin Method, this stated by two people as informants as excerpts of the interview in the following table:

Table: 5. Fifth Interview Excerpts

Theme	Informants	Interview Excerpts
Talqin Method	Teachers 1	<i>... the next method that the ustadzah uses for the children's level students is the talqin method, namely the ustadzah reading the verses that will be memorized to the students, then each student reads one by one in front of the ustadzah and then the students are assigned to memorize them</i>
	Teachers 1	<i>... the method that ustadzah uses for some adult students is the book, they write down the verse that they will memorize</i>

This research is related to the method of memorizing the Qur'an, as the author has mentioned earlier in the process of memorizing the Qur'an. Many methods can be used.

The first method Talaqqi, is to deposit or listen to a newly memorized memorization to a teacher or instructor. The teacher must be a *hafidz* of the Qur'an and has established his religion and it's disgusting, and is known to be able to take care of himself (Hidayah, 2020). The Talaqqi method is how to convey the recitation of the Qur'an with Musyafahah (Children see the teacher's mother's movements correctly) that is dealing directly with students in a quiet and comfortable sitting position, then the teacher guides the child to repeat the verses read by listening to the child until the child memorizes it (Susianti, 2017).

Talaqqi is Learning the science of religion directly to teachers who have scientific competence, *tsiqah*, *dhabit* and have scientific *sanad* that is *muttashil* to the messenger of Rasulullah SAW through the Ulama, Aalimin, Aarifin" (Shamsul *et al.*, 2021). Talaqqi method is a method that is more often used by people to memorize the Qur'an, because this method includes two very decisive factors, cooperation between the teacher and students (Mashud, 2019; Novebri & Dewi, 2020).

Talaqqi is a way of learning and teaching the Qur'an from Rasulullah SAW to another friend, and then by them passed in 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 proof of the histones of the authenticity of the Qur'an which comes from Allah SWT. Talaqqi and in terms of language taken and in words, namely learning face to face with the teacher. It is also often called mushafahah, which means word of mouth (students learn the Qur'an by paying attention to the teacher's movements to get the correct *makhraj* pronunciation (Qawi, 2017). In the Qur'an, Q.S Al-Furqan: 32 Allah SWT says:

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

That is: *Say to those who disbelieve "why was the Qur'an not revealed to him only once?" so that way we may strengthen your heart with it and you recite it tartil (regularly and correctly).*

Through this talaqqi method, later memorizing the Qur'an can run effectively, so that the desired result is realized, namely being a Qur'anic, and being able to memorize it. The Talaqqi Method, also often called mushafahah is a teaching method in which the take and face to face directly, individually. The Talaqqi method is based on events that occurred when the messenger Rasulullah SAW and other prophets were able to accept the teachings of Allah SWT.

There are several advantages of the Talaqqi method; first makes it easier for teachers to choose the right way to convey knowledge because meeting directly between teachers and students, makes it easier for teachers to recognize the personalities of students. Second, the existence of *talaqqi* is an important part of the spread of Islam, because there are parts that other teaching methods cannot have, such as mutual understanding between teachers and students, and so on.

From the discussion above, it can be concluded that the characteristics of this *talaqqi* method are methods that are 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 the condition that it is face to face without intercession. anything (Haryani & Sholeh, 2019).

The second sima'i is a method of listening to something and 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 (Arfah, 2020). The sima'i method 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 memorized (by heart). After the memorization is good enough, then move on to the following verses (Hajarman, 2017). The sima'i method can be done with two alternatives, namely, hearing from the teacher who guides him, especially for 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 can memorize it perfectly (Hartatik, 2020). The sima'i method has many advantages including this method will be very effective for memorizing the blind, and children, and for taking (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 readings or verses to be memorized (Tamrin, 2019).

The three methods of wahdah, what is meant by this method is memorizing them 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 can form a pattern in its image. After completely memorizing, they 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 can produce the verses in one face naturally, or reflex and will eventually form representative memorization (Badruzaman, 2019). The word Wahdah comes from Arabic which means unity, and from the word Wahid which means one. The Wahdah method is memorizing one by one the verses to be memorized. To achieve initial memorization, each verse can be read ten times, twenty times, or more so that this process can 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 form reflex movements in his mouth (Akbar & Hidayatullah, 2016).

The four methods of the Kitabah. The method of the 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 (Susianti, 2017). This Kitabah method 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.

The steps of the Kitabah method are: first, a Tahfidz teacher prepares class conditions calmly. Second, the teacher asks students to prepare books and pencils, then students are instructed to write down the verses of the Quran that they want to memorize. For example, today you want to memorize Surah Alkausar, then students must write Surah Al-Kausar verses 1-3 with the guidance of a Tahfidz teacher. Third, after finishing writing, the students read together with the guidance of a Tahfidz teacher. Fourth, if it is fluent and correct in reading the verses of the Qur'an, then students memorize the verses that have been written earlier. Fifth, after memorizing well and smoothly, students are required to deposit their memorization to the Tahfidz teacher (Syafri *et al.*, 2021; Zamzami, 2021).

Fifth (talqin method) Talqin is linguistically a *mashdar* form of *laqqana-yulaqqinu-talqinan* which means to dictate or to give an example to be imitated (Nurhasanah, 2022). At this stage, the teacher reads the verses of the Quran repeatedly which will be memorized by the child until the child can understand and memorize it slowly (Dahlani & Sitorus, 2019). 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, and 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. Steps 6, 7, 8, and 9 are applied to the following verses until 5-10 lines are complete. Students are given time to memorize the reading, according to what the previous teacher dictated. After students can memorize the reading, it is submitted to the teacher (Supriono & Rusdiani, 2019; Hakim, 2019; Engkizar *et al.*, 2021).

Conclusion

This research has succeeded in obtaining five methods of memorizing the Quran at Tahfidz Fastabiqul Khairat's house. The five methods are *talaqqi*, *sima'i*, *wahdah*, *talqin* and *kitabah* 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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