

## Implementation of Writing, *Talaqqi*, *Tarjim*, and *Takrir* Methods In The Process of Memorizing The Qur'an At Pesantren Ayatur Rahman Cerme Gresik

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### ABSTRACT

The Qur'an is the word of Allah that was revealed to the Prophet Muhammad through the Angel Gabriel (peace be upon him). The Qur'an is the most sublime dhikr from the all-wise Rabb, the Qur'an is a real light, a cure for the disease that is in the chest, and guidance and mercy for believers [Majdi Ubaid, 2014]. While memorizing the Qur'an is one of the efforts to protect the verses of Allah SWT, memorizing it makes humans always guided in living the life of the world even in the hereafter will get salvation or intercession. Memorizing the Qur'an is an effort to string letter by letter, verse by verse letter by letter in the Qur'an. The memorizers of the Qur'an have various ways of doing the process of memorizing the Qur'an. The difference in the method of memorizing the Qur'an is none other than because of the different ways of learning for each human being, some tend to listen first or auditory, and some are visual, namely by reading many times. Therefore, as one of the final assignments of the lecture, we conducted research at the Ayatur Rahman Qur'anic Boarding School in Cerme-Gresik. This type of research is qualitative with interview, observation, and documentation methods. The results of the author's research show that the method used at the Ayatur Rahman Qur'anic Boarding School in Gresik consists of four methods, namely *Talaqqi*, writing method, *tarjim* method, and *Takrir* method

### Introduction

Islamic boarding schools have long been a center for education and spiritual development for Muslims in Indonesia. With various unique learning methods, Islamic boarding schools have succeeded in preserving and passing on religious heritage from generation to generation. In this context, research on teaching methods in Islamic boarding schools becomes an urgent need. One of the Islamic boarding schools that attracts attention is the Aayaatur Rahman Quran Islamic Boarding School, which is known as an Islamic educational institution that is consistent in maintaining the tradition of memorizing the Al-Quran.

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A person who wishes to memorize the Al-Qur'an should study (talaqqi) with a teacher who knows the Al-Qur'an by heart, has established religion and ma'rifat and is a teacher who is known to be able to look after himself. Memorizing the Al-Qur'an is not allowed alone without a teacher, because in the Al-Qur'an there are difficult readings that cannot be studied using theory alone. These abstruse readings can only be learned by looking at the teacher. [Sadulloh, 2008]

Research on methods of memorizing the Al-Quran at the Aayaatur Rahman Quran Islamic Boarding School is important because of the increasingly complex challenges in teaching and understanding the Al-Quran to the younger generation. In the midst of technological advances and cultural changes, Islamic boarding schools need to develop methods that are appropriate to the times to maintain the continuity of religious values.

Various methods of teaching the Koran can bring great benefits to education in Islamic boarding schools. By utilizing technology and a more interactive learning approach, Islamic boarding schools can attract the interest and involvement of the younger generation in the process of memorizing and understanding the Al-Quran. However, these various methods must be integrated wisely with the Islamic values that underlie Islamic boarding school education, so that the spiritual essence and noble values are not lost in educational transformation.

In this research, we will explain the urgency of research regarding the method of memorizing the Koran at the Quran Aayaatur Rahman Cerme Gresik Islamic Boarding School, as well as how its novelty and relevance can make a positive contribution to religious education in Indonesia. By analyzing existing teaching methods, exploring novelties that can be implemented, and understanding their relevance to Indonesian Islamic teachings, the author hopes to provide an in-depth view of how Islamic boarding schools can continue to be relevant and useful institutions in maintaining and spreading the teachings of the Koran in order to achieve happiness. live in this world and in the afterlife (Rusydie Anwar, 2006).

## **Method**

This research was carried out using a qualitative approach where qualitative methods investigate the condition of natural objects (not experiments), investigators are the main means, data collection methods are carried out using triangulation (combination), and data analysis is inductive [Sugiyono, 2014]. The aim of this research is to explain various subject situations or subjects clearly and concisely. A qualitative approach was chosen because this research aims to gain an in-depth understanding of the Al-Quran memorization method applied at the Aayatur Rahman Qur'an Islamic Boarding School. The data collection method used was interviews, which allowed researchers to explore in more detail individual views,

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experiences and perceptions of the method. With a qualitative approach, this research will explore in-depth information, understand the context holistically, and identify patterns and findings that may not be visible in quantitative analysis. The results of this research will provide a more comprehensive view of how the method of memorizing the Al-Quran is integrated into education at the Aayaatur Rahman Qur'an Islamic Boarding School.

## Results and Discussion

In this research, researchers explored various methods of memorizing the Qur'an applied at the Ayatur Rahman Qur'an Islamic Boarding School. Based on the data collected, four main methods were found to be used in the process of memorizing the Al-Qur'an in this Islamic boarding school.

### 1. *Talaqqi* Method

The *Talaqqi* method is applied by the teacher reading verses from the Koran and the students listening carefully. After that, the students imitate what the teacher has read [Sa'dullah, 9 quick ways to memorize the Qur'an]. This method is very suitable for students who are not yet proficient in reading the Koran or do not know the Hijaiyah letters. The emphasis on hearing makes this method suitable for learners with an auditory learning preference. The *Talaqqi* method does not require fluent reading of the Koran, which is often a common paradigm. This means this method can be applied by various ages, even elderly students.

How the method works as practiced by the Angel Gabriel and the Prophet Muhammad SAW when delivering revelations from the first to the last. Maliakat Jibril first read the verse in front of Rasulullah Muhammad SAW, then slowly Rasulullah SAW followed it until he memorized it. This method is the method most widely used in Tahfidl Islamic boarding schools, because with this method the teacher can immediately correct the students' reading incorrectly or correctly [Ahmad Iqbal, 2018].

This method describes an approach that focuses more on listening than reading. By reading and imitating, the *Talaqqi* method allows students who are not yet fluent in reading or do not yet know the Hijaiyah letters to remain involved in memorizing the Qur'an. This approach is very suitable for auditory learners who are more responsive to learning through hearing. Apart from that, the *Talaqqi* method helps overcome feelings of inferiority that may be experienced by students who are not proficient in reading.

### 2. Writing Method

The Writing Method involves the process of writing down the verses of the Qur'an that will be memorized. Students write these verses before carrying out the memorization process. This method is very suitable for elementary school to

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university students because it emphasizes the ability to write Al-Qur'an letters or Hijaiyah letters. It is also suitable for learners with a visual learning style, as it focuses on sight. This method requires equipment such as a written Koran and a special notebook.

This writing method is very practical and good, because apart from reading orally, the virtual aspect will also be very helpful in speeding up the formation of memorization patterns in the imagination of each student (Ahsin W. Alhafidl, 2015).

This method focuses on visual and motor aspects. By writing down the verses to be memorized, students not only remember verbally, but also in writing. This method is very suitable for visual learners who are more effective in learning through seeing and writing. However, this method requires access to writing equipment such as written Qur'ans and notebooks, which can be a challenge in some cases.

### **3. *Tarjim* Method**

The *Tarjim* method is a method that involves the process of translating verses of the Koran that will be memorized. The teacher reads the words and their meanings, and the students imitate them. This method combines the meaning of words with pronunciation, and is sometimes done with movements or gestures, making it more fun and easier to remember. The *Tarjim* method can be applied to all ages because of its interactive approach.

The *Tarjim* method combines understanding the meaning of words in the Koran with memorization. This approach involves active interaction between teachers and students, as well as the use of movements or gestures to improve memory. This method creates a more enjoyable learning experience and contributes to a deeper understanding of the meaning of the verses of the Qur'an.

### **4. *Takrir* Method**

The *Takrir* method involves rote repetition of previously memorized items. By repeating old memorization, it is hoped that the memorization will not be forgotten. This method can be done by listening or memorizing in front of the teacher, and can even be done independently or with the help of fellow students.

This method shows the importance of repetition in the memorization process. By repeating the memorization that has been mastered, students are expected to be able to maintain their memorization without forgetting it. Repetition can also be done independently or in groups, creating positive social interactions between students.

The results of this research reveal variations in Al-Qur'an teaching methods used at the Ayatur Rahman Qur'an Islamic Boarding School. Each method has its

own uniqueness and is used based on the characteristics of the students and the learning context. By understanding these methods, we can deepen our insight into how the teaching of the Qur'an is integrated into education in this environment and the extent to which it influences cultural and religious values.

In the context of the Ayatur Rahman Qur'an Islamic Boarding School, methods of memorizing the Qur'an are an important component of religious education. Data that has been collected from various methods of memorizing the Qur'an reveals various approaches and strategies used to facilitate the memorization process, especially in relation to the characteristics of the students and the educational goals to be achieved.

The use of various methods shows flexibility in the teaching approach at the Ayatur Rahman Qur'an Islamic Boarding School. These diverse methods reflect a response to the diverse characteristics of students, such as literacy level, learning preferences and age. The combination of traditional learning methods such as *Talaqqi* and *Tulis* with more interactive approaches such as *Tarjim* and *Takrir* shows an effort to meet the diverse learning needs in this educational environment. The compatibility between teaching methods and the characteristics of students will have a positive impact on effectiveness and efficiency in the process of memorizing the Al-Qur'an.

## Conclusion

In this research, we have explored the methods of memorizing the Qur'an applied at the Aayaatur Rahman Qur'an Islamic Boarding School. The results of this research provide in-depth insight into the various approaches used to memorize the Qur'an in this educational environment. The *Talaqqi*, *Tulis*, *Tarjim*, and *Takrir* methods each have unique characteristics and are able to adapt to the various learning needs and preferences of students.

The use of these methods not only illustrates a commitment to diverse and inclusive religious education, but also reflects recognition of individual differences in learning the Koran. The diversity of these methods creates opportunities for students of various ages and backgrounds to engage in the process of memorizing the Qur'an in the way that best suits them. This research also reveals that teaching the Qur'an is not limited to the mechanical process of memorizing, but also involves understanding the meaning of the verses of the Qur'an. The *Tarjim* method provides a concrete example of how meaning and memorization can be applied together to improve understanding and memorization simultaneously.

The author hopes that the findings from this research will contribute to the development of religious education at the Aayaatur Rahman Qur'an Islamic Boarding School and can also be an inspiration for approaches to teaching the

Qur'an in other Islamic educational institutions. By focusing on diverse and inclusive methods, it is hoped that religious education can become more relevant, effective and empowering for students in memorizing and understanding the Koran, which is the foundation of religion and spirituality in their lives..

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