

Implementation of the TIKRAR Method in BTQ (Guidance for Tahfidz Al Qur'an) Learning at Madrasah Ibtidaiyah

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Abstract

This article analyzes the implementation of the *tikrar* method in Qur'an Guidance Learning. The informants in this study were teachers and students of MIN 2 West Sumbawa. This field research utilized observation, interviews, and documentation for data collection. The data was analyzed descriptively through collection, clarification, and conclusion-drawing. The findings reveal that the *tikrar* method involves students memorizing one verse daily. The method is implemented both individually and in groups under the supervision of Qur'an guidance teachers. Key factors influencing the *tikrar* method include the understanding and application of *fashohah* (correct pronunciation) and *tajwid* (rules of recitation), consistency in the *muraja'ah* (review) process, the Qur'an script used for memorization, and the synergy between parents and teachers in guiding students. The study underscores the close relationship between Qur'an memorization and Islamic education, highlighting its significance as a fundamental component of the Islamic educational process.

Keywords: Qur'an memorization; *tikrar* method; *btq* learning

INTRODUCTION

The Qur'an is the word of Allah, revealed to the Prophet Muhammad (SAW) as the ultimate source of Islamic teachings (Ulfah, Assingkily, & Kamala, 2019). Believing in, reading, and understanding the Qur'an are obligations for Muslims (Achmad, Rukajat, & Wahyudin, 2022), as it serves as guidance (Maria, Mujib, & Azis, 2023) for living a righteous life in all aspects (Hasri & Maryam, 2019). Memorization has historically been the most effective method of learning the Qur'an. During its initial revelation, the Prophet Muhammad (SAW) relied on memorization to convey the Qur'an orally, passing it from person to person. His companions also adopted this method to preserve its authenticity during his time (Lutfiyah, 2024; Saputra & Muhid, 2022).

Memorizing the Qur'an involves internalizing its verses with great effort, enabling recitation without referring to the written text (mushaf) (Rosidi, 2016). Scholars consider memorizing the Qur'an a *fard kifayah*—a communal obligation where, if fulfilled by some, others are excused. It is a noble task requiring consistency, strong self-discipline, and sincere commitment (Wachida & Habibie, 2021). This act of worship is highly recommended by the Prophet Muhammad (PBUH) (Fadilah, Aziz, & Islam, 2022).

Over time, various methods have been developed to simplify reading and memorizing the Qur'an (Ulfah et al., 2019). The phenomenon of Qur'an memorization has grown significantly, evidenced by the rise of

schools dedicated to this purpose (Saputra & Muhid, 2022) and the increasing number of hafidz and hafidzah emerging from both formal and non-formal education (Mashuri, Muftiyah, & Nafisah, 2022).

Memorizing the Qur'an is far more challenging than memorizing songs or poems. A well-structured method is essential to achieve the desired outcomes. Methods for memorization provide a systematic approach to mastering the Qur'an accurately (Jayusman & Shavab, 2020; Rosyidatul, Suhadi, & Faturrohman, 2021). Methods for memorizing the Qur'an are very diverse (Hasri & Maryam, 2019). One such method is the *tikrar* method, where students repeatedly recite verses until they are memorized (Kusumastuti, Fatkhurrohman, & Fatchurrohman, 2022; Mu'minatun & Misbah, 2022; Salman & Safrizal, 2021). Though time-intensive, this method greatly strengthens retention and fosters discipline and effective time management (Mashuri et al., 2022). Repetition may also improve students' disciplined behavior and time management (Romziana et al., 2021). The success of Qur'an memorization relies on thorough planning, implementation, and evaluation, requiring thoughtful preparation and analysis (Fatimah, Nikmatullah, Maesaroh, & Mussaddiq, 2022; Mu'iz, 2024).

MIN 2 West Sumbawa, an *ibtidaiyah* madrasa, applies the *tikrar* method for Qur'an memorization. However, several challenges arise in its application. The *tikrar* method demands strict consistency, leaving some students lagging behind their peers. While it is practiced both inside and outside the classroom, many students only repeat their memorization during

BTQ lessons and often feel bored with repetition. Teachers' busy schedules make the tikkar method the most practical choice for BTQ teaching.

As a religious-based school, madrasas uphold tahfidz programs, which shape students' character and strengthen faith-based education. Implementing the tahfidz program at the elementary level positively influences children's cognitive development, enhancing their learning capacity (Salman & Safrizal, 2021). To ensure effective use of the tikkar method, teachers must actively accompany students as facilitators, playing a critical role in the learning process (Khotimah, Bustam, & Al Gifari, 2022).

To date, no articles have specifically discussed the tikkar method in BTQ learning at MIN 2 West Sumbawa. A study by (Mashuri et al., 2022) include research on the tikkar method's application in Qur'an memorization at MTs Darul Amien Jajag Gambiran Banyuwangi and on training methods combining tikkar, murajaah, and tasmi' at Madrasah Aliyah Nurul Jadid. This study addresses the implementation of the tikkar method in TBQ (Tahfidz Al-Qur'an Guidance) at MIN 2 West Sumbawa. The research aims to enhance Al-Qur'an teaching quality at madrasas, introduce effective teaching methods, and contribute to the advancement of religious education in Indonesia. The findings are expected to provide valuable insights for future research, expand the knowledge of educators and researchers, and enrich the field of Qur'anic studies.

METHOD

This study was field research using a descriptive qualitative approach to interpret phenomena in the field. The research described the implementation of the tikkar method in BTQ learning at MIN 2 West Sumbawa. The research was conducted at MIN 2 West Sumbawa, located on Jalan Pondok Pesantren Al Ikhlas No. 28, Ex. Menala, Taliwang District, West Sumbawa Regency, West Nusa Tenggara Province.

Data collection techniques included observation, interviews, and documentation. Non-participant observation was carried out, with the researcher acting as an observer during BTQ learning activities. Interviews were conducted with one teacher and six students, selected using purposive sampling.

Documentation was obtained through field observations and school archives. Primary data came from interviews with seven informants, observations, and documentation. Secondary data sources included articles, journals, and proceedings. Data were analyzed descriptively by collecting, clarifying, and drawing conclusions. This research aimed to analyze the implementation of the tikkar method in BTQ (Tahfidz Al-Qur'an Guidance) learning at MIN 2 West Sumbawa.

DISCUSSION

BTQ Learning at MIN 2 West Sumbawa

BTQ learning at MIN 2 West Sumbawa was conducted for 2 hours weekly. Despite this time being relatively sufficient, the large number of students in

each class required teachers to optimize its use. The memorization process involved both reviewing previous verses and learning new ones using a "connecting verses" system, as explained by the BTQ teacher.

Memorizing the Qur'an is a gradual process requiring focus and consistent effort. Students were expected to memorize and submit seven verses weekly. However, challenges often arose, such as some students failing to meet this target. These students received additional guidance and support from teachers, not through physical punishment but through intensive assistance to help them reach their goals.

The ultimate goal of BTQ learning at MIN 2 West Sumbawa was for students to complete the memorization of Juz 30 by Grade 6. Teachers frequently reminded students of this target to motivate them and ensure consistent progress.

Implementation of the Tikrar Method

The tikrar (repetition) method plays a crucial role in the Qur'an memorization process. At MIN 2 West Sumbawa, this method was specifically adapted by the students' memorization supervisors. Students memorized one verse per day, completing seven verses weekly for recitation to the teacher.

The tikrar method followed a structured flow, combining the addition of new verses with the review of previous memorization. Teachers, as guides and facilitators, played an essential role in this process, ensuring students maintained focus and progress. While various memorization methods exist, the tikrar method remained a staple at MIN 2 West

Sumbawa to ensure quality memorization. Students first repeated the verses together before independently or collaboratively reinforcing their memorization.

To meet their targets, teachers prepared lesson plans for each semester, outlining daily objectives and steps to guide students' progress. However, challenges sometimes arose, as some students needed two sessions to memorize seven verses, depending on the complexity of the verses. Conditioning students before beginning memorization was also emphasized as an essential step for ensuring a smooth learning process.

Over time, methods for memorizing the Qur'an have diversified significantly. The method used is crucial for ensuring success in the memorization process. At MIN 2 West Sumbawa, the *tikrar* (repetition) method was applied in BTQ (Tahfidz Al-Qur'an Guidance) classes and adapted by teachers. Students memorized and repeated one verse daily, submitting their memorization weekly to their supervisors. This approach aligns with the one-day-one-verse method used in many Islamic boarding schools, such as the Putri Nurul Qur'an Patokan Kraksaan (Fadilah et al., 2022).

Teachers and mentors played key roles (Khotimah et al., 2022), not only as facilitators but also in guiding and encouraging students to maintain consistent progress in memorizing and reviewing (*muroja'ah*) the Qur'an. The *tikrar* method began with collective class memorization, followed by independent or group practice.

The weekly target of seven verses was adjusted based on the difficulty of the verses and the unfamiliarity of Qur'anic pronunciations. Lesson plans prepared by teachers ensured a focused and organized learning process. Student performance in memorization was evaluated based on fluency, fashohah, tajwid, waqaf, and ibtida' (Hasri & Maryam, 2019). Additionally, proper conditioning and preparation before starting memorization were emphasized to optimize students' focus and readiness.

In applying the *tikrar* method to Qur'an memorization, researchers identified implicit character values, including consistency and patience. These values motivate students to repeat their memorization persistently, teaching the significance of hard work and perseverance in achieving spiritual and intellectual goals. Memorizing the Qur'an is a profound blessing, accessible to all who desire it. This is affirmed in QS. Al-Qamar: 40, which states:

"And We have certainly made the Qur'an easy for remembrance, so is there anyone who will remember?" This verse emphasizes that Allah facilitates Qur'an memorization for those with sincere intentions.

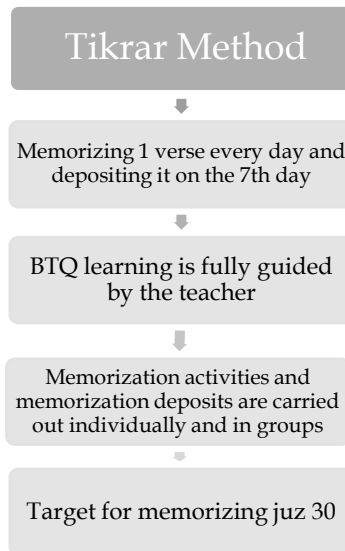


Figure 1. Visualization of the implementation of the tIKRAR method in BTQ learning at MIN 2 West Sumbawa

Factors Influencing the TIKRAR Method in BTQ Learning

First, Understanding and Application of Fashohah and Tajwid
Proper application of fashohah and tajwid in memorizing the Qur'an is essential. Attention to letter pronunciation, word clarity, and tajwid rules must be prioritized. These aspects significantly influence the effectiveness of the tIKRAR method and require ongoing guidance from educators and related parties.

Second, using a consistent mushaf is crucial for students to memorize effectively. Uniformity in the Qur'anic text helps students avoid confusion and supports the learning process, as noted by BTQ teachers at MIN 2 West Sumbawa.

Third, Consistency in the Muraja'ah Process Maintaining consistency in muraja'ah (reviewing memorized verses) is challenging but vital. Students are required to review prior memorization before submitting new verses. After completing a surah, they perform muraja'ah of the entire chapter. Before semester exams, students also review all previously memorized surahs, ensuring retention alongside the addition of new memorization.

Fourth, Synergy Between Parents and Teachers in Guiding Students The synergy between parents and teachers is essential, not only in Qur'an memorization activities but in all aspects of the student's environment. Memorization and muraja'ah (reviewing) can be successful when both educators and parents work together to build the habit of memorizing, both at school and at home.

One factor influencing the tikkur method in BTQ learning at MIN 2 West Sumbawa is the understanding and application of fashohah and tajwid in memorizing the Qur'an. The muraja'ah process is critical in maintaining consistency in memorization. Students are encouraged to prioritize both repetition of memorization and the addition of new verses. Using the same mushaf throughout the memorization and muraja'ah process helps optimize memorization (Tazkiyah, 2019). Additionally, parents play an equally important role at home. If students are practicing muraja'ah and memorizing at school, parents should reinforce and support this practice at home. When students deposit their memorization to teachers at school each week, this should be balanced with muraja'ah and

memorization at home with their parents. Parents are key in providing guidance, encouragement, and motivation, helping to sustain their children's enthusiasm for memorizing the Qur'an (Syatina, Zulfahmi, & Agustina, 2021). Both teachers and parents must collaborate to support the best possible memorization process for the students.

Memorizing the Qur'an and Islamic education is integral, as the former is a central component of the Islamic education process (Ritonga & Nasution, 2023). Below are key points highlighting this connection: Basis of Islamic Education: Memorizing the Qur'an is an obligation for Muslims and a fundamental part of Islamic education. Qur'anic learning goes beyond understanding the text; it also focuses on memorization as a means of preserving God's revelation. Moral Development: The Qur'an imparts moral and ethical values (Al Ghifari et al., 2024). Memorizing the Qur'an helps internalize these principles, enabling individuals to apply them in their lives. Therefore, Islamic education, which includes Qur'an memorization, aims to shape individuals of noble character. Teaching Methods in Islamic Education: Memorizing the Qur'an is one of the primary methods in Islamic education, particularly in religious institutions like madrasas and pesantren (Agustina, Yusro, & Bahri, 2020; Fauzi & Khoiriyah, 2018). Memorization is an essential part of the curriculum, helping students gain a deeper understanding of Islamic teachings.

CONCLUSION

Based on the results and discussion of this research, it can be concluded that the implementation of the tikkar method in BTQ learning at MIN 2 West Sumbawa involves students repeating the verses they wish to memorize. Students memorize one verse per day, so after seven days, they submit seven verses to the teacher. The repetition can be done individually or in groups. BTQ learning at MIN 2 West Sumbawa is fully guided by Tahfidz supervising teachers. Implicit character values such as consistency and patience are developed through the application of the tikkar method in BTQ learning. Several factors influence the effectiveness of the tikkar method, including: 1) The understanding and application of fashohah and tajwid in memorization, 2) Consistency in the muraja'ah process, 3) The mushaf used by students during memorization, and 4) The synergy between parents and teachers in guiding students. This research contributes to the scientific understanding of the tikkar method in Qur'an memorization through BTQ learning. The relationship between memorizing the Qur'an and Islamic education is closely intertwined, as memorization is a crucial aspect of the Islamic educational process.

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