



# Analysis of Quran Memorization Methods: Academically Talented Students

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## Abstract

The activity of memorizing the Quran has existed since the time of the Prophet Muhammad because at that time the Prophet received the first revelation from the Jibril by memorizing. In Indonesia, memorizing the Quran is a very special and desirable thing. Many educational institutions ranging from kindergarten to college level have made tahfiz Alquran as their flagship program. However, in the learning process, students who are in this special class must have a special method or way of memorizing the Quran. Precisely, this study aims to analyze the method of memorizing the Quran for Academically Talented Students. This research uses a qualitative method using a case study approach. Data sources were taken from sixteen informants through in-depth interviews with informants. The sixteen informants consisted of the principal, vice principal for curriculum, tahfiz teacher and Academically Talented Students. This study found that there are three themes related to the method of memorizing the Quran for Academically Talented Students, namely: *tikerar* method, *kitabah* method and *talaqqi* method. This research can be used as a reference for educational institutions and teachers and guide Academically Talented Students in memorizing the Quran.

## INTRODUCTION

Education is a conscious effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and skills needed by themselves and society (Arifin, 2022; Maghfiroh, 2019; Pristiwanti et al., 2022). Education can also be interpreted as all learning knowledge that occurs throughout life in all places and situations that provide positive growth for each individual being (Nurhalimah et al., 2024).

Education begins when a baby is born and lasts for life (long life education) (Alfiani & Rusman, 2017; Hasan et al., 2021; Mappanyompa, 2021). Even before being born, many mothers have prepared their babies by reading the Quran, listening to Islamic songs and reading books in the hope that they can teach their

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babies before birth Islam views education as something that is understood and developed from the fundamental teachings and values contained in its basic sources, namely the Quran and sunnah (Al-Irsyadiyah, 2023; Imelda, 2018). Based on this understanding, Islamic education can take the form of educational thoughts and theories that are based on or built and developed from these basic sources.

Islamic education is an absolute necessity to be able to implement Islam as intended by Allah, through instilling noble morals in the souls of students (Putri et al., 2024; Ritonga & Sartina, 2020; Sartika et al., 2020). Every learner's soul has potential both physical, intellectual, personality, interest, moral and religious that can be honed and developed (Hasbullah & Nurhasanah, 2024). The potential possessed by these students must be explored as much as possible, one of which is competence and ability in terms of memorizing the Quran. The Quran is part of Allah's miracle which contains His words, revealed to the Prophet Muhammad through the Jibril, narrated *mutawatir*, reading it is an act of worship and is not rejected. To reach the level of memorizing the Quran, it is not as easy as imagined. Many obstacles must be faced by the memorizer of the Quran in the process of completing his memorization. So that people who have been able to complete the memorization process will get some glory both on the side of Allah and in the eyes of humans.

The Quran was revealed by Allah to the Prophet Muhammad who was *ummi* (unable to read and write), therefore the Prophet Muhammad only focused on his ability to memorize and master the Quran (Hadinata, 2021; Sholeh & Sholehuddin, 2022). Seeing this condition, there is no other way but to receive revelation by memorization. After one verse or one surah was revealed, the Prophet Muhammad SAW, the prophet immediately conveyed it to the companions and the companions immediately memorized it as a whole. Thus in order to maintain the purity of the Quran, in addition to being ordered to read and understand it is also attempted to be able to memorize it (Anton et al., 2024).

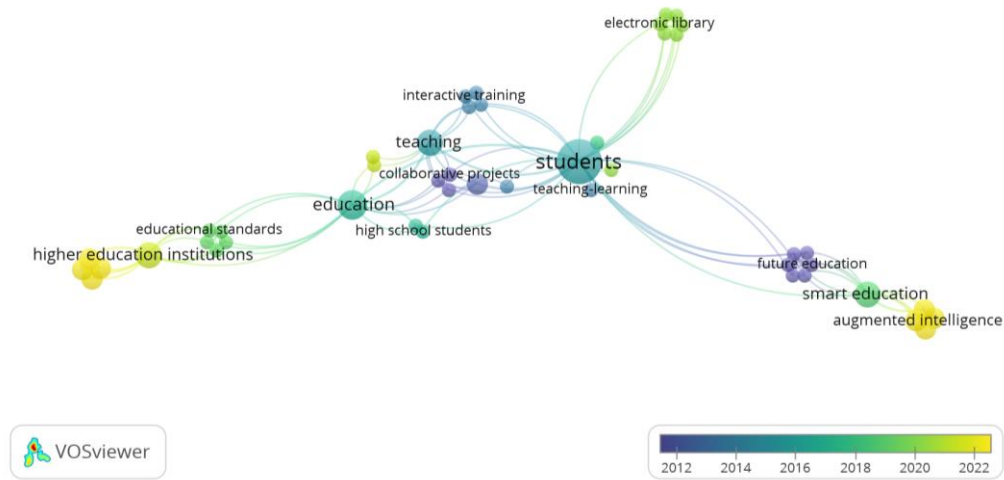
Nowadays, regarding the motivation of a person in memorizing the Quran, there has been a shift from the motivation of the prophet and the previous companions. The motivation of the prophet and the previous companions to memorize the Quran was purely because there was no other way to keep the Quran except by memorization. However, at this time many students memorize the Quran because there are other motivations, namely i) getting the reward of reading the Quran, ii) becoming a scholar, iii) becoming a hafidz Quran, iv) making it easier to achieve goals, v) making parents happy, vi) being given by Allah SWT to help parents in the afterlife, vii) continuing education with a scholarship for memorizing the Quran, viii) wanting to be like a friend who memorizes the Quran, ix) encouragement from parents and family, x) wanting to become a Quran recitation teacher.

Today, the process of preserving the Quran is almost the same as that of the Prophet Muhammad and his companions. As applied to educational institutions in Indonesia, ranging from kindergarten to college level. At the school level, this Quran memorization activity is used as one of the extracurricular programs, and some even make it a special program or class (Al Mubarak, 2020; Badriyyah, 2019; Vergara et al., 2021). Actually, discussing the memorization of the Quran has become a matter of much discussion in Indonesian society in the last ten years. Many Islamic boarding schools and schools at the elementary school or junior high

school or even high school level have made Quranic knowledge a part of the excellence of their educational institutions. So that it also raises several methods used in memorizing the Quran. This is because in memorizing the Quran, each student has a different ability so that different memorization methods appear.

Each learner has different talents and abilities and therefore requires different education (Abidin & Nasirudin, 2021; Febrianingsih, 2022; Hanifah et al., 2020). One of them is Academically Talented Students, the need for special attention to potentially intelligent or academically talented students in accordance with the main function of education, namely developing the potential of students as a whole and optimally.

Based on Scopus data, previous research uses several keywords that refer to research on Academically Talented Students and Islamic Education, such as; gifted students, talented, smart student as shown in the following figure.



**Fig. 1 Some keywords referring to Academically Talented Students and Islamic Education by world researchers (Scopus database)**

The discussion of Academically Talented Students is no longer new, but in Indonesia based on the results of the analysis above, not a single research document has been found related to the method of memorizing the Quran for Academically Talented Students. Instead, the method of memorizing the Quran discussed in this study is specifically about the method of memorizing the Quran for Academically Talented Students in Junior High Schools in Indonesia.

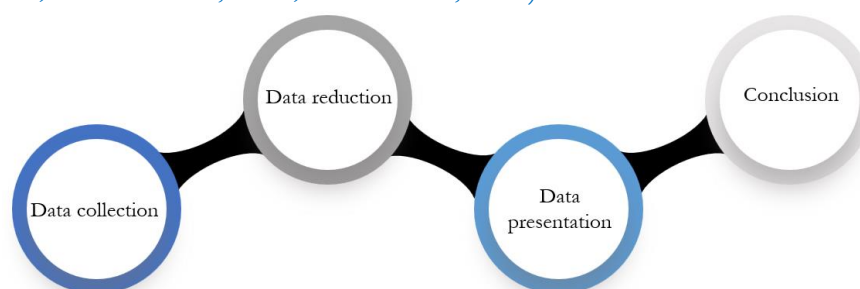
## METHODS

This research uses qualitative research methods with a case study approach (Engkizar et al., 2023; Oktavia et al., 2024; Putri et al., 2021; Zainal et al., 2022). The case study approach in qualitative research is used when research wants to find in-depth knowledge and explore data on a phenomenon to obtain in-depth data on an institution, organization, environment both in a large area and in the smallest unit. The author's data sources are obtained through two forms, first: extracting information from informants that the author has determined based on research needs, second: to strengthen information from informants as the first data source the author also obtains data from documents related to the objectives to be achieved in this study. In order to achieve the data needed in this research, the author has determined sixteen informants involved during this research. The sixteen informants consisted of one principal, one vice principal for curriculum,

two tahfizh teachers and twelve students.

The selection of informants above has been determined based on four categories in selecting informants, namely first; still active in the field under study, second; have competence related to the problems being studied, third; have time to provide data (interviews), fourth; honestly provide information in accordance with the facts that occur in the field (Anwar & Hafiyana, 2018; Engkizar et al., 2021, 2022; Oktavia et al., 2020; Syafril et al., 2021; Vandita, 2020). The sixteen informants that the author set related to this research have met the criteria as the opinion of the research experts above. In addition, the author used purposive sampling technique in determining all informants. The source of data through documents that the author refers to in this data collection is all data sourced from documents found at the research site, especially those related to the issues and problems that the author is researching, for example, students' memorization control books and assessment results.

The instrument that the author used to collect data during the research was a set of interview protocols with all informants. The interview protocol was made by the author himself by referring to interview protocols that had been made by previous researchers related to similar themes and issues (Engkizar et al., 2024; Khudori, 2019). All data collected through indepth interviews were then analyzed using the technical analysis of Milles & Hubberman's Interactive Model (Fatmi et al., 2022; Santoso et al., 2022; Taufik et al., 2024).



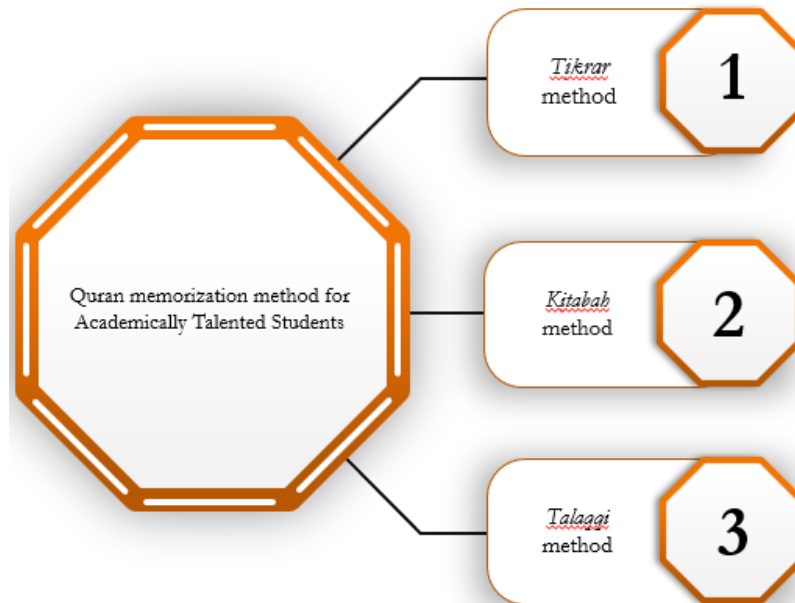
**Fig. 2 Data analysis stages**

Based on the picture above, it can be concluded that data analysis like this can be done through four steps of analysis, namely, first data collection, second data reduction, third presentation and fourth conclusion.

## RESULT AND DISCUSSION

In the process of memorizing the Quran, everyone has different methods and ways. This is especially for students who have above-average abilities. The method is very important in achieving the success of someone memorizing the Quran. Because, the success and failure of a goal is determined by the method used. Thus the urgency of the method in the educational process including in the process of memorizing the Quran. Choosing a good method will have a strong effect on the memorization process, thus creating success in memorizing the Quran.

Based on the results of the author's interviews and observations at the Islamic Junior High School in Indonesia on Thursday, August 3, 2023, there are three methods used by teachers and students in memorizing the Quran, namely the *tikrar* method, the *kitabab* method and the *talaqqi* method. To make it clearer the three methods in memorizing the Quran can be seen in the following figure.



**Fig 3. Quran memorization method for Academically Talented Students**

The first is the *tikrar* method. Based on the information of one of the teachers who teaches in the special tahfizh class and several students, the method used in assisting academically gifted students in memorizing the Quran is by repeatedly reading the verse to be memorized. As the following interview excerpt with the teacher.

*At the time of memorizing the Quran, I saw that academically gifted learners memorized more easily if the *tikrar* method was applied. Learners will read repeatedly per sentence of the verse to be memorized 5 to 20 times or until it is completely memorized then proceed to the next verse (informant 1), my way of memorizing the Quran is to repeatedly read the memorized verse with a little-by-little pattern until it is completely memorized. With this repeated reading, I can quickly memorize the Quran (informant 2), I do not recognize the name of the method I use, but my way of memorizing the Quran is by reading repeatedly the verse to be memorized. I usually memorize a piece of verse by repeatedly reading. If you feel that you have memorized fluent reading, then continue with the next verse. In this way I find it easy to reach the memorization target (informant 3).*

The *takrir* method is one of the ways or paths taken in doing something (Akhmar et al., 2021; Najib, 2018; Rosyidatul et al., 2021). *Takrir* is a learning method in memorizing the Quran by repeating the memorization that has been memorized or that has been deposited with the teacher continuously and *istiqomah* (Marfiyanto et al., 2022; Supriono & Rusdiani, 2019). This is done with the aim of strengthening and maintaining memorization. Apart from the teacher, *takrir* is also done individually, *takrir* in prayer or *takrir* together with the intention of launching the memorized memorization, so that it is not easy to forget (Arini & Widawarsih, 2022; Sakban et al., 2019). For example, in the morning to memorize new memorized material, and in the afternoon to memorize the material that has been memorized.

The second is the *kitabab* method. Based on the information of one of the tahfizh teachers at the Junior High School, apart from the *tikrar* method, there are also students who like to memorize the Quran by memorizing while writing down the form of the memorized verse. This was revealed by the teacher in the following

interview.

*I see some of the Academically Talented Students using writing in memorizing the Quran. They not only memorize the recitation but also memorize the writing of the memorized verse. I think this method is very helpful for them to prepare for the final school exam (informant 4).*

Then this *kitabab* method can also help students in memorizing the Quran. As expressed by the following students.

*I really like to write, so in memorizing the Quran I often also write down the memorized verse. So that I can recognize how the writing of the memorized verse is. After I write down the form of the verse, I will read it repeatedly until it is completely memorized and continue to the next verse (informant 5).*

The *kitabab* method is one method of memorizing the Quran by writing down the verses of the Quran to be memorized in a notebook, so that it is expected to increase the memorizer's memory of the memorized verse (Muktafi & Umam, 2022). So that this method is done by first writing the verse to be memorized, then just starting to memorize the verse.

The third is the *talaqqi* method. Based on the author's interview with one teacher, it is not only the *tikrar* and *kitabab* methods that can facilitate Academically Talented Students in memorizing the Quran. some students also memorize the Quran by dealing directly with the teacher, then the teacher guides the recitation of the Quran from the students repeatedly. This method makes it easier for students because they can directly *musyafahah* (students see the lips of the teacher precisely. This method is explained by one of the teachers and students as the following interview excerpt.

*Some of the students also like to memorize the Quran by being read directly by the teacher. So that the reading they memorize can be correctly practiced directly in memorizing the Quran (informant 6), I prefer to memorize the Quran by having the teacher read the verse to be memorized first. Then I listened and paid attention to the reading of the teacher and immediately imitated the teacher's reading repeatedly until it was smooth and memorized the reading. In this way I can ensure that the recitation of the Quran that I memorize is correct in length and shortness according to tajweed (informant 7).*

*Talaqqi* according to language comes from the word *talaqqa-yatalaqq* from fi'il *laqiya-yalqa-liqaan* which means meeting, dealing, taking or receiving (Qhotimah et al., 2023). While according to the term *talaqqi* is a method of teaching the Quran directly, meaning that the teaching of the Quran is received from generation to generation, from a teacher who teaches directly from mouth to mouth to his students (*musyafahah*) in a sitting position calmly and comfortably. Then the teacher guides the child to repeat the verse that is read by listening to the child until it is completely memorized.

This *talaqqi* process is carried out to find out the results of a prospective hafidz's memorization and get guidance as needed (Abdurrahman & Suparti, 2023; Mashluchah, 2022; Rahmi, 2019). A tahfizh teacher should also have a lineage of teachers that reaches the Prophet Muhammad SAW.

## CONCLUSION

This finding has answered the research questions and objectives to be achieved that there are three specific methods that Academically Talented Students can use in memorizing the Quran. Learners easily and maximally memorize the Quran if teachers and learners use the right method in the process of memorizing

the Quran. The three methods obtained in this study are the *tikrar* method, the *kitabab* method and the *talaqqi* method. With the findings of this study, the author suggests to future researchers to multiply related studies on this issue so that the literature related to memorizing the Quran is more diverse in helping students memorize the Quran.

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#### DECLARATIONS

##### Author contribution

**Gifa Oktavia:** data curation, writing-original draft preparation and editing, **Afifah Febriani:** conceptualization, **Zainal Asril:** methodology, **Syafrimen Syafril:** validation, visualization, supervision, software.

##### AI Statement

The data and the grammatical structure in this article have been validated and verified by English language experts and no AI-generated sentences are included in this article.

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##### Conflict of interest

The authors declare that this research was conducted without any conflict of interest in the research.

##### Ethical clearance

The research company has agreed to carry out the research and is willing if the results of this research are published.

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Researcher and International Islamic Studies Development and Research Center (IISDRC) as the publisher and Editor of Journal of Theory and Research Memorization Quran state that there is no conflict of interest towards this article publication.

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