

ASSISTANCE IN HABITUATION OF MEMORIZATION THROUGH THE *TALAQQI* METHOD IN THE AL-HIDAYAH ASSEMBLY OF CIHANJAWAR VILLAGE, PURWAKARTA DISTRICT

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ABSTRACT

Memorizing the Qur'an is something that can be done by every human being, namely elderly people, teenagers, the elderly, and even young children. Memorizing the Qur'an is an effort to remember the verses of God without looking at his writings and the principles of his tajwid. The purpose of this devotion activity is so that children begin to get used to memorizing the Qur'an from the Juz amma level using the *talaqqi* method. The *talaqqi* method is a way of memorizing the Qur'an which is done by depositing or memorizing newly memorized verses to the researcher. recitation of verses to be memorized repeatedly. Then proceed with depositing the results of verses that have been memorized individually to the researcher. The method used in this service activity uses PAR (Participatory Action Research). Service activities are carried out with three schemes consisting of preparations. Preparation and implementation of activities, reading activities, the results of activities participants understand about how to memorize the Qur'an using the *talaqqi* method. Researchers observed the activities of the Short Letter Memorization Habituation Pattern program in children in majlis *ta'lim al-hidayah*, cihanjavar directly at the study site. The steps taken in this service activity by dividing 2 groups, namely *shigor* and *akbar*. the result is that *shigor* children can memorize the letters An-nas to Al-Qadr and *akbar* children can memorize the letters Al-Alaq to An-Naba With this habituation the children will begin to get used to memorizing to the juz of the Qur'an next with easy and fast.

Keywords : *socialization, memorization habituation, talaqqi method*

1 INTRODUCTION

1. In Islam, the child is very concerned, especially about education. Children as a gift of God and also the greatest value to successful parents. Parents have an important role in educating their children in accordance with the teachings of Islam. Children who have a good attitude according to religion are a good investment, very great both in the world and within. So, children can also be disastrous if parents do not teach education according to the instructions of the Islamic religion. From the Quran and *Hadith* the Prophet explained that the child has a nickname with 4 things, namely: child as a form of jewelry, child as slander/test, child as an enemy, child as eye conditioner (Qurrotu A'yun)(Aini,2021)

Children who are able to be hope for their parents and please their parents or ang parents are sholeh and sholehah children who memorize the Qur'an. The child who memorizes the Qur'an is what is very much expected, to get a child who memorizes the Qur'an, cannot be obtained by relaxing, indifferent attitude, resignation to

silence and not caring about the child's education. For children, the most important education is religious education, which will lead them to be the good here in the world and in the hereafter. Formal education is not enough for children because they aim to get degrees and diplomas that cannot be brought to death because in the eyes of God all humans are the same. In order to have a child who memorize the Quran, then as a parent must be a person of faith and piety who can be a *qudwah* (example) guide for his child. All of these ways can be achieved by first studying science and then applying it.

Parents are the first educators, meaning that in particular they have the responsibility to educate their children. They educate their children without the slightest cost, even they (parents) are sad when they see that their children are not educated. Thus the role of this environment is very influential for the future of the child, because the "*al-Usratu Madrasah al-Ula*" family is the first and foremost school. The second environment is a school or assembly, when parents are unable to educate children due to limited time, ability, management and others, then the child's education can submitted to schools or assemblies (Muhajir, 2016).

Suryadi argues that the development of early childhood personality plays an important and strategic role in school educational institutions or assemblies. Schools are a means of disseminating moral values that may not have materialized in the family or society. All the experiences that children have in school are very effective programs to shape their personality. Especially at the level of preschool development and a solid foundation at a certain operational stage, the child will learn a lot from what he sees. With this imitative behavior, the role of the teacher as an educator is absolutely necessary. Thus, the task of the teacher is how both act as role models and create a conducive classroom and school atmosphere, as well as a form of reinforcement for growth and good character development in students (Suryadi, 2018).

Children's education is part of the achievement of national education goals, as stipulated in Law Number 20 of 2003 concerning the National Education System, which aims to develop potential students to become human beings who have faith and devotion to God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become democratic as well as responsible citizens. The purpose of national education is basically to produce a generation of human beings who have faith and devotion to God Almighty. One

of the ways that parents today can do this is by introducing the Qur'an to children from an early age. Everyone who is Muslim should be able to memorize, study the verses of the Qur'an, at least some of the short surahs in the Qur'an collected in Juz 'Amma i.e. the 30th juz in the Qur'an because the surahs are the readings to be used in prayer.

Since the Qur'an is a very delicious banquet of Allah, enjoying it is by reading and memorizing it and making it a character in every daily behavior. As a form we maintain it is one of them by memorizing it. And to memorize it using various methods, according to ability, each person has their own method, and some of the findings on the method of memorizing the Qur'an in the archipelago is a very helpful diversity for prospective Qur'an memorizers to choose in memorizing the Qur'an.

In this devotional activity, the *talaqqi* method is used because the *talaqqi* method is a way of learning and teaching the Qur'an from Rasulullah SAW to his companions, and then by them passed on to later generations until now. This method has proven to be the most complete in teaching the correct reading of the Qur'an, and is most easily accepted by all circles. This method is a historical proof of the authenticity of the Qur'an which comes from Allah SWT. *talaqqi* in terms of language is taken from the word i.e. learning in person with the researcher. It is also often called *Musyafahah*, which means word of mouth (students learn the Qur'an by paying attention to the movement of the teacher's lips to get the correct pronunciation of *makhraj*).

This method can be applied to children in the *majlis ta'lim* al-hidayah because this method has the advantage that from the application of the *talaqqi* memorization method is a child who has not mastered the knowledge of tajwid in reading and memorizing verses of the Qur'an will increasingly know and understand more about reading the Qur'an and memorizing according to tajwid science. The results of the observation of this service activity children can follow well and are excited because this program is still unfamiliar in their eyes. So easily researchers carry out the activities of this service program. Conditions in the field children already know and memorize *hijaiyah* letters correctly and children already have a schedule of reviewing three times in one day in different institutions it's just that children have not been focused on memorizing short letters or *juz amma'* so this devotion activity is important and can be applied to the children of *majlis ta'lim Al-Hidayah*. In this service activity, the researchers apply the PAR (Participatory Action Research) method which has three main pillars, namely the research methodology, the action dimension, and the participation dimension. In this service activity, the researcher carried out an application, namely dividing children into two groups, namely children among shigor and children of akbar circles which was carried out every abis prayer maghrib.

2 LITERATURE REVIEW

2.1 Memorizing strategies in the time of the prophet

1. In the prophetic era the Prophet Muhammad SAW the Koran as the basis of Islamic education and Prophet Muhammad SAW was

the first educator at that time. At that time, Prophet Muhammad SAW taught the Koran to his companions in various ways, some were memorized and some wrote it on the fronds of dates, bones and so on. The presence of Prophet Muhammad SAW as an educator whose educational material became an apostolic task from Allah Swt and everything Allah had designed and prepared for it long ago (Bunyamin, n.d.).

One way to maintain the Qur'an is by memorizing it and accustoming it to each generation. Habituation is an activity that is carried out repeatedly so that children are able to absorb it easily, especially for children who are not too familiar with what is said to be good and what which is said to be unkind. Children do not fully have the obligations that adults do, but they do have some rights such as being safeguarded, protected, and educated. Sometimes children have memories that cannot be said to be strong, they can forget too quickly what happened just now. They have an easy attention to turning to something new, and one that they like. Especially for a newborn child, and it's all never happened at all more precisely rudimentary.

2.2 Understanding Memorizing the Qur'an

Memorizing the Qur'an is a very useful and recommended activity in human life, at least memorizing the 30th Juz Amma or juz in the Qur'an as a reading in carrying out prayer. Memorizing the Qur'an should be applied to children from an early age so that they are accustomed to using time to do activities that are beneficial to their lives and future.

Memorizing the Qur'an is the activity of repeating verses of the Qur'an to enter the memory. In relation to memorizing the Qur'an (Subhan, 2012) is of the view that memorizing the Qur'an is an activity of remembering the reading of the Qur'an in depth until it enters the heart so that it is stored in the memory memory firmly in memory. In general, the process of memorizing the Qur'an begins with reading the Qur'an followed by repetition of the reading. Qur'anic verses that are repeated to be memorized can train the five senses, especially hearing and vision, which are directly related to memory functions in the brain.

In memorizing the Qur'an there are 3 (three) activities that 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 process of storing information.

The definition of memorization is: "the process of repeating something either by reading or hearing. Any work if repeated frequently, must be memorized" (Aziz & Rauf, 2004). Based on the above understanding that memorizing the Qur'an can be done by children by repeating the verses they will memorize either through the teacher's speech or through reading the Qur'an directly.

2.3 Understanding the *talaqqi* Method

The *talaqqi* method is a way of learning and teaching the Qur'an from the Messenger of Allah SAW to his companions, and then by them passed on to the next generation until now. This method has proven to be the most complete in teaching the correct reading of the Qur'an, and is most easily accepted by all circles. This method is a historical proof of the authenticity of the Qur'an which comes

from Allah Almighty. *talaqqi* in terms of language is taken from the word i.e. learning in person with the teacher. It is also often called Musyafahah, which means word of mouth (students learn the Qur'an by paying attention to the movement of the teacher's lips to get the correct pronunciation of makhrāj).

2.4 Disadvantages and Advantages of the *talaqqi* Method

The strategy used in the process of memorizing the Qur'an with the *talaqqi* method is explained by Imana.Y that: "The *talaqqi* method is carried out through the 5 M approach, namely Explaining (explaining), Exemplifying, Imitating, Listening and Evaluating". The *talaqqi* method is a method used in teaching the tahfidz of the Qur'an where the teacher and the student face off directly. This is done to avoid mistakes and mistakes in pronouncing the letters of the Qur'an. In the *talaqqi* way, the teacher can explain how to pronounce makhrāj or the place where the letters come out, then exemplify the sound of the letters so that children can immediately imitate the letters or verses of the Qur'an that are recited and can be done repeatedly until the memorization is stored in the memory of the child's memory. In this way, educators can also pay attention to how children pronounce the letters of the Qur'an eloquently with the correct tajwid rules. Educators can monitor the extent of a child's memorization of the verses of the Qur'an that he has memorized.

The advantage of applying the *talaqqi* memorization method is that children who have not mastered the knowledge of *tajwid* in reading and memorizing Qur'anic verses will increasingly know and understand more about reading Qur'an and memorization according to the science of *tajwid*.

This method is very suitable to be applied to novice children when they have the advantage that students increasingly understand the rules of *tajwid* science when reading and memorizing the Qur'an. Another plus of this method of *talaqqi* is that the child becomes better prepared for memorization independently. Usually the child is not ready to memorize independently. This unpreparedness is because the child in reading and memorizing the Qur'an has not been in accordance with his *makhrāj* and *tajwid* which is not correct.

In addition, this *talaqqi* method is suitable for motivating and accustoming students to memorization, because the child's motivation in memorization is still lacking. The child's habit of memorization is also still lacking, so this *talaqqi* method is suitable for application.

The weakness of the application of the *talaqqi* method actually comes from the factor of the child itself, and that factor lies in the lack of mastery of *tajwid* science, such as short length, as well as different pronunciations of *makhrāj*, for example the pronunciation of the letters *hijaizah Syin and Sin*.

The weakness of the implementation of the *talaqqi* method also lies in the students who are sometimes easily bored when taught tahfidz by their teachers and lack discipline. So that the application of this method must be properly disciplined both from the side of Teacher of *Tahfidz (asatidzah)* and students learning by themselves (Waliko, n.d.).

3 METHODS

2. Participatory Action Research (PAR) is a research method that is carried out in a participatory manner among community members in a lower-level community whose spirit is to encourage transformative actions to liberate society from the shackles of ideology and power relations (changes in better living conditions). Thus, according to the term, PAR has three main pillars, namely the research methodology, the action dimension, and the participation dimension. That is, PAR is carried out with reference to certain research methodologies, must aim to encourage transformative action, and must involve as many community members or community members as their own PAR implementers as implementers of their own PAR (Prof. Dr. Kusnaka Adimihardja & Dr. Ir. Harry Hikmat, n.d.).

3.1 Research methodology or diagnosis cycle (problem)

In this service activity, children in the community have the potential to memorize the Qur'an and have regular activities three times to study at different institutions in one day, according to the research above, researchers found that children still do not understand what is the virtue of memorizing the Qur'an and children do not have time to focus on memorizing the Qur'an because in one assembly this is not separated according to their circles.

3.2 Dimensions of action or action planning

researchers in devotion activities designed some amazing stories about a Qur'an memorizer, researchers introduced that memorization is not difficult and introduced the *talaqqi* method, researchers designed a schedule at night after maghrib prayers, and researchers made observations to find out the number of children in al-Hidayah and then divided the children into two groups, namely *golongan shigor* and *akbar* group.

3.3 Dimensions of participation or implementation

The researcher's action applies the habituation of memorizing the Qur'an with the *talaqqi* method. By dividing the group into two parts then, applying the refraction of memorizing the Qur'an by the *talaqqi* method, the researcher reads one letter from the *juz amma* then, listened to by the children of the assembly, repeats up to ten times per verse *Juz amma* until or the letter is completed.

4 RESULTS & DISCUSSION

This service activity is carried out in the village. Cihanjawa, Village. Soreang, RT.07 which is aimed at the children of *majlis ta'lim Al-Hidayah* which totals 30 children consisting of 10 boys and 20 girls, in less than 1 observation week, 3 weeks of implementation of service program activities. As a result of this devotion activity, by habituation to memorize the Qur'an (short letters or *juz amma*) the children of *majlis ta'lim Al-Hidayah* are divided into two groups, namely *shigor* children can memorize the

letters An-nas to Al-Qadr and the grand children can memorize the letters Al-Alaq to An-Naba by the *talaqqi* method.

The steps in this service activity are in the first week of researchers in this service activity to make field observations, namely precisely in the *majlis ta'lim* Al-Hidayah and see the potential of children. Based on interviews in the service program activities in the first week, there are two obstacles that occur in the field, namely the first, children have a dense activity, namely participating in recitation in three different Institutions then the supporting factor is to ask permission from the teachers of the recitation of the three Institutions so that this program is carried out and the second is that the children do not know what it is. memorizing the Qur'an and what is the *talaqqi* method. Thus, the researcher explained briefly and concisely to the children of *majlis ta'lim* Al-Hidayah.

In the second week, researchers in this service activity explained what memorizing the Qur'an is, explaining how to memorize using the *talaqqi* method. The *talaqqi* method applied to children in *majlis ta'lim* Al-Hidayah, refers to the 5 M approach as discussed above, namely: *the first*, Explaining (explaining). When they want to start a lesson in memorizing the Qur'an, the researcher conditions the child by sitting in a circle facing each other with the researcher and children so that the children's attention is drawn to the area circle. Within the circle researchers can provide explanations about the material to be delivered with a prepared learning plan. The researcher explained the content of the Qur'an in accordance with the verses submitted to attract children's interest so that the children of *Ta'lim* Al-Hidayah were impressed. In delivering the explanation of the material, the researcher conveyed it in a voice that was quite audible to the children in the circle. *The second*, Exemplify. the researcher asks the children whether they are ready to memorize the Qur'an or not, this footing needs to be done so that at the time of the memorization activity takes place There are no children messing around. After the children are ready to take the lesson, the researcher first gives an example of a Qur'anic verse to be memorized, then the child is invited to imitate the reading over and over again until *makhrojil* the letters and tajwid are completely eloquent. the researcher told the child to recite verses of the Qur'an or fragments of the Qur'an readings exemplified earlier alternately with not too long time to relieve saturation when memorizing the Qur'an. *the third*, Mimicking. Children should imitate the exact reading exemplified by the researcher, in terms of the style/song, the makhrāj of the letters, the nature of the letters , the length and shortness of the readings with the *tajwid* rules that correct. Researchers guide children with patience and painstaking so that the readings imitated by children really match the readings exemplified by the researchers. *The fourth*, Listening. Children who are waiting for their turn are encouraged to listen to their friends ' readings so that no child chats or plays around on their own let alone disturbs their friends. *The fifth*, Evaluate. Evaluation of activities is carried out when the child *talaqqi* researcher one by one, so that the researcher can find out how the quality of children's reading is good in terms of pronunciation letters and rules of *tajwid*, as well as researchers can monitor the development of children's memorization, whether the

memorization can be continued in the next verse or memorization it is repeated until it is completely memorized and divides the children into two circles, namely the shigor circle and the grand circle, and begins the memorization of the letter An-Nas to surat Al-Kausar using the *talaqqi* method. Researchers read An-Nas's letter first with the children can directly read An-Nas's letter with the correct letter *makhrojil* and then followed by the children, thereafter repeating each verse ten times until one letter was finished. So did the other letters. The development in the second week of children can already understand how to memorize short letters using the *talaqqi* method and children can memorize several letters starting from the letter An-Nas to Al-Kausar. Based on interviews in the second week of service programs, there are obstacles in children , namely there are some children who are not used to memorizing the Qur'an and there are children who are not used to memorizing the Qur'an and there are children who are have become accustomed to memorizing the Qur'an. So, the researcher tried to explain again as well as practice memorizing the Qur'an using the *talaqqi* Method.

In the third week, researchers in this service activity repeated the memorization of short letters to children before continuing to memorize to the next letter, then after that the children memorized letters Al-Maun to Surat Al-Zalzalah using the same *talaqqi* method as on the second day and the researcher gave motivation to the children in memorizing the Qur'an. The development in the third week of children already understands what *murajaah* (repeating) memorization is so that memorization does not disappear immediately and children can already memorize from the letter An- Nas to the letter of Al-Zalzalah. Based on interviews in the third week of the service program , there are some children who are getting tired of this refraction program. Thus, the reference factor of the researcher provides several stories and motivations about memorizing the Qur'an.

In the fourth week, researchers in this service activity repeated the memorization of short letters to children before continuing to memorize to the next letter, then after that the children memorized letters Al-Bayyinah to ash-syarh letters using the same *talaqqi* method as on the second day. In the fourth week, the children have memorized from the An-Nas letter to the Ash-Syarh letter although there are some children who are constrained by sdisekoalh activities. In the last week, researchers in this service activity repeated memorization in the first week to the fourth week. The development in the last week of children has completely memorized or can be called mutqin from the letter of An-Nas to the letter of Ash-Syarh. Based on interviews in the third week of service program activities, researchers did not find any obstacles so that this program ran effectively.



Figure 1. describe the program to be implemented



Figure 2. Program Implementation

5 CONCLUSION

The results of this service activity show that the memorization habituation assistance program through the *talaqqi* method runs effectively. This activity was carried out using the *talaqqi* method, successfully assisting children in memorizing short letters according to the correct letter *makhrojul* and according to the circles that have been divided, namely the circle children can memorize the letters An-nas to Al-Qadr and teenagers can memorize the letters Al-Alaq to An-Naba.

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