

Received: April 2025

Accepted: April 2025

Published: April 2025

Application of Taqrir Method in Strengthening Santriwati's Al-Qur'an Memory at Hidayatullah Islamic Boarding School Ampenan Sari Garden, Mataram City

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Abstract

This article aims to outline the application of the *takrir* method in enhancing the memorization of the Qur'an and the factors that facilitate or hinder this implementation among female students at the Al-Iman Foundation, Hidayatullah Islamic Boarding School, located in Kebun Sari Ampenan, Mataram City. The research employs a qualitative approach through observation, interviews, and documentation. The findings reveal that the *takrir* method is applied through four specific techniques, which include group *takrir*, individual *takrir*, *takrir* during prayers, and *takrir* in the presence of a teacher. These techniques are integrated with tahfidz and tasmi activities. Factors that support and impede the use of the *takrir* method are identified as follows: Supporting factors include teachers who are strict and consistent despite their limited numbers, parental motivation, a favorable environment for memorization, diligent peers, although some may show laziness and adequate cognitive abilities. Conversely, the hindrances consist of student conditions, such as laziness, fatigue, diminishing enthusiasm, emotional states, issues with memory retention, limited educational resources, particularly regarding teachers/ustazah, and constraints on time.

Keywords: Takrir Method, Memorizing the Qur'an, Islamic Boarding School

Abstrak

Tulisan ini memiliki tujuan untuk menjelaskan seberapa efektif implementasi teknik *takrir* pada santri putri dalam memperkuat hafalan Al-Qur'an serta menguraikan faktor-faktor yang mendukung dan menghambat dalam pelaksanaan teknik *takrir* pada santri putri di Pondok Pesantren Hidayatullah Kebun Sari Ampenan Kota Mataram. Observasi ini bersifat kualitatif dan menggunakan sejumlah cara observasi, yakni riset, wawancara, dan dokumentasi. Hasil observasi mengungkapkan bahwa teknik *takrir* digunakan melalui empat pendekatan, yaitu *takrir* secara kelompok, *takrir* individu, *takrir* saat sholat, dan *takrir* di depan guru, yang terintegrasi dengan metode tahfidz dan *tasmi*. Selain itu, terdapat faktor-faktor yang mendukung serta menghambat penerapan teknik *takrir*; faktor pendukung terdiri dari: guru yang disiplin, dukungan dari orang tua serta suasana belajar yang kondusif, juga dukungan dari teman-teman yang aktif, serta kemampuan kognitif santri putri yang baik. Di sisi lain, faktor penghambat mencakup masalah

internal pada santri putri seperti kemalasan, rasa kantuk, perubahan emosi, dan daya ingat yang bervariasi, serta keterbatasan dari pihak guru dan waktu yang tersedia.

Kata Kunci : Metode *Takrir*, Hafalan Al-Qur'an, Pesantren

Introduction

Hasan Langgulung stated that the main aim of teaching Islam is to foster love and respect for the Koran. This can be achieved through reading, understanding, and applying the values of the Koran in daily social interactions. This is in line with the broader mission of Islamic teaching, namely achieving happiness in this world and the afterlife, as well as forming Muslim individuals who have good character.¹ So, it is important to adhere to the main source of Islamic teachings and Islamic law, namely the Koran.² Al-Qur'an is a revelation from God that was revealed to Prophet Muhammad as the greatest miracle and the end for prophets and messengers. This revelation was conveyed through the angel Gabriel, then recorded in the form of many mushafs, and narrated mutawatir. When someone reads the Qur'an, it becomes an act of worship that earns a reward, starting with Surah Al-Fatihah and ending with Surah.³ As the main foundation in Islamic law, the Koran contains divine values that are universal, eternal and relevant for the future. In-depth observation of The Qur'an can open up very broad knowledge⁴. The Koran also functions as a source of teaching in Islam because it contains absolute values that cover all aspects of life.⁵ This has been expressed in the Al-Qur'an surah al-An'am verse 38 as

below:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ
أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ
يُحْشَرُونَ

It means: *that there is not a single animal that is on the earth and birds that fly with two wings but they are people (also) like you. There is nothing we have missed in the book, then to God they are gathered.*

One of the praiseworthy aspects of the Qur'an is that it is a holy book whose existence has been fully protected by Allah SWT since the initial revelation until now and beyond. This is as clearly stated in His words found in Al-Qur'an surah al-Hijr: verse 9 below:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

It means: *We are the ones who sent down the Qur'an and we are the ones who preserve it.*

Glorifying the Qur'an is not just by reading, but also through correct memorization, and it takes real effort to realize it. The verse mentioned above proves how Allah will preserve, protect, and preserve the Qur'an. Allah has given a guarantee for the preservation of this book, and one of the tangible forms of that guarantee is that Allah has prepared

selected individuals who will defend the authenticity and purity of the reading materials of the Muslim holy book. They are the memorizers of the Qur'an who at all times try to love and preserve all the purity of the text and the way of reading it. The hafiz and hafiza or hafiz Al-Qur'an are selected people who are directly or indirectly assigned to preserve the sustainability and authenticity of the Al-Qur'an through recitation and memorization that is continuously recited. God preserves the purity of the Qur'an through humans by giving goodness. He gives ease and blessings to those whom He wants to memorize the Qur'an.

In the procedure for memorizing the Koran, there is no such thing as being late. Many Islamic scholars and figures have memorized the Qur'an since they were small, such as Imam ash-Shafi'i who started memorizing at the age of ten, as well as Ibn Sina, who is an expert in the field of medicine. There was also Tabarak and his two siblings who had completed memorizing 30 juz when they were toddlers and even a grandmother who managed to become a "hafizah" at the age of 86. A grandfather who worked as a driver was able to memorize the Koran. This proves that anyone, from any background or teaching, can memorize the Qur'an, without age restrictions, and there is no such thing as "it's too late."

A number of the stories above serve as inspiration and show that Allah makes things

easier for anyone who has sincere and serious intentions in trying to memorize the Koran. Remembering the Koran while maintaining memorization is equally important. Many of the Al-Qur'an hafiz are very enthusiastic about adding new memorization but are less committed to maintaining existing memorization. If the procedure for memorizing the Qur'an takes about a year, then maintaining that memorization will be a lifelong activity. Taking care of memorization is a fundamental aspect and is the obligation of every hafiz of the Qur'an.⁵

In the educational context, when her in formal or non-formal teaching. Success is very dependent on the use of appropriate techniques. Technique has a more vital role compared to the material itself, although the material is still important, its application requires a good strategy and technique. Teaching and learning activities can be said to be ineffective if there are no applied techniques.⁶ The same thing applies to the procedure for memorizing the Al-Qur'an because the technique functions to help and provide support to the hafiz of the Al-Qur'an in overcoming various challenges during the memorization procedure and when recalling the memorization. Currently, many different techniques and strategies have been developed by experts to facilitate the procedure for memorizing the Qur'an and increase the speed of memorization, which have been used by various educational institutions, both

formal and non-formal. For example, there is the "one day one verse" technique which is often called ODOA, as well as "one day one page" which is known as ODOA, and various other techniques such as *sima'i*, *kitabah*, *wahdah*, combined techniques, *jama'* and others.⁷ However, there are very few formal or non-formal institutions that pay special attention to procedures for maintaining memorization so that it remains embedded in one's memory. One of The techniques taught by the Messenger of Allah to his friends and greatly plays a role in preserving memorization is the technique of *Appreciation* (repetition). This technique seems simple, but has a big and effective impact on memorizing Al someone's Qur'an, and is still used today. *Takrir* is the activity of repeating memorization or listening again to memorization that has been memorized and submitted to the tahfiz teacher or listener with the aim that the memorization is always well maintained and not easily forgotten.⁸

Currently, the method of teaching and memorizing the Koran is increasingly developing and is becoming a concern for all types of educational institutions, including state schools. Many institutions seriously integrate learning tahfiz Al-Qur'an into their daily activities, both in formal, informal, and non-formal settings. Apart from that, the memorization procedure can be done independently, and now in many well-known schools, the method of tahfiz Al-Qur'an has become one of the extracurricular activities that students are interested in. For example,

at one of the Islamic boarding school teaching institutions in Mataram City, there is an opportunity for generations of Al-Qur'an hafiz to realize their dreams of becoming hafiz and hafizah at the Al-Qur'an Foundation Iman Hidayatullah Ampenan Islamic Boarding School, Mataram City. Through observations made, it was found that several female students faced difficulties in repeating and remembering what they had read and memorized. Some of them are more focused on adding new memorization, and experience confusion regarding existing memorization. This makes them feel that maintaining memorization is much more challenging than memorizing it from the start. Thus, related parties from the Hidayatullah Islamic Boarding School took the initiative to implement interesting and effective techniques without forcing female students, which had a direct positive impact on them, namely techniques of *Appreciation*. Application of techniques *Appreciation* This helps female students in memorizing procedures and strengthening their memorization, carried out three times a day, namely in the morning before learning officially starts between 07.15 and 08.00. Furthermore, in the afternoon, after performing the Zhuhur prayer in the congregation until 14.00, and in the afternoon, after performing the Asr prayer in the congregation, then proceed with memorizing and other activities that support the application of the technique.

Based on the explanation above about the importance of technique *Appreciation* in tahfizul Qur'an method, the observer felt interested in investigating more deeply regarding the "Effectiveness of the Application of the technique *Takrir* for female students in Strengthening Memorizing the Qur'an at the Hidayatullah Islamic Boarding School, Kebun Sari, Ampenan, Mataram City." Regarding the previous observation related to this topic is an article written by Mughni Najib with the title "Technical application *Takrir* in Hafizan Al Qur'an for Punggul Nganjuk Islamic Boarding School Students."⁹ This article explores how the technique of *Appreciation* is used in the procedure of memorizing the Koran. In this study, the technique is applied *Appreciation* shows a significant impact, which can be seen from the ease of santri in recalling memorization and the ability to improve their memory in memorizing the Al-Qur'an, and has been implemented well and proven successful, as evidenced by the number of santri who can memorize half a juz within a month and achieve the target set by the institution. The approach used in this observation is descriptive-qualitative with phenomenology.

These two academic works investigate similar variables, in the form of technique *Appreciation*, but with different study focuses. This observation is oriented towards memorizing the Koran, temporarily others emphasize strengthening female students' memorization of the Al-Qur'an. The

approach used in this scientific work is also descriptive-qualitative with phenomenology, but this observation only applies descriptive-qualitative, and there are other differences which include the location and year of the observation.

Purpose Application of the method *Takrir*

Below are several objectives for applying the technique of *Appreciation* in the procedure for memorizing the Qur'an:

1. Maintain memorization of the Al-Qur'an. Rasulullah SAW in his teachings stated that memorizing the Qur'an is fardlu kifayah and to avoid forgery of the Qur'an, the number of hafiz must not be less than the number of mutawatir. History shows that efforts to preserve and care for the holy book Al The Qur'an have been started since the time of Prophet Muhammad SAW until now. The effort to preserve the memorization of the Qur'an has its way as done by the Prophet Muhammad SAW, his companions, and other memorizers of the Qur'an. , technique *Appreciation* is one of the methods used at the time of the Prophet Muhammad SAW to preserve the Qur'an.
2. The process makes it easier to memorize the verses of the Koran. There is no doubt that the Koran had a significant impact on the teaching system in the era of Rasulullah SAW and his companions.

One of the *values* extraordinary in the Qur'an is the ease of reading and memorization accompanied by understanding. Al The Qur'an brings a great guideline for Muslims to keep at all times; Before he died, Rasulullah SAW gave a message to always pay attention to the holy book of Allah, the Most Glorious. The procedure for the gradual revelation of the Qur'an was aimed at making it easier for the Prophet SAW and his companions to memorize it.¹⁰

3. Find errors in reading.
4. Strengthen and strengthen memorization.
5. Improved memory and understanding abilities, as well
6. Strengthen old and new memorization.

Apart from these targets, ways of *Appreciation* also have an important role in strengthening the memorization of the Qur'an. The amount and level of repetition of memorization will be in line with the strength of the memorization.¹¹

Memorizing the Qur'an is different from memorizing hadith or poetry because it is more easily forgotten. This is as explained in the words of the Prophet Muhammad SAW which reads as below:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَقُولُ نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ بَلْ هُوَ نُسِي
اسْتَذْكِرُوا الْقُرْآنَ فَلَهُوَ أَشَدُّ تَفْصِيًّا مِنْ صُدُورِ الرِّجَالِ
مِنَ النَّعَمِ بِعُقْلِهَا

It means: *Woe to anyone who says "I forgot so many verses of the Qur'an", he should even say "I have been forgotten by him". Always read and remember the Qur'an, because it is easier to detach from the human chest and memory than a camel loosed from its rope.*¹²

The hadith above highlights how important attention and care are in remembering the Qur'an. Lack of attention can reduce the quality of memory. Thus, continuous monitoring and practice of *Appreciation* It is very important to maintain the memorization of the Al-Qur'an.

Takrir is an important element in achieving learning success, especially in the context of memorizing. The time required to retain information in working memory is directly related to the likelihood of entering that information into long-term memory. Therefore, repetition of memorized material has a very vital role in maintaining and strengthening memory, so repetition is frequently analogous to "*relate learning*" or learning through rote memorization.¹³

Method

This study adopts a quality approach to analyze natural objects. The methods used to collect information include research, interviews, and documentation. Information analysis includes data reduction, data presentation, or what is known as "*data display*", as well as a conclusion.¹⁴

Results and Discussion

Technique implementation Takrir In strengthening the memorization of the Al-Qur'an

The culture of memorizing the Koran has existed since the era of the Prophet and was continued by his friends and generations below him. Memorizing the Qur'an cannot be separated from a strategy, because learning strategies for everything, including memorizing the Qur'an, have a crucial role in this procedure, where the success of learning is very dependent on the application of appropriate techniques.¹⁵ From the time of the Prophet until now, the way memorizing the Qur'an has developed rapidly, and one of the techniques that have existed since the time of the Messenger of Allah is the technique of repetition or *Appreciation*.

At the Al-Iman Foundation, Hidayatullah Islamic Boarding School, Mataram. Technique *appreciation* plays an important role and must be implemented in the learning procedure of al-Qur'an memorization. This technique works as an amplifier that protects memorization, like a knot that guarantees that the information that has been remembered will not be lost. Every piece of knowledge that is remembered needs some kind of binder so that it is not easily lost, and one of the binders in memorizing the Qur'an is the technique of *Appreciation* or repetition itself.

A hadith shows that a lack of focus on memorizing the Koran can result in a decrease in the ability to remember. So,

continuous monitoring and efforts are very important to carry out the verses that have been memorized optimally.¹⁶ In engineering practice, *Appreciation* has several methods as described by Sa'dullah in his book, which contains the types of *Appreciation* (repetition) as below:

1. Repetition together
2. Repetition alone/independently
3. Repetition during prayer
4. Repetition in front of the teachers/listeners.¹⁷

Related to researchers' findings, techniques *Appreciation* Simultaneously, this is the method most widely used at the Hidayatullah Mataram Islamic Boarding School, although several other methods also exist and continue to develop today. Techniques *Appreciation* This is used in the tahfizul Qur'an method to strengthen female students' memorization. Below is an explanation of the various types of *Appreciation* that are still used and continue to be developed at the Hidayatullah Islamic boarding school, including:

1. Repetition Together

From the findings obtained by researchers, *Appreciation* together is the technique that is most often done every day at the Hidayatullah Mataram Islamic Boarding School. This can be seen from the implementation steps and procedures which are carried out in the morning

around 07.15 to 08.00 by lining up or forming a circle. Then, in the afternoon after performing the noon prayer in the congregation, the female students performed *Appreciation* regularly together by forming a large assembly or circle. Meanwhile, in the afternoon, before undergoing Al-Qur'an tahfiz program activities, they (female students) are always encouraged and reminded to do *Appreciation* with a friend next to them or with peers in halaqah, the minimum that is repeated is two pages of the Al-Qur'an that have been memorized. Theoretically, this has also been stated by one of the figures, namely Sa'dullah, in a book that explains that *Appreciation* together is the practice in which the Qur'an memorizers perform *Appreciation* simultaneously with two or more people with the procedures described below:

- a. First, sit facing each other, where each recites the memorized material that has been set by each person.
- b. Second, *Appreciation* is carried out collectively in a sitting position in a row like a row during prayer. Next, read or memorize the Al-Qur'an which has been



Image 1. Appreciation together in the morning



Image 2. Appreciation together at night



Image 3. Appreciation after the midday prayer in the congregation



Image 4. Appreciation in halaqah

2. Repetition Alone/Independently

The findings from this observation reveal that the technique of *Appreciation* independently used by female students at the Hidayatullah Mataram Islamic Boarding School with the steps as below: namely repeating verse by verse or surah by surah and page by page between 20 to 40 times continuously until they feel they have memorized it well. *Takrir* independently varies depending on the individual, because each female student has a unique way of remembering their memorization. This procedure aims to facilitate and strengthen existing memorization. The teachers at the Hidayatullah Islamic boarding school also apply a similar technique by asking their

students to read one verse 20 to 40 times upstream, and then repeat it so that it becomes fluent. This cycle is used the same in the second or subsequent verses, carried out continuously. After that, there is a procedure for giving memorization tests to peers before proceeding to a teacher or ustazah known as a listener or tutor. *Takrir* Female students usually do it independently when they have free time, such as during free time, before going to bed, and also after performing the evening Sunnah prayer (tahajjud). Sa'dullah in his book states that hafiz of the Qur'an must try to control their time effectively and take advantage of every opportunity to *Appreciation* or increase memorization. Memorization that has just been heard or even new memorization should be *appreciated* minimally twice a day every week, while for memorization that has been around for a long time and has been shared with the tutor, it is better to do it *Appreciation* at least once a day or once every two days.

¹⁹In theory, procedure *Appreciation* individual steps include several stages, which include selecting a verse or surah, repeated reading carefully until the memorization target is achieved, as well as thorough repetition until you feel fluent before carrying out the procedure *tasmi'*. In line with this, an expert figure, Yahya Abdul Fattah Azzamawi, also stated that some ulama often do this *Appreciation* material up to 100 times, and some of them even repeat it up to 400 times to deepen their knowledge better, so

that their knowledge became very deep and comprehensive, as if "the knowledge was between their eyes," which shows a very deep and clear understanding.²⁰

3. Repetition during prayer

Results of observations made at the Hidayatullah Islamic Boarding School Mataram regarding the practice of repeating reading during prayer show that several caregivers, both mudabbir and mudabbirah, encourage and even require their female students to carry out repeated practice during prayer. The way to do this is by providing a schedule so that female students can act as imams and recite their memories during congregational prayers. This practice serves as a means to strengthen and confirm their memorization. This theory is in line with the opinion of Cece Abdulwaly, an expert, who argues that prayer encourages better concentration in reciting and memorizing the Koran compared to when outside of prayer. Thus, memorizing in prayer is a very efficient technique, perhaps the most efficient, in increasing fluency and maintaining memorization.²¹

Sa'dullah also explains in his writings that hafiz of the Koran should and are encouraged to utilize their memorization in carrying out prayers, both fardhu and sunnah. Reread or *Appreciation* Prayer time is very important to maintain reading fluency as well as strengthen it memorization, considering the limited body

movement in prayer requires total concentration of all the five senses, thereby reducing the possibility of forgetting to memorize.²² The benefits and advantages obtained by repeating memorization are as follows:

- a. Memorization is likely to last a lifetime
 - b. Receive additional rewards (special rewards)
 - c. The quality of prayer and memorization remains consistent
 - d. The voice is more durable
 - e. And avoid boredom.²³
4. *Takrir* in front of the teacher

Studies conducted at the Hidayatullah Islamic Boarding School in Mataram show that the technique of *Appreciation* in front of a teacher or tutor is an important part of the tahfizul Qur'an procedure. This can be seen when every female student who has mastered 1 juz or per juz will take part in activities that are often known as "*jussiyah*." After memorizing three juz of the Koran, they will perform *Appreciation* in front of the ustazah or tutor and all their classmates by reciting all the memorization in one sitting position which is called "*tasmi*."

In theory, repetition activities in front of a teacher or tutor "Ustaz/ustazah" are very important in the procedure for memorizing the Al-Qur'an. Repeating memorization in front of a tutor or listener

has the benefit of maintaining and strengthening stored memories and also makes it possible to continue improving your pronunciation to make it more perfect. Apart from that, this repetition also functions as an evaluation tool for reading the Koran. Furthermore, reciting in front of other people, especially teachers, has been proven to improve memory significantly when compared to just repeating independently, the effectiveness can reach five times or more.²⁴ This process is also known as *tasmi'*, namely reciting memorization to individuals or groups. Past transmits, a hafiz can find deficiencies and errors in reading, such as the pronunciation of letters, punctuation, and other errors.²⁵ Thus, the conclusion from the observations made by the observer is that the repetition technique used at the Hidayatullah Islamic Boarding School in Kota Mataram as per the basic principles of the repetition technique/*Appreciation* the.

Analysis of Supporting and Inhibiting Factors of Engineering Effectiveness Takrir In helping to strengthen memorization of the Al-Qur'an for female students

Implementation of a program, including repetition techniques, will always face various challenges from both internal and external factors that can support or hinder its success. Below is an explanation of these factors, including the following:

1. Factors that support the application of techniques *Appreciation* in strengthening memorization of the Qur'an at the Al-Iman Foundation Hidayatullah Islamic Boarding School. Below are several general supporting factors for the application of the technique *Appreciation*:

a. Teacher (Teacher/Ustadzah)

From the results of observations carried out at the Al-Iman Pondok Pesantren Hidayatullah Foundation, it was revealed that one of the aspects that strengthened the implementation of activities *Appreciation* is a teacher. In this context, caregivers and tutors have a significant role in providing encouragement and being role models for female students, because they are considered second parents to female students who deserve to be respected and followed. They need to demonstrate strong and responsive characteristics. The findings show that the ustazah at the Hidayatullah Islamic Boarding School have a firm and consistent personality, even though their numbers are limited. This can be seen after implementation *Appreciation*, an ustazah takes attendance by using a speaker to check who is not present at the activity, and during the activity, if any of the female students are asleep or playing, they are immediately given a warning front of all the female students via the speaker. A teacher or ustazah also acts as a facilitator to supervise and listen to activities *Appreciation* and other procedures can run well.

b. Parents and Locations Memorize

The Information gathered by observers at the Al-Iman Pondok Pesantren Hidayatullah Foundation revealed that parents have a role very crucial in supporting *Appreciation* memorization carried out by female students because *Appreciation* does not only happen in educational institutions or Islamic boarding schools but also at home. Parents can work together with the Islamic Boarding School to always supervise their children at home and provide strong encouragement and motivation when their children are in the dormitory area so that the female students' memorization continues to increase and their activities *Appreciation* still runs well. In theory, family encouragement, especially from parents, is very vital for individuals who are memorizing and repeating the Koran, both material and moral support. When they get great encouragement and motivation, they will be more committed to achieving their goals and enthusiastic in carrying out their responsibilities in maintaining their memorization.²⁶

That information obtained by observers at the Al-Iman Pondok Pesantren Hidayatullah Foundation also confirmed that place is one of the important elements that support the progress of an activity. If *Appreciation* or tahfiz is held in a location close to crowds, it will disturb the female students' concentration and make them feel

uncomfortable and calm when carrying out their activities. At the Hidayatullah Islamic Boarding School, activities of *Appreciation* and tahfidz are carried out in prayer rooms and classes that are far from roads and other crowds. Theoretically. Quoting Yahya Abdul Fattah Az-Zawawi, who explains in his work, that in memorizing or repeating memorization activities, it is important to choose a location with certain criteria. The location should have a peaceful and calm atmosphere, not much interference from noise and crowds, and adequate air circulation and sunlight. Also make sure that the walls of the room are not decorated with pictures, paintings, or photographs that can distract attention and interfere with focusing and focusing on carrying out these activities optimally.²⁷

Meanwhile, Ahsin W Al-Hafidz provided several recommendations regarding ideal places for memorizing activities and repetition of reading and memorizing Al The Qur'an, which includes:

- 1) Having a space that is wide enough that it doesn't feel narrow
- 2) Separate from noise sources
- 3) Has a comfortable temperature and according to the needs
- 4) Clean and free from all forms of dirt and feces.
- 5) Equipped with good ventilation to ensure

- 6) Have adequate lighting.

Not in places prone to disturbance, such as the living room, places close to cell phones, or other location that might be annoying for concentration, and not a place that is usually made for hanging out or relaxing.²⁸

c. Friends and surrounding

Environment. Colleagues are one an important element that cannot be separated from everyday life. Friend has a significant impact on female students. If they have friends with positive attitudes and characteristics, such as enthusiasm, diligence, and other good characteristics, then other friends will also be influenced to imitate this behavior, and vice versa. So, every female student needs to be wise in choosing colleagues, especially because they have to share the same environment every day.

d. Adequate Adjustment or Intelligence.

Intelligence is an aspect that can support in carrying out activities *Appreciation*. When facing new situations or experiences that must be passed as part of daily routine activities, female students tend to adapt and accept these situations more easily, including in carrying out activities. *Appreciation*. Those who have an IQ at the normal level will have an easier time running *Appreciation* because he has good memory skills and a strong.

2. Inhibiting factors in applying the technique *Appreciation* to strengthen memorization of the Qur'an at the Al-Iman Foundation Hidayatullah Islamic Boarding School. Below are several inhibiting factors that generally influence the implementation of the technique *Appreciation* as follows:

a. Student Conditions

The situation of female students becomes one of the serious challenges that must be overcome because they are the main subject of engineering application *Appreciation*. This. If the condition of the female students does not support them being involved in the activities that have been predicted, then the implementation of the procedure will not run well. In general, the condition of female students at the Hidayatullah Islamic Boarding School includes various factors such as feeling lazy, sick, drowsiness that is difficult to overcome, and emotions that are influenced by disorders such as menstruation, fatigue, and declining health conditions. Apart from that, there is also considering memory, interference from the environment, and moments when the spirit becomes weak. If this situation occurs, female students should be the focus of applying the technique *Appreciation* will not be able to undergo the procedure properly.

In theory, it is generally easier to add new memorization compared to maintaining existing memorization. When someone memorizes, their enthusiasm is triggered to

succeed, but when they maintain and repeat the memorization, they often feel lazy and their enthusiasm decreases, as well as the habit of procrastinating. Cece Abdulwaly agrees with this view.²⁹

Which states that hafiz of the Qur'an tend to have a higher enthusiasm for adding new memorization compared to continuously repeating existing memorization. This is the nature of most humans which is also seen in material things. This is normal, but it is important to ensure that the enthusiasm for adding to the memorization does not override the obligation to continue repeating the existing memorization.

As Mukhlisoh Zawawie states hafiz candidates face various obstacles, such as limited time or being busy, lack of concentration due to life problems, lack of clarity of heart, as well as feelings of boredom and laziness when starting or memorizing procedures. Factor- This factor can be caused by age, lack of self-confidence because memorizing the Koran is a gift from God, feelings of guilt, worry about easily forgetting, and weak memory.³⁰

b. Lack of teacher/ustadzah (Teacher) resources

Instructor resources that very limited as a monitor and supervisor in activities *Appreciation* female students memorized, resulting in procedures *Appreciation*

becomes less effective and requires many repairs and improvements.

c. Limited Time

Limited time includes many responsibilities, which hinders the allocation of time available for various other activities. When female students carry out activities like *Appreciation* al-Qur'an, they often become distracted because they think about other tasks that are coming or have just been done. Fatigue also appears after carrying out other activities for a long period. This becomes even more apparent in the afternoon leading up to the rote deposit where time is very limited, especially in comparison with a large number of tutors and female students, thus creating an imbalance.

In theory, engineering success *Appreciation* is influenced by several supporting factors, such as ability, discipline, understanding of verses mustasyabih verses, a supportive learning environment, as well as good time management and patience. On the other hand, several challenges hinder the successful implementation of the technique *Appreciation*, including difficulty in memorizing, forgetting to memorize, the presence of many similar verses, interference from the environment, limited time or busyness, and decreased motivation.³¹

Based on the description above, there are supporting/driving and inhibiting/barrier factors in the application of techniques *Appreciation* at the Al Foundation The faith

of the Hidayatullah Islamic Boarding School shows harmony and inconsistency with existing theories.

Conclusion

Through the results of research that has been carried out regarding "Effectiveness of the Application of techniques *Takrir* to female students in strengthening memorization of the Qur'an at the Al-Iman Foundation Hidayatullah Islamic Boarding school Kebun Sari Ampenan, Mataram City", can be concluded from several points as follows:

1. Application of techniques *Appreciation* in strengthening memorization of the Al-Qur'an by female students at the Al-Iman Foundation Hidayatullah Islamic Boarding School shows that there are four ways *Appreciation* used: (1) *Appreciation* together, (2) *Appreciation* independently, (3) *Appreciation* when praying, and (4) *Appreciation* in front of the teacher. This procedure is combined with *tasmi'* and memorization tests (*exam*), following the specific steps for each technique. The research findings show that the results of applying this technique are effective.
2. Application of Techniques *Appreciation* Female students in strengthening their memorization of the Al-Qur'an at the Hidayatullah Islamic Boarding School is influenced by several elements,

consisting of supporting elements and inhibiting elements. The supporting elements included are: teachers who are disciplined and consistent even though their numbers are limited, encouragement from parents and a supportive learning environment, support from diligent peers, and the cognitive capacity of female students which is quite good. Meanwhile, inhibiting factors include: female students' internal obstacles such as feeling lazy, and sleepy, decreased enthusiasm, unstable emotional conditions, and also limitations human resources (teachers) or listeners, as well as time limitations.

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