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Application of The Kitabah Method in Learning Memorizing The
Qur'an at MI Ma'arif NU 1 Sokawera Cilongok District Banyumas
Regency

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Abstract: It is well known and very clear, that memorizing the Qur'an is a very heavy duty and requires special time and seriousness to mobilize all abilities, because memorizing the Qur'an is a very grand and noble task. The method used in this study is descriptive qualitative with the stages of data collection, data reduction, data display and verification/conclusion drawing. So the purpose of this study was to find out how the application of the *kitabah* method in learning to memorize the Qur'an at MI Ma'arif NU 1 Sokawera, Cilongok District, Banyumas Regency. The results of this study were: The steps used in the application of the *kitabah* method were by first writing verses that will be memorized, then the students memorize them verse by verse with the guidance of the teacher, then followed up with several steps namely oral and written tests, takrir, recitation and mudarrasah. With the application of the *kitabah* method in learning to memorize the Qur'an in MI Ma'arif NU 1 Sokawera, Cilongok Subdistrict, Banyumas Regency with a good category, it was proven that graduates had memorized the 30th chapter in the Qur'an, the Yasiin and Al-Waqi'ah. In addition, in the semester test and the National Standardized Madrasah Examination (UAMBN), it was proven that there were many students of MI Ma'arif NU 1 Sokawera, Cilongok Sub-District, Banyumas Regency who received 100 points in the Al-Hadith subjects.

Keywords: *kitabah method, memorizing qur'an, learning*

A. Introduction

In this globalization era, our education is currently facing challenges both in substance and implementation on the one hand, and challenges both inside and outside on the other. The challenge of the substance is more directed to the quality of our education, while the challenge of organizing is more directed to the practical quality of our education and the implementation of our teacher's education system. The experience so far proves that the centralization and uniformity of education across the diverse Indonesian people turned

out to be unprofitable. Therefore, education autonomy is the answer to the challenges to the weaknesses of our education system. Challenges related to our education (Nurfuadi, 2012, p. 19).

The challenges of global education include lagging behind the administration of our education, unclear vision and mission of our education, the low capacity of our educational outcomes to face competition from other countries' education and the danger of the low ability of our nation's children in facing global life competition (Nurfuadi, 2012, p. 20).

Education as a deliberate and well-planned effort to assist potential and abilities of children is not only the responsibility of the government alone, but also parents, school, and community. Here, the family, specifically the father and the mother, actually have the responsibility and role as the most important educators of their children, giving first support for learning at home, pay attention to the needs of school children, provide equipment and facilities for the education of children etc (Khorri, 2019, p. 30).

The development of the learning methodology of students in the madrasa has experienced a number of very significant improvements. The emergence of various variants of learning methodology provokes healthy competition in achieving the objectives of each subject. Innovations that arise with various media in conducting learning make educators have various options in achieving the final goal of each learning.

The demand for achieving the ultimate goal of a learning process requires an educator to make a breakthrough and innovation. The influence of the development of learning methodologies and the optimal demands on the outcome of learning also have an impact on subjects in Islamic religious education in the madrasa.

One of the subjects of the Islamic religious education group at the Ibtidaiyah Madrasah is the Al-Qur'an Hadiths. As the name implies, what is learned is in the form of verses from the Qur'an and Hadith. In the subjects of the Qur'an the Hadith students are required to memorize the verses of the Qur'an and hadith.

In reciting or memorizing the Qur'an is not an easy job. All work or programs will run smoothly and successfully in achieving the set targets, if using an appropriate method or method. Success in achieving set goals depends on choosing the right method and system, so that all will be effective and efficient.

Ahsin W. Al Hafidz divides the Al-Qur'an memorization method into five namely *wahdah* method, *kitabah* method, *sima'i* method,

combined method and *jama* method (Al Hafidz, 2009, p. 41). From the five methods above, the Al-Qur'an hadith subject teacher at MI Ma'arif NU 1 Sokawera Cilongok Subdistrict, Banyumas Regency prefers the *kitabah* method in learning to memorize the Qur'an because it is felt more effective and efficient.

In the author's view, one of the interesting forms of study in the preparation of this thesis is that all students must memorize juz 'amma programmed until class VI already memorized all the letters in Juz' Amma, in addition students also have to memorize the Qur'an and Hadiths according to the material they learned in the Qur'anic Hadith subjects. This is done so that students achieve optimal results in learning so that students have high scores when working on learning evaluations. In addition, students are expected to have a variety of memorization so that they can be implemented in daily life according to the contents contained therein. The memorization is also done to keep the authenticity of the Qur'an and memorize it worth worship, even though in one verse of the Qur'an Allah has guaranteed the sanctity and purity of the Qur'an forever:

"Indeed, we are the one who sent down the Qur'an, and indeed we truly took care of it." (QS. Al-Hijr: 9) (Departemen Agama RI, 1999, p. 391)

In the verse it is clear that the verses of the Qur'an which have been revealed by Allah SWT will certainly be preserved by Allah SWT. As one of the promises of Allah SWT, in terms of maintaining Al-Qur'an memorization, the application form of the program from MI Ma'arif NU 1 Sokawera District of Cilongok is to preserve the tradition of memorizing the Qur'an for its students in stages. This program is a program that must be fulfilled by all students of MI Ma'arif NU 1 Sokawera, Cilongok District. From this phenomenon the author considers that there are different religious bases and reading, writing and memorizing abilities of the Qur'an and hadiths that are different for each student of MI Ma'arif NU 1 Sokawera, Cilongok

Subdistrict, then naturally there will be various problems related to Al memorization demands -Qur'an and Hadith for students.

In MI Ma'arif NU 1 Sokawera Cilongok Subdistrict to program graduates to memorize juz 'amma, therefore there is a tiered division of letters in juz' amma for students of class I to class IV, while for class V memorizing letters Yasiin and Al- Waqi'ah. Besides that, every lafadz of the Qur'an and Hadith contained in the subjects of the Al-Qur'an Hadith must be memorized by students.

A good educational institution does not only require students to achieve the intended learning targets, but strives to provide the best solutions to facilitate and succeed students in learning. Students are objects of educational work or objects of education are creatures that are in the process of development and growth that require a role as a subject as well, as personal figures who have potential, motivation, ideals, feelings, experiences, and needs as human beings who want to be valued (Suryani, 2012, p. 20).

From the background description of the problem above, the author considers there is a formulation of the problem that can be raised, that is how is the application of the kitabah method in learning to memorize the Qur'an at MI Ma'arif NU 1 Sokawera, Cilongok District, Banyumas Regency? The purpose of this study is to describe the application of the *kitabah* method in learning to memorize Al-Quraan and to analyze the application of the *kitabah* method in learning to memorize Al-Quraan at MI Ma'arif NU 1 Sokawera, Cilongok District, Banyumas Regency.

B. Research Methods

1. Type of Research

This type of research is a type of qualitative research that is a research procedure that produces description data in the form of written or oral words from people and images of observed actors (Creswell, 2011, p. 293). This research is categorized as field research.

2. Research Location

The location of the research is the place where the research is conducted. As the research location is at MI Ma'arif NU 1 Sokawera, Cilongok District, Banyumas Regency. The reasons for researchers conducting research at these locations are:

1. At MI Ma'arif NU 1 Sokawera programed its graduates to memorize juz 30 and Yasiin letters, this is evident that every graduation ceremony of the graduates was also khuzmil juz 'amma.
2. Every day before the lesson starts, at MI Ma'arif NU 1 Sokawera is carried out memorization of juz 'amma and Yasiin according to their respective classes with the guidance of the homeroom, which before memorizing the students write first the verses that want to be memorized.
3. At MI Ma'arif NU 1 Sokawera has proud achievements in the murottal competition and calligraphy competition in juz 'amma without seeing the Qur'anic manuscripts, as well as many students who get 100 on National Standard Madrasah Exams (UAMBN) subjects Al-Qur'an Hadith.

3. Research Subjects

The selection of research subjects is a population that covers the entire subject of research taken as a whole from all the components involved in learning, namely the subject teachers of the Qur'an Hadith and all students of class I, IV and VI.

4. Research Object

The object of the research was the application of the *kitabah* method in learning to memorize the Qur'an at MI Ma'arif NU 1 Sokawera, Cilongok District, Banyumas Regency.

5. Data Collection Method

1. Observation Method
2. Interview / interview method
3. Documentation Method

6. Data source

1. *Person*
 - a. Subject teacher of the Qur'an Hadits
 - b. Student
 - c. Head master
 - d. Teacher's colleague
2. *Place (Place and Tool)*
 - a. Madrasa document
 - b. Learning Media
3. *Paper (Symbols and Images)*

7. Data Analysis Method

In more detail the data that has been collected is analyzed by steps:

1. Review all data collected from various sources.
2. Conduct data reduction carried out by way of abstraction, namely the effort to make a core summary, process and necessary statements.
3. Arrange data in units or organize these points of thought by means of the scope of the research focus and test it descriptively.
4. Hold data validity checks or give meaning to the results of research by connecting the theory.
5. Take conclusions.

C. Theoretical Basis

1. Tahfidz Al-Qur'an

Memorizing (Tahfidz) comes from Arabic (حَفِظًا يَحْفَظُ حَفِظَ) which means memorizing, while the word "memorizing" comes from the word "memorized" which has two meanings: (1) has been included in memory (about lessons), and (2) can say outside your head (without looking at other books or notes). The meaning of "memorizing" is trying to absorb into the mind to always remember (K, p. 164).

According to Ahmad Warson Munawwir, the word "memorizing" in Arabic is "hifzh". This word comes from fi'il (verb): hafizha - yahfazhu - hifzhan. If said, hafizha asyasyai'a, means keeping (not to be damaged), nurturing and protecting. But if it is said, hafizha as-sirra, means katamahu

(save). And if it is said, hafizha ad-darsa, means istazhharahu (memorizing) (Munawwir, 1997, p. 279).

From here, it can be seen that the word hafizha - yahfazhu - hifzhan in Indonesian means "memorizing".

2. Kitabah method

a. Definition

Methods, namely ways or techniques to present learning material to students in order to achieve the intended goals effectively and efficiently (Usman, 2002, p. 129). Whereas according to the large Indonesian dictionary, the method is a regular way that is used to carry out a work to be achieved in accordance with the desired or systemic way of working to facilitate the implementation of an activity in order to achieve the specified goals (Usman, 2002, p. 129).

Kitabah means writing. In this method the memorizer first writes verses that will be memorized on a piece of paper. Then the verses are read so that the reading is smooth and correct, then memorized it. Memorizing it can be by wahdah method, or by repeatedly writing it down so that by repeatedly writing it while watching and while memorizing it in the heart. How many verses are written depending on the ability of the memorizer. Maybe quite once, twice or even up to ten times or more so that he really memorized the verses he memorized. About how many verses are written, depending on the condition of the verse itself. It might be enough with just one verse, if it turns out that the memorized verse includes a long verse as contained in the as-sab'ut-thiwal letters, or it can be five to ten verses, if it turns out the turn of the memorized verses includes verses - short verse, and so on. The principle is all depends on the memorizer and the available time

allocation. This method is practical and good, because besides reading orally, the visual aspect of writing will also be very helpful in accelerating the formation of memorization patterns in its shadow (Al Hafidz, 2009, p. 64).

b. History

Before Islam came, the majority of Arabs were ummy people, including the prophet Muhammad SAW, too. The ability to write to the Arabs initially came from Bisyr bin Abd al-Malik who learned to write from the Anbar people, he came to Mecca and married al-Sahba bint Harb brother Abu Sufyan, then he taught his wife and son Sufyan namely Harb bint Umayyah. Then Umar learned from Harb bint Umayyah, and Mu'awiyah learned from his uncle Sufyan bin Harb (ash-Shiddieqy, 2009, p. 149).

The writing method was first performed by the Apostle with the revelers, the instructions came from Gabriel to Muhammad to record everything revealed, Gabriel whispered in the heart of Muhammad. He always told the secretaries to record every revelation that came down. Zaid bin Thabit said: "We and the Apostle wrote the Qur'an in the midrib of the date" (ash-Shiddieqy, 2009, p. 150).

The method of writing is more developed again when the codification of the Qur'an in the time of Uthman ibn Affan. Uthman has a big contribution in the maintenance of the Qur'an through writing. Uthman also succeeded in resolving the qira'at conflicts that had developed at that time.

The method of writing the Qur'an must follow the first form of writing in the Ottoman manuscripts, because the writing of the Qur'an is different from the general Arabic rules. Some even say that Rasam Utmani is rasam taufiqy which was put in the way of writing by the

Prophet himself (ash-Shiddieqy, 2009, p. 150).

Other opinions said that it could be different in the writing of the Mushaf, Ottoman because of the writing of the Manuscripts was not taufiqy. That means merupakan the results of ijihad Rasul and friends. This opinion assumes that the Apostle basically provides convenience in writing the Qur'an, because many different writings at that time and readings developed in various ways, on the other hand the Qur'an was revealed gradually or not in whole, even before the Prophet died there were still verses revealed, so that many friends had their own manuscript records, but the Apostles did not standardize the correct writings. So that it gives an indication that the writing of the Qur'an is hsail ijihad Rasul and his best friend (ash-Shiddieqy, 2009, p. 151).

This debate shows that the *kitabah* method must follow the Ottoman rasm writing pattern, but if this method is carried out by children or in education, then it may use the general rules of Arabic, because the urgency is how students can strengthen memorization through written media, if they are adults, an understanding of the importance of writing the Qur'an must be given in accordance with the Ottoman rasm (ash-Shiddieqy, 2009, p. 152).

c. Methods of the kitabah method

In writing the Qur'an with the *kitabah* method it must be good, beautiful, interesting, clear and not difficult to read. The following are ways to memorize the Qur'an with the *kitabah* method (Al Hafidz, 2009, p. 64):

- 1) Writing each verse memorized, for example, one verse that will be memorized is written, as well as after memorizing the verse is rewritten. Or it could be a benchmark line, for example, every five lines (standard

mushaf standard), then five lines are written, so that it reaches the target of each memorization.

- 2) The memorizer writes first the verses that will be memorized on a piece of paper, then the verses are read until smooth and correct, after which they are memorized carefully up to five times then matched with the writing,
- 3) The verse to be memorized is read many times first and then memorized a little to five lines or enough, after memorizing the verse written in the book to solidify the memorization. To strengthen memorization of writing can be done many times. If done alone at home, the writing is matched with the Mushaf whether something is wrong or correct, but if done in formal teaching, the teacher can be given justification, and given a note. For beginners this writing can be used by viewing the Mushaf.
- 4) The *kitabah* method can use a whiteboard or white board. How, the verse to be memorized is written on the board first, then the teacher reads the verses slowly while cutting it if it's long. After reading, students follow the teacher's reading while looking at the writing. After repeated reading, the verse is removed little by little until no more verses are written on the board and so on so the students memorize themselves. To stabilize, the teacher can instruct students to rewrite the verses in their respective books
- 5) The *kitabah* method can also be done by tahriri or syafahi. If carried out in a courtesy, students are given verse questions or memorized letters, then write the sequel. Whereas syafahi can be done in a way, the teacher reads the verse slowly and the students write it down, this can be done in a language laboratory that uses

loudspeakers, so that the teacher's voice can be heard clearly. This method can also be called writing Al-Qur'an.

- 6) The *kitabah* method can also be done in the Muraja'ah and takrir systems. There are several ways you can do, first, write mutasyabihat verses. For example, a person who has memorized five juz, then he looks for verses that are mutasyabihat as much as possible in the juz, when muraja'ah, the memorizer only pays attention to the verses seen, while occasionally repeating from the beginning. And so on, until if it has finished 30 juz, then he has written mutasyabihat verses in the Qur'an which are very beneficial for him. Second, the memorizer wrote the beginning of the verse and finally the Tahfiz book, after writing a number of juz and memorized letters, then when takrir he simply saw the notebook. This method wants to establish the beginning and end of the verse which is often forgotten by the memorizer, in writing this must be in accordance with the Qur'anic manuscripts, especially the verses, the beginning and the end of each verse.

d. Strengths and Weaknesses

The advantages of the *kitabah* method are as follows (Al Hafidz, 2009, p. 65):

- 1) With the method of writing will help strengthen one's memorization, especially in forming a pattern of writing that is in accordance with the Mushaf.
- 2) The writing method can optimize the senses of vision, hearing and sound, if done by mengimlala 'and muraja'ah.

- 3) If it is associated with the sense of hearing and vision, this method can increase brain intelligence.
- 4) Making students skilled and creative in writing the Qur'an.
- 5) Fix the Arabic script.
- 6) Maintaining the writing of rasm mani Ottoman and other studies such as recitation.
- 7) Students will have an Al-Qur'an record that is remembered as an adult, moreover the writing is very good and beautifully colored.
- 8) Teaching the kitabah method using a white board whiteboard can accelerate students to memorize the Qur'an.
- 9) Growing love for writing is in various fields of other sciences.
- 10) Psychologists say that writing and recording important points you want to memorize, including important activities. He can increase awareness of something important, besides helping to see differences between several things. The shortcomings of the *kitabah* method are as follows (Al Hafidz, 2009, p. 66):
 - 1) If you use a white board whiteboard, sometimes it interferes with lung breathing, if not cleaned and often played by students.
 - 2) Without the guidance of the teacher, the program method was not effective, because it could not be done, at the same time was given an explanation of good and correct writing.
 - 3) Making tired, aching hands and getting bored quickly, if writing the Qur'an many times then it is deleted, while the teacher corrects the writing and judges it.
 - 4) For those who are autistic, deaf and handicapped, this method

cannot be used, even if it can but is not optimal.

- 5) Al-Qur'an writing that is not good and dirty and damaged is usually often thrown away carelessly as well as if you ignore it like falling on the floor, broken paper or used as a toy, packets of goods and others. Those who do this will sin and the writings not used should be burned.
- 6) Memorizers have the responsibility of safeguarding the writing from various disasters such as floods, landslides, earthquakes and others.

D. Research Result

1. Quality (Jaudah) Tahfidz Qur'an at MI Ma'arif NU 1 Sokawera District Cilongok Banyumas Regency.

According to KH Karno Ashifuddin, S.Ag as head of MI Ma'arif NU 1 Sokawera as well as caregiver of Darussalam Islamic boarding school in Sokawera village, Cilongok Subdistrict, that quality or tahfidz memorization of Al-Qur'an students at MI Ma'arif NU 1 Sokawera is not much different from other memorizers of the Qur'an, all of which have advantages and disadvantages of each, including the following:

- a. Excess of Al-Qur'an memorization at MI Ma'arif NU 1 Sokawera

- 1) The recitation

Students of MI Ma'arif NU 1 Sokawera in reciting the Al-Qur'an tajwidnya is very concerned. The application of tajwid by students is quite good, because before starting the recitation of the Qur'an the students first ditashih tajwidnya by the teacher, because of his fluency in reading the Qur'an will affect the good and bad of memorizing the Qur'an in MI Ma'arif NU 1 Sokawera.

2) Its impartiality

Among one of the advantages of memorizing the Al-Qur'an at MI Ma'arif NU 1 Sokawera is its accuracy, because the teacher requires students to read the tartil when depositing Al-Qur'an memorization. Therefore, MI Ma'arif NU 1 Sokawera often won murottal competitions both at the sub-district and district levels.

3) The alphabet of the letters

Teachers at MI Ma'arif NU 1 Sokawera also recited the first letter before students started memorizing Al-Qur'an, so when students memorized Al-Qur'an it would be easy to pronounce the letters hijaiyah fluently. Usually testing is done on grade 1 students, because grade 1 students are the basis for forming the quality of memorizing Al-Qur'an students.

b. Lack of memorization of the Qur'an at MI Ma'arif NU 1 Sokawera

1) Easy to forget

Students of MI Ma'arif NU 1 Sokawera are not a few who memorize the Qur'an is still not good, for example, such as forgetting things, forgetting here includes lafadz, verses, and syakal, but this does not discourage students from memorizing the Qur'an. In fact, with the forgetfulness, students become more rooted in the Holy Qur'an, because if there is a memorization that is forgotten, students will open the Qur'an again to remember the memorization that had forgotten.

2) It's hard to distinguish similar verses

Among the constraints of the students of MI Ma'arif NU 1 Sokawera to improve the memorization of the Qur'an is the difficulty of distinguishing almost similar verses, because in the Qur'an there are many

verses that are almost the same, but actually there are differences even though little in letters or lafadz.

2. Implementation of Al-Qur'an Memorization at MI Ma'arif NU 1 Sokawera Cilongok District Banyumas Regency

a. Requirements for students before memorizing the Qur'an

Students at MI Ma'arif NU 1 Sokawera before starting to memorize Al-Qur'an must first fulfill the requirements given by the madrasa. These conditions are intended so that students in the process of memorizing the Qur'an are not too difficult and will produce good quality memorization. The conditions are as follows:

- 1) Permission from parents
- 2) You can read the Qur'an
- 3) Mastering musykilat (verses between writing and reading it differently)
- 4) Mastering Tajwid
- 5) Good Makharijul letters

Students who have not been able to read the Qur'an, or have not been fluent, have not mastered the science of muskil, tajwid and makhraj will be guided first by their respective homerooms, especially the class I guardian as the foundation of students in memorizing the Qur'an, so that Al memorization -Quality student letter.

b. Preparation for memorizing the Qur'an

The preparation for memorizing the Qur'an at MI Ma'arif NU 1 Sokawera is as follows:

- a. Strong intention to memorize the Qur'an
- b. Prepare the Qur'an with the same manuscript
- c. Memory target

d. Time (for memorizing).

Besides that, the teacher of MI Ma'arif NU 1 Sokawera instilled the following principles of memorizing the Qur'an to the students:

a. Students in memorizing the Qur'an must be sincere

The teacher conveyed to his students that memorizing the Qur'an must be sincere, only merely hoping for the pleasure of Allah SWT. Students are asked to be careful, do not let them memorize the Qur'an because they expect something in return or expect praise from others.

b. Students must have strong and rounded determination

The teacher conveyed to the students that memorizing the Qur'an was a great and noble task, and not easy. Therefore, it requires a strong and unanimous determination, not easily tempted by any temptation.

c. Students understand the value / reward of memorizing the Qur'an

The teacher gives understanding to students, how great the reward is for people who read the Qur'an, let alone memorize the Qur'an, so students will be motivated so that they are more enthusiastic in learning to memorize the Qur'an.

d. Students to practice what they have memorized

The teacher conveyed to the students that besides memorizing the Qur'an they were also obliged to practice what had been memorized, because the Qur'an was not only to memorize but to guide human life in order to survive in the world and the hereafter. Besides that, the sins of those who know but are not practiced are greater than those who do not know.

e. Students to avoid sinful deeds

The teacher conveys to students that they avoid sinful acts, so they can interact with the Qur'an so that in memorizing the Qur'an they are facilitated by Allah SWT.

f. Students are always bedouo to Allah SWT.

The teacher conveys to students, that in addition to effort, students must also pray to Allah SWT, because business without prayer is in vain so also vice versa without effort also cannot. So, both of them must go hand in hand, one cannot leave.

g. Students to understand the meaning of the verse correctly

The teacher concluded that besides they memorized the verses of the Qur'an, they also had to learn the meaning and content of the verses memorized. Thus, they could practice what they had memorized.

h. Students to understand recitation

The teacher reconciles the students so that they can read and memorize the Qur'an, they must understand tajweed, because if not then it is not a reward that is received, carrying on the curse of Allah SWT.

i. Students always repeat memorization

The teacher conveys to students that the more students diligently repeat memorization, the more memorized they will be, so the possibility of forgetting is very little.

j. Students to pray solemnly

The teacher said that students should read the memorized verses when praying regularly, thus it would be very effective in strengthening and maturing the memorization of the Al-Qur'an students.

c. Implementation of the Qur'an's tahfidz

Learning to memorize the Qur'an at MI Ma'arif NU 1 Sokawera is a flagship program in the madrasa, therefore MI Ma'arif NU 1 Sokawera wants its graduates hafidz Juz Amma, Yassin and Al-Waqi'ah in tartil and fluent. From this, MI Ma'arif NU 1 Sokawera performs the performance of both tajwid, mahraj and tahfid.

The material, especially tahfidz materials, is carried out in several activities, namely:

a. Daily activities

1. At 6:30 a.m. to 7:30 a.m.: Write verses that will be memorized, then memorize the verses already written
2. At 12.15-12.30: Repeat memorization (with the teacher)
3. Ba'da Maghrib: Repeating memorization at home (alone)
4. Ba'da Shubuh: Repeat memorization at home (alone) and write it on a piece of paper.

b. Weekly activity

Every Friday at 6:30 a.m. to 08:15 the Murrotal and MTQ (Musabaqah Tilawatil Qur'an) activities are held.

c. Middle Semester Activity

At the end of each semester, together with the Middle Semester Examination (UTS) MI Ma'arif NU 1 Sokawera also conducts an evaluation of the memorization of the Qur'an and Hadith in accordance with predetermined memorization targets.

d. Semester Activities

At the end of each semester, together with the Final Semester Examination (UAS) MI Ma'arif NU 1 Sokawera also conducted an evaluation of the memorization of the Qur'an and Hadith in accordance with predetermined memorization targets.

e. Annual Activities

At the end of each school year, together with the Classroom Examination (UKK) MI Ma'arif NU 1 Sokawera also carried out an evaluation of the memorization of the Qur'an and Hadith in accordance with predetermined memorization targets. The results of the evaluation are also taken into consideration to determine whether or not students are going to higher grades.

3. Application of the *Kitabah* Method in Learning Memorizing the Qur'an at MI Ma'arif NU 1 Sokawera Cilogok District Banyumas Regency

The form of this study is to use qualitative descriptive, which is to describe the data collected in the form of words, images and not numbers. Data originating from manuscripts, interviews, field notes, documents and so on are then described so as to provide clarity about the reality or the reality that exists.

The learning process of memorizing the Qur'an in MI Ma'arif NU 1 Sokawera District of Cilogok, Banyumas Regency is done by the way students write verses that will be memorized first, this is done so that before the students memorize, they have a picture or shadow of verse writing -what will be memorized. By writing these verses correctly, students are expected to understand writing, mahraj, harakat and tajwid so that it will help facilitate the recitation of the Qur'an fluently and correctly. This process of memorizing must meet with the teacher. Because a teacher has a very important role, namely:

1. As the guardian of the purity of the Qur'an
2. As a sanad that connects the chain of sanad to continue to the Prophet Muhammad.
3. Maintain and develop student memorization interest

4. As important memorization
5. Evaluating the development of rote students

Another thing that needs to be considered in the process of memorizing students is the use of proper memorization methods. At MI Ma'arif NU 1 Sokawera applies the *kitabah* method, which is carried out by writing verses that will be memorized first, then after writing new verses are memorized one by one until memorized by being guided by the teacher. After they memorized, the teacher told them to write down the verses that had been memorized.

After students have completely memorized and can write the verse correctly, then it will continue to the next verses in the same way. So, it goes on until it reaches the target of memorization by reflexively speaking. After that, continue reading and repeating the verse or the letter until it is truly oral and his hand is able to produce verses in a letter naturally, or reflexes and will eventually form representative memorization.

Before starting memorization, students first pay attention to the following things:

1. Students bring notebooks and pens to write verses that will be memorized.
2. Memorization is done by writing verses that are about to be memorized, then memorized repeatedly with the guidance of the teacher.
3. Students must meet the memorization target set by MI Ma'arif NU 1 Sokawera according to the grade level.
4. To maintain memorization, the students always listen to the memorization of others, before facing the teacher.
5. Trying to justify memorization, both in terms of recitation and *mahraj*.

This is done so that students in memorizing the Qur'an are in accordance with the rules of recitation, and are fluent in reciting it. Besides that, this is done so that in addition to students memorizing verbally,

they can also write verses that they memorize.

Time management skills or time discipline also include something very important for students who want to memorize the Qur'an, because with time discipline students will get success in memorizing the Qur'an according to the predetermined target. The time to memorize the Qur'an has been set by Madrasas. This arrangement aims to maintain a conducive atmosphere so that students have discipline in memorizing the Qur'an. The time for memorizing Al-Qur'an learning activities in MI Ma'arif NU 1 Sokawera is as follows:

1. At 6:30 a.m. to 7:30 a.m.: Write verses that will be memorized, then memorize the verses already written
2. At 12.15-12.30: Repeat memorization (with the teacher)
3. Ba'da Maghrib: Repeating memorization at home (alone)
4. Ba'da Shubuh: Repeat memorization at home (alone) and write it on a piece of paper.

The times specified above are in accordance with the times that are considered appropriate and good for learning to memorize the Qur'an. The good time for memorizing Al-Qur'an learning activities is as follows:

1. Time before dawn rises
2. Before dawn until the sun rises
3. After waking up
4. After prayer
5. Time between Maghrib and Isha'

But with two times in learning activities memorizing the Al-Qur'an students MI Ma'arif NU 1 Sokawera is quite good, namely memorizing in the morning and repeating memorization during the day. Both times are good for learning to memorize the Qur'an. First, because in the morning the mind is still fresh, or there are no activities in mind, so memorizing more focus and memorizing will be easy to

remember in the brain. Second, after the dhuhur prayer is also good enough to repeat memorization, because after they perform the Dhuhr prayer the mind will be clear again.

Of the five times above, it does not mean that besides this time it is not good to memorize the Qur'an, the most important thing every time that encourages calm and the creation of a comfortable atmosphere is good for memorizing. All the time above will also not be effective if it is not accompanied by an attitude of sincere intentions and students' satisfaction in memorizing the Qur'an is one of the main requirements in achieving success in memorizing the Qur'an. This opinion is also in accordance with what Sa'dullah said that is the Ahlu of the Qur'an. According to him the terms of memorizing the Qur'an are as followst:

1. Able to empty his mind of thoughts and theories or problems that would disturb him.
2. Sincere intention.
3. Feel the majesty of God.
4. Istiqamah.
5. Permission from parents, guardians or husbands.
6. Able to read well.

4. **Al-Qur'an memorization results with Kitabah Method in MI Ma'arif NU 1 Sokawera Cilongok District Banyumas Regency**

It cannot be denied that memorizing the Qur'an is not an easy job, it requires seriousness, patience, perseverance and a special time. Someone who decides to memorize the Qur'an indirectly he has promised himself and also to Allah to live life in accordance with the teachings of the Qur'an.

To improve the quality of memorization of the Qur'an in MI Ma'arif NU 1 Sokawera, the teacher provides ways to improve the quality of memorizing the Qur'an, because from the teacher's side who has a direct role in learning activities

memorizing Al- Student's Qur'an. This is because the teacher's attention is an encouragement for students to be enthusiastic in memorizing the Qur'an and in keeping their memorization. But the good and bad memorization of the Qur'an depends on the students, because memorizing the Qur'an if it is not accompanied by high enthusiasm, the results are not maximal, whereas if memorizing the Qur'an is accompanied by high enthusiasm, the results memorizing the Qur'an will be maximum. The improvement of the memorization quality of the Qur'an at MI Ma'arif NU 1 Sokawera is as followst:

1. Efforts to improve the quality of Al-Qur'an memorization by the teacher

In MI Ma'arif NU 1 Sokawera there are several ways to improve the quality of Al-Qur'an memorization of students, including the form of tajweed test and the letter of preamble before the process of memorizing the Qur'an, equating the Qur'anic Mushaf which is used to memorize and hold weekly and daily memorization tests.

The above efforts are in accordance with the needs of students who memorize them there are still shortcomings. Efforts to improve the quality of memorization of the Qur'an above are also in accordance with the aim of touching quality memorization, because memorization of the Qur'an is not only limited to reading fluently, but tajwid, fluency, poetry and maharijul are very important in memorizing Al- The Qur'an. Allah says in Al-Qur'an Surat Al-Muzamil verse 4:

" Or more than the second. and read the Qur'an slowly."(QS. Al-Muzamil: 4)

In another verse, Allah also says:

"Do not move your tongue to (read) the Koran because you want to quickly (master) it." (QS. Al-Qiyamah: 16)

According to the author, of all the improvement in the quality of memorization above, the emphasis is on its mysticism in the recitation of the Qur'an. Besides that the teacher has the following roles :

- a. As the guardian of the purity of the Qur'an
- b. As a sanad that connects the chain of sanad to continue to the Prophet Muhammad.
- c. Maintain and develop student memorization interest
- d. As important memorization
- e. Follow and evaluate student development

The ways to maintain memorization of the Qur'an are as follows:

- a. What the Prophet did was to match memorization to the angel Gabriel every month of Ramadan
- b. Friends maintain memorization by reading the Qur'an in one Sunday, there is a day and a night, there is a week there is one month.

From this example the point is to maintain the recitation of the Qur'an by repeating it often.

2. Efforts to improve the quality of Al-Qur'an memorization by students

Efforts to improve the quality of memorization of the Qur'an by students in the form of an attitude of enthusiasm and sincere intentions, continuous in bertakrir, takrir in prayer, question and answer, continued verse, trying to memorize the Qur'an with tartil and hard, and pray.

And efforts to improve the quality of Al-Qur'an memorization carried out by students, namely by the *kitabah* method. Namely by writing verses that want to be memorized on a piece of paper or a special book. Thus, students will have a picture of the visualization of the verses that they want to memorize. Besides

that, with this method students not only memorize, but can write verses that have been memorized.

Analysis of the Implementation of the *Kitabah* Method in Learning Memorizing the Qur'an at MI Ma'arif NU 1 Sokawera District Cilongok Banyumas Regency

Before analyzing, the author will first explain about the implementation of Al-Qur'an memorization with the *kitabah* method at MI Ma'arif NU 1 Sokawera. Implementation is very important in a management. A madrasa will not run without the implementation of the programs planned.

MI Ma'arif NU 1 Sokawera is a school that strives to produce competent graduates in both general and religious fields. One of them is tahfidz juz 30.

From the data the author obtained, the author can find out how the learning implementation memorizes the Qur'an at MI Ma'arif NU 1 Sokawera. From these data the author will analyze the implementation of learning to memorize the Qur'an at MI Ma'arif NU 1 Sokawera.

a. Memorizing the Qur'an with the *kitabah* method

The process of memorizing the Qur'an at MI Ma'arif NU 1 Sokawera is done by the teacher telling students to first write verses of the Qur'an that will be memorized, after students write and then the students memorize with the guidance of the teacher. The process of memorizing the Qur'an must be directly face to face with the teacher, because a teacher has an important role including:

- 1) As the guardian of the purity of the Qur'an
- 2) As a sanad that connects the chain of sanad to continue to the Prophet Muhammad.
- 3) Maintain and develop student memorization interest
- 4) As important memorization
- 5) Follow and evaluate student development

Another thing that needs to be considered in the process of memorizing students is the use of proper memorization methods. In MI Ma'arif NU 1 Sokawera method used is the *kitabah* method, which is carried out by writing verses that will be memorized, then students memorize them verse by verse with the guidance of the teacher, then followed up with several steps namely oral tests as well as writing, takrir, recitation and mudarrasah.

The four steps actually provide an opportunity for students to repeat the memorization that has been memorized. Because attaching memorization requires a lot of repetition.

- b. The activity of memorizing the Qur'an with the *kitabah* method

The skill of managing time is very important for memorizers, because time discipline is one of the keys to success in memorizing the Qur'an. The time for memorizing the Qur'an is set by the school. This arrangement aims to maintain a conducive atmosphere so that students have a disciplinary time in memorizing the Qur'an. The activities for memorizing the Qur'an at MI Ma'arif NU 1 Sokawera are as follows:

- 1) At 6:30 a.m. to 7:30 p.m.: Write verses that will be memorized, later Dian memorized the verses already written

- 2) At 12.15-12.30: Repeat memorization (with the teacher)
- 3) Ba'da Maghrib: Repeating memorization at home (alone)
- 4) Ba'da Shubuh: Repeat memorization at home (alone) and write it on a piece of paper.

The times specified above are in accordance with the times that are considered appropriate and good for learning to memorize the Qur'an. The good time for memorizing Al-Qur'an learning activities is as follows:

- 1) Time before dawn rises
- 2) Before dawn until the sun rises
- 3) After waking up
- 4) After prayer
- 5) Time between Maghrib and Isha '

According to the author, the time set by MI Ma'arif NU 1 Sokawera in memorizing the Qur'an is quite good. This time is good for memorizing the Al-Qur'an, the first reason is because in the morning the mind is still fresh because there is nothing to think about, so memorizing will be more concentrated and memorizing will be easy to remember in the brain.

All the time above will also not be effective if it is not accompanied by sincere intentions and istiqomah students in memorizing the Qur'an, because istiqomah in memorizing the Qur'an is the main requirement in achieving success in memorizing the Qur'an. This opinion is also said by Sa'dullloh which is the Qur'anic Ahlu as follows:

- 1) Able to empty his mind of thoughts and theories, or problems that would disturb him.
- 2) sincere intention
- 3) Feel the majesty of the Qur'an
- 4) Istiqomah
- 5) Permission from parents, guardians or husbands
- 6) Able to read well

E. Conclusion

Based on the results of the author's research, the thesis entitled "Application of the Kitabah Method in Learning to Memorize the Qur'an at MI Ma'arif NU 1 Sokawera, Cilongok District, Banyumas Regency, the authors can draw the following conclusions:

1. The application of the *kitabah* method in learning to memorize the Qur'an at MI Ma'arif NU 1 Sokawera Cilongok Subdistrict, Banyumas Regency is in accordance with the madrasah program, which is to produce graduates who memorized juz 30, Surat Yasiin and Waq'ah. With the *kitabah* method, in addition to students memorizing the verses of the Qur'an they memorized, they can also write verses that have been memorized. It can also help in recitation and preaching letters and help students maintain their memorization.
2. Factors that affect the memorization of the Qur'an are the ideal age, time management and place of memorization of the Qur'an.
3. When learning Al-Qur'an memorization activities in MI Ma'arif NU 1 Sokawera Cilongok District Banyumas Regency is at 6:30 a.m. 7:30 a.m. Write verses that will be memorized and then memorize the verses that have been written, 12:15-12.30, Repeat memorization (with teacher), Ba'da Maghrib Repeating memorization at home (alone), and Ba'da Shubuh Repeating memorization at home (alone) and writing it on a piece of paper.
4. The steps used in applying the *kitabah* method are by writing the verses that will be memorized first, then the students memorize them verse by verse with the guidance of the teacher, then follow up with several

steps, namely oral and written tests, takrir, recitation and mudarrasah.

5. Evaluation evaluation at MI Ma'arif NU 1 Sokawera uses two types of tests, namely formative tests and summative tests, besides non-technical testing is also done, namely by observation.
6. Efforts to improve memorization are carried out by teachers and students. First by the teacher, among others, in the form of tajwid test and letters before the process of memorizing the Al-qur'an, equating the Qur'an Mushaf which is used to memorize and hold weekly and daily memorization tests. Second by students, namely by the *kitabah* method. Namely by writing verses that want to be memorized on a piece of paper or a special book. Thus, students will have a picture of the visualization of the verses that they want to memorize. Besides that, with this method students not only memorize, but can write verses that have been memorized.

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