



# Implementation of *Talaqqi*, *Sima'i*, *Wahdah*, *Talqin* and *Kitabah* Methods in Memorizing the Quran: How Do Teachers Guide Students

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## Abstract

Becoming a memorizer (hafizd) of the Quran is not an easy matter, because it requires sincere intentions, sincerity, determination, hard work, strong motivation and of course using the right method. Regarding the method of memorizing the Quran, there are actually many methods that can be chosen and implemented when someone memorizes the Quran. This study aims to identify whether the method of memorizing the Quran used by teachers in guiding students in memorizing the Quran at the Quran memorizing institution Fastabiqul Khairat Indonesia. This study uses a qualitative method with a case study approach. Sources of data were taken through in-depth interviews with five informants (teachers and students), to support the interview data the author also conducted observations and directly interacted with informants in various Quranic activities at the research location. All interview results were then analyzed thematically using NVivo12 qualitative analysis software. The research findings found five methods used by teachers in guiding students in memorizing the Quran. The five methods are: i) *Talaqqi* Method, ii) *Sima'i*, iii) *Wahdah*, iv) *Kitabah*, and v) *Talqin*. In addition, the research findings also prove that the selection of the right method has succeeded in delivering successful students to become a memorizer (hafizd) of the Quran.

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## INTRODUCTION

The word method is adopted from the Greek (*Yunani*) word *methods* which means the way or path taken (Burhanuddin, 2018; Thia, 2018; Zaini, 2020; Chalik, 2020; Juhriansyah, 2022). In connection with the study of science, the method is a way of working so that an object can be understood following the field of science concerned. In English, it is said that method means way (Alek, 2014; Hong, 2017). The right and most efficient way of doing something is called a method (Fikriaini et al., 2022; Ilyas, 2020). Experts define several definitions of the method, among others, Nisa et al., (2022) in explaining that the method is an orderly and well-thought-out way to achieve a goal. The word method in Arabic is also known as the word *tariqoh* which means strategic steps that are prepared to do a job so that it is structured neatly. In the Big Indonesian Dictionary, what is meant by the method is the regular way used to do a job so that it is achieved as desired (Shah et al., 2019; Anjustian et al., 2020).

According to the author, selecting a suitable memorization method is crucial for achieving the desired goal. The clear formulation of goals is emphasized as the most important prerequisite before choosing a method. If a teacher selects an unsuitable method, it can lead to goal ambiguity, making it challenging to choose the appropriate method. Educators are advised to be knowledgeable and proficient in various methods, ensuring not only theoretical mastery but also the ability to choose and effectively implement the right method for optimal results.

According to the term, word memorization is basically the word memorized which means stored in memory or in the words it is easy to pronounce text or bookmarks like outside the head (Baills et al., 2021; Fikriaini et al., 2022). According to Gade, (2014); Rahmi, (2019) the definition of memorizing is “the process of repeating something either by reading or listening to work, anything if it is repeated often, it must be memorized. The Quran is the holy book of Muslims which was revealed by Allah SWT to the Prophet Muhammad SAW and is the greatest miracle that was revealed through the intermediary of the angel Jibril gradually for more or less 22 years 2 months 22 day (Mundiri & Zahra, 2017; Ashar, 2018; Saepudin et al., 2021).

This section highlights a significant reason behind Quranic memorization, rooted in the historical practice of the Quran's gradual revelation and its direct memorization by Prophet Muhammad SAW and his companions. This tradition persisted across generations, both among Arabic-speaking and non-Arabic-speaking communities, including Indonesians. (Ayyad, 2022; Qomari et al., 2022; Resti et al., 2022). The author explores the importance of Quranic memorization by consulting an informant who emphasizes that the Quran serves as a life guide, containing answers and solutions to all problems. Memorizing the Quran enables individuals to easily address and solve the challenges they encounter.

According to Rahim et al., (2016); Farikhah, (2021) *Talaqqi* is learning religious knowledge directly from a teacher who has the

competence of knowledge, *tsiqah*, and *dhabit* and has a scholarly *sanad* that is *muttashil* up to Rasulullah *Shallaahu 'Alaihi Wa Sallam* through scholars "*Aalimin "Aarifin"*". The *tallaqi* method is to deposit or listen to the newly memorized memorization to a teacher or instructor (Haryani & Sholeh, 2019; Kartika, 2019; Pasaribu & Zaini, 2020; Ulumiyah et al., 2021; Najeed et al., 2022; Nisa et al., 2022; Arinasti et al., 2022; Tumanggor et al., 2022). The teacher must be a *hafiz* of the Al-Quran, have an established religion and knowledge, and is known to be able to take care of himself (Jiyanto & Jiyanto, 2019; Mutathahirin et al., 2022).

Talaqqi involves the teacher reciting the Quran in a mushafahah manner, directly facing the student in a comfortable sitting position. The teacher then guides the child to repeat the memorized verse by listening until a thorough understanding is achieved (Ashidiqi et al., 2019; Hakim, 2019). The *Wahdah* method of Quranic memorization involves memorizing verses one by one, initially reading each verse ten or more times to create mental patterns and reflex movements in the mouth (Dzulkiifi et al., 2016; Mucharomah, 2017; Aini et al., 2020). Once a verse is thoroughly memorized, the process is repeated for subsequent verses, progressing until completion of one section. The method emphasizes repeatedly reading and reciting the sheet, ensuring accurate verbalization and natural recall of verses through reflection. This approach, supported by various studies Samsurizal et al., (2020); Albi et al., (2020); Afifah et al., (2022) entails focusing on memorizing one verse at a time before moving on to the next. The *Kitabah* method involves rewriting Quranic verses for memorization on paper, where the student writes and then reads the verses until fluent and correct, followed by memorization. On the other hand, the *Sima'i* method focuses on listening to the teacher recite the verses to be memorized, recording the teacher's voice with a device, and repeatedly listening until memorized, after which the verses are retained. (Liliawati & Ichsan, 2022).

The *Talqin* method is how the teacher reads, then the students imitate, and if wrong is justified by the teacher (Hidayah, 2018; Akhmar et al., 2021; Nisa Marsal, 2021; Hudamahya et al., 2022). According to the author, this method is needed by students whose learning method uses audio. By listening to repeated readings, the speed of the memory will function. As stated by one of the students, the *Talqin* method is favored by children and some of the adult *santri* (students). Children who have not yet mastered the reading of the Quran are also easy to catch words and sounds, which can support the achievement of children's memorization. Based on the description above the writer can conclude that in the process of memorizing the Quran, many methods can be used. By choosing the most methods, it is hoped that memorizing the Quran will be more effective, efficient, and fun.

## LITERATURE REVIEW

Memorizing the Quran is the step to understanding the content of the Quranic sciences which is carried out after the process of reading properly and correctly (Aziz et al., 2016; Sai, 2018; Masita et al., 2020; Aji et al., 2021;

Demina et al., 2022). Memorizing the Quran is a process to keep and maintain the Quran by heart (remembering) properly and correctly with the terms and procedures that have been determined (Fachrudin, 2017). Ismanto, (2011); Hayati et al., (2019); Engkizar et al., (2022) in general, the process of memorizing the Quran begins with reading the Quran followed by a repetition of readings. The verses of the Quran that are repeated to be memorized can train the five senses, especially hearing and vision which are directly related to memory function in the brain (Prihatin, 2022; Rahmat et al., 2016; Saleem, 2018; Shukri et al., 2020; Sintia & Yunita, 2022). Anwar & Hafiyana, (2018); Anwar, (2019); Arifin, (2019); Hendrawati et al., (2020); Wahyuni, (2021); Nurhafizah & Nanda, (2022); Amin & Pratama, (2022) in memorizing the Quran, three activities can be done at once, namely reading, repeating readings, and storing the memorized Quran readings in memory. Therefore, memorizing the Quran has the highest level in the information storage process (Ashar, 2018).

In their research stated that memorization is a form or part and process of remembering which has the meaning of absorbing or attaching knowledge (Mundiri & Zahra, 2017; Ashar, 2018; Saepudin et al., 2021). The ability to memorize the Quran means the ability to maintain the Quran as a revelation of Allah SWT through the process of incorporating the *lafaz-lafaz* of the Quranic verses following the rules of reading the Quran into the mind so that they can remember and recite them again without looking at the manuscript (*mushaf*) or writings (Al Muiz & Umatin, 2022; Harahap et al., 2022). Based on the author's view, there are several criteria for people to memorize the Quran first, there must be a sincere intention to memorize. Second, having determination and patience. Third, being able to read the Quran properly and correctly according to the rules of tajwid science. Fourth, abstain from immorality and despicable qualities. Fifth, good memorization and time management, and sixth *istiqomah*. These six criteria must be owned by everyone who wants to memorize the Quran (Ringgit et al., 2020; Rahmad et al., 2021; Hasanah, 2021).

Explains that the highest level of interaction with the Quran is by memorizing it (Atika et al., 2017; Ramdane & Souad, 2020; Amani et al., 2021). Psychologists such as Rahmat et al., (2016); Toyibah et al., (2017); Stiyamulyani & Jumini, (2018) the activity of memorizing the Quran influences a person's psychology, because memorizing the Quran in addition to requiring adequate cognitive abilities also requires strength and straight intentions. Everyone has different abilities in memorizing the Quran, some are quick to memorize but some take a long time to memorize (Anwar, 2019; Farida et al., 2021; Khafidah et al., 2020).

The art of the Quran in the language is reading or what is read. The word Al-Quran is taken from isim Masdar which means with the meaning of the "*isim maf'ul that is maqru*" (which is read). According to the term, Al-Quran is the name of the kalamullah that was revealed to the Prophet Muhammad SAW written in a mushaf (Khalid, 2017). The Alquran is the only holy book whose authenticity is guaranteed by Allah SWT since it was revealed to Prophet Muhammad SAW until the end of

the world. Allah says in Q.S Al-Hijr 9:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

The meaning: *That it is Allah who sent down the Quran for mankind to Prophet Muhammad SAW and Allah will protect its authenticity and purity by not playing around.*

This is one of the advantages of the Quran compared to other books that were first revealed to Allah's messenger. However, even though Allah guarantees that the Quran will not change until the Day of Judgement (Kiamat Days), it is the responsibility and obligation of Muslims to preserve the purity of the Quran and the hands of the ignorant and the enemies of Islam. Al-Quran and they will continue to do it (Arifin, 2019). Memorizing the Al-Quran as a whole is a good effort, the real ikhtiar of Muslims in the process of preserving the Al-Quran.

Based on the research entitled Effective Method of Memorizing the Quran for students of Madrasah Ibtidaiyah (a literature review) it was found that several well-known methods used in tahfidz institutions include: the *Fahmul* Method, The *Tikrarul Mahfudz* Method, the *Kitabul Mahfudz* Method, and the *Isati'amul Mahfudz* Method, *Talqin* Method, *Tasmi* Method; *Muraja'ah* Method, *Talaqqi* Method, Drill Method, Yanbua Method and exp (Fikriaini et al., 2022).

Based on the research entitled *Talaqqi* Method: Children's Language Development in Tahfidzul Al-Quran Program During Covid-19 Pandemic, shows the results of applying the *Talaqqi* Method to the development of children's religious values can instill a culture in children, invite children to love Allah SWT, children introduced to the rules and loves the Quran, and creates a moral generation that deserves to be punished (Azizah et al., 2021). Based on the research entitled The Effect of Tahfidz *Talaqqi* Online Method on Hijaiyah Recognition in Kindergarten Tahfidz Sleman Program, the results found that there was a significant effect between tahfidz ability on recognizing the Hijaiyah alphabet (Prathiwi & Syamsudin, 2021).

Based on the research entitled improving the Learning Achievement of Memorizing the Quran through the *Talaqqi* method in MTSN Gampong Teungoh, North Aceh, it was found that the application of the *Talaqqi* method in learning the Quran was effective. Therefore, it can be an alternative that can be applied by Quran Hadist teachers not only at MTSN Gampong Teungoh, North Aceh but also can be implemented in other schools (Qawi, 2017).

## METHODS

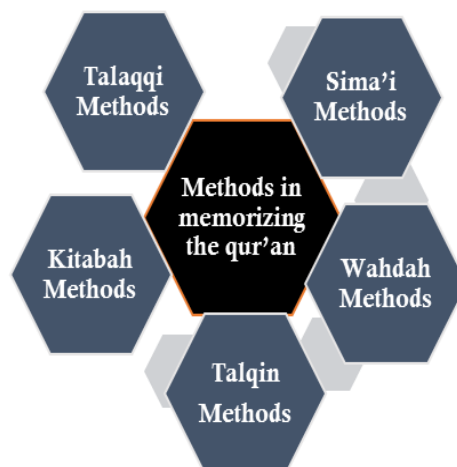
This research uses a qualitative method approach with a case study design, according to Crowe et al., (2011); Taylor, (2013); Houghton, (2020); Sabrina et al., (2022); Zhou et al., (2021); Febriani et al., (2022) case study is a type of research if the researcher wants to observe in depth a phenomenon or event both in individual and community groups. Above it is related to the issues and problems that the author raised in this study; the research is very appropriate to use. Sources of data were taken to two

informants who are teachers at the home of Tahfidz Fastabiqul Khairat, Kuranji District, Padang. All informants were selected using purposive sampling. According to [Engkizar et al., \(2018\)](#); [Elkhaira et al., \(2020\)](#); [Rahawarin et al., \(2020\)](#); [Syafрил et al., \(2021\)](#) the selection of informants must have four criteria, namely being active in the field being researched, having competence to researchers, and honestly providing information following the facts that occurred in the field.

After the interview was completed, all informants were taken, then the interview data transcript process was carried out to then take themes according to the objectives and needs of the research data. According to [Terry et al., \(2017\)](#); [Clarke & Braun, \(2018\)](#); [Neuendorf, \(2019\)](#) thematic analysis is one of the analytical techniques that researchers can use in analyzing interview results so that they can be seen clearly and easily understood by readers. The all-process thematic analysis was carried out using NVivo12 qualitative analysis software. The use of NVivo12 qualitative analysis software aims to display the research results (themes) with graphs or images produced by the NVivo software used. Thematic analysis can be done with the help of NVivo software so that researchers can easily display research results ([Ashley, 2014](#); [Zamawe, 2015](#); [Eriyanti et al., 2020](#); [Hart & Achterman, 2022](#)).

## RESULT AND DISCUSSION

Based on the results of the author's interview with two teacher informants at Tahfidz Fastabiqul Khairat Indonesia's, the results of the analysis actually found that there were five methods of memorizing the Quran at Fastabiqul Khairat Indonesia, the five methods can be seen in figure 1.



**Fig 1. Description of the Method of Memorizing the Quran**

Furthermore, so that the results of the research and discussion in these articles are more interesting to read and easy to understand, the authors will present excerpt interviews with informants based on one main theme which is divided into five methods that have been obtained. The description of the interview that the author display is an excerpt from

a brief statement from the informant when the interview was conducted. The interview excerpt, even though the informant presented in a slightly different language editorial, actually had the same purpose and intent. The main theme is that in general the methods of memorizing the Quran are; *Talaqqi*, *Sima'i*, *sahdah*, *Kitabah*, and *Talqin* methods.

To make it more interesting, in the following the writer will describe excerpts from interviews with informants based on five themes as described above. The description of the interview that will be displayed by the author is an excerpt of the interview, although the informants conveyed them in slightly different language editorials, actually having more or less the same purpose and intent.

**First** (*Talaqqi* Method), according to the informant, one of the methods of memorizing the Quran is the *Talaqqi* method, this is stated by 4 people as informants as excerpts of the interview from the below:

*.. the method that Ustadzah uses for children and adult students is the Talaqqi method. Before entering the stage of memorizing the cleric (ustadzah), first, read according to the rules of recitation in front of the students (I-1). ... before memorizing ana (me) listen and see the cleric (ustadzah) read the verse that ana (me) wants to memorize (I-3).*

**Second** (*Sima'i* Method), according to the informant, one of the methods of memorizing the Quran is the *Sima'i* Method. *Sima'i* Method, stated by two people as informants as excerpts of the interview from the below:

*... the method that Ustadzah uses for adult-level students is the Sima'i method. The students listen to the cleric (Ustadzah) reading, then record it using a cellphone, then the students play the audio over and over again until the verse is memorized (I-1). ... ana (me) memorize using the cleric's (Ustadzah) voice recording ... (3).*

**Third** (*Wahdah* Method), according to informants one of the methods of memorizing the Quran is the *Wahdah* Method. The *Wahdah* Method, this stated by two people as informants as excerpts of the interview from the below:

*... the method that ustadzah uses for children's level students is the Wahdah method, namely by repeating each verse 10 times until it is memorized (I-1). ... ana (me) reads 1 verse 10 times then if you feel you haven't memorized it can be up to 20 times if you have memorized it then it is deposited... (I-3).*

**Fourth** (*Kitabah* Method), according to informants one of the methods of memorizing the Quran is the *Kitabah* Method. *Kitabah* Method, this stated by two people as informants as excerpts of the interview from the below:

*... the next method that Ustadzah uses for children's level students is the Kitabah method, namely by rewriting the verses of the Quran which will be memorized on a piece of paper (I-1). ... the method that ustadzah uses for some adult students is the book, they write down the verse that they will memorize... (I-2).*

**Fifth** (*Talqin* Method), according to informants one of the methods of memorizing the Quran is the *Talqin* Method. *Talqin* Method,

this stated by two people as informants as excerpts of the interview from the below:

... the next method that the *ustadzah* uses for the children's level students is the *Talqin* method, namely the *ustadz* reading the verses that will be memorized to the students, then each student reads one by one in front of the *ustadzah* and then the students are assigned to memorize them (I-1). ... the method that *ustadzah* uses for some adult students is the book, they write down the verse that they will memorize... (I-2).

This research is related to the method of memorizing the Quran, as the author has mentioned earlier in the process of memorizing the Quran. Many methods can be used.

The first method *Talaqqi*, is to deposit or listen to a newly memorized memorization to a teacher or instructor. The teacher must be a *hafidz* of the Quran and has established his religion and it's disgusting, and is known to be able to take care of himself (Najiburrahman et al., 2022). The *Talaqqi* method is how to convey the recitation of the Quran with *Musyafahah* (Children see the teacher's mother's movements correctly) that is dealing directly with students in a quiet and comfortable sitting position, then the teacher guides the child to repeat the verses read by listening to the child until the child memorizes it (Harahap et al., 2022).

*Talaqqi* is learning the science of religion directly to teachers who have scientific competence, *tsiqah*, *dhabit* and have scientific *sanad* that is *muttashil* to the messenger of Rasulullah SAW through the "Ulama, Aalimin, Aarifin" (Shamsul et al., 2021). *Talaqqi* method is a method that is more often used by people to memorize the Quran, because this method includes two very decisive factors, cooperation between the teacher and students (Mashud, 2019; Novebri & Dewi, 2020).

*Talaqqi* is a way of learning and teaching the Quran from Rasulullah SAW to another friend, and then by them passed in the next generation until now. This method is proven to be the most complete in teaching the correct reading of the Quran, and the most easily accepted by all circles. This method is proof of the histones of the authenticity of the Quran which comes from Allah SWT. *Talaqqi* and in terms of language taken and in words, namely learning face to face with the teacher. It is also often called *mushafahah*, which means word of mouth (students learn the Quran by paying attention to the teacher's movements to get the correct *makhraj* pronunciation (Qawi, 2017). In the Quran, Q.S Al-Furqan: 32 Allah SWT says:

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا

The meaning: Say to those who disbelieve "why was the Quran not revealed to him only once?" so that way we may strengthen your heart with it and you recite it tartil (regularly and correctly).

Through this *Talaqqi* method, later memorizing the Quran can run effectively, so that the desired result is realized, namely being a Quranic, and being able to memorize it. The *Talaqqi* Method, also often called *mushafahah* is a teaching method in which the take and face to face directly, individually. The *Talaqqi* method is based on events that



occurred when the messenger Rasulullah SAW and other prophets were able to accept the teachings of Allah SWT.

There are several advantages of the *Talaqqi* method; first makes it easier for teachers to choose the right way to convey knowledge because meeting directly between teachers and students, makes it easier for teachers to recognize the personalities of students. Second, the existence of *Talaqqi* is an important part of the spread of Islam, because there are parts that other teaching methods cannot have, such as mutual understanding between teachers and students, and so on.

From the discussion above, it can be concluded that the characteristics of this *Talaqqi* method are methods that are applied directly face to face by a teacher to his students in a class or study room, where a student sits in front of his teacher to listen to the reading of the Quran on the condition that it is face to face without intercession anything (Haryani & Sholeh, 2019).

The second *Sima'i* is a method of listening to something and reading to memorize it. This method will be very effective for memorizers who have extra memory, especially for blind memorizers, or children who are still under age who are not familiar with reading and writing the Quran (Arfah, 2020). The *Sima'i* method is to first record the verses that will be memorized onto a cassette according to their needs and abilities. Then the cassette is played and listened to carefully while following it slowly, then repeated so that the verses are memorized (by heart). After the memorization is good enough, then move on to the following verses (Gent & Muhammad, 2019). The *Sima'i* method can be done with two alternatives, namely, hearing from the teacher who guides him, especially for blind memorizers, or children. In this case, the instructor is required to play an active, patient, and thorough role in reading one verse by heart to memorize it, so that the memorizer can memorize it perfectly (Safitri et al., 2022).

The *Sima'i* method has many advantages including this method will be very effective for memorizing the blind, and children, and for taking (repeating verses that have been memorized). In addition to the advantages, of course, the *Sima'i* method also has many shortcomings, including those who memorize the Quran must have friends or accompanying teachers to memorize the Quran while also providing tools such as tapes to listen to readings or verses to be memorized (Isramin, 2019).

The three methods of *Wahdah*, what is meant by this method is memorizing them one by one the verses to be memorized. To achieve initial memorization, each verse can be read ten times or twenty times or more so that this process can form a pattern in its image. After completely memorizing, they proceed to the next verses in the same way, and so on until they reach one face with reflex movements in their mouth. After that, it is continued to read and repeat the sheet until it is truly verbal and can produce the verses in one face naturally, or reflex and will eventually form representative memorization (Badruzaman, 2019).

The word *Wahdah* comes from Arabic which means unity, and

from the word *Wahid* which means one. The *Wahdah* method is memorizing one by one the verses to be memorized. To achieve initial memorization, each verse can be read ten times, twenty times, or more so that this process can form a pattern in its image. Thus, the memorizer will be able to condition the verses he has memorized not only in his imagination but to form reflex movements in his mouth (Akbar & Hidayatullah, 2016).

The four methods of the *Kitabah*. The method of the book is to rewrite the verses of the Quran that have been memorized. The *Kitabah* method is memorizing by writing the verses to be memorized on a piece of paper, then the verses are read and then memorized. In this method, students first write the verses that they will memorize on a piece of paper that has been provided for them, then read the verses so that they are read smoothly and correctly, then memorize them (Ashar, 2018). This *Kitabah* method is quite practical and good because, in addition to reading orally, the visual aspect of writing will also be very helpful in strengthening the formation of memorization patterns in the image. In the early stages of development, a child often has sensory experiences. Through sensory experiences, children have learned to handle all materials gently. Sensory experiences at this early age are the basis for children to learn to write. So it is not uncommon to find a child who pours all his ideas through doodles. This potential can be used by teachers to help them improve their writing skills, including Arabic writing. Writing is a fun game for four-year-olds. At this early age, a child is very eager to learn and master these skills.

The steps of the *Kitabah* method are: first, a Tahfidz teacher prepares class conditions calmly. Second, the teacher asks students to prepare books and pencils, then students are instructed to write down the verses of the Quran that they want to memorize. For example, today you want to memorize Surah Alkausar, then students must write Surah Al-Kausar verses 1-3 with the guidance of a Tahfidz teacher. Third, after finishing writing, the students read together with the guidance of a Tahfidz teacher. Fourth, if it is fluent and correct in reading the verses of the Quran, then students memorize the verses that have been written earlier. Fifth, after memorizing well and smoothly, students are required to deposit their memorization to the Tahfidz teacher (Lestari et al., 2021; Zamzami, 2021).

Fifth (*Talqin* method) *Talqin* is linguistically a *mashdar* form of *laqqana-yulaqqinu-Talqinan* which means to dictate or to give an example to be imitated (Nurhasanah, 2022). At this stage, the teacher reads the verses of the Quran repeatedly which will be memorized by the child until the child can understand and memorize it slowly (Dahlioni et al., 2019). In this case, the teacher dictates the first verse of the reading in front of the students, Students imitate the first verse that has been exemplified by the teacher, the teacher dictates the second verse of the reading, and Students imitate the second verse that has been exemplified by the teacher, The teacher dictates by combining the first and second verses, Students imitate the two verses correctly, the teacher dictates the third

verse of the reading, students imitate the third verse that has been exemplified by the teacher, the teacher dictates the first to third verses of the reading, students imitate the three verses correctly. Steps 6, 7, 8, and 9 are applied to the following verses until 5-10 lines are complete. Students are given time to memorize the reading, according to what the previous teacher dictated. After students can memorize the reading, it is submitted to the teacher (Hakim, 2019; Supriono & Rusdiani, 2019).

## CONCLUSION

In conclusion, this research has successfully identified and documented five distinct methods employed for memorizing the Quran at the home of Tahfidz Fastabiqul Khairat, namely *Talaqqi*, *Sima'i*, *Wahdah*, *Talqin*, and *Kitabah* methods. These findings contribute valuable insights into the diverse approaches used in Quranic memorization. The documented methods can serve as a foundation for future researchers exploring similar contexts or addressing different aspects related to Quranic memorization. The variety of methods discovered in this study reflects the richness and flexibility in the strategies employed by individuals engaged in memorizing the Quran, providing a comprehensive understanding of the practices involved in this sacred endeavor.

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