Implementation of *Simak Takrir Bil Ghoib*

(Case Study at Tahfizhul Qur'an Putri Islamic Boarding School Al-Lathifiyyah Palembang)

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Abstract: *The purpose of this study was to determine the process of implementing the takrir bil-ghoib program and the inhibiting and supporting factors. The type of research used is a qualitative field research type. This research was conducted at the Pondok Pesantren Tahfizhul Qur'an Putri Al-Lathifiyyah Palembang. Data collection techniques used are observation, interviews, and documentation. Data reduction, data presentation, and conclusion drawing are the analytical techniques used. The research results are 1) the implementation of the takrir bil-ghoib program has been implemented optimally even though it has not yet received maximum results. Islamic boarding schools have done their best to support the program's success, but many students still have not implemented the program properly and still need a lot of encouragement and strict supervision; 2) the supporting factor is an intense desire and support from all parties. The inhibiting factor is the lack of sincerity from some students. It requires strong motivation. The researcher concludes that implementing the takrir bil-ghoib program will get maximum results if all students cooperate in supporting this program.*

**Keywords**: Implementation, Simak Takrir Bil Ghoib Program, Islamic Boarding School.

Introduction

The Qur'an is the law of all mankind today, the eternal miracle...
In it, there is a pleasure that Allah SWT gives. To the people of Prophet Muhammad SAW. Namely, the privilege in the form of the Koran, and make their hearts can store the book of Allah SWT, which can be read anytime and under any conditions.

One of the most significant features of the Koran is that it is the only holy book memorized by many people in this world. It is remembered in the hearts and minds of its memorizers. The Qur'an is a book whose language is preserved and guaranteed by Allah SWT. Will always be cared for and maintained (Muhith, 2013).

Memorizing the Qur'an is noble, both in front of humans and in the presence of Allah SWT. Many virtues are obtained by learning the Qur'an in this world and hereafter (Qomariyah & Irsyad, 2019). Thus memorizing the Qur'an can be one way to get blessings and benefits.

Memorizing the Qur'an is equivalent to maintaining the purity of the Qur'an and becoming the chosen one by Allah SWT. to guard and maintain the purity and sanctity of his book. Prophet Muhammad SAW. Many explain the virtues of memorizing, keeping, and practicing the Qur'an in various hadiths (Hasaniy, 2018).

Narrated by 'Uthman bin Affan RA. Rasulullah SAW. He said: "The best of you are those who learn and teach the Qur'an." (HR. Bukhari).

The above hadith explains that learning and teaching the Qur'an has enormous advantages for us and others. By learning the Qur'an, we can get rewards and glory in the sight of Allah SWT, while by teaching the Koran to others, we will get multiple tips and can also share our knowledge with others so that we become valuable people for others (Ikhwan, Anwar, & Mahmudah, 2021).

There are so many benefits that are obtained by memorizing the Qur'an. Just by reading it, he got a miracle for one letter. What is the reward for learning the Qur'an, who reads no less than one juz of the Qur'an every day, that is one picture for the memorizers of the Qur'an. (Hasaniy, 2018). "There is no day without reading the Qur'an" is a slogan often said by students who memorize the Qur'an. Always motivate oneself to be with the Qur'an both physically and mentally and to read the Qur'an, either by rote or through the Qur'an directly (opening the manuscripts).

In the process of memorizing the Qur'an, it requires sincerity and vital patience, improving the reading of the Qur'an before memorizing, repeating the reading of the verses to be memorized,
memorizing regularly and continuously, memorizing slowly, and repeating what has been memorized. After memorizing, the memorization must be maintained. Both the memorization has been completed or just started memorizing. And keeping is more complex than memorizing. Prophet Muhammad Saw said:

"Take care of the Qur'an, because by the One in whose hand my soul is, the Qur'an is much easier to escape than a camel from its cage." (Narrated by Al-Bukhari).

From this hadith, it has been explained that the Messenger of Allah has always stated that memorizing the Qur'an must be repeated and reviewing memorization continuously, more than any other memorization material. Repeating memorization can be done with any method, the important thing is to adapt to the activities of memorizing the Koran, such as requiring yourself to repeat memorization every day for as many as one juz or more, depending on the situation, conditions, and circumstances.

Forgetting to memorize is an omission that is highly discouraged and, as much as possible, to be avoided. Because forgetfulness is very common among the memorizers of the Qur'an, it is necessary to use the proper method of repeating the memorization so that the memorizers of the Qur'an can maintain their memorization well. It can be concluded that the hadith of the Prophet states how important it is to repeat the memorization that has been obtained, especially the memorization of the Qur'an, to stay awake. Although humans have a strong memory, inevitably, memories will quickly forget if they do not immediately repeat the memorization that has been obtained. According to Rahmat Monardo Sugiarto, many methods can be applied to repeat memorization, one of which is the method of repeating memorization by reading together (Sugiarto, 2019).

The takrir method is repeating rote memorization or memorizing what has been memorized/has been read to the teacher memorizing the Qur'an, takrir is intended to keep what has been memorized well preserved. In addition to the teacher, takrir is also done individually to launch the memorization that has been memorized, so it is not easy to forget (Surur, 2019). So as a memorizer of the Qur'an, takrir is an activity that must always be done either individually or with a teacher and friends to strengthen the memorization that has been obtained and keep it from forgetting.

Based on the initial observations made by the researchers, the program that has been implemented to expedite the memorization of
female students is the takhasus program. This program is specifically for students who do not do outside activities, live in Islamic boarding schools, and only focus on memorizing the Qur'an. This program has been implemented since 2019 until now. The Qur'an memorization deposit made in the takhasus program is to deposit the memorization obtained or to repeat the memorization of a maximum of 5 pages. This program is applied every day except Sundays.

In reality, at the Tahfizhul Putri Al-Lathifiyyah Islamic Boarding School, the quality of the memorization possessed by the female students still does not meet the standards therefore based on the narrative of the leader of the Islamic boarding school, there must be more effort in maintaining the memorization that has been obtained. In several activities that have been carried out in testing the memorization of female students, such as sima'an bil-ghoib and the existence of MTQ (Musabaqah Tilawatil Qur'an) activities to test memorization and memorization skills. From this activity, it is known that female students still have not produced satisfactory abilities for the leaders of Islamic boarding schools. Many female students still cannot remember the memorization that has been appropriately obtained and smoothly.

Then the following program implemented at the Tahfizhul Qur'an Putri Al-Lathifiyyah Islamic Boarding School to maintain memorization for students is to repeat rote memorization one juz a day. This program also includes a program that has only been implemented since November 2020. Based on a predetermined group, this program requires all students to repeat one juz of memorization every day. Through the takrir bil-ghoib program that has been carried out, it is hoped that the quality of the memorization of the female students can be better, and they can remember their memorization fluently, both from the law of reading the Qur'an or the pronunciation of the letters (Ikhwan, 2017).

To find out the novelty of this research, conduct a literature review related to this research. First, the study conducted by Siti Tania entitled "Effectiveness of the Application of Tahfidz and Takrir Methods in improving the Memorizing of the Al-Qur'an Mahasantri Putri at Ma'had Al-Jami'ah UIN Raden Intan Lampung". The results of his research show that the tahfidz method used is that students must read the Qur'an by looking. Before hearing the new memorization, first, memorize the Qur'an by memorizing the verse that will be read in front of the teacher. At the same time, the takrir method is a line of memorization that has been memorized in front of the teacher (Tania,
The research conducted by Siti Tania is different from this study because the memorization method used in this study is the takrir bilghoib method, and the research location is different from the research that has been done.

Furthermore, the research conducted by Doni Saputra entitled "Implementation of the Tasmi' and Takrir Methods in Improving the Quality of Memorizing the Qur'an of Santri". The results of his research show that the tasmi' method is an activity of listening to the reading of the Qur'an to others. While the takrir method is a method used to repeat memorization to the teacher so that the verses that have been memorized are not easily forgotten (Saputra, 2021). The research conducted by Doni Saputra uses the tasmi' and takrir methods, so it is different from this study which uses the takrir bilghoib method, and the research location is different from the location of this study.

Furthermore, the research conducted by Sholihuddin, et al., entitled "Assisting the Takrir Method and Verse Linking in Improving the Memorizing Memory of Santri at PPTQ Al-Hadi Imaan Dukun Gresik". The study results indicate that the assistance of the takrir and verse continuation methods aims to improve the memory of memorizing the Qur'an. Help using this method shows changes in the tahfidz program at PPTQ Al-Hadi Imaan Dukun Gresik and makes students more active in memorizing and repeating the Al-Qur'an (Sholihuddin, Sho'idatul Fithri, & Shoifuddin, 2022). The research conducted by Sholihuddin, et al., differs from this study because it uses the takrir and verse continuation methods in assisting in memorizing the Qur'an, which is different from this study, which uses the takrir bilghoib method. In addition, the research location is different from this study.

Method

This research was conducted at the Pondok Pesantren Tahfidzul Qur'an Putri Al-Lathifiyyah, which is located on Jln. Self-subsistent. Lr Pinang Raya Block 1a. No. 44/80. Rw. 002 Rt. 001. Ex. Talang Aman Kec. Kemuning Palembang. Pondok Pesantren Tahfidzul Qur'an Putri Al-Lathifiyyah is one of the Tahfidz Qur'anic institutions in South Sumatra led by KH. Kgs. Ahmad Nawawi Dencik, Al-hafidz and Ustadzah Lailatul Mu'jizat, M.Ag Al-hafidzah.

The type of research used is qualitative, namely field research using theories without statistical formulas (Moleong, 2017). This research approach is a qualitative descriptive approach.
The primary informants in this study were the caretakers of the Islamic boarding school. At the same time, the supporting informants are teachers, administrators, and students at the Tahfizhul Qur’an Islamic Boarding School Putri Al-Lathifiyyah Palembang.

Data sources are divided into primary data (in the form of verbal, words, or behavior of research subjects) and secondary data (in the form of documents) (Suharsimi, 2006). The primary data sources in this study were boarding school administrators, teachers, and students.

Data collection techniques using observation techniques, interviews, and documentation. The observation technique is used if the research is related to human behavior, work processes, and natural phenomena and if the respondent is not too large (Sugiyono, 2013). In this study, researchers used observational techniques to learn firsthand the activities of listening to takrîr bil ghoib.

The interview technique is an interactive process between the interviewer and the source of information (the interviewee) through direct communication about an object under study to obtain information, explanations, facts, and evidence about a problem or an event (Yusuf, 2014). In this study, interviews were used to collect data relating to the condition of the students and the Al-Lathifiyyah Islamic Boarding School. The resource persons are the caretakers of Islamic boarding schools, administrators, and students.

Finally, the documentation technique is a data collection technique by looking for data in the form of notes, transcripts, books, newspapers, magazines, meeting minutes, agenda books, and other documents (Suharsimi, 2006). This technique is used to obtain student data and the profile of the research location. The steps taken by the researcher were contacting the caretaker of the Al-Lathifiyyah Islamic Boarding School to get the archives needed, then selecting the archives collectively, and presenting what had been obtained from the archives in narrative form.

The data analysis technique uses 1) data reduction, namely summarizing, choosing the main things, focusing on the essential things, looking for themes/patterns, and discarding unnecessary ones data presentation, namely existing data presented in the form of brief descriptions, charts, relationships between categories, flowcharts and the like; 3) examination of conclusions, that is, after all the data presented can be understood, conclusions are drawn which are the results of the research. The technique for checking the validity of the data used by the researcher is the triangulation technique, which is a
technique for checking the validity of the data that utilizes something outside the data for checking or comparison purposes (Ikhwan, 2021);(Meolong, 2016).

**Result and Discussion**

This section is the researcher's analysis and answers to the previously stated problems as explained in the methodology chapter to analyze the data obtained from observation data, interviews, and documentation that researchers did. The researcher then analyzed it using qualitative description, namely explaining the data in detail so that the study's conclusions were obtained. To explore this research, the author will combine the results of interviews obtained from the field at the Tahfizhul Qur'an Islamic Boarding School Putri Al-Lathifiyah Palembang.

**Implementation of the Listening Takrir bilghoib program**

Based on the observations that researchers have made, the program for listening to takrir bilghoib has been implemented. It has become a mandatory program carried out on Sunday mornings at 08.30. The activity begins with reading tawashul and al-Fatihah, then continues with reading the Qur'an in bilghoib, as many as ten pages or half juz of the Qur'an. The program for reading takrir bilghoib has been implemented since last year and has reached juz 3.

This takrir program activity aims to repeat the memorization of the Qur'an that students have obtained. Repetition must be done, repeating exercises can maintain memorization so that the memorization that has been received is not lost and separated from memory (Al-Ghoutsani, 2017). With the takrir bilghoib program, students have their own time to repeat their memorization, so they don't forget their memorization.

As previously explained, the implementation indicators are assignment, coordination, motivation, and direction. The following is an explanation of the four implementation indicators that the author has researched through interviews.

**Assignment**

The assignment is a method of giving lessons in the learning process to provide direction, namely by giving grants to someone (Susanto, 2018). Based on the results of interviews, documentation, and observations, it is known that the scheduling assignment is given directly by the leader of the Islamic boarding school. The schedule is for listeners to memorize
the Qur'an if the leader of the Islamic boarding school cannot attend the takrir bil-ghoib activity.

According to G.R. Terry, coordination is a synchronous and regular effort to provide the right amount and time and direct the implementation to produce a uniform and harmonious action on the predetermined target (Sarinah & Mardalena, 2017). Thus coordination must be carried out properly so that an activity runs appropriately.

Based on the results of interviews, documentation, and observations, it is known that the coordination in implementing the takrir bil-ghoib program at the Al-Lathifiyyah Islamic Boarding School has been implemented and has been going well. By knowing that the importance of this coordination is implemented in the implementation of the program, see takrir bil-ghoib so that it can run well and according to the predetermined goals, the Al-Lathifiyyah Islamic Boarding School also maximizes this coordination.

**Motivation**

G.R. Terry defines motivation as the desire contained in an individual that stimulates him to take action. Thus motivation can be defined as the desire contained in a person who encourages to take specific steps (Winoto, 2020).

Based on the results of interviews, observations, and documentation, it can be seen that the students need motivation and encouragement at all times so that they always remember the purpose of memorizing and are always serious about memorizing and maintaining their memorization. As the observations made by the

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researchers at the time of the implementation of the *takrir bilghoib* program have been completed and the students are still not fluent in repeating their memorization, the teacher will immediately motivate them by providing motivational words and stories from previous memorizers.

**Briefing**

Directing is the process of implementing the program so that it can be carried out by all parties in the organization and providing motivation so that all parties can carry out their responsibilities with full awareness and high productivity (Sarinah & Mardalena, 2017).

Based on the results of interviews, observations, and documentation, it is known that the direction has been carried out well and optimally so that the implementation of the *takrir bilghoib* program can run smoothly according to the objectives that have been determined from the start. This directive influences the smooth running of every activity, with suitable direction, nothing will go according to predetermined provisions.

Then based on observations, it is known that after the program activities for listening to *takrir bilghoib* are finished, the leadership of the Islamic boarding school will provide direction to all students, namely regarding students who do not carry out the *takrir bilghoib* program correctly and thoughtfully. In addition, the leadership of the Islamic boarding school always provides opportunities for students to ask questions and provide directions for further activities so that students are more serious in carrying out this *takrir bilghoib*.

**Supporting Factors**

1. **There is a strong desire**

   The participation of the students in implementing a program at the Islamic Boarding School did not just arise, but with the encouragement that had been carried out by the leadership of the Islamic boarding school and the listeners of memorizing the Qur'an. The students will continue to be encouraged to have a strong desire to repeat their memorization so that the memorization that has been obtained can be read smoothly and correctly.

2. **Support from all parties**

   The success of the *takrir bilghoib* program cannot be separated from the support and cooperation of all parties, namely the leadership of the Islamic boarding school, the listeners of memorizing the
Qur'an, the administrators, and all students of the Al-Lathifiyyah Islamic Boarding School. The implementation of this program is nothing but strict supervision by the leadership of the Islamic boarding school and assisted by listeners memorizing the Qur'an and administrators so that all students can orderly follow this takrir bilghoib program.

**Inhibiting Factor**

Based on the results of the interview, it is known that there are still students who are not serious about carrying out the activities of this takrir bilghoib program. In this case, the researcher also made observations during the program activities, including takrir bilghoib, sometimes there were still many students who were not aware of the benefits of this activity, students tended to carry out this activity because this program was required, and sanctions were given if they did not follow it.

![Chart 2. Concept Map of Research Results](https://example.com/chart2)

**Conclusion**

The implementation of this bil-ghoib takrir program is carried out on Sundays starting at 08.30, with the aim that students have more time to repeat their memorization and maintain the memorization of the Qur'an they have obtained. This program has been running for about a year, and the current results are excellent. All students have carried out this program well based on the direction of the leadership.
of the Islamic boarding school and the listeners memorizing the Qur'an, and the administrators. The latter has been maximal in helping and carrying out their duties to direct and supervise the implementation of this takrīr bil-ghoib program.

The supporting elements are supporting and inhibiting factors for implementing the takrīr bil-ghoib program at the Tahfizhul Qur'an Islamic Boarding School for the daughter of Al-Lathifiyyah Palembang are, a) There is an intense desire, and b) Support from all parties. While the inhibiting factor is that there are still students who are not serious about participating in the program.

Based on the description above, several things need to be considered in the implementation of the takrīr bil-ghoib program to maximize the results of the program, namely 1) it is hoped that the Al-Lathifiyyah Islamic Boarding School, teachers, and students will increase participation, monitoring and coaching during program implementation. See takrīr bil-ghoib; 2) suggestions and criticisms are expected from the authors so that they can be better in conducting future research; 3) For further researchers, it is expected to examine more sources and references in the study so that it is more complete and better.

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