

# IMPLEMENTATION OF BAYANI METHOD IN MEMORIZING AL QUR'AN AT SCHOOL OF HAFIDZ QUR'AN OF AL-ISLAM LAMONGAN

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## Abstract

This study aims to discuss how the implementation of the Bayani method in memorizing the Qur'an at School of Hafidz Qur'an al-Islam Lamongan. what are the inhibiting and supporting factors, and how are the solutions to overcome these obstacles. This type of research in this study uses field research, with a qualitative approach; Data collection methods: observation, interviews, and documentation. The research findings in this study can be concluded: first: Implementation of the Bayani method in memorizing the Qur'an at School of Hafidz Qur'an al-Islam Lamongan was carried out in four stages: preparation, apperception, material, evaluation and closing .; second: supporting factors for the implementation of the Bayani method in memorizing the Qur'an in School of Hafidz Qur'an al-Islam Lamongan namely the presence of adequate facilities, usis santri are productive age, instructors according to their fields, guidance of the Ustadz / dzah, quiet environment, the formation Santri's guardian forum, as well as regular meetings. the inhibiting factors were, the students had difficulty managing time, the lack of awareness of the benefits of the Bayani method, the santri were partially not fluent in reading the Qur'an, as well as the lack of support from the trustees of the students; third: the solution to overcome these obstacles is to give the task of memorizing at home, set an example of the Qur'an tadarrus, encourage students to enter TPQ, establish communication with the guardians of students.

**Keywords:** *Bayani Method, Memorizing Al Qur'an, Implementation*

## A. INTRODUCTION

Al-Qur'an Al-Karim is the only revelation that still exists today. It is a book that never mixed with evil, from wherever it came. "This book (the Qur'an) has no doubt on it. (Surat al-Baqarah: 21)"<sup>1</sup>.

The Qur'an is a holy book that guides the life for every Muslim, unlike the other scriptures, then the Qur'an is a holy book whose authenticity and purity has been guaranteed by Allah SWT which has no change, neither addition nor subtraction, no single letter shifts or changes from its place, no letter or word may be inserted by anyone into it, as in Allah's word: "It is We

<sup>1</sup> Salim Bahreisy, *Berdialog Dengan Al-Qur'an*, (Bandung: Mizan, 2015 ), Cet. Ke-2, 11.

Who have sent down the Qur'an, and verily We do take care of it." (Surat Al Hijr: 9)<sup>2</sup>

In addition, Allah has made the Qur'an easy to memorize and understand, as in His word: "And verily We have made easy the Qur'an for the lesson, Then is there any one take any lessons?" (Surat al-Qamar: 17)<sup>3</sup>

And Allah also declares that the verses of the Qur'an are preserved in the chest by being memorized by many Muslims from generation to generation since the time of the Prophets, Prophets' friends up to our generation and so on until the Day of Resurrection. Besides, the Qur'an is also learned, understood, and practiced by them. As the saying goes: "Actually, the Qur'an is the real verses in the chests of those who are given knowledge and no one shall deny Our verses except those who are dzalim (doing wrong)." (Surat al-Ankabut: 49)<sup>4</sup>

That is the verses of the Qur'an are preserved in the chest by being memorized by many Muslims from generation to generation and understood by them, so that no one can change it.

Thus the people who memorized the Qur'an in essence are the chosen ones deliberately chosen by God to keep and maintain the purity of the Qur'an, in this connection, Allah says: "We then inherit the book to those who We chose among the servants, and then among them are those who have persecuted themselves and among them some are middle-aged and among them are (others) who first did goodness [1260] with the God permission. That is a very great gift." (QS. Al Fathir:32)<sup>5</sup>

Learning the Qur'an is a primary duty for every mukmin (who really has great faith in Allah), as well as teaching it. Learning Al-Qur'an can be divided into several levels, namely: the first is learning to read

it smoothly and well, according to the rules apply in qira'at (art of reading Al-Qur'an) and tajwid (method of reading Al-Qur'an), the second is learning the meaning and sense contained in it and the last is learning to memorize it out of the head, as did by the friends at the time of the Prophet Muhammad, up to now.

Memorizing the Qur'an out of the head is the most effective effort in maintaining the purity of the great Qur'an. By memorizing, it means putting on the memorizer heart. And according to Raghil and Abdurrahman, "tempat tersebut (hati) merupakan tempat penyimpanan yang paling aman, terjamin, serta tidak bisa dijangkau oleh musuh dan para pendengki serta penyelewengan-penyelewengan yang dilakukan."<sup>6</sup> The heart is the safest, secure, and inaccessible for the enemies, the envious persons and the abuses done.

Memorizing the Qur'an is a very noble work. Both in front of human being and especially in the presence of Allah SWT. There are many virtues and benefits to be gained from the memorizers, the virtues obtained both in the world and in the hereafter. In addition, the Qur'an memorizers have very important role in maintaining the purity and authenticity of the Qur'an until the end of time.<sup>7</sup> According to Fathoni, "menghafal Al-Qur'an itu gampang-gampang sulit, gampang dihafal tapi sulit dijaga".<sup>8</sup> Memorization of the Qur'an is very easy but little difficult, easy to memorize but difficult to maintain. The problems faced by people who are memorizing the Qur'an are many and varied. It starts from the development

2 Ibid., 262.

3 Ibid., 529.

4 Ibid., 402.

5 Ibid., 439.

6 Raghil As-Sirjani & Abdurrahman A. Khaliq, *Cara Cerdas Hafal Al-Qur'an* (Solo: Aqwam, 2017), 45.

7 Ilham Agus Sugianto, *Kiat Praktis Menghafal Al-Qur'an*, (Bandung: Mujahid Press, 2014), 31.

8 M. Fathoni Dimiyati, *Memilih Metode Menghafal Al-Qur'an Yang Baik dan Upaya Mencetak Huffazhul Qur'an Yang Sempurna* (Mojokerto: PP. Bidayatul Bidayah, 2016), 2.

of interest, the creation of the environment, the division of time, until the method of memorization itself.

In the world of learning and teaching (PBM), method is far more important than material. Thus, the urgency of methods is in the process of educating and teaching. A learning process can be said to be unsuccessful if in the process do not use a method. Because the method occupies the second most important position after the goal from a series of learning components: objectives, methods, materials, media and evaluation.<sup>9</sup>

The method is said to be good and suitable when it can lead to the intended purpose. Likewise in memorizing the Qur'an, a good method will have a strong influence on the process of memorizing Al Quran, so as to create the effectiveness in memorizing the Qur'an.<sup>10</sup> The researcher believes that this Bayani method is effective in learning to memorize Al-Qur'an, where the students submit or memorize the new memorization in front of a teacher or instructor.<sup>11</sup> With this method, it is possible for the teacher to directly supervise, assess and guide the maximally the santri's ability in memorizing verse by verse. Besides, it will also have an influence on the santri's psychic.

With reference to the above explanation, this research was formulated with the title "Bayani Method Implementation of Memorizing Al Qur'an at School of Hafidz Qur'an of al-Islam Lamongan".

## B. RESEARCH METHOD

This research used qualitative approach. Qualitative research is a research that produces descriptive data in the form of written words or oral from people or behavior that can be observed.<sup>12</sup> This approach is expected to produce a deep description of the behavior, speech and writing that can be observed by the researcher from the santri (learners) and teachers in implementing the Bayani method in memorizing the Qur'an for early children at School of Hafidz Qur'an al-Islam Lamongan.

This research took place at School of Hafidz Qur'an al-Islam Lamongan. In this study, the subject was selected based on the purpose. The purposive technique of question is that informants interviewed deliberately determined by the researchers and directly involved in the Bayani method implementation of memorizing Al-Qur'an at School of Hafidz Qur'an of al-Islam Lamongan. Among them will be the subject of this research are: principal of School of Hafidz Qur'an al-Islam Lamongan, santri (learners), asatidz as the mentor teachers, and student guardians.

This type of research was field research, which is descriptive that is the most basic form of research and intended to describe the existing phenomena, both natural phenomena and human engineering.<sup>13</sup>

In this study, the author used data retrieval techniques that include observation, interviews, and documentation. The steps taken in conducting data analysis of this study is by data reduction, data presentation, conclusion and verification.

9 Armani Arief, *Pengantar Ilmu dan Metodologi Pendidikan Islam* (Jakarta: Ciputat Press, 2017), 109.

10 Armani Arief, *Pengantar Ilmu dan Metodologi Pendidikan Islam* (Jakarta: Ciputat Press, 2017), 150.

11 Sa'dulloh, *9 Cara Praktis Menghafal Al-Qur'an* (Jakarta: Gema Insani, 2018), 54.

12 M. Djamal, *Paradigma penelitian kualitatif edisi revisi*. (Yogyakarta: Pustaka Pelajar, 2015) 9.

13 Nurkasanah, Final Paper, Islamic Education Studies (PAI), Faculty of Teaching and teacher Training, UIN Sunan Kalijaga Yogyakarta 2013)

## C. RESEARCH RESULT

In this report of research, the authors will describe four important things, namely; general description of al-Islam Lamongan, Bayani method implementation of memorizing Al Qur'an at School of Hafidz Qur'an al-Islam Lamongan, inhibiting and supporting factors of Bayani method implementation in memorizing Al Qur'an at School of Hafidz Qur'an al-Islam Lamongan, and the solution of overcoming the obstacles of implementing the Bayani method in memorizing Al Qur'an at School of Hafidz Qur'an al-Islam Lamongan.

### 1. Bayani Method Implementation of Memorizing Al-Qur'an at School of Hafidz Qur'an al-Islam Lamongan

"Bayani" means learning directly from someone who is an expert in reading the Qur'an.<sup>14</sup> This method is more often used by people to memorize the Qur'an, because this method includes two factors that determine the maximum cooperation between teachers and students.

One of Ustadzah who teaches at School of Hafidz Qur'an al-Islam Lamongan, namely Nina Nur Fajriyatus Siyam explained that the implementation of *hifdzul Qur'an* using *Bayani method* in School of Hafidz Qur'an al-Islam Lamongan includes:

#### a. Preparation / opening stage

In this stage, a ustadz / ustadzah is conditioning the students so that they are ready to memorize the Qur'an. This initial step is very important because it becomes a critical success factor in the next step. At this stage, ustadz / ustadzah is delivering the opening greetings, asking news, leading students / santri to read prayer, yelling boosters, and checking one by one student / santri. The teacher usually takes for about

5 minutes in this stage.

#### b. Apperception stage

This stage is necessary to strengthen the previous memorization material so as not easy to lose or forget, because one of the characteristics of the Qur'an is easy to memorize but it is also easy to lose. The teachers lead the santri to read memorization together at this stage. The time allocation for completing this stage is for about 15 minutes.

#### c. The stage of giving the material

This stage is the core or the most important step of a series of learning activities implemented in the School of Hafidz Qur'an al-Islam Lamongan. The stage of giving the material is divided into the following four steps:

##### 1) Building the concept (التلاوة والتحسين)

At this stage students are guided by Ustadz / dzah (instructor) to pronounce the memorizing material in accordance with the rules of tajwid by emphasizing on rosh song. At this stage, the santri of RHQ is guided by imitating one by one part of the verses pronounced by ustadz / dzah. While, the santri of MHQ is guided by reading with *nadzar* (looking at the Qur'an manuscripts) with material that will be memorized.

##### 2) Understanding the concept (التحفيظ)

At this stage, each santri take turns to submit directly memorization to ustdaz / ustadzah (mentors). It is important to know the ability of students individually. As a santri is depositing his/her memorization, the other santri are doing *mudarosah* or learning in the group by listening to each other. After all santri have finished one by one, ustadz / dzah (supervisor) leads all students to read memorization together.

##### 3) Explaining the content (التفسير والتدبر)

At this stage, ustadz / ustadzah supervise the contents of the surah, the story or the background of the reveal.

14 Nurkasanah, Final Paper, Islamic Education Studies (PAI), Faculty of Teaching and teacher Training, UIN Sunan Kalijaga Yogyakarta 2013), 24.

4) Presenting of moral value/*ibrah* (التطبيق)

At this stage, ustadz / ustadzah (mentors) conveys the lessons or moral value that can be taken in the hope that children are able to apply, implement the lessons or moral value of the surah or verse memorized.

d. Evaluation

At this stage ustadz / ustadzah (supervisors) evaluate one by one santri about their achievement achieved on that day. Of course, the evaluation here is a daily evaluation, while, in addition, munaqasyah (exam) performed once every 3 months in the framework of quarterly evaluation.

e. Closing

This is the final stage of daily learning, where ustadz / ustadzah (counselors) are conditioning the santri to stay order, then giving advice and motivation, and closing with prayers.

## 2. Inhibiting and Supporting Factors of Bayani Method Implementation in Memorizing Al-Qur'an at School of Hafidz Qur'an al-Islam Lamongan

There are also inhibiting factors in the bayani method implementation of memorizing the Qur'an at the School of Hafidz Qur'an al-Islam Lamongan. Ust. Ihdal Minan mentions to the author some of the obstacles that are felt now by the students of School of Hafidz Qur'an al-Islam Lamongan., namely:

a) The santri feel difficulties in arranging time, because they have two obligations those are studying in the school and memorizing Al-Qur'an. This is exacerbated by the lack of meeting time which is only 2 times a week which the learning time is only about one and a half hours. This means that every effective week only has three hours of learning.

b) Lack of santri awareness of the benefit of Bayani method in memorizing Al-Qur'an, especially in *mudarosah* (memorize the verses of Al-Quran in a relay) activities of group which should santri *muroja'ah* (repeat) memorization in groups (santri take turns to let their friends hear their memorization in group everyday) but, in reality, santri tend and prefer *muroja'ah* self-memorized recitation.

c) Some of the students of the School of Hafidz Qur'an al-Islam Lamongan have not been well or have not been able to read the Qur'an yet. This can be an obstacle because the process of memorizing is accompanied by reading the Qur'an with tartil (reciting with reflection and a pleasant voice) then it will be a powerful memorization.

d) Lack of santri guardian support because most santri guardian only fully surrender to ustadz / ustadzah without willing to help or nurture his son and daughter to keep memorization during at home. Though it is very risky if we expect maximum results with only twice meetings a week.

The factors that support the Bayani method application at School of Hafidz Qur'an al-Islam Lamongan are as follows:

a) The existence of adequate facilities and infrastructure, including grand enough building with air-conditioned class facilities.

b) Old productivity of santri's who studied at School of Hafidz Qur'an al-Islam Lamongan which is ranging from 3 to 17 years old. These are the golden ages in which the function of human memory is still high so it is easy to facilitate the effort of memorizing the Qur'an.

c) Teacher professionalism based on the expertise, i.e. Al-Qur'an. The majority of teachers at School of Hafidz Qur'an al-Islam Lamongan is *hafidz / hafidzah*

(memorizers) of 30 juz Al Qur'an.

- d) The existence of coaching for ustadz / ustadzah to improve their good quality in the field of science tajwid, fashahah and way to teach Al-Qur'an.
- e) The condition of the environment which is calm can carry away humans psychological easily that is where they live.
- f) The existence of FORWALI (students guardian forum), which facilitate communication between the institution and santri guardian with regard to the student development.
- g) The existence of regular meeting conducted either between ustadz / ustadzah and along with santri guardian. It is very important to solve the problems that arise both in terms of learning and other problems.

### **3. Solution to Overcome Obstacles of Bayani Method Implementation in Memorizing Al Qur'an at School of Hafidz Qur'an al-Islam Lamongan**

To overcome the students' obstacles at School of Hafidz Qur'an al-Islam Lamongan who feel difficult to set time, according to Ust. Ihdal Minan, is ustadz / ustadzah has done revamping currently, one of which is by making a commitment with students and students' guardian about the material target that must be memorized along with giving the task of memorizing at home after every maghrib by monitoring from student guardian. In addition, the management of School of Hafidz Qur'an al-Islam Lamongan also seeks additional time of learning on effective days.

In overcoming the problem of the santri awareness lack about the importance of Bayani method in memorizing Al Qur'an, the management of School of Hafidz Qur'an al-Islam Lamongan always gives direction

for teachers so that besides they are able to teach well, they must give a good role model about the importance of tadarrus among the memorizers of the Qur'an. This can be done by routinely holding tadarrus, mutual listening among the teachers before the lesson begins while waiting for the bell ringing.

In overcoming the obstacles of the students who read the Qur'an is not based on tartil or even cannot read the Qur'an yet, the management of School of Hafidz Qur'an al-Islam Lamongan provide unceasingly socialization of the learning importance of reading Al Qur'an well and correctly. Besides, the management also encourages students at School of Hafidz Qur'an al-Islam Lamongan to be willing to learn in the Qur'an Educational Park (TPQ) al-Islam in Lamongan which hold lessons every Monday to Friday. Thus there will be a balance between learning to read the Qur'an on Monday to Friday in the Qur'an Educational Park (TPQ) and learning to memorize the Qur'an on Saturday to Sunday at School of Hafidz Qur'an al-Islam Lamongan.

Meanwhile, to overcome the problem of support lack of some santri guardians towards their children in learning to memorize Al Qur'an, the institution of School of Hafidz Qur'an al-Islam Lamongan is not bored to build good communication with santri guardians in order to create mutual understanding and supporting. This effort is done by making the group of social media, Whatsapp of guardian santri, creating a santri guardians forum, and holding regular meetings.

### **D. CONCLUSION AND SUGGESTION**

Based on the research result about Bayani method implementation of memorizing Al Qur'an at School of Hafidz Qur'an al-Islam Lamongan, it can be concluded as follows:

1. School of Hafidz Qur'an al-Islam Lamongan is a program of memorizing the Qur'an for early children using the Bayani method that emphasizes the introduction of faith and love of the Qur'an since an early age. Up to now SHQ students have reached 250 students with the number of teachers (ustadz / ustadzah) as many as 16 people.
2. Implementation of *Bayani* method in memorizing Al Qur'an at School of Hafidz Qur'an al-Islam Lamongan implemented with four stages namely: Preparation / opening, appersepsi, giving material, n evaluation, and cover.
3. Factors supporting the implementation of Bayani method in memorizing Al Qur'an at School of Hafidz Qur'an al-Islam Lamongan is the existence of adequate facilities and infrastructure, students who study is on productive age, teaching staff based on their expertise, the existence of coaching for ustadz / ustadzah to improve the quality in the field of Qur'an, calm environment conditions, having formed FORWALI (santri guardian forum) that facilitate communication between the institution and santri guardian, and the existence of regular meetings. While the inhibiting factor that influences in memorizing the Qur'an at School of Hafidz Qur'an al-Islam Lamongan is students' difficulty in managing the time, because the students have the obligation of studying at school and memorizing Qur'an, lack of santri awareness toward the benefits of bayani method in memorizing Al-Qur'an, some santri cannot read Al-Qur'an fluently with tartil yet and lack of support from santri guardians.

In overcoming the obstacles of the Bayani method implementation of memorizing the Qur'an at School of Hafidz Qur'an al-Islam Lamongan, there are several solutions have been

done. Solution for students at School of Hafidz Qur'an al-Islam Lamongan who are difficult to manage time is to make a commitment with students and santri guardian about the material target that must be memorized along with giving the task of memorizing at home every day after maghrib by monitoring from student guardian. In overcoming the problem of the santri awareness lack of the importance of Bayani method in memorizing Al Qur'an, the management at School of Hafidz Qur'an al-Islam Lamongan always provide direction for teachers so that besides they are able to teach well, they must give a good role model about the importance of tadarrus among the memorizers of the Qur'an. In overcoming the obstacles of the students who have not read the Qur'an in tartil or even cannot read the Qur'an, the management at School of Hafidz Qur'an al-Islam Lamongan unceasingly provide socialization of the importance of learning to read Al Qur'an well and correctly. Besides, the management also encourages students at School of Hafidz Qur'an al-Islam to be willing to learn in the Qur'an Educational Park (TPQ) al-Islam in Lamongan which hold lessons every Monday to Friday. Meanwhile, to overcome the problem of lack of support from some santri guardians toward their children in learning to memorize Al Qur'an, the institution of School of Hafidz Qur'an (SHQ) al-Islam in Lamongan, is not bored to build good communication with santri guardians in order to create mutual understanding and supporting. This effort is done by making the group of social media, whatsapp of santri guardians, creating a santri guardians forum, and holding regular meetings.

Connected to the results of research that the researcher did at School of Hafidz Qur'an al-Islam Lamongan, then there are

some suggestions the author convey as follows:

1. Suggestions for management of School of Hafidz Qur'an al-Islam Lamongan

The first suggestion of the writer is for the management of School of Hafidz Qur'an al-Islam Lamongan, so that the learning methods that can improve the existing of memorizing Qur'an should be maintained and developed gradually so that the students get better and maximum results in memorizing the Qur'an.

2. Suggestions for ustadz / ustadzah (instructor)

The writer's suggestion for ustadz / ustadzah at School of Hafidz Qur'an al-Islam Lamongan is to always improve the self quality in learning science of memorizing Al Qur'an. This is very important considering the quality of santri very dependent on the teachers' quality. In addition, it is suggested that they activate more communication with the santri guardian to solve problems that may arise during the process of memorizing the Qur'an.

3. Suggestions for santri

Santri who have problems in memorizing the Qur'an must keep the spirit. Do not ever despair to complete the noble task of memorizing the Qur'an and santri must have a special target in adding rote and doing it.

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