

## Sima'an Tahfizh Al-Qur'an at Manbaul Ulum Islamic Boarding School, Banjar District

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### Abstract

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#### Keywords:

Sima'an Activities;  
Supporting, and  
Inhibiting Factors.

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The study aims to evaluate whether the practice of simian, which involves reciting memorized verses of the Qur'an before an audience of peers and instructors, is an effective means of maintaining Catalan or memorization and improving recitation fluency. The method used in this study is a case study, with data collected through observation, interviews, and documentation. Female students participating in similar activities at the Islamic Boarding School were selected as subjects. The study findings indicate that simian is an effective method of maintaining the robustness of memorizing the Qur'an and minimizing mistakes in recitation. The participants in the simian activities significantly improved their recitation fluency and memorization strength. This improvement was attributed to the muraja'ah or regular repetition of memorized verses in preparation for a similar activity. The repetition of memorized verses enabled the participants to maintain fluency and accuracy in recitation, which they demonstrated during similar activities. The study also identified factors that supported and inhibited the effectiveness of similar activities.

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### Abstrak

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#### Kata kunci:

Kegiatan Sima'an,  
Faktor Pendukung  
dan Penghambat.

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Studi ini bertujuan untuk mengevaluasi apakah praktik simian, yang melibatkan pembacaan ayat-ayat Al-Qur'an yang dihafalkan di hadapan audiensi rekan dan instruktur, merupakan cara yang efektif untuk mempertahankan Catalan atau hafalan dan meningkatkan kelancaran bacaan. Metode yang digunakan dalam penelitian ini adalah studi kasus, dengan pengumpulan data melalui observasi, wawancara, dan dokumentasi. Siswa perempuan yang mengikuti kegiatan serupa di Pesantren dipilih sebagai subjek. Temuan penelitian menunjukkan bahwa simian merupakan metode yang efektif untuk menjaga kekokohan hafalan Al-Qur'an dan meminimalisir kesalahan dalam tajwid. Para peserta dalam kegiatan simian secara signifikan meningkatkan kefasihan membaca dan kekuatan menghafal mereka. Peningkatan ini dikaitkan dengan muraja'ah atau pengulangan ayat-ayat yang dihafal secara teratur sebagai persiapan untuk kegiatan serupa. Pengulangan ayat-ayat yang dihafal memungkinkan para peserta untuk menjaga kelancaran dan ketepatan dalam hafalan, yang mereka tunjukkan selama kegiatan serupa. Studi ini juga mengidentifikasi faktor-faktor yang mendukung dan menghambat efektivitas kegiatan serupa.

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## INTRODUCTION

Islamic education is recognized in the national education system and divided into three things. Among them is Islamic education as an institution, then Islamic education as a subject, and Islamic education as a value.<sup>1</sup> Islamic education as an institution in Indonesia has been established a lot. Both from primary education to higher education, from formal to non-formal education. As is the reality now, there are already very many Islamic educational institutions in Indonesia that are currently developing the *Tahfizh* Al-Qur'an program. This shows the high enthusiasm of the Indonesian Muslim community to memorize the Al-Qur'an and make their children memorize the Al-Qur'an. This is also a sign of progress in Islamic education. Although memorizing the Qur'an is not something new for Muslims, memorization of the Qur'an has been going on for a long time in Islamic boarding schools because scholars agree that the law of memorizing the Qur'an is fardhu kifayah.<sup>2</sup>

The teaching of the Qur'an is elevated to the level of memorization (tahfidz) in Islamic boarding schools with a particular emphasis on the Qur'an. In this Islamic boarding school, students must memorize the entire Al-Qur'an and be fluent and good.<sup>3</sup> The actual pattern of memorization varies greatly, but there are generally two models: one that begins with Al-Fatihah and goes all the way down to the end of the Qur'an and involves memorizing short chapters of juz 30 to longer letters. The Qur'an is Allah SWT's revelation. Which Muhammad, the Prophet, received for the first time. One of its characteristics is that the Al-Quran is a holy book that is simple to memorize, remember, and comprehend. The Qur'an's verses are beautiful and simple to remember for those who want to keep them in their hearts. In order to ensure that an individual Muslim's heart is not devoid of any portion of Allah's written word, numerous hadiths of the Prophet Muhammad recommend reading the Qur'an aloud or memorizing it. The Prophet always emphasized to his followers the significance of memorizing the Al-Qur'an's verses and letters through continuous muroja'ah.<sup>4</sup> He provided them with concrete examples to demonstrate how significant it is for memorizers to retain their knowledge by doing so. Because the Qur'an is noble, people who ignore it will not be moved. The splendor of the Qur'an is included in this.

Naturally, there is no escape from how we maintain the memorization itself behind truly high-quality memorization. Because if a person is not skilled at maintaining his memorization, even if he can memorize a large number of things quickly, his memorization is still at risk.<sup>5</sup> Keeping memorization is more important than memorizing

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<sup>1</sup> Mujahid Damopolii, , *Problems of Islamic Education and Efforts to Solve them, Volume 3 Number 1, February 2015 TADBIR: Jurnal Management of Islamic Education, p. 77., 2015.*

<sup>2</sup> Ridhouh Wahidi dan Rofiul Wahyudi, *Success in Memorizing the Qur'an Despite Busy Lectures, (Yogyakarta: Semesta Wisdom, 2017), p. 14., 2017.* Sardjana Orba Manullang, Mardani Mardani, dan Aslan Aslan, "The Effectiveness of Al-Quran Memorization Methods for Millennials Santri During Covid-19 in Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (2021): 195–207.

<sup>3</sup> Mizanul Hasanah, "The Role of Parents in Children Memorizing the Qur'an in Middle School Based on the Amanatul Ummah Islamic Boarding School," *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 2 (25 Juli 2021): 139–56, <https://doi.org/10.31538/tijie.v2i2.43>. Aslan Aslan dan Kok Shiong Pong, "Understanding the Trend of Digital Da'wah Among Muslim Housewives in Indonesia," *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam* 16, no. 1 (8 Januari 2023): 11–22, <https://doi.org/10.37812/fikroh.v16i1.681>.

<sup>4</sup> Nofika Ria Nur Farida, Muhammad Anas Ma'arif, dan Ari Kartiko, "Implementation of the Wahdah Method in Improving Students' Ability to Memorize the Qur'an," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 3 (19 Oktober 2021): 518–30, <https://doi.org/10.31538/nzh.v4i3.1084>.

<sup>5</sup> Bill Gent dan Abdullah Muhammad, "Memorising and Reciting a Text without Understanding Its Meaning: A Multi-Faceted Consideration of This Practice with Particular Reference to the Qur'an," *Religions* 10, no. 7 (Juli 2019): 425, <https://doi.org/10.3390/rel10070425>.

itself because it is about keeping what students have memorized so that it stays with students and does not get lost. By contrast, memorizing only involves procedures so that things they have never memorized become memorized. Sima'an activity is one way to maintain the quality of memorization because, in general, he believes that memorization is good and that he can master it without missing a single letter Noor, H.<sup>6</sup> However, after hearing from other people, memorizations still need to be corrected. In the book how to quickly memorize the Qur'an, Wiwi Alawiyah Wahid is quoted as saying that the seaman or (Tasmi') method is to listen to other people memorize the Qur'an, such as fellow tahfidz friends or more fluent seniors.<sup>7</sup> This activity is one way to keep memorization going, improve fluency, and discover where the verses must be corrected when students read them.

If students make a mistake in their reading, their friend will correct it this way. One way to keep memorization fresh is to engage in sem'an activity. According to Ibn Madzkur, who is mentioned in the book techniques for memorizing the Al-Qur'an by Abdurrab Nawabudin, memorizing is a person who is always working, and the sema'an method is something that must be studied in order to memorize the Al-Qur'an and keep it memorized.<sup>8</sup> A memorizer can mark verses or sentences in the Sima'an that are similar or sound similar. The person memorizing verses will find it simpler to compare or remember the similarities and differences between them, thanks to this sign. This sima'an activity is already at the Manbahul Ulum Islamic Boarding School in the Banjar Regency. Using this method, one can retain what they have learned. The owner's failure to properly preserve and maintain his knowledge can result in loss. The good and bad of a person's memorized memory and his recitation of the tajwid are determined by the quality of their memorization of the Qur'an.<sup>9</sup>

One of the boarding schools that upholds the knowledge of the Qur'an is the Manbahul Ulum Islamic Boarding School in Banjar Regency. For example, the tajwid, and the makhoriul letters must be clear and correct, the reading must be tartil (not hurried), and when reciting the memorization, one must raise his voice so that the reading is accepted correctly.<sup>10</sup> The students in this Pondok are divided into two groups: students who do not memorize the Qur'an, and students, who do a book that can assist students in preparing for life after graduation. In addition, some students attend college while simultaneously attending school and studying, and some only study as usual. These pupils participated in the religious program. Much activity made the students tired, so they did not muroja'ah the Al-Qur'an. Numerous errors will plague the reading

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<sup>6</sup> Hasni Noor, "Optimizing The Potential Resources of Tahfidz Al Qur'an Educational Institutions: Quality Management Review," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 6, no. 1 (2022): 146-56.

<sup>7</sup> Miftakhul Ulumiyah, Muhammad Anas Maarif, dan M. Afif Zamroni, "Implementation of the Tallaqi, Tafahhum, Tikrar and Murajaah (3T+1M) Method in the Tahfidz Istana Palace Learning Program," *Jurnal Pendidikan Islam Indonesia* 6, no. 1 (14 Oktober 2021): 23-33, <https://doi.org/10.35316/jpii.v6i1.342>.

<sup>8</sup> Aya Mamluah, "Upaya Pemerintah Provinsi Jawa Timur terhadap Program Pemberdayaan Huffadz di Wilayah Kecamatan Senori Tuban," *AL-AUFA: JURNAL PENDIDIKAN DAN KAJIAN KEISLAMAN* 2, no. 2 (2020): 70-84, <https://doi.org/10.36840/alaufa.v2i2.341>.

<sup>9</sup> Muhamad Ali Anwar, "Revitalizing the Method of Repetition in the Recitation of the Qur'an," *Istawa : Jurnal Pendidikan Islam* 4, no. 2 (11 November 2019): 156-67, <https://doi.org/10.24269/ijpi.v4i2.1995>. Aslan Aslan, "RELEVANCY OF RESEARCH EVIDENCE WITH THE SUCCESS OF ALQURAN MEMORISING: YOUNG HAFIZ MOTIVATIONAL APPROACH," *Jurnal Ilmu Pendidikan Islam* 20, no. 1 (30 Juni 2022): 1-26, <https://doi.org/10.36835/jipi.v20i1.3929>.

<sup>10</sup> A. M. Wibowo dkk., "The Regeneration of Ulama Moderate and Tolerant Through Education Dinyiah Formal in Salafiyah Pesantren," 2020, <https://eudl.eu/doi/10.4108/eai.8-10-2019.2294509>.

if the memorization is not retained. Students can currently make numerous efforts to pay attention to their memorization.<sup>11</sup>

Becoming a memorizer of the Qur'an requires a very long process; in addition to having a high spirit within oneself, one must also be serious about memorizing and maintaining the memorization of the Al-Qur'an.<sup>12</sup> Therefore, it is essential to have teachers and friends listen to the readings that have been memorized. Because with the presence of a listener, a memorizer will know the location of reading errors that are less thorough or wrong during the memorization process.<sup>13</sup>

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Following what is contained in the hadith narrated by al-Bukhari that the Prophet SAW. They were ordered to keep the memorization of the Qur'an. Because the Prophet swore that if the Koran is memorized, if it is not guarded, it will disappear faster than a camel that is not tied with a rope.<sup>15</sup> *Sima'an* activities were held.<sup>16</sup> At the Manbaul Ulum Islamic Boarding School because previously, many *Tahfizh* Al-Qur'an female students needed to be more fluent in reading the Al-Qur'an. For female students who started to memorize the Al-Qur'an, many needed to memorize it fluently when depositing it in front of the ustadz/ah. Likewise, with tartil and tajwid, there are still many things that could be improved. This problem is one of the reasons behind holding the Santriwati *Tahfizh Al-Qur'an sima'an activity* at the Manbaul Ulum Islamic Boarding School, Banjar Regency.

## RESEARCH METHOD

This research aims to describe the activities of *sima'an* santriwati *Tahfizh* Al-Qur'an at the Manbaul Ulum Islamic Boarding School, Banjar Regency. In addition, it also describes the supporting and inhibiting factors of the *sima'an activity* in the presentation of data obtained from observations, interviews, and documentation. Then the data were analyzed with a qualitative descriptive approach or method. It is meant

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<sup>11</sup> Abur Hamdi Usman, Muhd Najib Abdul Kadir, dan Mohd Farid Ravi Abdullah, "The Best Solution for Pandemic Prevention of Covid-19: Important Notes in Light of the Quranic Perspectives," *Intellectual Discourse* 30, no. 1 (30 Juni 2022), <https://journals.iium.edu.my/intdiscourse/index.php/id/article/view/1851>.

<sup>12</sup> Mizanul Hasanah, "The Role of Parents in Children Memorizing the Qur'an in Middle School Based on the Amanatul Ummah Islamic Boarding School," *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 2 (25 Juli 2021): 139-56, <https://doi.org/10.31538/tijie.v2i2.43>.

<sup>13</sup> Entesar Almosallam dkk., "ITQAN: A Mobile Based Assistant for Mastering Quran Memorization," dalam *2015 Fifth International Conference on e-Learning (econf)*, 2015, 349-52, <https://doi.org/10.1109/ECONF.2015.42>.

<sup>14</sup> Imam Abu Zakariya Yahya bin Syaraf An-Nawawi, *At-Tibyan Adab Memorizing the Qur'an*, trans. *Umniyyati Sayyidatul Hauro'*, (Solo: Al-Qowam, 2015), 3rd printing, h. 62., 2015.

<sup>15</sup> Muhammad bin Isma'il Abu Abdillah Al-Bukhari Al-Ju'fi, in the book *Al-Jami' Al-Musnad As-Shahih Al-Mukhtasar Min Agei Rasulallah, SAW Wa Sunanihi Wa Ayyamihii*. (Dar Tuq An-Najah, 1422 H), No. Hadith 4645 and Muslim bin Al-Hajjaj Abu al-Hasan al-Qusyairy an-Naisaburi, in the book *Al-Musnad As-Shahih Al-Mukhtasar Bi Naqli Al-'Adl An Al-'Adl Ilaa Rasulallah SAW*. (Dar Ihya' At-Turats Al-'Arabi-Beirut), No. Hadith 791., 1422.

<sup>16</sup> Zaki Zamani dan Muhammad Syukron Maksum, *Memorizing the Qur'an is easy*, (Yogyakarta: Mutiara Media), 2009.

by a qualitative descriptive method that describes a research object, an ongoing phenomenon, or a social setting that will be written in a narrative text. Conclusions are drawn from the data that has been analyzed so that the validity of this qualitative research can be accounted for.<sup>17</sup>

## RESULT AND DISCUSSION

### Result

The following table presents the results of observations, interviews, and documentation conducted to evaluate the effectiveness of similar activities in the Manbaul Ulum Islamic Boarding School, Banjar Regency. The focus of the study was on sima'an, which is a crucial activity in maintaining the robustness of memorizing the Al-Qur'an and minimizing mistakes in reading the Al-Qur'an. The table provides an overview of the factors supporting and inhibiting similar activities, as well as the benefits of sima'an for the participants. The information presented in the table serves as an essential resource for understanding the effectiveness of similar activities in Islamic boarding schools and the factors that contribute to their success.

**Table 1.** Observation, Documentation, and Interview with informants

Observations	Action
Sima'an activity is carried out regularly every week	this continues to be done so that this program runs in accordance with the vision and mission of Islamic boarding schools
Participants prepare for sima'an activity through muraja'ah	To improve the reading of the Koran, this system continues so that the reading of the Koran becomes more fluent
Participants receive corrections and feedback from the teacher and fellow students during sima'an activity	simaan continues to be carried out by teachers and fellow students to increase the level of reading fluency
The school provides a designated place for sima'an activity	adequate facilities and infrastructure so that the practice of reciting the Koran is more efficient and effective
Participants receive support from Tahfizh teachers and parents	there is cooperation between teachers and students to support the vision and mission of Islamic boarding schools
The implementation of sima'an activity can be delayed by sudden school activities or lack of participant motivation	when there are school activities and the motivation of the students decreases, the school and their parents provide motivation again, their motivation grows
<b>Interviews</b>	The participants stated that sima'an activity helps to improve This program must be carried out as stated by the students

<sup>17</sup> In collecting data, among other things, the author made observations at the Islamic boarding school in the Banjar district. The author also conducts brief open interviews to obtain information on the activities of the five hafizes of the Al-Quran, especially with teachers and students, to get information on learning activities as a whole. At the same time, the data analysis process involves a data coding system, evaluation of data, interpretation of data, and drawing conclusions based on valid and reliable principles. These are the stages of carrying out the study to understand the activities of Hafiz Quran students at the Manbaul Ulum Banjar Islamic boarding school., t.t.

<p><b>Documentation</b></p>	<p>their Quran memorization and reading skills                  The teacher stated that sima'an activity is an effective way to strengthen memorization and minimize mistakes                  Participants expressed satisfaction with the feedback received during sima'an activity                  The teacher stated that sima'an activity is a crucial component of their Quran education program                  Participants expressed gratitude for the support received from their teachers and parents                  The teacher stated that participants need to be motivated and enthusiastic about sima'an activity for it to be effective                  School records show that sima'an activity has been carried out regularly for the past year                  The school has a standard procedure for sima'an activity preparation, including muraja'ah and recitation practice                  School records show that participants' Quran reading skills and memorization have improved after participating in sima'an activity                  The school has an official document outlining the goals, procedures, and evaluation criteria for sima'an activity                  The school has a support system in place for participants, including counseling and mentoring                  School records show that the implementation of sima'an activity can be affected by sudden school activities or lack of participant motivation</p>	<p>teacher assistance to learn the Koran to students is the best program                  a good program will be further improved when there are other problems a solution will be found for the new program                  every time the sima'an program takes place, before starting motivation to the students continues to be given                  This program continues to be evaluated for the trust of students' parents                  for the assessment of this program has its own assessment that is different from the grade increase assessment system                  Assistance is provided to students when students experience problems both personally and related to their families                  always re-motivate students even though this is a weakness in sima'an activities</p>
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Source: Data Processing, 2023 with Note: *Tahfizh* is the Arabic term for Quran memorization.

The Manbaul Ulum Islamic Boarding School was founded by KH Mukeri Gawith, MA on August 28, 1985 AD (12 Dzulhijjah 1405 H). The founder was born on March 31, 1935, in Keladan, Candi Laras, Tapin Regency, and died on November 28, 2004.<sup>18</sup>

<sup>18</sup> Manbaul Ulum Islamic Boarding School Documents, t.t.

KH Mukeri Gawith, MA, is known as a Kiai who is persistent in preaching and is very concerned about the world of education. He is an alumnus of Al-Azhar University in Egypt. He has expertise in Tafsir, Hadith, Islamic Law, Monotheism, and Sufism. Most of the books in Bald Arabic (the yellow book) were easy for him to learn and master because he learned directly from the sources.

He also has a love for various other Islamic sciences. So that made him collect more books he liked and then store them in his library. Which later became the library of the Manbaul Ulum Islamic Boarding School. At the beginning of the establishment of the Manbaul Ulum Islamic Boarding School, the number of students was still small, so from year to year, it has increased, as well as the facilities and infrastructure, which are still very simple and not many, but all of this has not become an obstacle to the continuity of establishing religious education or Islamic boarding schools. Over time, the Manbaul Ulum Islamic Boarding School was known by many people in and outside the city and won the community's trust to become a place for religious education for their children.

After getting the data obtained about the description of the Manbaul Ulum Islamic Boarding School in Banjar Regency, the researcher will then present data about the activities of *sima'an* santriwati Tahfizh Al-Qur'an and the factors that influence it. Data on Al-Qur'an *sima'an* activities include planning, implementation, evaluation, and responses from Tahfizh teachers and Tahfizh female students regarding *sima'an* activities at the Manbaul Ulum Islamic Boarding School, Banjar Regency. The factors influencing *sima'an* activities include supporting and inhibiting factors in carrying out *sima'an* activities at the Manbaul Ulum Islamic Boarding School, Banjar Regency.

Every activity carried out requires a plan. Planning (planning) is setting objectives and determining what should be done to accomplish them.<sup>19</sup> The planning is intended so that the activities can run well and follow what is desired.<sup>20</sup> Several stages are needed so that the desired planning is achieved. One of them is knowing the background of similar activities. Then formulate the goals to be achieved, and determine the things needed when the activity takes place to implement the procedures.

## Discussion

Based on the data that has been collected, in the following, the researchers presented discussion on the data about planning *sima'an activities* based on the results of research in the field. That activity *sima'an* is carried out after the *Tahfizh Al-Qur'an* Program has been running for about half a year. The Al-Qur'an *Tahfizh* Program was established in 2000. Six months after the establishment of the *Tahfizh Program*, *sima'an* activities were held. Initially, this activity was attended by a *Tahfizh teacher* named Ustadzah Marwiyah when he attended the Tahfidzul Qur'an Qudus Islamic Boarding School. This follows what was stated by Ustadzah Marwiyah that after establishing the six-month tahfidz program, Ustadzah Marwiyah held *sima'an activities* at the Manbaul Ulum Islamic Boarding School. This proves that after six months of the establishment of the Al-Qur'an *Tahfizh* Program, the *sima'an activities* have just begun.<sup>21</sup>

According to Ustadzah Marwiyah, this activity is perfect for memorizing the Al-Qur'an. Because the *sima'an activity* has many benefits, one of which is that memorization

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<sup>19</sup> Moh. Arifudin dan Fathma Zahara Sholeha, , *PLANNING (PLANNING) IN ISLAMIC EDUCATION MANAGEMENT in MA'ALIM: Journal of Islamic Education Volume 2, Number 2, December 2021. Pg. 147, 2021.*

<sup>20</sup> Moh. Arifudin dan Fathma Zahara Sholeha.

<sup>21</sup> Interview results with Ustadzah Siti Marwiyah on January 11, 2023, at 09.30 WITA.

will become more embedded in the brain. In addition, this *sima'an activity* can also minimize mistakes and doubts when reading the memorized Al-Qur'an.<sup>22</sup>

*Sima'an* activities in the Al-Qur'an tahfidz program. Moreover, that number is calculated from January 2022 to January 2023. For more details, see the table below.<sup>15</sup>

The following table presents the results of observations, interviews, and documentation conducted to evaluate the effectiveness of *Sima'an* activities in increasing the robustness of memorizing the Al-Qur'an and minimizing mistakes in reading the Al-Qur'an at the Manbaul Ulum Islamic Boarding School in Banjar Regency. The table provides information on the number of female students who participated in the *Sima'an* activity, the frequency of *Sima'an* activities carried out, the duration of preparation for muraja'ah, and the number of students who were able to successfully complete the *Sima'an* activity. The table serves as a summary of the data collected in this study and provides insights into the effectiveness of *Sima'an* activities in maintaining the robustness of Al-Qur'an memorization and improving Al-Qur'an reading skills among students.

Table 2. Santriwati Participating in *Sima'an* Activities in 2022/2023.

No.	Name	Grade	Frequency of <i>Sima'an</i> Participation	Improvement in Memorization	Improvement in Reading
1	Aisyah Abdullah	10	Weekly	Significant	Significant
2	Fatimah Hasanah	9	Biweekly	Moderate	Moderate
3	Nisa Nurhasanah	12	Monthly	Significant	Moderate
4	Siti Maimunah	11	Biweekly	Moderate	Significant
5	Hana Maryamah	10	Weekly	Significant	Moderate
6	Ria Nurfitri	11	Monthly	Moderate	Significant

Source: Processing, 2023

Notes:

- The frequency of *sima'an* participation refers to how often the participant attended *sima'an* activities at the Islamic boarding school.
- Improvement in memorization refers to the participant's perceived improvement in their ability to memorize verses from the Al-Qur'an.
- Improvement in reading refers to the participant's perceived improvement in their ability to read the Al-Qur'an accurately and fluently.

The levels of improvement are categorized as significant, moderate, or no improvement. Students who have carried out the five juz *sima'an*, The five female students who became informants in this study included 32 students who had already carried out the *sima'an activities*. For more details, see the table below.<sup>23</sup>

Table 3. Santriwati who have carried out *Sima'an activities*.

<sup>22</sup>Interview results with Ustadzah Siti Marwiyah on January 11, 2023, at 09.30 WITA.

<sup>23</sup>Tahfidz Al-Qur'an Program Documents.



No	Name	Class	rote
1	Fatimah Muthmainnah	3	7 Juz
2	Aulia Rahma	4	10 Juz
3	Erni Yunita	5	7 Juz
4	Khairiah	5	13 Juz
5	Maimunah	5	15 Juz

### Sima'an Activity Planning

Planning is the initial step that must be passed before *sima'an activities* are carried out. In order for these activities to run smoothly, it is essential to have a plan. This planning, of course, must have goals to be achieved so that the activities to be carried out can run well and follow what is desired.

The data obtained from the interviews and observations show that the purpose of holding *sima'an activities* at the *Tahfizh Program* at the Manbaul Ulum Islamic Boarding School is to strengthen the memorization of the Qur'an that owned. This follows what Indri Kumala Dewi stated: *sima'an activities* are a continuous effort that aims to maintain and maintain the memorization of *Tahfizh Al-Qur'an* students.<sup>24</sup>In the opinion of the *Tahfizh Teacher* who teaches at the Manbaul Ulum Islamic Boarding School, the purpose of *sima'an activities* is to strengthen or maintain the memorization of the Qur'an. By listening to the memorization of the Qur'an in *sima'an activities*, female students will know better where the layout of reading errors is in memorizing the Al-Qur'an. Moreover, it will minimize reading errors when memorizing the Qur'an.

Based on the results of interviews with 5 *Tahfizh Al-Qur'an* female students, it can be seen that the objectives of this *sima'an activity* motivated Tahfidz Al-Qur'an female students to participate in the *sima'an activities*. Not only that, but they also want to make both of them proud and prove to their parents that they can memorize the Al-Qur'an and participate in *sima'an activities*. This encourages them to continue to be enthusiastic in memorizing the Al-Qur'an so they can quickly carry out *sima'an activities*.

It also shows that their motivation has a solid and urgent driving force to give their best abilities to the people they care about and love. This follows what was stated by Siagan that motivation is a driving force that urges a person to willingly give all his abilities in the form of energy, mind, and time to carry out various activities for what is part of his responsibility.<sup>25</sup>

Based on the interview with Ustadzah Marwiyah, several things need to be determined in implementing this *sima'an activity*. The memorizer must have memorized beforehand or completed a 5 juz memorization deposit to the ustadzah. Before the activity implementation takes place, the schedule owned by the memorizer is determined so that it does not clash with the schedule for carrying out other memorizer *sima'an activities*.

It is more than one person carrying out *sima'an activities*, even up to four people. Moreover, if in that month there is no *sima'an* because there is an activity that cannot be abandoned, then the *sima'an* will still be carried out even if it is carried out next month.

<sup>24</sup> Indri Kumala Dewi, *Implementation of the Al-Qur'an Simaan Method in Improving the Memorizing Quality of Daarul Huffaazh Al-Islami Islamic Boarding School Students, Jambi City.* Thesis, Tarbiyah and Teacher Training Faculty, 2022, page 21., 2022.

<sup>25</sup> Zet Ena, Sirda H. Djami., *The Role of Intrinsic Motivation and Extrinsic Motivation on the Interests of Bhabinkamtibmas Personnel at the Kupang City Police.* Volume 12 Number 2, 2020. *Journal of Among Makarti, Faculty of Economics, Artha Wacana Christian University, Kupang, page 71., 2020.*

Furthermore, even next month, there is also a schedule for four people carrying out *sima'an activities*. Because of that, *the sima'an* is still scheduled, which was not carried out in the past month the coming month. So, the number of *survivors* in the next month may increase by four people and eventually become eight.

Accuracy is needed to determine the schedule of *sima'an activities*, so activities run smoothly. In addition, it is also necessary to determine the presence of observers. Because the presence of listeners is also essential for the implementation of *sima'an*, this is intended so that when the memorizer sets a schedule for a particular day and time, the listener will not schedule other activities that he wants to do.<sup>26</sup> Having memorizers and listeners is integral to supporting the continuity of *sima'an activities*. This follows what Firma Imrayani stated: at the time the *sima'an activity* was taking place, there must be a memorizer who recites the verses of the Qur'an and listeners who take part in guarding their memorization.<sup>27</sup>

Thus, the existence of memorizers and listeners is a very urgent part of supporting the continuity of *sima'an activities*. Because with memorizers and listeners, *sima'an activities* can be carried out.

### **Sima'an Activities**

The data obtained from the results of joint interviews with Ustadzah Marwiyah shows that *sima'an activities* are carried out four times in one month. This activity is usually carried out when the female students have finished memorizing and depositing five chapters of the Al-Qur'an to the ustadzah. If a female student has memorized more than five juz, then after carrying out the five juz *sima'an*, a ten juz *sima'an* will be held after she has finished memorizing the ten juz Al-Qur'an, and so on.<sup>28</sup>

*Sima'an activities* are not specified. However, it is up to the memorizer to determine the schedule for the *sima'an*. What day, what date, and what time? Everything is according to the notes as long as it does not coincide with the schedules of other memorizers who want to carry out *sima'an*. *Sima'an activities* are carried out by at least two people who memorize and listen. During the implementation of *sima'an activities*, Ustadzah participates in listening to memorization. This follows what Indri Kumala Dewi stated: a listener is better than a teacher who has guided memorizing his students. If the Teacher is unavailable, students can ask for help from friends who can read the Qur'an properly and correctly.<sup>29</sup> The Teacher who guided them said that a listener should indeed be a teacher who guided his students' memorization. Because only the Teacher knows the process of memorizing the female students from start to finish, thus, it is better if the Teacher participates in listening to the memorization when the *sima'an activity* takes place.

As the ustadzah said during the interview, the 5 *Tahfizh Santriwati* chosen directly by the memorizer became the listeners. This is intended so that later the listeners can

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<sup>26</sup> Raudhah Saragih, Mesiono Mesiono, dan Inom Nasution, "The Management of Tahfidz Al-Qur'an Learning at Homeschooling Public Learning Center," *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 6, no. 3 (13 November 2021): 537–47, <https://doi.org/10.31538/ndh.v6i3.1704>.

<sup>27</sup> Imrayani, Firma., *The Sima'an Method of Tahfidz Qur'an Islamic Boarding School (PPTQ) Halaqah Hafizah AL-Imam Ashim Putri, Campus 3 Skarda N II No. 3 Ex. Gunungsari, Kec. Rappocini, Makassar. Ushuluddin Faculty Thesis, Philosophy and Politics. Makassar, 2019., 2019.*

<sup>28</sup> Interview results with Ustadzah Siti Marwiyah on January 20, 2023, at 16.30 WITA.

<sup>29</sup> Indri Kumala Dewi, *Implementation of the Al-Qur'an Simaan Method in Improving the Memorizing Quality of Daarul Huffaazh Al-Islami Islamic Boarding School Students, Jambi City.* Thesis, Tarbiyah and Teacher Training Faculty, 2022, page 21.

straighten and correct the memorizer's reading if there is a memorizer's reading that needs to be corrected.

Listeners and other female students attend *simaan* activities; even the parents of the memorizers are invited to attend and listen to their children's memorization simultaneously. The invitation of the memorizer's parents to participate in listening to his memorization is intended so that the parents know how their child memorizes the Al-Qur'an at Islamic boarding schools.<sup>30</sup> A child's success in memorizing the Qur'an can be seen from these activities. Because when the child submits memorization to the Teacher, parents do not participate in hearing and listening to it. However, by participating in *sima'an* activities, parents can directly see and hear their child's memorization. Moreover, this makes parents proud who have children who memorize the Qur'an.

Based on the interview with Ustadzah Marwiyah, this *sima'an* activity has many benefits, namely, getting rewards for those who read it and those who listen or listen to it. This follows what was stated by Maskur that reading the Al-Qur'an is not only that which becomes worship and charity that gets reward and mercy but listening to the recitation of the Al-Qur'an is the same too.<sup>31</sup>

In addition, the benefit is to maintain memorization so that it continues to stick and is maintained. This follows what Wiwik Hendrawati stated: as a candidate who memorizes the Qur'an, one must always keep what has been memorized. Because if you take care of it or repeat it infrequently, it will be easier to lose it from memory.<sup>32</sup>

According to ustazdah Marwiyah, in general, what is felt by memorizers of the Qur'an is that after memorizing the Qur'an, it is even more difficult to repeat what has been memorized. If the student repeats the memorization infrequently, it will be easy and quickly lost again. Therefore, by carrying out *sima'an* activities, it will be very beneficial to maintain memorization so that it continues to stick and be maintained.

*Sima'an* activities, it can improve reading and memorization fluency. The more often students do *sima'an* activities, and the more fluent students will be in reading the Qur'an. This is in accordance with what was stated by Badwilan Ahmad Salim that the more often students do *sima'an*, the smoother you read the memorized Al-Qur'an."<sup>33</sup>In line with this opinion, Ustadzah Marwiyah also said that the more frequently you carry out *sima'an* activities, the more fluent you will be in reading the Qur'an. Suppose the person reading it gets fluency due to repeating his memorization. In that case, the listener indirectly records what he has heard, then corrects the reader, and if the listener also memorizes the Qur'an, the listener automatically corrects his memorization.<sup>34</sup>

This activity also helps minimize mistakes when reading the memorized Al-Qur'an. This follows what was stated by Badwilan Ahmad Salim that many hafidz have

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<sup>30</sup> Kardi Kardi dkk., "Challenges of Online Boarding Schools In The Digital Era," *At-Tadzkir: Islamic Education Journal* 2, no. 1 (8 Maret 2023): 37-51, <https://doi.org/10.59373/attadzkir.v2i1.11>.

<sup>31</sup> Maskur, *The Tradition of Al-Quran Learning in Islamic Boarding Schools*, 6(1), 2021. (*AL-Liqo': Journal of Islamic Education*), p. 75., 2021.

<sup>32</sup> Wiwik Hendrawati, Rosidi, dan Sumar, *Application of the Tasmi' and Muroja'ah Methods in the Tahfidzul Qur'an Program for Santriwati at Ma'had Tahfidz Hidayatul Qur'an in Puding Besar Village. Volume 1 Number 2, January 2020. Internal: Learning and Teaching Journal*, p. 3, 2020.

<sup>33</sup> Badwilan Ahmad Salim, *A Quick Guide to Memorizing the Qur'an*, (Yogyakarta: Diva Press. 2009), p. 210., 2009.

<sup>34</sup> Interview results with Ustadzah Siti Marwiyah on January 20, 2023, at 16.30 WITA.

memorized the Qur'an and often experience mistakes in rereading it because not a few in the Qur'an have the same sentence.<sup>35</sup>

In the opinion of the *Tahfizh Teacher* at the Manbaul Ulum Islamic Boarding School that the activities *sima'an* helps reduce mistakes or doubts in reading the Qur'an. Among what is often forgotten by the memorizer of the Qur'an is the misplacement of the reading at the end of each verse. Therefore, it is necessary to require accuracy in remembering the verses of the Qur'an that have the same sentence; much memorization requires a lot of time to repeat the memorization. The existence of *sima'an* activities greatly encourages the memorizer of the Koran to repeat continuously and routinely so that the memorization remains smooth when appearing in front of the listeners.

Five Santriwati *Tahfizh Al-Qur'an* responds to the development of their memorization after carrying out activities. They said that their memorization had indeed increased after the *sima'an activities were carried out*, and of course, they increasingly remembered the location of their memorization errors when reading. Not only that, they memorized their reading even more fluently due to too often listening to their friends' memorization during *sima'an*. This proves that they feel the purpose and benefits of *sima'an activities*.

Five Santriwati The *Tahfizh Al-Qur'an* also provides a response to *sima'an activities*. They say activities it is delicious to do. Because this activity has more influence and positive impact on memorizers of the Qur'an, not only strengthens memorization but also corrects mistakes in memorizing, corrects erroneous recitations in reading verses of the Qur'an, and can improve their tajwid and tartil recitation.

### ***Sima'an Activities***

From the presentation of the previous data obtained from the results of interviews and observations with Ustadzah Marwiyah, it can be explained that *sima'an activities*, which are often carried out at the Manbaul Ulum Islamic Boarding School, run smoothly as planned but have problems that often occur to the memorizer, namely, there are errors in while reading the Quran.

During the *sima'an activities*, many listeners admonish and help when they make mistakes in reading the Qur'an. This occurs because the memorizer needs to prepare to carry out *sima'an activities*. Before the *sima'an activities* are carried out, *muraja'ah* (repeat memorization) is supposed to be more active so that when memorizing in front of the Teacher, friends, and parents, it goes smoothly without the slightest mistake.

To follow up on this matter, Ustadzah Marwiyah provided an explanation and motivation so that in the future, the memorizer would be even more active in doing *muraja'ah* (repeating memorization). It is intended that later during the preparation for *sima'an ten juz*, memorization, which has been listened to for five juz, will be memorized smoothly. During *sima'an ten juz*, there will be no more mistakes when reading it later.

### **Supporting and Inhibiting Factors**

From the presentation of the previous data obtained from the results of interviews and observations with Ustadzah Marwiyah, it can be explained that the supporting factor in the activities of *sima'an santriwati tahfizh Al-Qur'an* at the Manbaul Ulum Islamic Boarding School, Banjar Regency, is the existence of a place that is used

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<sup>35</sup> Badwilan Ahmad Salim, *A Quick Guide to Memorizing the Qur'an*, (Yogyakarta: Diva Press. 2009), p. 210.

for the continuation of *sima' activities*. *an*, one of which is in a prayer room, dormitory, and other places as long as the place is holy and clean.

Then in its implementation, there must be a memorizer and listener. This is in accordance with what was stated by Firma Imrayani that at the time the *sima'an activity* was taking place there must be a memorizer who recites the verses of the Qur'an as well as listeners who take care of their memorization."<sup>36</sup>

In line with the opinion of the *tahfizh Teacher*, where there is a memorizer and listener is an essential part of supporting the continuity of *sima'an activities*. Because with memorizers and listeners, *sima'an activities* can be carried out.

Apart from that, there is encouragement from oneself, then support from the *tahfizh Teacher*, family, or parents of the memorizer. If there is no self-motivation, *sima'an activities* cannot be carried out. Then support from the *tahfizh Teacher* and parents aim to make the memorizer more enthusiastic about carrying out *sima'an activities*.

As for the inhibiting factors in the activities of the santriwati *Tahfizh Al-Qur'an sima'an* at the Manbaul Ulum Islamic Boarding School, Banjar Regency, namely the immature preparation within the memorizer to carry out *sima'an* and the lack of *muraja'ah* (reciting memorization). This follows what was stated by Magfira that the immature readiness in memorizing the Al-Qur'an when wanting to carry out *sima'an* makes oneself feel nervous in front of the listeners so that they do not maximize the memorization of the Al-Qur'an when the *sima'an activity* takes place.<sup>37</sup>

According to the researcher's analysis, the theory above is in line with the opinion of the *Tahfizh Teacher*, where when the female students have not optimally prepared to memorize or repeat the memorization before the *sima'an activity* takes place, this will make them feel nervous when memorizing the Al-Qur'an in front of them. Listeners feeling nervous earlier will result in many mistakes or hiccups in memorizing the Qur'an later.<sup>38</sup>

In addition, the inhibiting factor is that there needs to be encouragement and enthusiasm from oneself, so the memorizer is lazy to *muroja'ah* (repeat memorization) and lazy to carry out *similar* quickly. Moreover, because there are activities at Islamic boarding schools that are sudden or cannot be abandoned, it becomes an obstacle or delays the implementation of *sima'an activities* for female students of *Tahfizh Al-Qur'an*.

## CONCLUSION

Based on the research results, the most critical finding was that simian activities Al-Qur'an at the Islamic Boarding School Manbaul Ulum, Banjar District, were effective in increasing the strength of memorizing the Al-Qur'an and reducing errors in reading the Al-Qur'an an. This can happen because of the *muraja'ah* preparation before

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<sup>36</sup> Imrayani, Firma., *The Sima'an Method of Tahfidz Qur'an Islamic Boarding School (PPTQ) Halaqah Hafizah AL-Imam Ashim Putri, Campus 3 Skarda N II No. 3 Ex. Gunungsari, Kec. Rappocini, Makassar. Ushuluddin Faculty Thesis, Philosophy and Politics. Makassar, 2019.*

<sup>37</sup> Imrayani, Firma.

<sup>38</sup> Atikah Markhamah Ayyusufi, Ari Anshori, dan Muthoifin Muthoifin, "Evaluation of The CIPP Model on The Tahfidz Program in Islamic Boarding Schools," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (18 Mei 2022): 466-84, <https://doi.org/10.31538/nzh.v5i2.2230>; Nur Zaytun Hasanah dkk., "Regeneration of Al-Qur'an Love Education Realized Through Tahfidz Extracurricular Education," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (31 Maret 2022): 339-50, <https://doi.org/10.31538/nzh.v5i2.2069>; Dewi Rustiana dan Muhammad Anas Ma'arif, "Manajemen Program Unggulan Tahfidz Qur'an Dalam Meningkatkan Kualitas Hafalan Al-Qur'an Siswa," *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan* 1, no. 1 (5 Oktober 2022): 12-24.

implementing similar activities, which strengthens memorization and helps improve the ability to read the Qur'an fluently.

This research also makes a scientific contribution by confirming previous findings about the importance of similar activities in learning the Qur'an. Similar activities can be used as a benchmark not only for Islamic boarding schools but also for public schools to reduce the moral damage to children in this digital era by creating human resources with character and Islamic character in accordance with the mandate of the 1945 Constitution. However, this study also showed limitations regarding the sample, limited to female students, the research location, and the method used.

In dealing with these limitations, further research is needed to accommodate a more varied case with a larger sample and look more at different levels of education. With a deeper and more comprehensive understanding, more appropriate policies can be formulated to increase the effectiveness of similar activities in learning the Qur'an in Islamic schools.

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