

Research article

The Implication of the *Sima'an Ahad Pahing* on the Qur'an Memorization at PPTQ Al-Hasan Ponorogo

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Abstract

The digital era leaves problems of credibility and authenticity for those who memorize the Qur'an. The question of credibility could be seen by the decrease in the quality of reading, such as *makharij* and *tajwid*. In contrast, the question of authentication is evidenced by the low quality of students' memorization. This study aims to discuss the implications of the *Sima'an Ahad Pahing* activity on students' memorization at PPTQ Al-Hasan Ponorogo. This study departs from cognitive, affective, and psychomotoric problems with the reinforcement of the psychological theory of behaviorism developed by John Watson. This study uses a qualitative method with a psychological approach. Data sources were obtained through interviews with 1 kiai, 4 ustadz, and 5 students. The analysis used in this study is Huberman & Saldana, which includes three steps, namely data compaction, data presentation, and drawing conclusions. The results showed that implicitly the *Sima'an* at PPTQ Al-Hasan Ponorogo provided a new method for maintaining the credibility and authenticity of the students' memorization.

Keywords

Ahad Pahing; Authenticity and Credibility Problem; PPTQ Al-Hasan Ponorogo; Qur'an Memorization; *Sima'an*.

Article history

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1. INTRODUCTION

Pesantren or Islamic boarding schools are non-formal educational institutions prioritizing religious knowledge (Ahmad, 2017). Islamic boarding schools are places of education based on the Islamic religion, where the students are under the guidance of a cleric, better known as a *kiai*. The boarding school was born in an Islamic community, so it can be a provision for itself in this world and hereafter. Not a few Islamic boarding schools are trying to adapt to changes while aiming to create a

generation of *tafaqquh* who understands Allah's orders (Setiawan et al., 2019). Pesantren is also the hope for society and the nation to give birth to generations of preachers, ustadz, scholars, and national leaders (Ja'far, 2018). In general, it is an educational institutions that have an essential and primary role in character education for *santri* and equipping them for the world and the hereafter. Besides, there are also pesantren focusing on memorizing al-Qur'an (*tahfidh*). This kind of pesantren institutions in the current era are commonplace and easy to find, even some elements of the institution hold *tahfidh* programs, but the teachers themselves do not memorize the Qur'an. Of course, this is not justified in religious knowledge teaching because the *sanad* (scientific chain) will not be connected (Vatmawati, 2019).

Tahfidh (Qur'an memorization) is a current trend and a priority in the world of education because it can attract students' interest, so with this trend, the program must also be accompanied by correct recitation (Noor, 2022). Even though many pesantren have produced memorizers of the Qur'an, the credibility and authenticity cannot guarantee the quality of their memorization. Few of us meet santri who have memorized a lot of the Qur'anic verses, but their reading still needs to be corrected for a better quality. Take an example for the credibility of reading, especially of the *makharij* and *tajwid*. The preciseness and goodness of reading the Qur'an are the basic foundation for someone to memorize it. If the recitation is already good and correct, it will make the process of memorizing easier (Nasution, 2016). Besides, there are lots of santri who graduate with the title al-Hafidz, but what often happens is that when they back home forgetting that keeping the Qur'an is obligatory; they need to remember to look after it (*murajaa'ah*), so the memorized verses would not being lost again. For this reason, for some pesantren, it is necessary to make even stronger efforts to maintain the credibility and authenticity of the reading and memorization of the Qur'an by students so that their memorization is truly of high quality, not only inside the Islamic boarding school but also when they are home (Amalia & Hestyaningsih, 2022).

Several researches have been focused on the problem of memorizing the Qur'an and solution to solve it. A research provides innovations in sharpening students' Qur'anic memorization through the *tasmi'* (listening) and *takrir* (repeating) programs (Saputra, 2021). Another research was conducted as a new contribution to increase the memorization quality through the Wahdah method (Khoirunisa, 2017). Furthermore, a research was conducted on the innovations in increasing the memorization of the students at the Ali Maksum Krapyak Islamic Boarding School, Yogyakarta, through the Muraja'ah method (Fauziyah, 2018). Based on these three studies, the researcher found a solutive step in increasing the memorization quality through the Sima'an

activities, which are carried out every month at the Pesantren Tahfidzul Qur'an Al-Hasan, Ponorogo, East Java Province, Indonesia.

Sima'an al-Qur'an is one of the methods that a pesantren can apply to strengthen the credibility and authenticity of students' memorization (Nadliroh, 2020). Sima'an comes from the Arabic word *sami'a yasma'u*, which means to listen. Referring to a broader meaning, sima'an al-Qur'an could mean listening to readings or verses of the Qur'an recited by other people. According to Gus Miek, a popular preacher from Kediri, East Java, Sima'an Al-Qur'an is doing both activities of reading and listening to the Qur'an. Reading and listening to the Qur'an is a command from Allah Swt because people who read and listen to the Qur'an include remembering Allah and can give them peace of mind. So that when reading and listening to the Qur'an, it is recommended to be serious and contemplating its contents (Ibad, 2007). At least two people perform Sima'an al-Qur'an, whereas if it is done in the congregation, one person generally reads it without looking at the Al-Qur'an text while the others listen and pay attention to it. Sima'an al-Qur'an has positive impacts on both readers and listeners. For those who read the Qur'an, he will get a holy reward and help smoothening his memorization. Besides that, for those who listen, in addition to get a holy reward, they can correct the correctness and goodness of memorization that has been read (Hamzah, 2017). Before the activities of sima'an al-Qur'an are carried out, someone will usually prepare the reading so that when reading the Qur'an, there will not be any mistakes especially in both the *makharij* (vowel) and the *tajwid*. For this reason, the sima'an al-Qur'an requires good concentration so that all who read and listen to get holy rewards from Allah Swt. Finally, departing from the presence of the sima'an al-Qur'an Ahad Pahing at PPTQ Al-Hasan Ponorogo, the researcher wants to examine its implications toward the students more deeply.

2. METHODS

This is a case study conducted through qualitative research with a psychological approach. A case study is when a research done on a case occurring in a place, separated in time and involves many people (Fitrah, 2017). The theory used in this study is the theory of behaviorism developed by John Watson which is a theory that studies human behavior. Watson explained that learning is a process of interaction between stimuli and responses that must be observable and measurable. So in this way, it can be predicted the changes that appear and occur after a person carries out a learning action (Zaki, 2022). The analysis used in this study follows one of Huberman & Saldana,

which includes three steps, namely data condensation, data display, and conclusion (Miles & Huberman, 2014). Data was collected by interviewing a number of the PPTQ Al-Hasan community members. The informants were informant A (caretaker of the pesantren), and consecutively informant B, C, D, E, and F (teacher). In addition are informant G, H, I, and J (student).

Data analysis used the content analysis method, which consisted of (1) data reduction, referring to the process of selecting a concentration, simplification, abstraction, and change of data that appears in the complete recording material in the form of field notes, written notes, interviews, transcripts, documents, and materials obtained through inventions, experiments, observations that have been made; (2) presentation of data, carried out by displaying the results of an analysis of an action based on research. Presentation of data can be done in the form of brief descriptions, charts, relationships between categories, or flowcharts; and (3) conclusions, drawn conclusions, or the process of taking the core of the data that the researcher has obtained, then compiled and presented in the form of short and concise statements but comprehensive (Setiawan, 2018).

The data reduction model was carried out with two classifications, namely (1) data categories that explain the systematics of *sima'an* and *khataman* al-Qur'an activities in PPTQ al-Hasan (2) data categories regarding implications after the activities in PPTQ al-Hasan. The research procedure finally includes an analysis on the implications of *sima'an* al-Qur'an Ahad pahing at PPTQ Al-Hasan Ponorogo.

3. RESULTS AND DISCUSSION

3.1. Results

Based on the field data findings, PPTQ Al-Hasan Ponorogo has a focused program in the form of Tahfidzul Qur'an. In strengthening the students' memorization, PPTQ Al-Hasan Ponorogo has a special program called *Sima'an* al-Qur'an which hold monthly on Ahad Pahing. The monthly program is obligatory for all male and female students. The procedure for implementing *Sima'an* al-Qur'an was carried out by 30 students, with the distribution of 15 *juz* (chapters) for male students and 15 *juz* for female students. In each group, the students come forward in turn to read individually and be listened to by all the other students. Based on the interviews with informants (A, B, C, F, G, and H), they explained that in one month, two groups participated: the *Bi al-Ghaib* group for those who already memorized the Qur'an and the *Bi an-Nadhar* group for those who are yet to memorize the Qur'an. As for the implications of the

sima'an activities for students, found that the program provides chances for the students in general to increase the quality of Qur'anic memorization in the terms of its *makharij*, *tajwid*, and the fluentliness.

Sima'an activities are carried out to improve the student's abilities which cover 3 aspects, namely cognitive, affective, and psychomotoric abilities. The cognitive abilities of the students are trained to think continuously about memorization and to be able to understand the meaning as well as take the religious values contained in the Qur'an. The affective abilities of the students were trained to increase their interest in memorizing the Qur'an because they were given tasks in the sima'an program. While in the psychomotoric aspect, the students can implement religious values in social life. This finding confirms that PPTQ Al-Hasan is a tahfidz al-Qur'an Islamic boarding school, so one of the objectives of this program is to improve the quality of students in reading and memorizing the Qur'an good and correctly.

Besides, the informants D, E, I, and J explained that consistency in keeping the memorization of the Qur'an is something that memorizers of the Qur'an must possess because people who are said to be successful in memorizing the Qur'an are people who can keep it memorized until the end of life. To maintain this objective, the sima'an program can aim that the students' memorization of the Al-Qur'an is of a better quality and strength. It is believed that people who always listen to the Qur'an continuously and repeatedly will memorize it by themselves, so the sima'an program positively impacts on students in maintaining their Al-Qur'an memorization.

3.2. Discussion

From the results of the discussion above, it can be analyzed that the sima'an al-Qur'an Ahad pahing activity at PPTQ Al-Hasan Ponorogo has had many positive impacts on students. The implication of sima'an al-Qur'an Ahad pahing for PPTQ Al-Hasan Ponorogo students is to increase their cognitive, affective, and psychomotoric abilities. Indicators of cognitive abilities are proven by the fluency of the students' memorization and their understanding of the memorized verses. Indicators of affective ability are evidenced by the increased interest and enthusiasm of the students in memorizing because they were given responsibility as sima'an Ahad pahing officers. Whereas in the psychomotoric aspect, the students can apply religious values in everyday life, such as doing good to others, giving charity, advising, and not disturbing and causing commotion in people's lives (Hamonangan & Assegaff, 2020; Kristiyono & Ida, 2019; Muhammad & Imronudin, 2022).

Thus, even though Sima'an Al-Qur'an activities are only carried out once a month, this activity is very supportive and can be imitated by other pesantren to bring students closer to the love and passionate toward the Qur'an (Yahya, 2017). Then the implication that stands out from sima'an activities for PPTQ Al-Hasan Ponorogo students is the increase in the cognitive quality of Al-Qur'an reading. This is evidenced by the students' sensitivity in correcting someone's reading if there are any errors or mistakes in pronunciation, verses, vowels, and tajwid. In response to the positive impact on readers, they will continue to improve their reading so that everything is clear when they read further (Getteng et al., 2022; Suriansyah et al., 2020). Improving the reading of makharij, vowel, and tajwid is highly important and recommended, because it needs to be mastered as it can change or misinterpret the meaning later if read otherwise. If the mistake is repeated, then one will probably get a holy sin. Therefore, the presence of the Sima'an Al-Qur'an program is a very good way for students to increase the credibility of his or her reading. It is evidenced by the low number of students reading errors (Getteng et al., 2022; Suriansyah et al., 2020).

Another positive impact of the sima'an al-Qur'an activity is strengthening the student's memorization. In essence, sima'an al-Qur'an benefits not only one party (the person who reads the Qur'an) but also mutually beneficial, both those who read and those who listen to it. Meanwhile, the implication of sima'an al-Qur'an to the congregation or listeners is to get a holy reward and strengthen the student's memorization of the Qur'an (Aziza et al., 2019). If someone has memorized the Qur'an and then listens to the recitation or verses of the Qur'an read by someone else, the memory will reappear. Therefore, listening to the Qur'an will have a huge impact on students' memorization at PPTQ Al-Hasan Ponorogo.

4. CONCLUSION

Based on the results of the study above, it can be concluded that the activities of sima'an al-Qur'an Ahad pahing at PPTQ Al-Hasan Ponorogo have had many positive impacts both for the memorization of the students. The implication of sima'an al-Qur'an Ahad pahing for the memorization of the students of PPTQ Al-Hasan Ponorogo is the increase in the students' cognitive, affective, and psychomotoric abilities. Future research should aim for wider areas and more complex research models by providing alternative ways to develop and improve the quality of the students' memorization. Recommendations for future researchers are how to contextualize the Qur'anic contents in the society.

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