

Implementation Of The TIKRAR Method In The Faculty Of Islamic Religion Program To Increase The Competence Of Memory Of The Quran For UMSU Students

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Abstract

This research was conducted to find out how the implementation of the TIKRAR Method at the Faculty of Islamic Studies Program in Improving the Al-Quran Memorizing Competence of UMSU Students. This research covers planning, implementation and evaluation of the tIKRAR method. This study used qualitative research methods, and data collection was obtained from the results of observations, interviews and documentation conducted in the field. From the process, it was found that prior to the application of the tIKRAR method, planning was carried out in advance, namely students had to register to take part in the FAI Qur'an program, students who were required to take part in the program were fourth semester students of the Faculty of Islamic Religion, then socialized the activities and implementation of the program and explained about the method, after that the determination of groups and their mentors is carried out. In its application, the tIKRAR method is applied by repeating the readings that are the target of memorization at home or on campus, then after memorizing students will deposit it to their respective mentors at each meeting. The evaluation was carried out after the students had successfully completed their memorization, namely juz 30 by depositing all the memorized surahs in juz 30 and the deposit was made in one sitting.

Keywords:
Planning;
Implementation;
Evaluation Of
The *TIKRAR*
Method.

Abstrak

Penelitian ini dilakukan bertujuan untuk mengetahui bagaimana Implementasi Metode *TIKRAR* pada Program Fakultas Agama Islam Mengaji dalam Meningkatkan Kompetensi Hafalan Al-Quran Mahasiswa UMSU. Dalam penelitian ini mencakup tentang perencanaan, penerapan dan evaluasi metode *tIKRAR*. Penelitian ini menggunakan metode penelitian kualitatif, dan pengumpulan data diperoleh dari hasil observasi, wawancara dan dokumentasi yang dilakukan dilapangan. Dari proses tersebut didapatkan bahwa sebelum penerapan metode tIKRAR dilakukan perencanaan terlebih dahulu, yakni mahasiswa harus melakukan pendaftaran untuk

Kata Kunci:
Perencanaan;
Penerapan;
Evaluasi Metode
TIKRAR.

mengikuti program FAI Mengaji, mahasiswa yang diwajibkan untuk mengikuti program tersebut adalah mahasiswa semester IV Fakultas Agama Islam, selanjutnya dilakukan sosialisasi kegiatan dan pelaksanaan program tersebut dan menjelaskan tentang metode, setelah itu dilakukan penentuan kelompok beserta pementornya. Dalam penerapannya, metode tkrar diterapkan dengan cara mengulang-ulang bacaan yang menjadi target hafalan dirumah maupun dikampus, kemudian setelah hafal mahasiswa akan menyetorkannya pada pementornya masing-masing pada setiap pertemuan. Evaluasi dilakukan setelah mahasiswa berhasil menyelesaikan hafalannya yakni juz 30 dengan melakukan penyeoran seluruh surah yang dihafal pada juz 30 dan penyetonan dilakukan sekali duduk.

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1. Introduction

Al-Quranul kariim is a collection of the words of Allah SWT which in its entirety contains the words of the Creator which is a truth (Al-Haq). Al-Quran is also the holy book of the Muslims which is perfectly written all the guidelines and rules of life in it, which will bring people from darkness to the light of resurrection. Allah SWT says:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

Meaning: "The Book (Al-Quran) has no doubt in it; guidance for those who are pious." (QS. Al-Baqarah (2): 2)

Al-Quran is also able to become a spirit (movement) for the progress of human life when it is always read and explained the meaning contained in each of its verses (Rauf, 2014, p. 8). In addition to reading and meditating on the Koran, it is also necessary to memorize it. Transferred from writing to the chest, as well as a measure of faith in one's heart (Rauf A. A., 2014, p. 9). Allah SWT says:

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ

Meaning: "Actually, the Qur'an is clear verses in the chests of those who are given knowledge, and they do not deny our verses except those who are wrong." (Q.S. Al-Ankabut (29): 49) .

As a Muslim who believes in Allah and believes that the Qur'an is kalamullah, surely no one will deny the truth and majesty of the words of Al-Kholiq in it. His nature as a servant will encourage him to be moved to study and deepen verse by verse and word by word in the holy book of Muslims, namely the Al-Quran. And not infrequently this is also a trigger for the soaring desire of Muslims to become part of the memorizers and guardians of Kalamullah. Namely being a famous hafidzh / hafidzoh in our ears today.

Memorizing the Quran has been around since the time of the Prophet Muhammad. Because at that time, the Prophet received revelations from the

angel Gabriel by memorizing, it has even become a tradition from friends to this day. Becoming a memorizer of the Quran (Hafidzh Quran) is the dream of many Muslims around the world. However, many of them also feel worried and afraid if they can't keep their memories. In fact, it is not uncommon to think that memorizing the Al-Quran is a burden, so that some of them give up hope and give up their intention to memorize the Qur'an (Luthviah Romziana, 2021). In fact, nothing is impossible if a person is sure and willing to work hard to become part of the guardian of kalamullah.

This situation is usually because they have not found the right method to help make it easier for them to memorize the Koran. Therefore, it is important to find the right way or method so that it can help make it easier to learn, mentaddabburi and memorize the great kalamullah. Indeed, there are many methods that can be applied to reduce a person's difficulties when studying and memorizing the Quran, one of which is the Tikrar Method.

The Tikrar method is a method or method that makes it easier to memorize the Koran whose memorization technique is by repeating the memorized verses 5 to 20 repetitions (Luthviah Romziana, 2021). The repetition method is a memorization method that is widely practiced by the hifdzhil of the quran (the memorizers of the Koran) from ancient times until now. Because, repetition is the key to success in attaching the memorization of the Al-Quran. the more often the repetition is done, the stronger the memorization that has been memorized (Adiama Septiara, 2019).

There have been many studies that have investigated the tikrar method, namely as research conducted by (Iswatuna, 2021). The result of the research is that the implementation of the tikrar method for the memorization program is carried out in two ways. The method used is the first, in a group or classical way, where the teacher reads the memorization that will be memorized in a loud voice, then the students follow and repeat the reading at least 10-20 times. The second way, namely the individual way; educators give instructions to students to memorize, then if they have memorized then students can make deposits to educators. In this study, there were results that the method was proven to be quite effective in increasing students' memorization. This can be seen from the success of students in the ability to memorize and achieve the minimum mastery learning target.

Then research conducted by (Lilatus Zuhro, Mufidatus Sholikhah and Valensiana Vortunata Ari Ustoyo, 2020). The results of the research explain that the application of the tikrar method is carried out by: the teacher reads the first verse, then students follow and recite it until the verse is recited correctly repeatedly, after the reading that has been recited is correct, then students are allowed to start memorizing the first verse. until memorized. After memorizing, then the teacher tests the memorization of the first verse, after being tested and students succeed in memorizing the first verse, then the second verse, if they have memorized it is tested again, and so on until the students successfully complete the specified memorization target. From the implementation, the results showed that the students' memorization ability increased in the high category, which was 43.9%. Therefore, it can be concluded that the tikrar method is proven to be able to improve the memorization of the Al-Quran.

Then there is also research conducted by (Nurzannah and Prili Estawani, 2021) in which the students are expected to already have the Al-Quran Tikrar, then it is also obligatory to determine the memorization target that will be memorized and deposited by the students. In its implementation, the tikrar method is applied in two ways, namely first by means of memorizing the Al-Quran in front of a tahfidz teacher and memorizing the Qur'an in prayer. The other

application of memorization is to recite the memorization of the Al-Quran in their respective homes. The evaluation is carried out when the santri just deposited their memorization which was deposited with the tahfidz teacher. Thus, students can find out right and wrong from the memorized reading. Another evaluation is scheduled once a month to provide an overall assessment of each student's memorization. Thus, from this explanation, the results of the research are that the tikkar method has not been taught properly and correctly. The students repeat the reading according to their own wishes, then deposit it to their tahfidz teacher. The students are also not given a rote target by the foundation every year, they must succeed in memorizing a number of chapters, but are left to target their own memorization targets so that the students are enthusiastic and feel challenged.

The various studies described above show that the tikkar method has been widely applied to tahfidz institutions in carrying out memorizing activities of the Koran. and some say that the tikkar method is very effective in helping someone memorize the Koran. Because this method can be applied by various groups. Both among children and among adults.

Awareness of the importance of preserving the Qur'an by memorizing it has also been seen in generations to this day. In Indonesia, awareness of the importance of memorizing the Qur'an can be seen from the many lessons of Hifdhzil Qur'an that are carried out in Islamic boarding schools, in full day schools and in boarding schools (Inayati, 2019). In fact, not only that, even in the university arena now also have begun to realize the importance of maintaining and memorizing the Koran and even making memorizing the Koran a necessity.

As contained in a program of the Faculty of Islamic Studies (FAI Mengaji), University of Muhammadiyah North Sumatera (UMSU) which facilitates students to memorize the Al-Quran. Namely, especially for students of the Faculty of Islamic Religion UMSU. In the program, the priority activity is Hifdhzil Quran (Memorizing Al-Quran).

Al-Quran memorization activities carried out in the FAI Qur'an program also use the tikkar method in helping students memorize the kalamullah. From the initial observations made, the researchers found that in its application the tikkar method was carried out and carried out well. The program also determines the memorization target that must be completed in one semester (for 6 months) with 24 meetings, namely 1 juz in juz 30 or juz 'amma. However, in applying the tikkar method there are still some students who do not use the tikkar method in memorizing the Al-Quran in the program due to the lack of guidance from mentors to help students memorize using this method.

Based on this, the researcher is motivated to conduct research related to this matter. Therefore, the formulation of the problem from this research is: 1) How is the planning carried out in applying the tikkar method to the program of the Faculty of Islamic Studies (FAI Mengaji) at the Muhammadiyah University of North Sumatra (UMSU) in increasing the competence of memorizing the Koran for students? How is the application of the tikkar method in the FAI Qur'an program? and How is the evaluation of the implementation of the tikkar method in the FAI Studying UMSU program?

While the objectives to be achieved in this research are: 1) To find out how the planning is carried out in implementing the tikkar method in the UMSU Islamic Religion Faculty (FAI Mengaji) program in improving students' Al-Quran memorization competence. 2) To find out how the application of the tikkar method in the FAI Studying UMSU program. 3) To find out the evaluation carried out from the application or implementation of the tikkar method in the FAI Studying UMSU program.

2. Method

This research was conducted at the Muhammadiyah University of North Sumatra (UMSU). This research is a qualitative research, using inductive data analysis and descriptive data presentation. Data was collected by means of observations, interviews with related informants by asking several questions related to the object of research in accordance with the needs to be studied. Interviews were conducted directly or indirectly (online), depending on the situation and conditions caused by the COVID-19 pandemic. Then the last one is documentation, which is done by taking photos of activities and studying the guide documents for the implementation of the Faculty of Islamic Studies (FAI Mengaji) program.

The data analysis technique that will be carried out in this study is to use the data analysis technique of the Miles and Huberman model. That is a technical data collection that is carried out interactively and takes place continuously until it is complete. That is done by: 1) Data collection, 2) Data condensation, 3) Data presentation, 4) Conclusion drawing or data verification.

3. Research and Discussion

a). Planning

Based on the results of observations and interviews as well as obtaining information from studying the guidebook for the implementation of the Faculty of Islamic Studies (FAI Mengaji) program at the Muhammadiyah University of North Sumatra (UMSU), it was found that the planning of the tikkar method in the FAI Qur'an program was carried out by:

- 1) Participants of the FAI Qur'an must register to participate in the FAI Qur'an program at the bureau of the Faculty of Islamic Religion first, namely by registering and paying.
- 2) Then the program socialization and also the socialization of the tikkar method applied in memorizing the Al-Quran in the program.
- 3) Furthermore, participants who have registered will be grouped into several groups and then a mentor will be determined in each group.
- 4) Students are advised to have a special Al-Quran, namely Al-Quran tikkar to make it easier for students to memorize using the tikkar method.
- 5) Students are required to fulfill and complete the specified meeting, which is 24 meetings in participating in the FAI Koran program to complete the memorization target of 1 juz out of 30 chapters. Otherwise, students will not be able to obtain the FAI Koran certificate.
- 6) The mentors are required to record the attendance of participants at each meeting for administrative purposes which can later be used as evidence when taking the certificate.
- 7) The mentor chosen is someone who has memorized a minimum of 1 juz in 30 chapters.

b). Implementation Tikkar Method

Implementation can be interpreted as an implementation and application. Implementation is an important thing to realize an idea. One has to implement the idea to achieve the goal. Therefore, implementation is the process of applying an

idea in various fields without any limitations. Starting from the fields of education, social, politics, technology, health, information and many others (Astuti, 2021).

The definition of implementation is implementing and implementing. Meanwhile, the method, as stated by Muhammad 'Athiyah Al-Abrasyi, is the path taken to gain understanding in students. Then the term *tikrar* comes from Arabic which means repeating something, doing over and over again. Based on this understanding, the implementation of the *tikrar* method is a process of practicing something systematically in a regular and orderly manner and thinking well to obtain the expected results (Gade, 2014).

Memorizing the Al-Quran with strong memorization results is something that is highly expected by everyone, especially Muslims who want to memorize the Qur'an. Because, the results of a strong memorization will make the memorization stored properly and minimize the occurrence of forgetfulness. The Prophet reminded that memorizing the Quran is easier to lose than a camel tied up if it is not repeated. One method of memorizing the Qur'an that can strengthen memorization is the *tikrar* method. Based on the results of modern health research, it is found that the *tikrar* (repetition) really helps strengthen memorization (Inayati, 2019).

The *tikrar* method is a method that has the definition of "memorizing without memorizing". This is because the method applies the strategy of memorizing in a way that is continuously repeated until the memorization is firmly attached and rooted in the mind or mind. Thus, the verse of the Qur'an which was originally in the form of writing finally turned into a *lafadz* that came out automatically like flowing water.

Therefore, the implementation of the *tikrar* method can be concluded which is the application of an easy way to memorize the Al-Quran by using the technique repeated until it is memorized in accordance with the procedures or technical implementation of the *tikrar* method by using a special Al-Quran, namely the Al-Quran *takrar/tikrar* in which contains a rote repetition column.

The application of the *tikrar* method at the Faculty of Islamic Studies (FAI Mengaji) program at the University of Muhammadiyah Sumatra Utara (UMSU) is carried out by going through several stages, namely determining the limit of the verse you want to read, reading the verse repeatedly from verse to verse, or directly several verses in one. *maqtha* / one part (usually consisting of 3-5 verses), then memorize the verses of the verse by repeating 40 times so that the memorization of the verse is truly embedded in long-term memory (*mutqin*).

In memorizing the Koran using the *tikrar* method, participants are expected to use the Koran or a special manuscript, namely the Al-Quran *Tikrar*. The Koran was compiled by Ustadz Hamim Tohari, printed and distributed through Syaamil Quran. One page of the Quran is divided into 4 parts (*maqra'*), one *maqra'* is divided into 2 which is called *maqtha*, which means that one page is divided into 8 parts. Participants can record the number of readings read by marking a line in the column provided to the right or to the left on each page, one line for each reading. One column is used for 5 readings. Marking may be done using a pencil, so that later it can be erased and can be reused. The total column can be used as much as $3 \times 5 \times 8 = 120$ times for ordinary recitations when completing one page recitation.

It is in that column that the application of the *tikrar* method begins. The trick is to pass through several stages, including the following:

Stage 1

First: read verses 13-14 40 times, then fill in the 13-14 column. In order not to disturb the column filling, it can be done every five readings or 10 readings.

Second: read verses 15-16 40 times, then fill in the column. Third: read verses 13-16 40 times, then fill in column TM 1. And fourth: read verses 17-18 40 times, then fill in column 17-18.

Stage 2

Continue with the fifth procedure, namely: read verses 19-21 40 times, then fill in the column 19-21. Sixth: read verses 17-21 40 times, then fill in column TM 2. Seventh: read verses 13-21 40 times, then fill in column TM 1-2.

Stage 3

The eighth procedure is continued, namely: read verses 22-24 40 times, fill in columns 22-24. Ninth: read verses 25-28 40 times, fill in columns 25-28. Tenth: read verses 22-28 40 times, fill in column TM 3. Eleventh: read verses 17-28 40 times, fill in column TM 2-3. Twelfth: read verses 13-28 40 times, fill in the TM 1-3 column.

Stage 4

Continue to the thirteenth procedure: read verses 29-34 40 times, then fill in columns 29-34. Fourteenth: read verses 35-37 40 times, fill in column 35-37. Fifteenth: read verses 29-37 40 times, fill in column TM 4. Sixteenth: read verses 22-37 40 times, fill in column TM 3-4. Seventeenth: read verses 17-37 40 times, fill in column TM 2-4. Then the last eighteenth: read verses 13-37 40 times, fill in the column TM 1-4.

In the Al-Quran the tikkar method there is also a muraja'ah marker column that serves as a guide when doing muraja'ah. The method of filling in the column is the same and used when doing 1 page muraja'ah by doing tikkar per TM. Namely, you can do the One Day One Maqra 'program (delivered through weekly assignments) so that memorizing the Quran can be done consistently and with discipline.

The following below is a display of the Koran with the tikkar method, including the following:

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَيَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَدِّعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخَدِّعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ۖ يَمَّا كَانُوا يَكْذِبُونَ ﴿١٠﴾ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ امْنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾ وَإِذَا قِيلَ لِلَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

ع
وقد
لازم

Kolom Penanda Tilawah

TL	
TL	
TL	

Kolom Penanda TIKRAR

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ	
6-7	
8	
TM1	
9	
10-11	
TM2	
TM1-2	
12	
13	
TM3	
TM2-3	
TM1-3	
14	
15-16	
TM4	
TM3-4	
TM2-4	
TM1-4	

Kolom Penanda Muraja'ah

MR	
MR	
MR	
MR	

Kata-kata Kunci Hafalan

إِنَّ الَّذِينَ كَفَرُوا ... عَذَابٌ عَظِيمٌ	أَلَا إِنَّهُمْ ... لَا يَشْعُرُونَ
وَمِنَ النَّاسِ ... وَمَا هُمْ بِمُؤْمِنِينَ	وَإِذَا قِيلَ ... وَلَكِن لَّا يَعْلَمُونَ
يُخَدِّعُونَ ... وَمَا يَشْعُرُونَ	وَإِذَا قِيلَ ... مُسْتَهْزِئُونَ
فِي قُلُوبِهِمْ ... مُصْلِحُونَ	اللَّهُ يَسْتَهْزِئُ بِهِمْ ... وَمَا كَانُوا مُهْتَدِينَ

Ayat-Ayat yang Mirip

(2: 13)	أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ	=	(2: 12)	أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ
(2: 91)	وَإِذَا قِيلَ لَهُمْ امْنُوا بِمَا أَنْزَلَ اللَّهُ	=	(2: 13)	وَإِذَا قِيلَ لَهُمْ امْنُوا بِمَا أَنْزَلَ اللَّهُ
(2: 76)	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ	=	(2: 14)	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

c). Evaluation of the Implementation of the Tikrar Method at the Faculty of Islamic Studies Program (FAI Mengaji) Muhammadiyah University of North Sumatra (UMSU)

Understanding evaluation in general can be interpreted as a systematic process for a provision, activity, decision, performance, process, person, object and so on based on certain predetermined criteria. Evaluation is also a benchmark process to find out how far the level of success achieved in the world of education, as well as in various other fields. Evaluation is carried out with the aim of obtaining certainty about learning success and providing input on what can be done to improve things that hinder learning and affect the level of success of a lesson or the application of a learning method (Idrus L, 2019).

So it can be concluded that, evaluation is a planned process to carry out and determine an assessment of an activity, policy, and application of a method or program, to determine the level of success and find out what are the inhibiting factors that hinder the achievement of a success so that it can be improved so that it can be better. good going forward.

Based on the results of observations and interviews with several related informants and based on information obtained when studying documents regarding the implementation of the FAI Mengaji program, it was found that the evaluation of the implementation of the tikrar method in memorizing the Koran of UMSU students of the Faculty of Islamic Religion was carried out in the following ways:

- 1) Conduct deposit activities every 12 x meetings.
- 2) Students are declared passed if they manage to deposit their memorization smoothly, with a maximum error of 5 times per page.
- 3) Participants are declared to have passed and are entitled to an FAI Recitation certificate if they succeed in depositing the juz amma, which is at least 70%.
- 4) If the participant does not manage to deposit according to the predetermined target, the certificate cannot be issued until the student or participant is able to deposit the memorization according to the target.

The things that become the criteria in the assessment of the memorization of the memorization of the FAI Koran participants are as follows:

- 1) Quality of reading verse by verse (Including fluency, makhorijul letters, and other tajwid laws a maximum of 5 x errors).
- 2) Number of memorized suras
- 3) And meet the standard of memorizing juz 30 (Juz 'Amma).

Discussion

1). Planning for the Implementation of the Tikrar Method at the Faculty of Islamic Studies (FAI Mengaji) Program in Improving the Quality of Memorization of Students at the Muhammadiyah University of North Sumatra (UMSU)

Planning is an activity of compiling the steps that will be carried out to achieve the goals that have been determined. Thus, planning includes a series of broad decisions and explanations of objectives, determination of policies,

determination of programs, determination of certain methods and procedures, and determination of an activity (Suryapemana, 2016).

Therefore, related to planning the implementation of the *tikrar* method in the FAI Study program, it was found that; based on the results of interviews with the person in charge of the FAI Koran activities, namely Mr. Muhammad Ruslan, M.Pd said planning was done by:

- a) Students are first given a briefing on the methods that will be used in memorizing the Al-Quran.
- b) Students are given direction regarding the SOP for the FAI Koran activities.
- c) Determine the companion in each group (one group consists of a maximum of 10 participants).
- d) Explain about the meeting that must be fulfilled in the activity.
- e) Explaining how the deposit system and learning system will be, whether it will be done online or offline considering that we are currently in the covid-19 pandemic.
- f) Explaining how the system or technical implementation of the exam that will be carried out will be like.

From the results of these interviews with the phenomena seen in the field, it was found that the planning process had gone well according to the procedures that had been designed.

2). Implementation of the *Tikrar* Method

Basically the *tikrar* method is applied by repeating the reading of the verse to be memorized. Various studies have also explained the same thing regarding the application of the *tikrar* method. As is the case with research conducted by (Imam Mashuri, Al Muftiyah, Siti Fiadhiatun Nafisah 2022) which says that the application of the *tikrar* method is carried out by reading verse by verse repeatedly until it is completely fluent. Then research from (Aminudin, Beni Prasetya, Heri Rifhan Halili 2022) said the *tikrar* method is a method of memorizing the Al-Quran repeatedly starting from 5-40 repetitions. And research conducted by (Muhammad Ikhwanuddin and Asmaul Husna, 2021) also explains that the *tikrar* method is applied by carefully reading the memorized Al-Quran verses by looking at the Al-Quran manuscripts repeatedly.

From some of these studies, it can be concluded that the *tikrar* method is a method whose application is always carried out by repeating the readings that will be memorized from a certain verse limit of 1-3 verses in several lines as much as 20-40 repetitions until they really stick, like roots that stick together. hit hard. It is the same as the *tikrar* method applied to the FAI Qur'an program, which is also carried out by repeating up to 40 repetitions consistently until it is memorized using a special Al-Quran from Syaamil Quran, namely Al-Quran *Tikrar*. The way to use the Mushaf is to read it from one maqtha (one memorization limit consists of 2-3 lines depending on the length or not of the verse), read it over and over again with the first 20 repetitions (Oral reading, ears listening and eyes focusing on seeing the Mushaf).), then 20 times the second repetition is repeated when memorizing the Qur'an without looking at the manuscripts to strengthen the memorization that has been memorized in the first repetition.

In that case, some students have implemented the *tikrar* method very well, but there are also some other students who have not applied the *tikrar* method in memorizing the Al-Quran perfectly. This is caused by several factors, namely:

- a) Students tend to be impatient, bored and bored in applying the method because they have to do it 40 times.

- b) The educational backgrounds of students are different, so there are some who have not been able to read the Al-Quran properly and are not accustomed to memorizing the Qur'an because they are still in beginner status.
- c) The lack of student motivation to learn the tiktirar method, students still feel trivial about the existence of the Al-Quran memorizing activity, plus the Covid-19 pandemic which causes the intensity of achievement to decrease due to these obstacles.

3). Evaluation of the Implementation of the Tikrar Method at the UMSU Faculty of Islamic Studies Program (FAI Mengaji)

Evaluation in an activity is very important to do. Because, evaluation is a process of collecting, analyzing and interpreting information which is carried out to determine the level of achievement of a goal to be achieved. A good evaluation system will be able to provide an overview of the quality of an activity or activity so that in turn it will be able to help plan better strategies in the future (Ina Magdalena, 2020).

Evaluation of the implementation of the tiktirar method carried out in the FAI Recitation program at UMSU was carried out by: Performing a memorizing test of the Koran in chapter 30, namely from Surah An-Naba to Surah Al-Ghasyiah, which is approximately half a juz by connecting verses 3 times which was carried out by participants with their mentors. When the participant's reading is good, his memorization is fluent and not stuttering, then the participant will get a Mumtaz score (perfect), when there is an error that is not too fatal, the participant will be given a jayyid jiddan score (very good), if there is a lot of help, a maximum of 3 times assistance then the value given is jayyid (good), and if there are many errors and assisted up to 4 times the assistance then the value that will be given is maqbul (accepted).

These values will later be written on the certificate of each participant which will be given to students who take part in the FAI Koran program according to the attendance target that must be met, namely 24 meetings within 6 months. Thus the evaluation carried out on the implementation of the tiktirar method in the FAI Studying UMSU program.

4. Conclusion

Based on the results of data analysis and discussion, it can be concluded that: First, in terms of planning the tiktirar method, it has been carried out and is running according to the provisions and procedures that have been set, running systematically and directed as contained in the FAI Recitation activity guide book. Second, in terms of implementation, it also runs according to the provisions and directions, it's just that there are several obstacles that hinder the implementation as described above. The solution to this problem is that the person in charge of FAI Mengaji said that they must continue to be given guidance and socialization about the importance of memorizing the Al-Quran, then students will also be given motivation to be able to complete memorizing juz 30 which is the target in the program. To deal with this, fourth semester students are required to take this activity seriously because their graduation in completing Juz 30 will be given an award in the form of an FAI Koran certificate which will be a condition for them to be able to register and conduct court hearings. Then the third, related to the evaluation carried out in the application of the tiktirar method in memorizing the Koran in the FAI Koran program, it was carried out by making a memorisation

deposit every 12 meetings and holding a graduation exam for memorizing juz 30 to get an FAI Koran certificate.

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