RESEARCH ARTICLE

THE MEMORIZED EFFECTIVENESS OF THE QUR'AN THROUGH THE TIKRAR TAFSIR METHOD OF INCREASING THE SPIRITUAL INTELLIGENCE OF FEMALE STUDENTS

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ARTICLE DETAILS

ABSTRACT

Female students' spiritual intelligence can be enhanced by applying the tikrar method of repeating scripture 20 times repeated by providing an interpretation for understanding the content of a memorized Qur'an scripture using an indicator of spiritual intelligence. The study aims to know the traditional effectiveness of the Qur'an through the tikrar tafsir method of increasing the spiritual intelligence of female students in Rumah Qur'an Ifititah Purbalingga.

The experimental sample removal technique uses impressive sampling—research ten subjects of female students in Rumah Qur'an Iftitah Purbalingga. The data was collected using a spiritual intelligence scale instrument with the treatment given in the form of the tikrar interpretation method. The results showed that the tikrar interpretation method in memorizing the Qur'an effectively increased spiritual intelligence. This was indicated by an increase in the mean score on the pre-test (score = 16.1) and post-test (score = 25.3) with an average difference of 9.2. From the results of the data analysis test using the paired sample t-test technique, it was obtained that the value of p = 0.000 (p <0.05). Results of the data analysis using the t-test technique, the value is from p=0,000 (p<0,05). That value implies that there is a significant influence on the difference in treatment given to each variable.

KEYWORDS

Female students, Spiritual intelligence; Tikrar tafsir method.

1. INTRODUCTION

Spiritual intelligence is intelligence that is closely related to self-confidence in the existence of God and the universe. Someone with spiritual intelligence sure has a fair, honest, loving, and independent character. Spiritual intelligence comes within humans from birth so that a person can live a meaningful life and always believe in themselves by following their inner voice (Kusuma, 2019). It is very unfortunate that many people ignore the importance of spiritual intelligence, which has been ingrained inside the heart since birth and only glorifies intellectual intelligence. If someone is trying to increase spiritual intelligence, then he is indirectly increasing his intellectual and emotional intelligence within himself. Some study shows that children have very low spiritual intelligence due to demands from parents that children can read, write, and count because they think that children are said to be smart when they can read, write, and count (Nuryati, 2017).

The result of a preliminary study conducted on Saturday, October 10, 2020, in Qur'an House Iftitah by interviewing the head of the management and memorization of students about the method of memorizing the Qur'an applied to students. Students' problems related to aspects of spiritual intelligence show that there is a method in memorizing the Qur'an for students at the Qur'an House, namely the tikrar method or rote repetition, which is done with 20-40 repetitions in 1 verse for approximately 30 minutes. This method is used for students who are not fluent in memorizing the Qur'an. Due to limited time, students will face difficulty applying memorization with the tikrar method if it is only done at the

Qur'an House. So the teacher recommends the students memorize at home with the same method. However, what happened was not as expected. The student did not do what their teacher said, so students' ability to launch their memorization is low, and it is difficult to increase memories when students make memorizing deposits. If students apply indicators of spiritual intelligence, namely feeling the presence of God in students, students will still memorize the Qur'an with this method. The other indicators of spiritual intelligence, which are having a vision, having patient qualities, tending to kindness, having empathy, being big-hearted, and serving, do not show signs of problems with students. From these findings, it can be seen that students have problems applying the tikrar method through memorizing the Qur'an, so they lack spiritual intelligence.

The explained that one of the methods commonly used to improve the memorization of the Qur'an is to repeat the reading of each verse that is memorized so students can hear and listen to the contents of the verse repeatedly (Safa'at and Inayati, 2019). It is hoped that the method of memorizing the verse can be firmly attached to their minds. Teachers usually do the method of memorizing verses with students in order to get convenience in memorizing the Qur'an. This method has existed for a long time among the students at pesantren and is known as the tikrar method Tafsir is an attempt to understand and explain the meaning of verses in the Holy Qur'an. For the function of the Qur'an to be realized, it is necessary to find the meaning when interpreting the holy Qur'an. Interpretation of the Qur'an cannot be separated from an organized and well-thought-out method to achieve a correct understanding of what Allah meant in the Qur'an revealed to the Prophet (Sanaky, 2008). The interpretation of the

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Qur'an began when the Prophet conveyed the Qur'an to his people. Interpretation of the Qur'an in Indonesia is an effort to explain the content of the Holy Qur'an through all languages in the world, national and regional languages as one of the core sciences of Islamic teachings (Ari, 2019). This study aims to determine whether memorizing the Qur'an through the tikrar interpretation method effectively increases female students' spiritual intelligence at the Qur'an House Iftitah Purbalingga.

The research was conducted to determine the effectiveness of memorizing the Qur'an through the tikrar interpretation method in increasing the spiritual intelligence of female students, so it is hoped that this research can be used as insight by the teacher at the Qur'an House Iftitah Purbalingga to improve the spiritual intelligence of students by increasing students' ability to memorize the Qur'an through the tikrar method of interpretation.

1.1 Spiritual Intelligence

Spiritual intelligence, according to language, is divided into two words, namely "intelligence" and "spiritual". Intelligence is the ability to solve problems, especially problems that require the ability to think. While the meaning of the word spiritual is the doctrine that all reality is spiritual. All that can happen and be experienced by the human senses as evidence of facts (Takviana, 2017). Human intelligence is divided into three parts there are intellectual intelligence, emotional intelligence, and spiritual intelligence. The three bits of intelligence mentioned have various functions humans need as long as they live. The most important intelligence needed by the human brain is spiritual intelligence so that intellectual and emotional intelligence can work effectively. Intellectual intelligence is not the highest human intelligence but spiritual intelligence. Spiritual intelligence is the intelligence of the soul. Spiritual intelligence can help humans heal from inner wounds to rebuild themselves as a whole (Iswianto, 2017). Spiritual intelligence is obtained from inspiration, encouragement, and effectiveness (Takviana, 2017). Interest in developing spiritual intelligence helps individuals adopt a positive outlook and achieve inner peace because it increases motivation for self-control and the contemporary high stress of life at school, home, and work (Al Eid et al., 2021). Someone with high spiritual intelligence will always increase their self-awareness (Zohar and Marshall, 2007). Spiritual intelligence can be used as a provision for children to grow and develop optimally. Besides, spiritual intelligence is a provision in forming a child's personality towards a better direction (Fitroh and Sawitri, 2019).

Spiritual intelligence is not only in adults but in children had it too. Some studies show that children from an early age possess the potential and talent of spiritual intelligence. Spiritual intelligence can be developed at home, at school, or environment around children (Nuryati, 2017). The spiritual level can differ depending on how the approach is used for the child. There are five spiritual levels of children such as living spiritual level, healthy spiritual level, spiritually happy level, spiritually peaceful, and spiritually wise (Nuryati, 2017). Ways to develop spiritual intelligence in children Muhaimin in are guiding children to find a way of life; developing five important exercises, being happy when doing good, like to help each other, helping to find a purpose in life, getting used to good things so that children can carry out noble tasks in the future, and so that children can have a good sense of humor; always involve children when worshiping; invite children to enjoy beautiful natural scenery; visiting bereaved relatives and taught the value of courtesy; educate spiritually through stories of the Prophet's ancestors; teach children to be patient and grateful (Fitroh and Sawitri, 2019). Spiritual intelligence indicators can be divided into 8 Tasmara in there are having a vision, feeling the presence of God, dhikr and praying, having patience, inclined towards goodness; having empathy; having a great soul, and serving (Pamungkas et al., 2017).

1.2 Memorizing the Qur'an Through the Tikrar Tafsir Method

Memorizing Qur'an is a very noble religious activity; someone who wants to memorize the Qur'an must be fluent in reading the Qur'an. If the memorizers of the Qur'an are not fluent enough in reading Qur'an, it can have a long-term effect on the memorizers, which can hinder the memorization process. Memorizing Qur'an is not only about good reading and fluent memorization but must be able to commendable morals and demonstrate the behavior taught in the Qur'an. Being able to memorize the Qur'an is an advantage and guidance Allah gives. This can be obtained by people who have a clean heart (Wahid, 2012). Looking at the current reality, it is unfortunate that many of the memorizers of the Qur'an show bad manners because they only memorize Qur'an without taking lessons in Qur'an (Oktapiani, 2020). Tikrar comes from the Arabic word takaran, which means repeatedly. The tikrar method is a way of memorizing the Qur'an by reading the verses over and over until they are memorized (Safa'at and Inayati, 2019). The Qur'anic manuscripts with the tikrar

method are a systematic form of memorizing the oldest Qur'ans and are widely practiced by memorizing the Qur'an from the past until now. In a hadith narrated by Imam Al Bukhari, The Messenger of Allah said, "Always take care of the Qur'an for the sake of the One in whose hand my soul is indeed it will disappear faster than a tied camel."According to hadith lecturers, maintaining the Qur'an is by repeating the Qur'an continuously (Al-Quran Tikrar Team, 2014). Linguistically, the word interpretation follows the pattern of taf'il, which comes from the word al-fasr, which means "explaining, uncovering the closed, and revealing or explaining the meaning that is not detailed."In the explanation of al-Arab, it is stated that the word al-fasr means revealing something closed, while the word al-tafsir means revealing the meaning of an abstruse (quirky) lafaz. According to the meaning of the term, the interpretation is "science that discusses how to pronounce the reading of the Qur'an which is possible for him when it is composed and other things that complement it (Zulfikar, 2018). In technical language, interpretation is used in explaining, interpreting, and commenting on the Qur'an, which contains steps to gain knowledge that play a role in helping the Qur'an, explaining its meaning, and clarifying its legal implications. Because of this, commentators define interpretation as a science that deals with efforts to understand or explain the meaning of the Qur'an within the limits of human capacity (Sakni, 2013).

This research subject can be said at an early age if students are 0-8 years old. Early childhood is a golden age where at this age the most amazing and best developments occur throughout human life. This development includes physical and psychological development (Masganti, 2015). In the development of religion in children, there are characteristics of children's understanding of religious values when participating in teaching and learning activities, which namely unreflective, which is the understanding and ability of children to learn religious values which often displays something that is not serious (Ananda, 2017). Children carry out worship activities with basic attitudes and traits with children's logic because they are not able to understand religious concepts in depth; egocentric when children learn religious values, sometimes have not been able to behave and act consistently and focus more on things that benefit the child; misunderstand, the child will experience a misunderstanding religious teaching which is mostly abstract; verbalist and ritualist, children in this condition can be used to develop religious values by introducing religious terms, readings, and expressions.

Based on the explanation of the theory and previous research, the formulated hypothesis is as follows: there is the effectiveness of memorizing the Qur'an through the tikrar interpretation method in increasing the spiritual intelligence of female students.

2. METHOD

The research method is a scientific way to obtain data with certain purposes and uses. This study uses a quantitative approach. The design used is an explanatory sequential design, which starts with building a quantitative stage first, then follows up on more specific results and explains the quantitative results in more depth (Nadila, Ahyaruddin, and Agustiawan, 2021).

2.1 Participants

The population in the research that will be carried out is female students aged 6-8 years at the Qur'an Iftitah Purbalingga House, consisting of 4 classes, each class consisting of 10 students with a total of 40 students. Participants are part of the number and certain characteristics possessed by the population. The research sampling technique used by the researcher is using non-probability sampling, which does not provide equal opportunities or opportunities for each element or member of the population to be selected as a sample. All students from Az-Zahra class are selected as a sample, totaling ten students taken from 25% of female students aged 6-8 years (40 students) at the Qur'an Iftitah House Purbalingga. Furthermore, the data analysis test used the paired sample t-test to see the difference in the effect of the treatment given by comparing the scores between the pre-test and post-test.

2.2 Measurement

The data collection method in this study used a spiritual intelligence scale instrument, which is a tool used to measure the level of spiritual intelligence. The spiritual intelligence scale is based on indicators of spiritual intelligence, including having a vision, feeling the presence of God, dzikir, and praying, having patient qualities, tending to kindness, having empathy, having a big heart, and serving Tasmara in (Pamungkas et al., 2017). The scale is prepared using a rating scale with an instrument, namely observation, where the data collection technique can occur if the

data has specific characteristics, it is used when the research is related to human behavior and if the respondents observed are not too large. In this observation, the researcher uses non-participant and structured observations (Sugiyono, 2015). The number of assessment alternatives in each aspect consists of numbers 1 to 4 and is made in the form of closed statements.

2.3 Research Design

2.3.1 Research Design

This study used an experimental method of pre-experimental designs, one group pre-test post-test design, namely an experimental design using a pre-test before being given treatment. Thus the result of the treatment can be known more accurately because it can compare with the situation before being given treatment (Sugiyono, 2015).

2.3.2 Implementation Procedure

The procedure for carrying out experimental research is as follows:

2.3.2.1 Research Preparation Stage

- Determination of Research Subjects

The subjects in this study were female students aged 6-8 years at the Qur'an Iftitah Purbalingga House, totaling ten students in Az Zahra class by considering the internal validity in one class adjusted to the spiritual intelligence factor.

2.3.2.2 Research Implementation Stage

- Conduct a pre-test on indicators of spiritual intelligence for the experimental class.

- Provide treatment for eight days using the memorization of Surah Al Lail verses 14 to 21 through the tikrar method of interpretation of the experimental class by repeating the verses of the Quran and providing interpretations of the verses to be memorized. Because students aged 6-8 years are a classification of early childhood who are mature enough in logic but have an abstract mind in understanding things such as religion, students need to be guided by introducing terms, readings, and expressions, so that the letter of Surah Al Lail verses 14 to 21 can help apply the tikrar method of interpretation with indicators of spiritual intelligence to students because the content of the verse can provide a logical understanding of students using verse interpretation by telling stories.

- Conduct a post-test on indicators of spiritual intelligence in the experimental class.

- Make the results of the pre-test and post-test that have been done.

2.3.2.3 Intervention and Evaluation

A change marks the success indicators in this research for improvement. Success indicators can be successful if the child's spiritual intelligence has increased.

3. RESULTS AND DISCUSSION

The study results consist of descriptive statistics, assumption test results, hypothesis test results, and then critically analyzed (max, 20% of the entire manuscript page) presented sequentially or integrated. The results section contains the results of the data analysis. Suppose there is a table, chart, or picture containing an explanation of the analysis results that are already meaningful and easy to understand the meaning quickly. Tables, charts, or figures do not contain raw data that can or should be processed.

3.1 Data Description

Table 1: Data Description					
Description	N	Min	Max	Mean	SD
Pre-test	10	14	21	16,1	2,07
Post-test	10	21	30	25,3	2,5

Table 1 shows that the spiritual intelligence variable's real subject (N) is ten children; the minimum or lowest score for the pre-test is 14, and the post-test is 21. The maximum or highest value for the pre-test is 21 and the

for the post-test is 30. The mean for the pre-test is 16.1 and for the post-test is 25.3. the standard deviation (SD) for the pre-test is 2.07 and for the post-test is 2.5.

3.2 Data Analysis Results

The data analysis used in this research is quantitative data. The data analysis is used to test the truth of the proposed hypothesis. The statistical tests used were the normality test and the paired sample t-test, which were assisted in the calculations using the SPSS (Statistical Product and Service Solution) version 25.00 program. The following are the results of data analysis that has been carried out using the SPSS version 25.00 program:

3.2.1 Assumption Test

The assumption test carried out in this study was a normality test to determine whether the distribution of scores for the spiritual intelligence variable was normal or not. The calculation of the normality test is used as a condition before conducting data analysis in the form of a paired sample t-test. Research data analysis using the Kolmogorov-Smirnov technique is said to be normal if the value of sig.>0.05 with SPSS (Statistical Product and Service Solution) 25.00 version. The following table 2. consist details of normality test data:

Table 2: Assumption Test		
Treatment	Significance	Description
Before (Pre-test)	0,010	Normal
After (Post-test)	0,200	Normal

The normality test results showed that the spiritual intelligence variable obtained a normally distributed value, namely the pre-test of 0.010 and the post-test of 0.200. Due to the value of sig greater than 0.05, then it can be declared normal.

3.2.2 Hypothesis Testing

Data analysis in this study used a paired sample t-test to compare the difference between means of two paired samples with the assumption that the data were normally distributed. In other words, the paired sample t-test is used to determine whether there is a difference in the average of the two paired samples. Paired samples come from the same subject, and each variable is taken from different situations and circumstances.

Table 3: Hypothesis Testing				
Treatment	Number of Subjects	Mean	SD	Sig. (2-tailed)
Before	10	16,10	2,07	,000
After	10	25,30	2,58	,000

The analysis results of spiritual intelligence scores in the experimental group showed a significant increase n spiritual intelligence in students who received treatment using the tikrar interpretation method, indicated by the value of sig. (2-tailed) of 0.000. due to the value of sig. Smaller than 0.05, there is a significant effect on the difference in the treatment given to each variable.

The results obtained from hypothesis testing indicate that there is the effectiveness of memorizing the Qur'an through the tikrar interpretation method in increasing the spiritual intelligence of female students aged 6-8 years at the Qur'an House Iftitah Purbalingga, as indicated by there is a significant increase in spiritual intelligence scores in the group. Experiment between before and after given treatment in the form of tikrar interpretation method. The average difference of 9.2 indicates an increase in spiritual intelligence scores. The value of sig indicates the significance of the increase that occurs. (2-tailed) which is less than 0.05 is 0.000. effectiveness can be interpreted as an achievement of a goal that has previously been targeted before an activity is held. Effectiveness is a relationship between the results obtained with the goals that are made and must be achieved in research. Research can be said to be effective if a treatment can achieve the final result desired by the researcher (Sumenge, 2013). Spiritual intelligence is a form of belief in the highest power, namely divinity, and is a way of human life in feeling the power of love for the existence of God (Hotimah and Yanto, 2019). In increasing spiritual intelligence in children, fantasy and emotion are the biggest influences on the concept of knowing God. So, to increase children's spiritual intelligence, good methods and strategies are needed for teachers to foster children's morals because the children's character today is very different

from ancient times (Sumiyati, 2009). Educating spiritual intelligence must go through the application and habituation of children as well as the extensive experience possessed by the teacher so that the spiritual intelligence of children who have been trained will make children wiser towards the people around them and have a higher sense of affection. It is hoped that children will become accustomed to it to have spiritual maturity till old (Hotimah and Yanto, 2019).

Spiritual intelligence is human nature to have a religious belief given by God since born. This fitrah or nature can be studied by using neuroscience research on the existence of God in a child's mind. Thus, children's spiritual intelligence has a religious and neurological basis with empirical evidence of the existence of spiritual intelligence so that it can be reflected in children's lives (Sumiyati, 2009). Islam teaches that every human being is born in the state of fitrah. Children are born with their nature to have high spiritual intelligence, so educators are expected to be able to train and hone children's spiritual intelligence so that it can be increased. Because when a child is under nine years of age, the child's brain is developing rapidly to give space and open up opportunities for something emotional. Childhood is a sensitive period marked by a situation where children have sensitivity to develop, so educators must immediately provide useful direction or stimulation for children (Hotimah and Yanto, 2019). Research by Nuryanti conducted in 2016 stated that children's spiritual intelligence is very important to be applied by making a daily rote deposit for children. Because children do not only memorize the Qur'an but also understand the meaning of the memorization so that they can apply it in their lives (Nuryati, 2017). Demographic data using the spiritual intelligence factor shows that female students tend to be more diligent in worship, such as praying and reciting, by increasing spiritual intelligence with the tikrar interpretation method. Educational and age factors are determinants of increased spiritual intelligence, as the average female student at the Qur'an House indicates. They are still at the early childhood education level with an average age of 6-8 years. Children aged 6-8 years can be said to be in early childhood and are a golden age where at this age, the most amazing developments throughout human life include physical and psychological development (Masganti, 2015). The social stratification factor in spiritual intelligence shows the influence of increasing one's spiritual intelligence according to the position of students in society. Students who also have jobs as private employees and entrepreneurs, as well as mothers who work at home, can be a determining factor in increasing the spiritual intelligence of students.

Applying the tikrar method in Islamic boarding schools aims to strengthen memorization using repetition. In addition to strong memorization of the Qur'an, a teacher's existence is very important because the teacher can supervise the students to read the Qur'an correctly and appropriately according to the rules of recitation. Some studies that investigate tikrar method on the ability to memorize the Qur'an, state that the effect of tikrar method on the ability to memorize the Qur'an could be declared influential. This is influenced by several results from data analysis tests that have proven influential (Safa'at and Inayati, 2019). In the tikrar method, the stimulus interpretation presented increased students' spiritual intelligence, as evidenced by an increase in the score and significance of the data. The interpretation of Surah Al Lail verses 14 to 21 associated with indicators of spiritual intelligence has a positive impact on increasing students spiritual intelligence. The meaning in verses 14 to 16 is, " So I warn you with a fiery hell, which only the most wretched of people enter, who deny the truth of faith". These verses interpreted to the student that if humans in the world do bad things and do not carry out God's commands, such as praying, reading Qur'an, and helping others, that person will not benefit in the world but will only be put into hellfire. This is followed by verse 17: "And the fire of hell will be kept away from the most pious". This verse interprets that the person who always carries out Allah's commands is the most pious. So as humans, we should always carry out Allah's commands and stay away from His Prohibitions. Verses 18 to 21 read, "Who wants wealth in the way of Allah to purify himself, and no one gives him a favor that must be repaid, but he gives it solely because he seeks the pleasure of the Highest God, and surely one day he will find pleasure. "perfect" is interpreted to students that if we always do good by helping others or giving wealth by giving charity sincerely, then no one else can repay that kindness except Allah with perfect pleasure, which is entering heaven.

Students aged 6-8 years have the characteristic of understanding religious values when participating in teaching and learning activities (Ananda, 2017). When given treatment for eight days, students showed an unreflective nature, as shown by some students who seemed unfocused when memorizing the Qur'an with students who talked alone with other students who were close to them. When randomly assigned to repeat the verse independently, the students had difficulty remembering the verse

being memorized, which showed an egocentric nature. Students also show a misunderstanding of nature shown by students who have misunderstood the meaning of harm and accident. Students understand that the meaning of woe is the same as the meaning of accident, so the teacher must explain in more detail the meaning of the word woe from the meaning of the verse of Surah Al Lail. When the post-test was held, the observations showed that in addition to memorizing the Qur'an using tikrar method with 20 repetitions of rote memorization, within eight days, the students became accustomed to the treatment of the tikrar interpretation method, which showed that there was a character in students' understanding of religious values at the time of the post-test in a verbal and ritualistic way. The success of the tikrar interpretation method in increasing spiritual intelligence in research strengthens the reason that the tikrar interpretation method can be an alternative method of memorizing the Qur'an to be applied practically among female students aged 6-8 years. The questionnaire can be carried out both to introduce the meaning and interpretation of verses in Qur'an and to handle students' spiritual intelligence to the maximum from the method used. The results of this study can be used widely as produced by the tikrar interpretation method in research which can produce a significant increase in spiritual intelligence of female students aged 6-8 years after only eight treatments.

4. Conclusion

Based on the results of this research and discussions that have been carried out on the effectiveness of memorizing the Qur'an through the tikrar interpretation method in increasing the spiritual intelligence of female students aged 6-8 years at the Qur'an Iftitah Purbalingga House, it was concluded that the hypothesis in this study was accepted. The conclusion of this study is that there is the effectiveness of memorizing the Qur'an through the tikar interpretation method in increasing the spiritual intelligence of female students aged 6-8 years at the Qur'an iftitah House Purbalingga as evidenced by the results of pre-test scores of 16.1 and post-test is 25.3 with an average difference of 9.2. the data analysis test used the paired sample t-test technique, with the value of p=0.000 (p<0.05). This value implies a significant effect on the difference in treatment for each variable.

The results of this study are expected to increase knowledge for a teacher at Qur'an House Iftitah Purbalingga that to improving the memorization of the Qur'an with the tikrar method, the spiritual intelligence of students can also increase if the application of the tikrar method is continued by providing interpretations of the verses being memorized using indicators of spiritual intelligence. Teachers are advised to use the tikrar interpretation method in daily learning to increase the spiritual intelligence of female students aged 6-8. This research can be used as a quality improvement and evaluation material on methods for increasing the spiritual intelligence of students so that they can develop better and pay attention to students in the classroom and create a more enjoyable teaching and learning process using the tikrar interpretation method. Students are advised to apply the tikrar interpretation method in their daily Al Qur'an memorization activities at home and school with the help of parents and teachers; in addition to improving and sharpening the memorization of the Qur'an, students can also improve their spiritual intelligence. It is hoped that with this study's results, further research can be carried out by involving parents in applying the memorization of the Qur'an through the tikrar interpretation method with a wiser sample, not only female students but also male students. The study has a sample age limit, so it is hoped that other researchers can research a more varied age.

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