Implementing the STIFIn Method in Memorizing the Qur'an at the Al-Fuad Fahmi Islamic Boarding School

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Abstract

Quran memorization methods are a field that continues to experience significant development. Recently, a method originating from psychology, the STIFIn method introduced by Dr. Farid Poniman, has improved Quran memorization techniques. This article aims to analyze the implementation of the STIFIn method at the Al-Fuad Fahmi Islamic Boarding School located in Palasari Village, Tangerang. This study uses a qualitative approach through field research methods, where data is obtained through interviews and observations. The results show that there are five types of intelligence—Sensing, Thinking, Intuiting, Feeling, and Instinct—which are used to identify the potential of each student through fingerprint testing. The results of this test are stable and do not change even though it is administered repeatedly. Implementing the STIFIn method at the Al-Fuad Fahmi Islamic Boarding School is going well. However, several challenges must be overcome to achieve optimal results according to the boarding school's expectations. The recommendation from this study is to improve training and support for teachers in implementing the STIFIn method, as well as to overcome existing obstacles so that students can optimize their potential in memorizing the Qur'an.

***Keywords**: STIFIn Method, memorizing the Al-Qur'an, Al-Fuad Fahmi boarding school.*

Abstrak

Metode penghafalan Al-Qur'an adalah bidang yang terus mengalami perkembangan yang signifikan. Belakangan ini, metode yang berasal dari psikologi, yaitu metode STIFIn yang diperkenalkan oleh Dr. Farid Poniman, telah memberikan sumbangsih terhadap peningkatan teknik menghafal Al-Qur'an. Artikel ini bertujuan untuk menganalisis implementasi metode STIFIn di Pondok Pesantren Al-Fuad Fahmi yang terletak di Desa Palasari, Tangerang. Penelitian ini menggunakan pendekatan kualitatif melalui metode penelitian lapangan, di mana data diperoleh melalui wawancara dan observasi. Hasil penelitian menunjukkan bahwa terdapat lima tipe kecerdasan—*Sensing, Thinking, Intuiting, Feeling*, dan *Instinct*—yang digunakan untuk mengenali potensi masing-masing santri melalui tes sidik jari. Hasil dari tes ini bersifat stabil dan

tidak berubah meskipun dilakukan berulang kali. Implementasi metode STIFIn di Pondok Pesantren Al-Fuad Fahmi berlangsung dengan baik, namun masih terdapat beberapa tantangan yang perlu diatasi untuk mencapai hasil optimal sesuai harapan pesantren. Rekomendasi dari penelitian ini adalah untuk meningkatkan pelatihan dan dukungan bagi para pengajar dalam menerapkan metode STIFIn, serta mengatasi hambatan yang ada agar santri dapat mengoptimalkan potensi mereka dalam menghafal Al-Qur'an.

Kata Kunci: Metode STIFIn, menghafal Al-Qur'an, pondok pesantren Al-Fuad Fahmi.

A. Introduction

Since the Qur'an was revealed, it has received a guarantee of preservation from Allah swt. The conservation in question also involves the participation of the Muslims. Therefore, from the beginning, the Prophet Muhammad (peace be upon him) paid full attention to safeguarding and preserving the authenticity of the Qur'an from attempts to distort it (tahrif).[1] In Islamic history, preserving the Qur'an from misuse was carried out in several ways, one of which was through tahfiz (memorization). Tahfiz is a fantastic thing in the Islamic world. How could it not be? Before writing instruments existed, Muslims had found a way to preserve the Qur'an: memorization. In this way, Muslims can maintain and preserve their holy book occasionally.[2]

The activity of memorization has a heavier level of sacrifice. Hence, it is not surprising that Islam bestows greater rewards on Qur'anic memorizers (*huffaz*). Nabi Muhammad SAW said, "*A person's recitation without seeing the mushaf deserves a reward of 1000 levels*."[3] On the contrary, he warned those who refuse to memorize the Qur'an, saying, "*A person who is not interested in the Qur'an is like a house that has collapsed.*"[4]

Memorizing the Qur'an means instilling verses of the Qur'an, letter by letter, into the heart, always to keep it until death. According to etymology, *hifzh* is *itqan*, which means strengthening. So it does not include *hifzh* if the memorization is still not strong. Therefore, if he practices memorization during his life, it will become strong memorization. Digesting the verses of the Qur'an to remain firmly attached to the heart requires good cooperation between thoughts, hearing, sight, pronunciation, and feelings.[5] Memorizing the Quran is one

[1]H.A. Muhaimin Zen, *Al-Quran 100 % Asli*, h. 104.
[2]H.A. Muhaimin Zen, *Al-Quran 100 % Asli*, h. 110.
[3]Jalaluddin As-Suyuthi, *Al-Itqan fi 'Ulumil Quran*. (Surabaya: PT Bina Ilmu, 2006), jil. 1, h. 304.
[4]Imam Tirmizi, *Al-Sunan*, Bab *Fadhail Al-Qur'an*, hadis ke-2913.
[5]D. M. Makhyarudin, *Rahasia Nikmatnya Menghafal Al-Quran,* (Jakarta: PT. Mizan Publika, 2013), h. 92.

of several forms of reverence for the Quran. Muslims have carried out this activity since the Prophet Muhammad SAW.[6]

A method is needed to ensure the continuity of the memorization process. The following are some methods that have been spread to the general public, especially for those who memorize the Qur'an.

a. ***Wahdah* Method**, memorizing the verses you want to learn one by one. In this method, each verse is read and repeated ten or twenty times or even more, to form a pattern in his memory.
b. ***In the Kitabah* Method**, write down the verses to be memorized on paper. Then, read the verses until they are fluent and correct, after which they are memorized.[7]
c. ***Sima'i* Method**: Listen to the recitation of the verses to be memorized. This method is very effective for memorizers with strong memory, especially for those who are blind or still children and do not know how to read and write the Quran.[8]
d. **Combined Methods**, uniting the *Wahdah* method with *the Kitabah method.* However, *the kitabah* here is more functional as an experiment on the verses he memorized.
e. ***Jama's* Method** involves reading together verses that the supervisor has memorized and led. First, the supervisor reads the verses, and then students imitate them collectively.[9]
f. ***Duet* Method**, Find a memorization duet friend who has a different pattern of brain intelligence, then make them memorization friends by reading collectively. Based on this, having the same age and education (no differences) is specified.

As the times have developed, many institutions have been established to accommodate people who want to memorize the Quran through various methods. Many of them observe based on the personality and intelligence of the learners. One is the STIFIn method, a concept that examines several closely related theories related to personality and intelligence.

[6]Ammar Machmud, *Kisah Penghafal Al-Quran: Disertai Resep Menghafal Al-Quran dari Para Pakar,* (Jakarta: PT Elex Media Komputindo, 2015), h. xv

[7]Cucu Susianti, "Efektivitas Metode Talaqqi dalam Meningkatkan Kemampuan Menghafal Al-Qur'an Anak Usia Dini", dalam *Jurnal Prodi Pendidikan Guru*, (Bandung: Tunas Sliwangi, 2016), Vol. 2, No. 1, h. 11.

[8]Yahya Abdul Fatah Az-Zamawi, *Revolusi Menghafal Al-Qur'an*, Pent: Dinta (Surakarta: Insan kamil, 2010), h. 94-95.

[9]Rony Prasetiyawan, *Metode Menghafal Al-Qur'an di Pondok Pesantren Al-Wafa Palangkaraya*, (Palangkaraya: t.p, 2016), h. 20.

In its history, the STIFIn concept has appeared in the *Cubic Leadership Training institution since 1999.*[10] In this organization, the thesis is that humans have genetic intelligence. At first, it only used four intelligence machines:

1. *Sensing* (S)
2. *Thinking* (T)
3. *Intuiting* (I), and
4. *Feeling* (F).

It then evolved into five intelligence machines, which ended with the invention of the intelligence machine *Insting* (In). Now, STIFIn is final with five intelligence machines, or in the sense that there will be no more than six types of intelligence machines. Based on the research results, the STIFIn method is excellent. Its main strength lies in the simple, accurate, and applicable concept.

The STIFIn concept is one of the concepts that develops intelligent machines to identify the intelligent machine by conducting a STIFIn *test.*[11] STIFIn *test* is a test that is carried out by *scanning* all ten fingerprints. In this test, fingerprints will inform about the composition of the nervous system, then be analyzed and connected with certain hemispheres of the brain that are the most dominant to act as operating systems and become intelligent machines.[12] The relationship between fingerprints and the brain is that fingerprints act as the face of the nervous system, and the brain as its controller. So that fingerprints are directly connected to the brain. And based on a lot of research, the fingerprints every human has are different, both from the past and now.[13] Therefore, if every human has a unique fingerprint, the composition of each person's brain will automatically be unique.

This STIFIn concept can make it easier for students to discover their talents or intellectual potential. The basic functions of human personality are divided into five types, including;

1. Fungsi Indrawi (*Sensing*) = S
2. Fungsi Pikiran (*Thinking*) = T

[10]Imron Arifin dan Ikhsan Gunadi, "Pengembangan Kepemimpinan Kepala Sekolah Dengan Pendekatan Konsep STIFIn", dalam *Jurnal Administrasi Pendidikan UM*, (Malang: t.p, 2018), h.3.
[11]Al Amamu, *Implementasi Model Pembelajaran STIFIn Learning pada Mata Pelajaran Pendidikan Agama Islam di SMP Sekolah Islam Ibnu Hajar Bogor.* (Jakarta: UIN Jakarta, 2019) , h. 4
[12]Farid Poniman, *Penjelasan Hasil Test STIFIn*, (Bekasi: Griya STIFIn, 2015), h. 4
[13]Farid Poniman dan Rahman Andi Mangussara, *Konsep Palugada*, h. 8.

3. Fungsi Intuisi (*Intuiting*) = I
4. Fungsi Perasaan (*Feeling*) = F
5. Fungsi Indra ketujuh (*Insting*) = In

According to the brain's operation, the five functions are found in the human brain and have different ways of working and applying in memorizing the Qur'an.[14]

Several Islamic boarding schools in Indonesia hold STIFIn *tests* to determine the intelligence potential of each student. One of them that applies the STIFIn method is the Al-Fuad Fahmi Islamic Boarding School in Tangerang. Established in 2014, Al-Fuad Fahmi Islamic Boarding School, Tangerang, only implemented the STIFIn method in 2018 because it was felt that the previous method was ineffective in students' memorizing the Quran. The method in question is a conventional method, where the technique from 2014 until before the invention of the STIFIn method could not make any of the approximately 16 students who were able to memorize 30 juz of the Qur'an. This is because they do not know their identities and lack knowledge about which hemisphere of the brain is the most dominant. Therefore, Al-Fuad Fahmi Islamic Boarding School presents a new method, namely the STIFIn method.

With the presence of this method, the students can memorize the Qur'an easily because they know the right way to memorize according to their respective intelligence machines. And it has been proven by the success of two out of three students in the class of 2018 who were able to memorize 30 juz of the Qur'an.[15] On the other hand, the supporting factor that makes it easy for them to memorize the Qur'an is a one-year pre-tahfiz program. So the program at Al-Fuad is three years. The first year is a pre-tahfiz program, and the next two are tahfiz. In the first year, the children of the students were taught tahsin of the Qur'an, from the beginning, *makharij al-Huruf, sifat al-Huruf,* until *ahkam at-Tajwid*. Thus, the absolute requirement for those who want to memorize the Qur'an must be reasonable and correct. That is why one year is given for the pre-tahfiz program, and the next two years are spent memorizing the Quran. So the total is three years.[16]

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[14]Fiqri Hidayat, *Penerapan Metode STIFIn dalam Menghafal Al-Qur'an di Pondok Pesantren Nurul Jadid Paiton*. (Jakarta: t.p, 2020), h. 4

[15]Wawancara bersama Ustaz Wildan Abdul Gopar selaku Mudir Al-Fuad Fahmi pada tanggal 26 Januari 2022 Pukul 11:00 WIB.

[16]Wawancara bersama Ustaz Wildan Abdul Gopar selaku Mudir Pondok Pesantren Al-Fuad Fahmi pada tanggal 26 Januari 2022 Pukul 11:00 WIB.

Based on the above background, the researcher became interested in researching further about the STIFI method of memorizing the Qur'an, taking the title "Implementation of the STIFI Method in Memorizing the Qur'an at Al-Fuad Fahmi Islamic Boarding School, Palasari Village, Tangerang."

B. Research Method

This study uses a descriptive qualitative method with in-depth interview data collection techniques and field observation. According to Cresswell, the qualitative method is an approach for studying and understanding fundamental phenomena. To understand this, the researcher interviewed the research participants by asking several global and relatively broad questions. Then it is collected and analyzed. The analysis results can be in the form of a description or a table.[17] Boyce & Neale believe in-depth interview techniques are very suitable for exploring specific issues comprehensively, so that a complete picture is obtained regarding what is done in a program and why it is done.

The research was conducted at the Al-Fuad Fahmi Islamic Boarding School in Palasari, Tangerang. The informants were 18 people, 16 students, and two administrators of Islamic Boarding Schools, including mudirs. All informants include all actors who play a role and are involved in memorizing the Qur'an using the STIFIn method at the research site. In this study, credibility and credibility were increased through variations in data types using interview transcripts, and informant variations were carried out by interviewing informants with various roles, as shown in Table 1. The acquisition of the two variations is then triangulated because this stage is a way of checking and obtaining qualitative research results that are truly valid and credible using a double method.[18]

Table 1. Informant Specifications

Informant	Specifications
A	1 Mudir of Al-Fuad Fahmi Islamic Boarding School
B	1 Treasurer and promoter of STIFIn Al-Fuad Foundation Fahmi
C	18 Students

[17] J.R. Raco, *Metode Penelitian Kualitatif:Jenis, Karakteristik, dan Keunggulannya*, h. 7.
[18] Sapto Haryoko, Bahartiar, Fajar Arwandi, *Analisis Data Penelitian Kualitatif (Konsep, Teknik, & Prosedur Analisis),* Makassar: Badan Penerbit UNM, 2020, hlm. 422

C. Results and Discussion

Against the background of the ineffectiveness of the conventional method (often used by most of those who want to memorize the Qur'an), which had previously been applied at the Al-Fuad Fahmi Islamic Boarding School in memorizing the Qur'an. Realizing that the previous method requires the Qur'an memorizers to use one method, even though it is remembered that each human being has different advantages. For example, cottages that apply *the sima'i* method are less than optimal because not everyone has an advantage in their hearing. Therefore, the chairman of the Foundation made a policy to switch to the STIFIn method, which adjusts to each student's advantages so that they feel happy, comfortable, and not stressed when memorizing the Qur'an.

Based on the results of research conducted at the Al-Fuad Fahmi Islamic Boarding School, it can be stated that the implementation of the STIFIn method in increasing the effectiveness of memorizing the Qur'an is carried out by:

1. Performing tests *fingerprint*

At the Al-Fuad Fahmi Islamic Boarding School, students were fingerprinted by the STIFIn promoter using tools that the foundation had prepared. In the fingerprint test process, ten fingerprints are scanned. The scan results can provide information related to the composition of a person's nervous system. Two things are sought to classify a person's intelligence: finding which part of the brain is most often used, which will later function as the intelligence machine itself, and seeing which is the most dominant layer of the brain, which will later function as the *drive* (control/steer) of the intelligence machine. The scanning process is done in a very short time, which is about a minute or two.[19]

Based on data from STIFIn itself, it is said that more than 60 thousand people who have carried out the STIFIn test admitted that what the test results showed perfectly explained what they had felt. No less than 95% of those using the SIFIn test kit express expressions, such as "*this is me*" or "*how can it be?*" or other harmonious expressions. So, although this STIFIn test tool has room for improvement, its accuracy is currently well established above 95%. And in this social science research, that number is fantastic.[20]

In addition, the STIFIn promoter will explain the intelligence machine obtained, including its advantages, disadvantages, uniqueness, and tips and tricks for memorizing the

[19] Herni Pasmawati, "Bimbingan Karir Farid Poniman dan Relevansinya dengan Konsep Islam: Telaah STIFIn Test", dalam *Jurnal Ilmiah Syiar*, h. 187.
[20] Farid Poniman dan Rahman Andi Mangussara, *Konsep Palugada*, h. 10

Qur'an according to the intelligence machine. Thus, students will be better prepared to learn the Qur'an based on STIFIn.[21]

2. Divisions of STIFIn classes

After taking the *fingerprint test,* students will know their intelligence and personality ability in memorizing. Then, the students are placed according to their intelligence level and given a supervisor. Based on the results *of this fingerprint test,* the researcher will describe the observations carried out at the Al-Fuad Fahmi Islamic Boarding School. The following are the results *of the fingerprint test,* as well as the distribution of supervisors:

Table 2. Data of Qur'an Memorization Students

Nu	Name and Year of Entry	Intelligent Engine	Number of Memorizations Per Day	Number of Memorizations Overall	Name Supervisor
1	Farhan (2019)	*Sensing Introvert (Si)*	2 – 3 Pages	10 Juz	Ust. Abdur Rohim
2	Dani (2019)	*Sensing Introvert (Si)*	2 Pages	10 Juz	Ust. Abdur Rohim
3	Syawal (2019)	*Sensing Eksrovert (Se)*	2 Pages	10 Juz	Ust. Abdur Rohim
4	Romli (2019)	*Sensing Ekstrovert (Se)*	2 Pages	12 Juz	Ust. Abdur Rohim
5	Rizki (2018)	*Thinking Introvert (Ti)*	5 Pages	20 Juz	Ust. Abdur Rohim
6	Dava (2020)	*Thinking Introvert (Ti)*	1 – 2 Pages	4 Juz	Ust. Abdur Rohim
7	Iwang (2018)	*Thinking Ekstrovert (Te)*	2– 3 Pages	30 Juz	Ust. Abdur Rohim
8	Al-Ghifari (2020)	*Thinking Esktrovert (Te)*	2 Pages	4 Juz	Ust. Ghufron

[21]Wawancara bersama Ustazah Nurul Aeni selaku Promotor STIFIn di Yayasan Al-Fuad Fahmi pada tanggal 4 Desember 2022 Pukul 13:00 WIB.

Nu	Name and Year of Entry	Intelligent Engine	Number of Memorizations Per Day	Number of Memorizations Overall	Name Supervisor
9	Rico (2019)	*Intuiting Introvert (Ii)*	2 Pages	10 Juz	Ust. Ghufron
10	Amir (2019)	*Intuiting Introvert (Ii)*	2 Pages	10 Juz	Ust. Ghufron
11	Miqdad (2020)	*Intuiting Ekstrovert (Ie)*	1 – 2 Pages	3 Juz	Ust. Ghufron
12	Evan (2020)	*Intuiting Ekstrovert (Ie)*	2 Pages	5 Juz	Ust. Ghufron
13	Musthofa (2019)	*Feeling Introvert (Fi)*	4 Pages	12 Juz	Ust. Ghufron
14	Dammar (2018)	*Feeling Ekstrovert (Fe)*	3 – 4 Pages	30 Juz	Ust. Ghufron
15	Luthfi (2019)	*Insting (In)*	4 Pages	9 Juz	Ust. Abdur Rohim
16	Maulana (2020)	*Insting (In)*	1 – 2 Pages	3 Juz	Ust. Abdur Rohim

3. Implementing the STIFin Method in Memorization

After each student is assigned according to the intelligence machine, they get a deposit supervisor. At the Al-Fuad Fahmi Islamic Boarding School, students must memorize at least 1 page/day. However, from the researchers' observations, they could deposit 2-5 pages/day of memorization. The students' knowledge of personality potential is beneficial in memorizing the Quran. Thus, each potential has its way of applying the STIFIn method.

1. *Sensing*

Internal preparations before memorization are ablution, sports (such as small runs), 'ubudiyah (such as sunnah prayers, dhuha prayers, layil prayers, and others), or almsgiving. However, giving alms here is not only in the form of wealth, but also energy. The Sensing child must move his motor senses first; he starts memorizing only after that. Meanwhile, the external preparation includes aids to help with sensory motor movements, such as those provided by the cottage, namely, barbells.

Tips for memorizing Sensing children are to prepare a pen and blank paper because the Sensing memorization is to move the verses you want to learn to blank paper. Getting rid of laziness and boredom is coming to an *ustadz* or friend to ask for advice on being more enthusiastic or seeing beautiful scenery. Finally, to eliminate drowsiness, memorize while standing or walking, or do it with push-ups. [22]

2. *Thinking*

Internal preparation before memorization eliminates unnecessary thoughts or empties the brain of thoughts that should be thought about because most children. Thinking is arrogant and feels that he is the smartest, so his internal preparation is also to multiply istighfar. In contrast, the external preparation is to find a perfect place in the eyes of the Thinking child, because if there is a defect or abrasion, we will think about the cause, so that we cannot be the focus in memorizing the Qur'an. Also, I believe children must find a quiet place because if the conditions are noisy, it will be difficult for them to learn the Quran.

Tips for memorizing: Children are to prepare a pen or pencil and paper that has been printed with the verse number on the page that is being memorized. After that, the beginning and end of the verse are written on the paper. The way to get rid of laziness is to ask usatdz for motivation and think about the things in front (meaning like dreamed goals) so that you become aware and can restore that sense of enthusiasm. As for getting rid of drowsiness, it is using sunnah prayers or walking around.[23]

3. *Intuiting*

Internal preparation before memorization is an intention solely because of Allah, not because of wanting to gain popularity or because of wealth, thrones, or women. In addition, with enough rest, because *Intuiting* children do not get enough rest, they will feel dizzy, tired, and fatigued, reducing productivity in memorizing the Qur'an. And other internal preparation is also to build dreams, because since *Intuitive* children like to dream, fantasize, or daydream, then build dreams, fantasies, and fantasies in the future (such as fantasizing to be a valuable person for others, fantasizing to make both parents happy by becoming memorizers of the Qur'an that gives the crown in heaven in the future) and can also pour their fantasies into pictures or read books.

[22] Wawancara bersama Farhan dan Romli selaku anak Sensing di Yayasan Al-Fuad Fahmi pada tanggal 4 Desember 2022 Pukul 12:15 WIB

[23] Wawancara bersama Iwang dan Rizki selaku anak Thinking di Yayasan Al-Fuad Fahmi pada tanggal 4 Desember 2022 Pukul 12:45 WIB

Meanwhile, the external preparation is to find a quiet location. If you are close to other people, your mind will wander, or you will not focus on memorization. In addition, the Qur'an is used to translate words because *the Intuitive* child is the chemistry of the word. They first read the translation while imagining what they read, then they start memorizing.

Tips for memorizing *Intuiting children are* to use parts of the body to demonstrate the imagination or expression of the verses being memorized, such as the word "Allah" shown with the index finger pointing like the number 1. One way to overcome boredom is to fantasize about what you want, for example, fantasizing about wanting to be a memorizer of the Qur'an. In addition, it can also be by imagining the meaning or translation of the verse that is being memorized and reading books, because *Intuitive* children are blessed with words, they will develop rapidly when reading books. Meanwhile, the way to overcome drowsiness is to take a bath or walk around the dormitory.[24]

4. *Feeling*

Internal preparation before memorization is to maintain the *mood*. *"Feeling*" comes from "feel," which is a feeling. Because *the mood* is very influential when memorizing, if it is destroyed or down, it will affect the quality of memorization, whether it becomes challenging or messy. Another way is to always maintain ablution because by having ablution, the mind and heart will be calm.

Meanwhile, the external preparation is to prepare pens, pencils, highlighters, and erasers. These tools are used to mark if amazing, motivational, or threatening verses are found, or the point is to mark the preferred verses. This is done so that it is easy to remember. Then another external preparation is to turn up the sound (the minimum limit of loudness here is at least audible to ourselves) and find a place that resonates. If no place resonates, then use peci to create an echoing sound.

Tips for memorizing *Feeling children* are to ask for help from others to listen to their memorization and the verses being memorized using MP3 media from the sound of their favorite qori recordings. One should invite friends to talk to overcome boredom or laziness because children like to chat. Meanwhile, the way to overcome drowsiness is to buy snacks that have a spicy or sour taste. If the snack has run out but the drowsiness hits again, the other way is to walk around the dormitory.[25]

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[24] Wawancara bersama Rico dan Miqdad selaku anak Intuiting di Yayasan Al-Fuad Fahmi pada tanggal 4 Desember 2022 Pukul 13:05 WIB.

[25] Wawancara bersama Dammar dan Musthofa selaku anak Feeling di Yayasan Al-Fuad Fahmi pada tanggal 4 Desember 2022 Pukul 13:25 WIB.

5. *Insting*

Internal preparation before memorization is to feel happy; one way to feel satisfied is when it is helpful to others or helps others. Meanwhile, the external preparation is to provide an MP3 to listen to the verses to be memorized first.

Tips for memorizing children. *Instinct* is to listen to recorded sounds through MP3 while imitating the reading of the qori, both in terms of *nadhom*, tone, and rhythm. After listening, the next stage is to start muroja'ah using *the nadhom,* tone, and rhythm that have been listened to earlier. To get rid of boredom, go for a walk or meet the ustaz to ask for advice to get back into the spirit. Meanwhile, the way to eliminate drowsiness is to memorize while standing or going to the bathroom to wash your face.[26]

Table 3. Preparation & Memorization Tips

Nu	Intelligent Engine	Preparation Internal	Preparation External	Tips Memorize
1	*Sensing*	Activate sensory and motor skills first, such as by exercising.	Using tools to mobilize our sensory-motor skills, such as barbell.	Transfer the verse you want to memorize to a blank paper.
2	*Thinking*	Focus your mind on the verses you want to memorize and first put aside other things that can burden the mind	Looking for a really perfect place in the eyes of *the child Thinking*, because if there is a defect or abrasion, we will think about the cause so that it cannot be the focus	Write the beginning and end of the verse on printed paper based on the page you want to memorize
3	*Intuiting*	With enough rest and you can also pour your imagination into pictures or read a book	Looking for a quiet or quiet location, because if you are close to other people, then their mind will	By using parts of the body to demonstrate the imagination or expression of the verses that are being

[26]Wawancara bersama Luthfi selaku anak Insting di Yayasan Al-Fuad Fahmi pada tanggal 4 Desember 2022 Pukul 13:45 WIB.

Nu	Intelligent Engine	Preparation Internal	Preparation External	Tips Memorize
			go everywhere or not focus on memorization. In addition, it can also be done by using a translated Qur'an	memorized, such as the word "Allah" which is demonstrated with the index finger pointing like the number 1
4	*Feeling*	Maintain *the mood*, because *the mood* is very influential when memorizing. If the *mood* is destroyed or *down*, it will affect the quality of memorization, whether it becomes difficult to memorize or the memorization will be messy. In addition, another way is to always maintain ablution, because by having ablution, the mind and heart will be calm.	Prepare pens, pencils, highlighters, and erasers that are used to mark if you find amazing verses, motivational verses, threatening verses, or other verses. And it can also be by raising the voice (the minimum limit of raising the voice here is at least heard by ourselves) and by looking for a place that resonates.	Ask others for help to listen to memorization and can also be by listening to the verses that are being memorized using MP3 media from the sound of the qori recording that you like
5	*Insting*	Must feel happy, like one example is when it is useful to others or help others	Provide MP3 to listen to the verses to be memorized in advance.	Listening to the sound of the recording via MP3 while imitating the recitation of the qori, be it in terms *of nadhom*, tone, or rhythm.

The Effectiveness of the STIFIn Method at Al-Fuad Fahmi Islamic Boarding School

Fransiska Saadi said that several indicators determine the effectiveness of learning:[27]

1) **Learning Completeness**, This can be seen from the success of two out of three male students who could memorize the Qur'an 30 juz. And look at the average juz acquisition obtained by each batch. In that case, it can be concluded that for the 2018 batch, around 27 juz have been completed with a percentage of 88.9% for two years (July end 2019 to July 2021); The class of 2019 has completed around 10 juz with a rate of 34.6% for 1.5 years (July end 2020 to January 2022); while the class of 2020 has completed around four juz with a percentage of 12.7% for six months (July end to January). It looks long because of the target of the cottage; it is hoped that the students will not only memorize, but they will memorize. Because in the hut, it does not focus too much on adding memorization (*ziyadah*), but on the repetition of memorization (*muroja'ah / takrir*).

Table 4. Average Memorization Acquisition

Nu	Generation	Number of Students	Average		
			Juz	(%)	For
1	2018	3	27	88,9	2 years
2	2019	8	10	34,6	1,5 years
3	2020	5	4	12,7	6 months

2) **Student Learning Activities**. This can be seen from the students' daily memorization: on average, they can memorize two pages per day, at least 1 page, while at most, it can reach 10 or even 20 pages. It can also be seen from the division of groups or *halaqah* shared by the Ustaz. The goal is to make the coaching easy to supervise because coaching will be challenging if there are too many, so you will be worried about making it ineffective.

3) **Teacher Abilities**: This can be seen from the mandatory requirement to be a teacher or mentor for students at the Al-Fuad Fahmi Islamic Boarding School, namely memorizing 30 juz. And it is not just memorizing or having memorized, but memorizing (*mutqin*).

[27] Fransiskan Saadi, "Peningkatan Efektivitas Belajar Peserta Didik dalam Pembelajaran Ilmu Pengetahuan Sosial Menggunakan Media Tepat Guna di Kelas IV Sekolah Dasar Negeri 02 Toho", dalam *Jurnal Pendidikan dan Pembelajaran*, (Pontianak: t.p, 2013), Vol. 2, No. 7, h. 4.

This is done because teachers are one of the factors that impact the results of implementing the Qur'an memorization process.

4) **Student Responses**: The researcher interviewed 16 students. All of them stated that using the STIFIn method to memorize the Qur'an provides benefits, namely that memorization becomes easier and faster in the brain.

In addition, Mrs. Nurul Aeni, the promoter of STIFIn at the Al-Fuad Fahmi Islamic Boarding School, routinely adds material related to STIFIn once a week. The goal is for the students to know more deeply about their identity because the jargon of STIFIn is "I AM." This shows that this STIFIn method is very much in tune with the excess in us and the most often used part of the brain.

D. Conclusion

As in the findings of the research and analysis of the discussion carried out, the results of this study can be concluded that the implementation of the STIFIn method in improving the ability to memorize the Qur'an at the Al-Fuad Fahmi Islamic Boarding School is carried out in stages: 1) Conducting *a fingerprint test,* by *scanning* ten fingerprints. STIFIn promoters will explain the intelligence machine obtained, such as its advantages, disadvantages, uniqueness, and tips and tricks on memorizing the Qur'an according to its intelligence machine. Thus, students will be better prepared to learn the Qur'an based on STIFIn. 2) The division of the Qur'an memorization class is according to the *fingerprint* test results and determined by the Qur'an deposit supervisor. 3) By making a memorization deposit using the STIFIn method, where each student has different genetic potential, each student deposits at least 1 page/day.

The Al-Fuad Fahmi Islamic Boarding School admitted that the STIFIn method effectively memorizes the Qur'an because it knows each student's personality potential. The most important thing is the student's success in memorizing the Qur'an in 30 juz. In the previous method, the Al-Fuad Fahmi Islamic Boarding School could not produce students who memorized the Qur'an in 30 juz.

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