

The Repetition (Muraja'ah) Alternative Method to Motivate Santriwati Memorizing the Qur'an in Ma'had Tahfidzul Quran Umar Bin Khattab-Banjarmasin

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Abstract--- The muraja'ah method is one of the activities of repeating the memorization of the Qur'an or the activity of continuing the next recitation. This study aimed to determine the application of the method of muraja'ah or memorization of the Qur'an, the factors of excellence and weaknesses in Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin. To be able to answer the questions of this study, a series of data collection through field observation, in-depth interviews of a number of students and religious teachers, and literature review were carried out. Then to make this data easy to understand, the process of analyzing the description in simple analysis (coding, revision and presenting the theme) was passed through. Finally, we found empirical evidence that the application of the method of learning to read the Koran called muraja'ah was very effective in helping students read and memorize the Koran through listening to fellow students and female students with female teachers. The results of this study inform that this method is effective and can be an alternative way to succeed in memorization because every female student has the opportunity to deposit her new memorization to the ustadzah (female teacher). Besides that, santriwati can do muraja'ah or memorization beforehand which is listened by santriwati before being deposited to the cleric. While the superior factor is the muraja'ah method allows satriwati to practice with fellow classmates even without being heard by Ustadzah. While the weakness factor is that the verses that have been memorized are often misread magrat and intonation due to the practice of memorizing fellow students when ustazah is receiving other santri deposits/submission.

Keywords--- Application of the Muraja'ah Method, Memorizing the Qur'an and Qualitative Study.

I. Introduction

Al-Qur'an Karim has become a guide to the lives of Muslims, the Muslims must unite in the lives of Muslims so that the next generation will inherit the struggle to advance Islam. (Nasr et al., 2017). So since the Koran was revealed until the end of the day the Ummah was required to read, study, broadcast, practice, and memorize. Islam gives reward for anyone who is able to memorize it, he will get the reward like doing other practices. Can request and preserve the Koran through memorization can be done through hafith schools can be continued. (Arief et al., 2020; Chairaini and Subandi, 2010; al-Qaththan, 1996). Similarly as Muhammad Prophet died, his teachings continued to blossom today, especially Islamic educational institutions that have taught verses of the Koran in Islamic boarding schools and other Islamic educational institutions.

The development of Islamic educational institutions in Indonesia began in the 7th century AD (Lapidus, 1991; Putra and Aslan, 2020) and experienced a dualism of teachings between Islamic boarding schools and public schools established by the Dutch and Japanese. (Aslan and Hifza, 2020; Suhardi et al., 2020). The principles of Dutch and Japanese education for Indonesian people make Islamic educational institutions on the one hand still retain their authority as a boarding school but on the other hand change their status to become a general educational institution. (Benda, 1958; Turner, 2002). The changes in institutions from time to time make the challenges of Islamic education institutions increasingly to restore the old education system. (Mas'ud, 2003). However, even though the social changes experienced by the community are increasingly rolling, not all Islamic educational institutions have shifted so that there are still Islamic boarding schools that teach the Koran to students and female students as memorizers of the Koran. Santri and santriwati as memorizers of the Qur'an have been guaranteed by Allah for learning about the

Qur'an. Although memorizing the Koran is fardhu kifayah, it means that not all Muslims are required to memorize the Koran.(Shihab, 2002). But the rewards are great for memorizing the Qur'an.

Pondok tahfidz Alquran is as one of Islamic educational institutions that has proven its existence and success in increasing human resources. (Poerwandari, 2007). Many of the huts will later become Koran educational institutions. In fact it seems that in the latest developments it has been proven that from the tahfidz hut many national and community leaders were born. The attention of scholars to memorize the Koran is very positive, especially in the Banjarmasin area, because the development of memorizing the Koran is quite advanced, which is marked by the emergence of tahfidz institutions. One of them is the Koran tahfidz cottage in the Banjarmasin area which also opens up opportunities for those who wish to memorize the Koran is Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin on Jalan Mahat Kasan Complex Permata Elok RT 35 Gatot Subroto Banjarmasin.

Ma'had Tahfidzul Qur'an Umar bin Khattab Bannjarmasin located on Jalan Mahat Kasan Permata Elok Complex even though it is located in the middle of the city and is in the midst of other educational institutions, but makes Ma'had Tahfidzul Qur'an Umar Bin Khattab Banjarmasin is in great demand by children, adolescents and adults who are Junior / MTs, High Schools / MA and Students. Ma'had Tahfidzul Qur'an Umar Bin Khattab was recently established around 8 years ago in 2011 during that time there were already many female students who had memorized 30 Korans. Santri and santriwati as memorizers of the Qur'an have been guaranteed by Allah for learning about the Qur'an. Although memorizing the Koran is fardhu kifayah, it means that not all Muslims are required to memorize the Koran. (Shihab, 2002). But the rewards are great for memorizing the Qur'an. (Usman and Akbar, 2008).

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The attention of scholars to memorize the Koran is very positive, especially in the Banjarmasin area, because the development of memorizing the Koran is quite advanced, which is marked by the emergence of tahfidz institutions. (Subagyo, 1997). One of them is the Koran tahfidz cottage in the Banjarmasin area which also opens up opportunities for those who wish to memorize the Koran is Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin on Jalan Mahat Kasan Complex Permata Elok RT 35 Gatot Subroto Banjarmasin.

In achieving this success it is not easy, even though the program has run accordingly, on the other hand there may still be found various problems of difficulty in memorizing the Koran. Difficulty in memorizing the verses of the Koran maximally because it often appears lazy when memorizing verses that were previously difficult to remember and memorize again, and also related to the problem of time, it is difficult to divide the time to memorize memorization that has been memorized.

II. Method

This research was field research conducted using a qualitative approach. The author describes how the implementation of muraja'ah method in memorizing the Koran in Ma'had Tahfidzul Qur'an Umar Bin Khattab Banjarmasin. The participants for this study were Santriwati and Ustadzah at Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin. The subject of this research was the implementation of the muraja'ah method and the supporting and inhibiting factors in memorizing the Koran. The data to be explored in this study were of two kinds, namely the main data and supporting data. The main data in this study are those relating to the implementation of the muraja'ah method in memorizing the Koran in Ma'had Tahfidzul Qur'an on Santriwati Umar bin Khattab Banjarmasin. Supporting and inhibiting factors in memorizing the Koran general description of the situation of Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin and the condition of the Caregivers, Teachers and Santriwati in Ma'had Tahfidzul Qur'an

In order to obtain the data or information needed, the authors used the method of observation, literature review and interview some santriwati and ustazah. Observation is a systematic recording or direct observation of the object or terrain that is followed. This technique is used in order to observe the process of memorizing and repeating the rote in the Ma'had Tahfidzul Qur'an. Interviews are data collection techniques with conversations directed at specific problems, this is an oral question and answer process. (Nata, 1995).

This method the writer uses as a method of data collection with question and answer, both with female students and religious teachers in Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin which was done systematically

and based on the purpose of the investigation. The interview used was a structured interview, which is an interview conducted using interview guidelines that have been prepared in advance.

III. Discussion

Memorizing the Koran is a combination of memorization and the Koran. In a large Indonesian dictionary (KBBI). Understanding memorization is trying to absorb into the mind to always remember. In Arabic memorization uses the term Al-Hifzh which comes from the word Hafazha, yahfazhu, hifzhan which is to maintain, preserve and memorize. (Zen, 1988). In the book of Mahabits Fi Ulumul Qur'an, the Koran is the kalamullah which was revealed to the Prophet Muhammad and reading it is worship. (Qomariah and Irsyad, 2016).

In muraja'ah derived from Arabic roja'a yarji'u which means return. Whereas in terms of repeating or recalling something he has memorized. Muraja'ah is repeating memorization that has been memorized to keep from forgetting and wrong. Memorization that has been played to the cleric / cleric who was originally memorized well and smoothly, which sometimes still occurs forgetfulness or even completely disappeared. (Zawwie, 2011). Therefore it is necessary to hold muraja'ah or repeat the memorization that has been played before the cleric / cleric. (Ra'uf, 2015). Because by holding Muraja'ah can help remember and strengthen memorization that has been memorized so as not to forget.

Therefore, muraja'ah is very important for the memorizers of the Koran. they should not be in a hurry to add new memorization by not repeating old memorization. Because if they continue to add new rote without repeating the old rote, it is feared that the old rote will disappear. So, the muraja'ah method is an activity of repeating the rote that we have memorized, which has been played before the cleric/ cleric so that the rote is not lost.

Every student or student who memorizes the Koran must deposit the rote to the teacher or kyai. (Anwar, 2019). This aims to find out where the errors of memorized verses, by listening to the teacher, then these errors can be corrected. In fact, memorizing remembrances to teachers who are tahfidz is a standard rule that has existed since the time of the Prophet. Thus, memorizing the Koran to an expert teacher and understanding of the Koran is very necessary for a memorizer in order to memorize the Koran properly. Studying with experts is also done by the Prophet. He studied directly to the angel Gabriel As, and he repeated it during the month of Ramadan up to twice khatam 30 Juz..(Khaliq, 2018).

So, the muraja'ah method is the activity of repeating memorization which is memorized or which has been memorized, muraja'ah is one of the solutions to remember the memorization that has been memorized or to preserve and maintain the smooth memorization of the Koran, without the existence of muraja'ah then memorization that has been memorized will disappear and it will be difficult to remember it again.

Humans can not be separated from the nature of forgetfulness, because forgetfulness is an identity that will always be inherent in someone whoever it is. With this in mind, so that memorization of the Koran that has been memorized with difficulty and is full of struggle so that it does not quickly disappear, the best solution that must be done is to repeat memorization regularly is the best way to overcome them.

In Abdul Aziz Abdul Rouf's book when viewed from the point of view of his strategy, the muraja'ah method is divided into two types, namely: Muraja'ah by looking at the Mushaf (bin Nazar). This method makes our brain record the location of each verse we read. So that we can repeat the previous rote and also be able to recall the location of each verse. Muraja'ah without looking at the mushaf (bil ghaib). This method is enough to drain the brain's work, so that it gets tired quickly and memorizes any verses with a small amount. This method can be done by reading alone, inside and outside the prayer, or together with friends.

Principles of the Muraja'ah Method. The activity of rote repetition is a form of our attention in keeping rote from losing and releasing rote. There are two forms of repeating, namely repeating readings by thinking in secret and repeating aloud. (Faruq 'Ubayd, 2014).

The function of repeating the memorization in a loud voice so that what we hear is known, mistakes in our memorization, besides that if we repeat it out loud then the Makhraj and Tajweed will look clear and correct. In the process of memorizing the Koran, the desire to quickly khatam 30 juz is indeed very reasonable. However, this desire does not make the memorizer in a hurry in memorizing the Koran and move to new memorization.

Humans are forgetful creatures, either due to lack of attention to memorization that they have memorized or due to lack of understanding or because of too many activities that drain the energy of the mind. But the Koran is a trust and a gift that must be best kept and maintained. (Zawwie, 2011). Lack of attention and busyness with other

activities results in a memorizer rarely doing memorizing memorized memorabilia. This can result in forgetting or even not remembering the surah and what the verse has been memorized due to lack of doing muraja'ah.

Several methods of repeating memorization of the Koran that are appropriate are performed by memorizers of the Koran, including: Repeating themselves. The method of repeating itself is mostly done because each memorizer can choose the most appropriate for himself without having to adjust to others. (Ashar, 2018). This method can be done in several models: Tasdis Alquran. Namely repeating memorization of the Koran by memorizing it within six days. Every day repeat one juz memorization. This method is the best method, because in a month can memorize the Koran as much as five times. Tasbi 'Alquran. This method is very well-known among salaf scholars and is most widely practiced in the Tahfidz Alquran huts. especially for memorizers who have just finished memorizing their memory. This method is done by dividing the Koran into 7 parts.

Recognize the Koran in ten days. Ie by repeating memorization 3 juz per day. In one month the memorization can reach 3 times and in one year 36 khatam. Specialization and repetition. Namely by repeating 3 juz from the Koran every day and this is repeated for one week in a row. In the following week, it was continued to repeat the 3 juz memorization afterwards. As in the first week, these 3 juz are also repeated for one week, and so on. In ten weeks the memorizer has recited the Qur'an 7 times. Recognize the Koran once a month. By repeating memorization of the Koran one day one juz so that in one month can be achieved once khatam. This is a minimum limit for memorizers in maintaining memorization.

Repeating in prayer. This method is highly recommended, because in addition to being able to repeat memorization, they also get the reward of prayer, most of the scholars make witir prayers, qiyamullail prayers, or tahajud prayers to repeat their memorization. (Chotimah et al., 2018). Especially in the month of Ramadan, a lot of memorizers who use the prayers as a medium to repeat their memorization of the Koran. Repeat with assistive devices. This method can be done anywhere, at home, in the car, even at the office. The trick is to follow the reading of the Koran CD or cassette in which the Koran readings have been recorded by the reliable Qurran'. This method is very helpful, especially for busy memorizers, because they can take advantage of the time on the sidelines of busyness without having to specify a specific time to repeat their memorization.

The purpose of muraja'ah or repeating is so that memorization that has been memorized is maintained well, strong and smooth. Repeating memorization can be done alone or listened to by our teacher or friend. In general, a teacher divides the time to memorize the Koran in the morning, usually to deposit a new rote and the afternoon after the Asr or sunset recites rote memorization. (Wahid, 2012).

So someone who has memorized 30 juz more can istiqomah memuraja'ah memorization that is played by the kyai or teacher or friend who presumably has higher knowledge of science than us in order to keep his memorization so smoothly and correctly. The steps to do deliberately. There are three steps taken by the teacher in the implementation of the Koran memorization, are as follows: Preparation. Previously the teacher prepared himself by purifying, cleaning himself, wearing perfume, and wearing clothes that were appropriate to be seen by his colleagues with the aim of glorifying knowledge and respecting the shari'ah. Teachers give greetings to those who are present and pray. If the place of teaching in the mosque, the teacher should pray two rak'ahs first. Sit facing the Qibla and sit with authority, calm, tawadhu 'and special'.

Performing muraja'ah. The teacher instructs students to deposit all memorization to the teacher. Namely doing muraja'ah verses that have been memorized previously and reciting new memorization in front of the teacher. Then the students deposit their new memorization to the teacher., makhoriul letters and reading fluency memorized by students. Evaluation. The teacher asks students to read the memorization for a long time in muraja'ah with the limits set by the teacher. If the teacher sees that memorization is perfect, then the teacher moves his memorization to the next memorization. If there is still something wrong in his rote reading, the teacher tells him to repeat it at the next meeting. (al-Ghautsani, 2010).³And close with prayer and say closing word of salam.

Steps of the Holy Qur'an. There are various ways to teach the Koran in order to strengthen memorization such as: Dividing the Koran into five. This means burying the Koran every five days. Dividing the Koran into seven. It means to recite the Koran every seven days. Recognize the Koran every month. To carry out a new memorization process. To memorize in prayer. (Qosim, 2015).Memorization of the Qur'an is a process of remembering where all the verse material (details of its parts, such as waqaf and so on) must be memorized perfectly. Therefore, the memorizers of the Koran in the process of remembering the verse and its parts from the beginning to recollection must be correct. (Wahid, 2012).

Memorize in pairs. Memorize in pairs is done by two memorizers together. Memorization begins after they agree on the verses to be memorized. The steps taken in this method are as follows: Choosing a friend to memorize that is suitable and determine the surah and the time agreed upon together. Open the Koranic Manuscripts in the part of the verse to be memorized, then one of them reads the verse, while the other reads the verse listened seriously and tried to record the reading in his brain. When finished, a friend who had been listening instead read the Manuscript he was holding, while the others listened in earnest. After that, the listener repeats the verse without looking. Then the other friend also did the same thing. This process is repeated several times until both of them are convinced that they have succeeded in memorizing the verse. Continued with the practice of tarabbuth which is to connect verses that have been successfully memorized. Finally, mutually test memorization between the two.

Memorize with the help of digital Koran. Memorizing the Koran we can do by using digital Koran that has been specifically designed. We can choose the verse we want and listen to it repeatedly. This method begins by recording our own voice reading some of the verses we want. Next, we activate the tool and try to follow the readings in the recording until it is completely memorized. After that, we try to repeat the memorization without the help of a recording device.

The method of memorization by writing. (Zawwie, 2011). This method is mostly carried out in Islamic boarding schools that educate huffadz candidates who are still small, but can already read and write correctly. The stages in this method are as follows: Huffadz teacher writes a few verses on the board, then instructs his students to write the verse correctly. After that, the teacher corrects the students' writing one by one. Then, the teacher reads the writing tartil on the blackboard and instructs the students to follow and repeat it together. The teacher erases the writing on the board and instructs each student to try to memorize by looking at the writing in their book. Next, each student is told to close their book and memorize without looking until they are completely memorized. The last step, respectively -Each students are told to write more verses that they have memorized in their books without seeing their first writing, then the teacher checks the results of the writing. if no errors are found, then the student is considered to have passed his memorization.

In Tahfidzul Qur'an learning activities or memorizing the Koran, everywhere there must be a factor that can support so that memorization is smooth and as expected. And vice versa, there are factors that hinder the implementation of Tahfidzul Qur'an or memorize the Koran that has an impact on memorization, so that memorization of the Qur'an is not smooth or even forgotten. The factors that fulfill the success of memorizing the Koran include: Factors of practice and repetition. Memorize the Koran because it is trained often repeating it, the memorization is getting clingier and smoother. Conversely, without practice and repetition of memorization will be reduced, it may even be lost rote.

Motivation Factor. Motivation is something that drives us to do something. With the motivation, be it motivation from both parents, family, friends and others, it will create enthusiasm in memorizing the Koran. Personal Factors. Personal traits that each person does not only have personality, someone is different from one another. Some have personality traits, hard-hearted, persistent in learning. Existing personality in a person is more or less helped influence the results of memorization.

Memorization place. The situation and condition of a place also supports the achievement of memorization. In relation to learning tahfidz quran at educational institutions, this means that schools must provide a suitable place to be used in the memorization process, such as a large hall or mosque that can be used for tahfidz learning activities. Family situation. The varied family atmosphere also determines how and to what extent the child can memorize the Koran. because the family situation of each person is different. Some are poor, there are rich families and vice versa.

Teacher Factor. Guidance from the teacher also determines someone in memorizing the Koran because the teacher will listen, direct, and listen to the memorization of the Koran and usually the teacher likes to provide motivation to students. Social Motivation. Social motivation can also arise from community demands. So not only parents who provide support but the community also needs motivation.

Inhibiting factors for the implementation of tahfidzul Qur'an. Memorizing the Koran is not just memorizing, but must also maintain and pass various tests or obstacles during the memorization process. Starting from the development of interest, the difficulty of memorizing memorization, the division of time until the method of memorizing the Qur'an itself. The inhibiting factors faced by the memorizers of the Koran in general can be summarized as follows: Memorization is difficult, verses that have been memorized are forgotten again, many verses are similar but not the same, environmental disturbances, a lot of busyness and weakening of spirit. (Sugianto, 2004).

Basically to preserve and maintain memorization of the Koran. Someone needs a term. In addition, the memorizer must also be disciplined so that the memorizer is not easily lost. If you have a hard time dividing due to your busy schedule, arrange all your daily activities or schedules properly. Take time to memorize memorization. No matter how busy you are, a memorizer must know the right time and can treat memorization. For example, on the sidelines of busyness, a memorizer treats memorization while doing prayers, or when there is other free time.

A Koran memorizer must have a special schedule for repeating memorization. So, he must have a daily wirid for memorization of memorization that has been memorized, both in prayer or outside prayer. Because one of the causes of memorization of the Koran is quickly lost is because it does not have a specific schedule for muraja'ah.

Thus, inconsistencies in repetition of memorization will also accelerate the loss of memorization. Repeating with all of them without meeting the target can have an adverse effect. As a result, he will tend to be lazy to repeat. This is what can cause the loss of memorization of the Koran. One method so that memorization is not easy to forget is to do sima'an with fellow friends, seniors, or to the teacher of the verses that have been memorized. However, if the memorizer is lazy or follows sima'an, it will cause memorization to be easily lost.

One of the factors of memorization that is quickly forgotten or lost is due to rushing in memorization, the desire to always add in a short time, and want to immediately move to another memorization, even though the old memorization is still not solid. If your rote is not dhabit and smooth, never move to a new rote. Because, if the rote is not dhabit, the rote effort that has been done will be in vain. Therefore, so that memorization is not easily lost, make a target memorization in each day, and continue to repeat the memorization until strong and smooth. (Akbar and Hidayatullah, 2016).

Here the authors present the data obtained by the author in the study, both based on the results of observations, interviews, and documentaries that the authors do. Data on the implementation of the muraja'ah method by caregivers and students at Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin compiled and presented in the form of a description and then continued to be given general analysis and conclusions. Based on the results of interviews conducted by researchers with research subjects, namely one person from caregivers, two people from Ustadzah and part of the students about the object of research regarding the implementation of muraja'ah methods by students and the factors that influence the implementation, the following presentation.

The implementation of muraja'ah method for female students is a method used by caregivers in the Koran memorization activities so that female students can complete the memorization of the 30 Juz Qur'an. Considering the muraja'ah method is one of the factors that should not be ignored, because it participates in determining the success of female students in memorizing the memorization of the Koran, the writer here will explain the various applications including the readiness before memorizing the memorization of the Koran and the implementation of memuraja 'ah the Koran.

Based on interviews with female teacher, with regard to readiness before memorizing the Koran, she explained that all students who register themselves as students at Ma'had Umar both sons and daughters in general will first be recited in reading the Koran. This tahsin class consists of several classes, namely pre-tahsin, tahsin and tadarus, which in these classes students will be given teaching about good and correct recitation of the Qur'an and recitation, through guidance from predetermined teachers. In the first class that is pre-tahsin the material being taught is about the basics of recitation such as izhar, idgham, iqlab, ikhfa, and others. The next class is the tahsin class, the material learned is a continuation of the pre-tahsin class, the only difference being that there is a division of handbooks from each santri, so what is learned is about the material of the book. then in expediting and refining the reading until finally the santri are truly considered good and can continue on to the tahfizh class.

According to the caregiver, students who study at Ma'had generally do not merely aim to memorize, but rather improve their reading and recitation, although it does not rule out if students still have to take lessons without wanting to stop and do not rule out students will be raised to tahfizh class (based on students' abilities and desires). Meanwhile, students who take the tahfizh boarding program according to available information, before students are ready to be boarded, students will first test for three days, to be able to adapt to their environment, such as food, drinks, shelter, friends, and others.

If within three days there are no complaints, then students are allowed to board, but if there are complaints, then the parents of our students are called to give advice either to their parents or to their children and if the student still does not want to, then we suggest not to continue. Likewise with students who want to quit or want to stop boarding. The implementation of memorizing the Koran in Ma'had Tahfidzul Qur'an Umar bin Khattab, researchers asked

several points, including those relating to the allocation of time, the implementation of memorization, memorization targets and the implementation of memorization of the Koran.

He explained about the allocation of time we made a meeting schedule in accordance with the program chosen, the meeting schedule included: For the boarding program meeting every day and the following schedule of activities:

TIME	Activity
04.00	Get Up
04.00 - 05.00	Night Service/ Pray/Tahajjud
05.00 – 06.00	Morning Pray, Services
06.00 – 08.00	Learning Alquran I, Reading Submission
08.00 – 09.00	Pray dhuha, Breakfast/ Picket
09.00 – 11.00	Learning Alquran II, Submission <i>muraja'ah</i>
11.00 – 12.30	Qailulah (Midday Nap)
12.30 - 13.45	Prayzuhur, meet teacher, Lecture, Lunch Time
13.45 – 14.35	Early Learning I, hissah/ knowledgeI
14.35 – 15-20	Early Learning II, knowledge II
16.00 – 16.15	Pray Ashar, Evening, remember God
16.15 - 17.15	Submit Translation &writing/, remember God
17.15 – 18.35.	Dakwah, information, Dinner
18.35 -18.50	Pray Maghrib
18.50 – 19.50	Preparing for submission/usury
19.50 – 20.10	Remember God by Zikir
20.10 – 20.30	PrayIsya, Al-mulk dan 10 ayat Al-Kahfi verses
20.30 – 21.30	Preparing for subsion memorizing <i>early</i>
21.30 – 22.30	Individual learning
22.30	Bed Time

Regarding memorization targets for santiwati tahfiz boarding at least one day one page and a maximum of five pages and below are the findings of the authors of several names of female students who are memorized by memory. In memorizing the Koran, there is a special method used by a memorizer, therefore, in this pondok the management choosed the method that is suitable for his students. At Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin uses the memorization method with the system of the method of sorogan or reading refer, where a student faces the Ustadzah in turns to read before him as a way of checking the truth of Makhraj and his recitation.

The effort of Ustadzah in educating his students to memorize the Qur'an is to provide motivation and full support to students through the study and direction of the privileges, the reward of people who memorize the Qur'an. Besides that, giving motivation to the students, Ustadzah also always gives a study of recitation of recitation, so that students do not only memorize the Koran, but also recite the admonition and recitation correctly. Ustadzah was the first person to be the basis for determining the success of his students, the success or failure of students' memorization depends on the development of Ustadzah's teachings. From the above, for Ustadzah educating female students does not make their burden. But instead they are happy because it can be used as a motivation in the opportunity to make scientific remembrance and make a chance for their memorization.

According to Ustdazah Wahidah, That if we have knowledge that we can teach others more broadly, by being a Tahfidz teacher, we will listen from a student memorizing the first juz for example, from other female students we listen to the memorization of the fifth juz, from the third female student listening to memorization juz twenty-third. In this way, indirectly completed memorization of the Koran and this will greatly affect both his own memorization and the memorization of others who are being affirmed '(listening to) memorizing him. (Akbar and Hidayatullah, 2016).

Before carrying out *muraja'ah*, students are asked to read the verses of the Koran that will be deposited or which will be memorized both old and new memorization of the Ustadzah. The teacher listened to the reading of the students so that the reading of the law would be controlled by both makhraj and the recitation. So that the memorization process can run smoothly according to what the Ustadzah wants and there is no mistake in reading the verses of the Koran.

Before starting to deposit new memorization, the female student activity is reading prayer together, after that the female student is given 30 minutes to launch the memorization that is to be deposited, then only to the teacher when it is ready. According to Ustadzah Fifi, it is very important to familiarize the joint prayer activities both before depositing and after depositing memorization and memorizing memorization. Because before doing everything we are encouraged to pray so that it is given convenience by Allah.

The purpose of implementing one day one Pagedan and one day one juz in the learning process is an effort to produce a learning goal is to make students like our learning first, as well as memorizing the Koran. students are made happy with the method or how to read it and how to motivate students, for example by showing the benefits and rewards of memorizing the Koran. and regarding the One Day One Page method, it is very suitable to be used for memorization and muraja'ah for their age because it is not too burdensome for female students.

The Ustadzah explanation above is in accordance with Yahya Abdul Fattah Az Zawawi who told a Koran memorizer in his book the practical method of memorizing the Qur'an quickly that: "As long as you can find an expert Koran teacher or a good reciter, then it will be very good. The teacher can listen to your reading and teach you about the science of recitation. This is very useful for yourself, so you can be with the angels safaratul kiramil bararah".

In line with this opinion, Mukhlisoh Zawwie said in his book P-M3 Al-Qur'an Guidelines for Reading, Listening and Memorizing the Qur'an that: Every student or student who memorizes the Qur'an must deposit his memorization with his teacher or kyai. This aims to find out where the "mistakes of memorized verses, by listening to the teacher, then these errors can be corrected. In fact, memorizing remembrances to teachers who are tahfidz is a standard rule that has existed since the time of the Prophet. Thus, memorizing the Qur'an is very necessary for a memorizer in order to memorize the Qur'an properly. Studying on the expert was also carried out by Rasulullah Saw. He studied directly to the angel Gabriel As, and he repeated it at the time of Ramadan up to twice khatam 30 Juz.

The Ustadzah explanation above is in accordance with Mukhalisoh Zawwie's opinion in his book P-M3 Guidelines for Reading, Listening and Memorizing Al-Qura'an saying that: "Before repeating with this method, the memorizer must choose a friend who also memorizes the Qur'an. Then, make an agreed time, letter, and repetition method, alternately memorizing each page or each letter. This method is very helpful, because sometimes if you repeat yourself there are mistakes that are not realized. It would be different if it involves partners, errors that occur will be easily known and corrected".

In the implementation, most of the female students who have already memorized it 1 time they don't want to repeat it again. According to N, in performing the muraja'ah only once, if done repeatedly several times it will feel tired and bored, once it is important to really understand it. If a lot but not really from the heart then it's useless.

Unlike the case with other female students, how to memorize by repeating once and there are those who repeat several times. According to R in the implementation of memorizing muraja'ah done repeatedly. With the implementation of the old muraja'ah, which is listened to by friends, it can be used as motivation and encouragement to continue to be deliberate and to continue. When you listen to a friend you have a different feel and can always remember your mistakes. Different if we do muraja'ah ourselves do not know the mistakes in memorizing. (Az-Zawawi, 2013).

From R's explanation above in accordance with Muhaimin Zen's opinion in his book Procedure / Problematic Memorizing Al-Qur'an, he stressed and at the same time gave a message to a memorizer that: You should not be lazy, because laziness is an act of satan that must be avoided. You as a person who is memorizing the Koran, you will be an honorable person. Lazy nature is as a temptation or trial for you to get success in memorizing the Qur'an and your success in pursuing a career, so that later you become a person who really memorized the Qur'an. Being a noble person is determined by the ability to fight the lazy nature. The Shaykh has said. "Try hard and do not be a lazy person, in fact regret later only for people who are lazy. (Zawwie, 2011).

In line with this opinion Yayha Abdul Fattah Az Zawawi said to a memorizer in his book The Practical Method of Memorizing Al-Qur'an Quickly that: As long as you can find a good person to be your friend in memorizing the Koran with you, it will be very helpful. Try to find friends who are equal or better than your abilities. This will be very useful for yourself, including you have friends who are in the same boat. A sincere friend because of God. love you, and you love him because of God. He will be with you because of God and part with you also because of God. He also becomes a helper and encouragement for yourself, on the contrary, you also become a helper and

encouragement for him to memorize the Qur'an and remain consistent. You can listen to his rote and he can also listen to your rote, so that both of you can justify each other if there is an error. (Zawwie, 2011).

The purpose of the implementation of the old rote muraja'ah deposited to Ustadzahyaitu so that the old rote and the new rote are maintained and smoothly according to what is expected of students in particular and Ustadzah in general. In an implementation, certainly not inseparable from both inhibiting and supporting factors of an implementation. It is not different from the implementation of muraja'ah in Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin, the inhibiting factors in memorizing the Koran include:

One of the inhibiting factors experienced by a Koran memorizer is to forget the verses he has memorized. As this problem experienced by students in Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin. This problem was experienced by female students of tahfidz, namely, when the female students memorized smoothly then when they wanted to deposit it to the Ustadzah there were still some forgotten verses.

According to N, one of the factors that inhibit memorization of the Koran is that verses that have been memorized sometimes forget again. When memorizing verses that will be deposited to the Ustadzah sometimes there are still many verses that are forgotten, maybe it is because it is indeed from the mistakes of the female students who are not rejuvenating themselves repeatedly. Though memorizing the Koran is not as easy as imagined.¹ And according to R, verses that have been memorized again are one of the inhibiting factors in memorizing the Qur'an or in memorizing its memorization. When not doing muraja'ah repeatedly in memorization which will be deposited to the Ustadzah, then the memorization is also not smooth, because there are some who make it enough with Ustadzah alone.

According to R, feeling lazy will always arise when you want to memorize or memorize the memorization of the Koran, feeling lazy to add new memorization, especially in memorizing (repeating) the old memorization that has been memorized, the feeling of laziness immediately arises in me. The same thing is experienced by N, According to N in all jobs there must be obstacles. After a few minutes the lazy prayer was gone, because it was thanks to the blessing of the Koran. To get rid of that feeling lazy one of them by starting the Koran first later the feeling of laziness will also disappear by itself and create enthusiasm in memorizing or rejuvenating the Koran memorization.

As for memorizing or memorizing, memorization depends on mood, if the mood is calm it will be eager to memorize, but if the mood is not comfortable, it will be lazy to memorize the Koran. And Alhamdulillah in Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin is always considered even required to make memorization of the Qur'an. (Zen, 1988;Az-Zawawi, 2013).

In the educational institution of Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin, fatigue can hamper his path in memorizing and memorizing the Qur'an recitation. This is caused because memorizing Al-Qur'an requires time to memorize and memorize it because busyness with other activities makes students tired, less focused and maximum, whereas someone who memorizes the Koran must focus his mind in one goal, namely memorizing the Koran, as according to Ustadzah Wahidah, that inhibiting factors in memorizing or memorizing rote will always be there, one of the factors is one of them is fatigue and therefore in Ma'had Thfidzul Qur'an Umar bin Khattab Banjarmasin does not target his students for every day should one juz in memorizing it, as much as they can memorize. But in Ma'had requires santriwati to memorize each day even though the memorization is not one juz. Because the ustadzah-ustadzah know the condition of the female student, because there are various preoccupations they each do.

According to R, because of the various activities of each student that made students exhausted, they did not focus on making students less optimal in memorization. But the enthusiasm and Istiqomah santriwati in memorization will continue to deposit memorization even if only as far as is possible. Environmental conditions greatly affect the concentration of female students of tahfizh. This is due to the condition of the female students who each have their own activities, and the condition of the Ma'had location in the middle of the community housing complexes certainly greatly influences the memorization of the students. According to, (Priyatno, 2017) environmental conditions that make memorization do not increase or even forget are caused by the huts located in the middle of settlements so it is difficult to focus and there are also other activities or programs carried out in Ma'had. Also because of the default friend who can be followed by other female students.

Regarding the explanation of the informants about the inhibiting factors in memorizing or memorizing the Qur'an above, according to Mukhlisoh Zawawie in his book entitled P-M3 Al-Qur'an Guidelines for Reading, Listening and Memorizing the Qur'an that: Barriers faced by a memorizer, namely: busy and do not have much time, the heart is not clear and less focused because of the problems of life, bored and lazy when starting to memorize or

in the middle of memorization, age factors, lack of confidence because memorizing the Koran is a gift of God, weak memory, and fear of forgetting and sinning.

In line with the opinion of Ustadzah Wahidah, it is supported by the explanation of Ali Akbar and Hidayatullah Ismail that: "the obstacles faced by the memorizers of the Koran in general are, to memorize is difficult, verses that have been memorized are forgotten again, many verses are similar but not verses similarly, environmental disturbances, a lot of busyness and weakening of memory ".¹In an implementation, of course, can not be separated from the factors of both inhibiting and supporting factors of an implementation. It is not different from the implementation of muraja'ah in Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin, supporting factors in memorizing the Koran include:

The majority of students who memorize the Koran reside in Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin. So of course memorization, as time goes by and often sees his friends who often memorize, so many of them are motivated to memorize. Moreover, seeing his friend who was almost pitiful, the other female students were jealous and wanted to be like the female students. Seeing this makes them enthusiastic in memorizing and memorizing the Koran memorization and want to immediately memorize it. According to I, in Ma'had Umar many friends who memorized the Koran with enthusiasm and wanted to immediately recite it, so that seeing the female students the other students were motivated to memorize as well and wanted to memorize the memorization of the Qur'an.

An ustadzah or his teacher wants his students to be a better person than his Ustazah. There is no Ustadzah who wants his students to fall into ignorance. This is the background why Ustadzah often motivates his students to be more enthusiastic and more sincere to their students to memorize. The forms of motivation given by the Ustadzahs can be given through direct messages, orders or innuendos which are merely fishing. Of those who have the motivation of the Ustadzah there are those who have the form of motivation in such a way and there are also those who motivate from the stories of memorizing the Qur'an which are about 30 juz. According to Ustadzah Wahidah, that memorizing and memorizing the Koran memorization really requires motivation, one of which is a Ustadzah, the role of Ustadzah for female students is very important for memorizing the Qur'an. Ustadzah-Ustadzah in Ma'had will continue to motivate their students in various ways so that the students are enthusiastic and diligent in memorizing and practicing the Qur'an. One of the ways Ustadzah motivates his students to memorize is by giving advice, telling about the virtues of someone who memorizes the Qur'an and provides motivation to students that if someone who memorizes the Qur'an 30 juz then Allah Almighty will give a crown of glory to the parents later.

Ustadzah Wahidah's opinion was supported by the explanation of Ilham Agus Sugianto that: "Guidance from the teacher also determines someone in memorizing the Koran because the teacher will listen, direct, and listen to the memorization of the Koran and usually the teacher likes to provide motivation to the students.

Encouragement of the family to memorize and memorize the Koran memorization in general from parents. Parents encourage their children to memorize the Koran to have children who are pious and pious, useful for religion, homeland, nation. Parents want to have children who memorize the Koran.

The role of parents towards children, especially memorizing and memorizing the Koran memorization is very important. If parents want their children to memorize the Koran well, then parents must always control and guide their children to memorize the Koran. Parents also must always motivate children to be enthusiastic in memorizing the Koran.

According to Ustadzah Wahidah, parents have an interest in motivating their children. Because every parent would want their children to become pious children. To form pious children, one of them is to introduce and bring the Koran closer to the children, even from the womb it has been familiarized with listening to the reading of the Koran. Parental involvement in children in terms of memorizing and memorizing the Koran memorization is needed. Without the involvement of parents it is a failure, and therefore motivation and support from parents or family is needed by children.

Ustadzah Wahidah's opinion was supported by Ilham Agus Sugianto's explanation that "Motivation is something that encourages us to do something. With the motivation, be it motivation from both parents, family, friends and others, it will create enthusiasm in memorizing the Qur'an.

Motivating yourself in memorizing the Koran is very necessary, because one of the keys to success in achieving a desire. Being successful is everybody's dream. Of course, for that we need strong motivation to overcome the challenges to achieve what is desired. This motivation must be grown from preforming oneself. For example, those who memorize imagine the pleasures that will be obtained if they later become successful memorizers, or imagine

that when memorizing the Koran, it means that they are in dialogue with God. Thus the memorizers will be more diligent and motivated by these motivations. Of course, the results will be different if the motivation to be obtained is lacking. Likewise, according to R, that motivating yourself is very important, usually female students motivate themselves because they want to be fast and smooth. Self-motivation by remembering Allah's promises about retribution intended for female students who are hafizh and hafidzah, which are guaranteed to enter heaven. It is also always supported by both parents so that the spirit in memorizing.

The same thing is also According to I, In the matter of obstacles there must be, stay female students how to react to it. Motivate yourself by thinking or looking back at the original intention first, which is to memorize the Koran and become a tahfizh. Besides that, it also shows that the pleasure and virtue that a hafizhah will get must always build a loving relationship with the Koran that I am memorizing.

This opinion is supported by the explanation of Ilham Agus Sugianto in his book Practical Tips for Memorizing the Qur'an, saying that: Personality of each person does not only have personality, a person is different from one another. Some have personality traits, hard-hearted, persistent in learning. Existing personality in a person more or less also influence memorization.

The situation and condition of a place also supports the achievement of memorization of the Qur'an. noisy atmosphere, environmental conditions that are not pleasing to the eye, imperfect application and uncomfortable air pollution will be severe obstacles to the creation of concentration. Therefore, memorization requires an ideal place for the creation of concentration. Among the students in Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin who are more inclined to take place in the wild, or open places, or large places, such as prayer rooms, dormitories, or in quiet and quiet places. According to Rika the environmental conditions are very influential in memorizing memorization and also memorizing the Koran, usually memorizing the Koran when the atmosphere is quiet and calm. Personally, it is not enough when the atmosphere is crowded, so most of them choose the time to memorize and memorize the Koran memorization. Quiet environment conditions quiet and the atmosphere is not too crowded to make concentration undisturbed and can focus on memorizing and memorizing the Koran memorization.

Then according to N Environmental conditions are also very influential in memorizing and memorizing the Koran memorization, memorizing or Memuraja'ah with an atmosphere that is too crowded that concentration is disturbed in memorization and muraja'ah. Most choose to memorize to move to any place, looking for a quiet and quiet atmosphere to memorize or deliberately memorize the Koran. Thus there is nothing to disturb and make the process of memorization and intentionally run smoothly, and concentration is not interrupted, making the focus in memorizing and practicing it. (Zawwie, 2011).

The N explanation above is in accordance with the opinion of Ilham Agus Sugianto in the book Practical Tips for Memorizing the Qur'an which says that: The situation and condition of a place also supports the achievement of memorization. In relation to learning the Koran tahfidz in educational institutions, this means the school must provide a suitable place to be used in the memorization process, such as a large hall or mosque that can be used for the activities of teaching tahfidz. (Akbar and Hidayatullah, 2016).

The results of memorizing the Koran with the method of muraja'ah in Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin namely by the process of memorizing using sorogan, so that the memorization of students will be better and correct. While of some muraja'ah activities carried out in Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin, then students' memorization will be more awake, smooth, good and true in terms of makhraj and tajwidnya, always istiqomah in practicing new and old rote memorization.

Every intention must be through a process, in the process there must be obstacles that are passed, but it is not the case with people who memorize the Koran, of course the process is longer and many obstacles are experienced by a memorizer. But sincere and sincere intentions can overcome all obstacles. If the intention of a memorizer is truly due to Allah, then Allah will provide a way and a favor for a memorizer. It is none other than memorizing the Koran, if a memorizer istiqomah and patient in memorizing and memorizing, then Allah will give the best path for a memorizer so that the memorization of a memorizer will be smooth and always guarded by Allah.

IV. Conclusion

Based on the discussion in the previous chapters in this thesis entitled "The Implementation of the Muraja'ah Method in Memorizing the Qur'an in Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin that the implementation of memorizing the Qur'an with the muraja'ah method in Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin uses the One Day One Page system (one day one page) for new memorization and One Day One Juz

(one day one juz) for old memorization. After that, each female student conducted muraja'ah guided both new memorization and old memorization. In addition, they do muraja'ah seeded with friends, and the last muraja'ah deposit to Ustadzah.

Supporting factors for the implementation of the muraja'ah method in memorizing the Koran in Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin include: Motivation of friends, Motivation of Ustadzah-Ustadzah, Motivation of parents and family, Motivation of oneself and Place of memorizing and memorizing memorization. And the inhibiting factors for the implementation of the muraja'ah method in memorizing the Qur'an in Ma'had Tahfidzul Qur'an Umar bin Khattab Banjarmasin include: Signs that have been memorized are forgotten again, lazy, exhausted and the condition of the environment or where to memorize.

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