

# CHAPTER I

## INTRODUCTION

### A. Research Background

The prophet Muhammad P.B.U.H is the last prophet who was given by Allah a perfect holy book that is the Quran. Besides that, he was the first *hâfiẓ*<sup>1</sup>. The Quran was conveyed by Archangel Jibril to the prophet Muhammad P.B.U.H directly by the *taqlîd*<sup>2</sup> method, gradually and recited in *tartîl*<sup>3</sup>. Then, The prophet Muhammad P.B.U.H always recited his memorization (*murâja'ah*) to the Archangel Jibril when he met him every month of Ramadhan so that his memorization is not easily lapsed and always remembered. That activity always he did until the end of his age routinely.<sup>4</sup> The activities that had exemplified by the prophet Muhammad P.B.U.H are one way to preserve the purity of the Quran.

When the prophet Muhammad P.B.U.H was still alive until he died, the Quran was also memorized by his companions too personally with the method as exemplified as the Prophet did. Besides, to maintain the memorization of the Quran, the companions always repeat their memorization of the Quran in each prayer and always recite it at any time, either in safely situation neither in war situation and the prophet Muhammad P.B.U.H always gave

---

<sup>1</sup>A term or title that given to those who are able to memorize the Quran 30 juz fluently.

<sup>2</sup>A method in which students imitate the reading of their teacher.

<sup>3</sup>Recite the Quran slowly with clear articulating of *makhârijul hurûf* and correct *tajwîd*.

<sup>4</sup>Sabit Alfatoni, *Teknik Menghafal Al-Qur`an* (Semarang: CV. Ghiyyas Putra, n.y), 11.

encouragement to the companions in memorizing of the Quran in exchange for reward from Allah.<sup>5</sup>

Besides the previous Ummah, we as Islamic societies also encourage to always maintain the Quran in various ways, such as reciting, studying, understanding, memorizing, teaching and practicing it and making the Quran as our jewelry.<sup>6</sup> This suggestion has been mentioned by Allah in surâ al-‘Ankabût/29: 49, which sound:

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

*“As it is, the Quran is a whole series of clear signs preserved in the hearts of those who have been given the knowledge<sup>7</sup>; and it is only the unjust who persist in denying our signs.”<sup>8</sup>*

The memorizing of the Quran and *murâja'ah*<sup>9</sup> activities has become a tradition for the Islamic community because it is not only done personally or collectively by the Islamic community in their homes but also be done in a community shaded by a tahfizh institution. There is a tahfizh institution that is devoted to memorization activities where the students are housed, such as Islamic boarding schools. There are also ta hfizh institutions where the students are allowed to return to their house after the learning activities are

<sup>5</sup>Ahmad Khalil Jum'ah, *Al-Qur'an Dalam Pandangan Sahabat Nabi* (Jakarta: Gema Insani Press, 1999), 47-48.

<sup>6</sup>Ahmad Khalil Jum'ah, *Al-Qur'an Dalam Pandangan Sahabat Nabi*, 91-92.

<sup>7</sup>The Quran verses are preserved in the heart by memorization in many Muslims hereditary and understood by them, so that no one can change it.

<sup>8</sup>Muhammad Zafrulla Khan, *The Quran: Arabic Text with a New Translation by Muhammad Zafrulla Khan* (London: Curzon Press, 1981), 393.

<sup>9</sup>An activity to repeat any lessons.

finished, such as the tahfiz house. Then, there are also tahfiz institutions which being an additional program in formal schools.<sup>10</sup>

Noted in the Ministry of Religion in 2018 and PPPA Darul Qur'an (2017) that the tahfiz institution in Indonesia is currently more than 4500 units with a total students reaching around 35,000 people.<sup>11</sup> Then, from many tahfiz institutions offered in Indonesia, the Tahfiz Quran House (RTQ) is an institution that very rapidly developing compared to other institutions in terms of quantity. As the case in the Banjarmasin city today, there are many tahfiz house formed such as (1) al-Haramain, (2) az-Zahra, (3) Miftahul Ihsan, (4) Qaryah Tayyibah, (5) Annur.<sup>12</sup>

Some of those tahfiz houses have a systematic schedule of the Quran learning program. That has a diverse method of memorizing the Quran, not only like the method exemplified by the prophet Muhammad P.B.U.H and also has additional programs to further support the knowledge of the students in Islamic insight.

Although tahfiz house developed very rapidly from other institutions. However, it does not rule out the possibility that institutions also has some obstacles in the implementation of its activities. One small obstacle that is often overlooked by tahfiz house is the activities of memorizing and

---

<sup>10</sup>Abdullah Karim, Norhidayat, and Fakhrie Hanief, *Profil Lembaga Tahfiz Al-Qur'an di Banjarmasin dan Sekitarnya* (Banjarmasin: Antasari State Islamic University, Ushuluddin and Humanities Faculty, 2019), 2.

<sup>11</sup>Abdul Basyit, "Pengembangan Manajemen Rumah Tahfiz Al-Qur'an Di Indonesia," *Journal: Tadarus Tarbawy*, Vol. 1, No. 2, July-December 2019, 164-168.

<sup>12</sup>Muhammad Arobi, "Rumah-Rumah Tahfizdi Kota Banjarmasin: Profil, Program, dan Metode Pengajaran Al-Qur'an," *A Tarbiyah Journal: Educational Scientific Journal*, Volume 8, Number. 1, January-June 2019, 40.

*murâja'ah* which are not carried out optimally by each teacher so that the results obtained are not in accordance with the desired results, both by the management of the tahfizh house and by the students.

Although these are classified as small obstacles, if they are often ignored and solutions are not sought, they can be a bigger problem and have a negative impact on the quality and quantity of the student's memorization. Then if viewed from the aspect of the quantity and quality of memorization of the Quran, both those matters must run in a balanced manner so that there is no imbalance of student results.<sup>13</sup>

Based on the preliminary observations of the author, Annur is one of the tahfizh house that pays attention and improves students memorization, both in terms of quality and quantity. Annur tahfizh house is located on Pramuka Street, Rt. 09, Rw. 01, No. 10, Pemurus Luar, East Banjarmasin District, Banjarmasin City.

Generally, as same as other quranic institutions Annur tahfizh house also has a target achievement too but relatively few in each meeting. The target of memorizing achievement has been regulated by the management which is compiled in the standardized module book for teachers there. Even though it has a few target of memorizing achievement, that tahfizh house has many students around up to 500 people.

Also, the main focus of Annur tahfizh house is on its *murâja'ah* system because it is more oriented on the quality of memorization but does not rule

---

<sup>13</sup>Itsna Hikmatul Maula, "Lebih Dahulukan Kualitas daripada Kuantitas," Accessed in <http://bacaanmenarikku.com/2015/06/22/lebih-dahulukan-kualitas-daripada-kuantitas/> on 26<sup>th</sup> of November 2019.

out the quantity of memorization, both for students and their teachers. Then, the superior programs are also in the context of supporting the quality and quantity of student's memorization and of course, this is the attraction and characteristics of this tahfizh house.

Based on the background above, the author interested in examining the method of memorizing the Quran and how to manage the memorization of the Quran which is applied by Annur tahfizh house to the students. Therefore, this research will be arranged systematically entitled: *The Memorizing Method and The Murâja'ah System at Annur Tahfizh House.*

## **B. Problems Statement**

The presence of problem statements in research aim to avoid widening the focus of the discussion and getting out of the focus of discussion too. Then, based on the background of the problem that has been described before, the formulation of the problem is formed;

1. How is the memorizing method of the Quran at Annur tahfizh house?
2. How is the *murâja'ah* system at Annur tahfizh house?

## **C. Purposes and Significances**

1. Purposes of Research

There are several purposes in this research, are;

- a. Knowing about the method or steps in memorizing the Quran at Annur tahfizh house.
- b. Find out about the *murâja'ah* system at Annur tahfizh house.

## 2. Significances of Research

There are several significances in this research that divided into two aspects, among others:

### a) Theoretical-Scientific Significance

The study of this research is expected to contribute to the scientific field, adding and enrich scholarship in the field of the Quran education. In particular, it can be used as a reference in conceptual enrichment of the memorization methods of the Quran that have developed at this time and also to the system of memorizing and *murâja`ah*.

### b) Practical Significance

This research is expected to serve as a source of enrichment or alternative source that can be applied in the implementation of the quranic methods or techniques and in maximizing the *murâja`ah* method for teachers and students in various of tahfizh house in the archipelago, especially in Borneo.

## D. The Definition of Terms

The purpose of this chapter is getting a clear overview and there is no misunderstanding in interpreting the title of this undergraduate thesis, then the author needs to explain the meaning of the title, as follows:

### 1. The Memorizing Method of the Quran

According to the Ministry of Religion of the Republic of Indonesia in “Metodologi Pendidikan Agama Islam”, the method is a systemic work to facilitate the implementation of an activity to achieve the desired and

determined goals.<sup>14</sup> Memorizing is an act of studying information to be able to remember it at any time.<sup>15</sup>

So, the memorizing method of the Quran is a systematic way that can make someone easier for to absorb or insert quranic verses repeatedly into the heart and mind from one verse to the next, so that they are always remembered and recited it without seeing the *mushaf*<sup>16</sup> of the Quran anymore. The purpose of the memorizing method of the Quran here is a systematic way or step in memorizing the Quran which is applied by the teachers at Annur tahfizh house to their students.

## 2. The *Murâja`ah* System the Quran

The system is an effort that is related one to another for achieving a certain goal.<sup>17</sup>

*Murâja`ah* the Quran is the main method that aims to maintain the memorization of the Quran so that it is very strong and does not easily disappear from memory.<sup>18</sup>

So, the *murâja`ah* system is an interrelated effort in terms of managing or maintaining the memorization of the Quran so that it is always remembered and not easily lost from memory. The purpose of the *murâja`ah* system here is all the efforts that are implemented in

---

<sup>14</sup>Darmadi, *Pengembangan Model Metode Pembelajaran dalam Dinamika Belajar Siswa* (Yogyakarta: Deepublish, 2017), 175.

<sup>15</sup>Jared Meyer, *Strategies for Recalling Knowledge: Remembering Information for Classroom, Homework, and The Test Success* (New York: The Rosen Publishing Group, 2006), 22.

<sup>16</sup>A sheet that collects the verses of holy Quran intactly and unitely in 30 juz.

<sup>17</sup>Marimin, Hendri Tanjung and Haryo Prabowo, *Sistem Informasi Manajemen Sumber Daya Manusia* (Jakarta: Grasindo, 2006), 1.

<sup>18</sup>Cece Abdulwaly, *Ramzuttikrar: Kunci Nikmatnya Menjaga Hafalan Al-Qur`an* (Yogyakarta: Diandra Creative, 2016), 54.

maintaining the memorization of the Quran systematically by the teachers at Annur tahfiz house for students there.

### **E. Previous Research**

Before examining further about this research, the author tried to find previous studies related to this research, it aims to avoid the similarity of the topics or objects that have been studied and elements of plagiarism. So, the author found some of these papers which would be grouped into several research themes, including;

#### 1. The Tahfiz House

- a. “Profil Lembaga Tahfiz Al-Qur`an di Banjarmasin dan Sekitarnya”. A book, Prof. Dr. H. Abdullah Karim, M.Ag., Dr. Norhidayat, S.Ag., MA., and Fakhrie Hanief, S.Th.I, MA. (2019), Ushuluddin and Humanities Faculty, Antasari State Islamic University of Banjarmasin.<sup>19</sup>
- b. “Rumah-Tahfiz house di Kota Banjarmasin: Profil, Program, dan Metode Pengajaran al-Qur`an”. *A Tarbiyah Journal: Educational Scientific Journal*, Volume.8, No.1, January-June, Arobi (2019), Quranic Studies, Antasari State Islamic University of Banjarmasin.<sup>20</sup>

Both researches above have similarities in the type of research used, which is field research and the research location is also located in

---

<sup>19</sup>Abdullah Karim, Norhidayat, and Fakhrie Hanief, *Profil Lembaga Tahfiz al-Qur`an di Banjarmasin dan Sekitarnya*, 1.

<sup>20</sup>Muhammad Arobi, *Rumah-Rumah Tahfiz di Kota Banjarmasin: Profil, Program, dan Metode Pengajaran al-Qur`an*, 43.



Banjarmasin. In the first research, the object was more general, which is in some tahfizh institutions of Banjarmasin and this research did not discuss Annur tahfizh house at all. Whereas in the second research, the object was more focused on the tahfizh house which were also located in Banjarmasin. Then, this second research discusses tahfizh house Annur in general such as a short profile, the method of *tahsîn*<sup>21</sup> learning used and the infrastructure there and did not discuss in-depth about the memorizing method and the *murâja'ah* system will be researched by the author.

## 2. Memorizing The Quran

- a. “Menghafal al-Qur`an Dengan Metode Muraja’ah Studi Kasus di Rumah Tahfizh Al-Ikhlash Karangrejo Tulungagung”. *Undergraduate Thesis*, Anisa Ida Khusniyah (2014) Islamic Education Department, IAIN Tulungagung.<sup>22</sup>
- b. “Tahfizh al-Qur`an Untuk Anak-Anak di Pondok Pesantren al-Anshari Banjarmasin”. *Undergraduate Thesis*, Muhammad Syaukani (2015), Ushuluddin and Humanities Faculty, Antasari State Islamic University of Banjarmasin.<sup>23</sup>

---

<sup>21</sup>A method to improve the Quran recitation in a way that enables reflection and pleasant voice, according to the rules (*tajwid*).

<sup>22</sup>Anisa Ida Khusniyah, “Menghafal Al-Qur`an Dengan Metode Murâja’ah Studi Kasus di Rumah Tahfizh Al-Ikhlash Karangrejo Tulungagung,” *Undergraduate Thesis* (Tulungagung: Faculty of Tarbiyah and Teacher Training, Islamic Education Department, IAIN Tulungagung, 2014), 32.

<sup>23</sup>Muhammad Syaukani, “Tahfizhal-Qur`an Untuk Anak-Anak di Pondok Pesantren al-Anshari Banjarmasin,” *Undergraduate Thesis* (Banjarmasin: Faculty of Ushuluddin and Humanities, Tafsir Hadith Department, Antasari State Islamic University of Banjarmasin, 2015), 5.

- c. “Metode Menghafal al-Qur`an di Pondok Pesantren Al Wafa Palangkaraya”. *Undergraduate Thesis*, Rony Prasetyawan (2016) Islamic Education Department, IAIN Palangkaraya.<sup>24</sup>

Some of the researches above have similarities in the type of research used is field research and the same research object, that is the memorizing method applied at each research location. Then, the difference in some of these researches lies in the objectives and research locations. All these studies did not discuss at all the memorizing method applied at Annur tahfizh house.

### 3. *Murâja'ah* The Quran

- a. “Penerapan Metode Muraja’ah Dalam Meningkatkan Kualitas Hafalan al-Qur`an di Rumah Tahfizh Qur`an (RTQ) ar-Raihan Kota Jambi”. *Undergraduate Thesis*, Rin Ardiani (2020), Islamic Education Department, UIN Sulthan Thaha Saifuddin Jambi.<sup>25</sup>
- b. “Pelaksanaan Metode Murâja’ah Tahfizh al-Qur`an di Ma’had al-Ulya MAN Kota Batu”. *Journal of Islamic Education: Volume.4, Number. 3, 2019*, Faizatul Mukholisoh, Anwar Sa’dullah and Nur Hasan (2019) Islamic Education Department, UI Malang.<sup>26</sup>

---

<sup>24</sup>Rony Prasetyawan, “Metode Menghafal al-Qur`an di Pondok Pesantren Al Wafa Palangkaraya,” *Undergraduate Thesis* (Palangkaraya: Faculty of Tarbiyah and Teacher Training, Islamic Education Department, IAIN Palangkaraya, 2016), 3.

<sup>25</sup>Rin Ardiani, “Penerapan Metode Muroja’ah Dalam Meningkatkan Kualitas Hafalan Al-Qur`an Di Rumah Tahfizh Qur`an (RTQ) Ar-Raihan Kota Jambi,” *Undergraduate Thesis* (Jambi: Faculty of Tarbiyah Islamic Education Department, 2020), 4.

<sup>26</sup>Faizatul Mukholisoh, Anwar Sa’dullah and Nur Hasan, “Pelaksanaan Metode Murâja’ah Tahfizh Al-Qur`an di Ma’had Al-Ulya MAN Kota Batu,” *Vicratina: Journal Islamic Education*, Vol. 4, No. 3, 2019, 192.

Some of the researches above, have similarities in the type of research used is field research with the same object, that is the application of the *murâja'ah* method in memorizing Quran. Then, the difference between the two researches above with this research can be seen in the selection of research sites. Also, both of the studies above did not discuss in-depth about the *murâja'ah* system the Quran which was applied at the Annur tahfizh house.

From various studies and several papers that have been published above, it can be seen that the research to be carried out is an accumulation of several previous studies. In this research, it will discuss more some general aspects of Annur tahfizh house including the method of memorizing the Quran that is applied there and also discussing how the *murâja'ah* system that is done every day by students there. Some of these aspects will be arranged in separate chapters or sub-chapters in this research. So it can be ascertained that this research is different from some previous researches and expected to discover new things and add to the treasury of knowledge, and avoid the element of plagiarism.

## **F. Research Method**

### **1. Types and Approaches of The Research**

Based on the problem statement that to be research about the memorizing method of the Quran and about the *murâja'ah* system at Annur tahfizh house, this type of research belongs to field research, because this research requires a field research or direct observation that

takes place in the field of research (empirical testing), not a research that focused on philosophical or theoretical literature.

Field research is one of the most empirically or formally oriented forms of social research. Field research is a learning situation in which author have to understand their actions and activities as well as those of the people they are studying. Then, field research should observe and analyze real-life situations, study actions and activities while carrying out the research.<sup>27</sup>

Then, the approach used in this research is qualitative which is the research that relies on human beings as research tools, descriptive, inductive research, more process-oriented than results, limiting studies with a specific focus and the results of the research agreed upon by the author and subject research.<sup>28</sup>

The purpose of using a qualitative approach to this research is to describe the object, to explain the meaning behind the phenomenon and to explain the phenomenon that occurs directly in the field.<sup>29</sup> Also, this approach is suitable with the type of the research because this research is belong to the field research and has not require a diagram in its data presentation.

---

<sup>27</sup>Robert George Burgess, *Field Research: A Sourcebook and Field Manual* (London: Routledge, 2003), 1-2.

<sup>28</sup>Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 1999), 27.

<sup>29</sup>I Wayan Suwendra, *Metodologi Penelitian Kualitatif Dalam Ilmu Sosial, Pendidikan, Kebudayaan, dan Keagamaan* (Bandung: Nilacakra, 2018), 5-6.

## 2. Location of Research

This research will be held at Annur tahfizh house. This tahfizh house has a lot of students around up to 500 people with the different educational levels of each student from Kindergarten/Play Group, Elementary School, Junior High School, High School, College, and some even work as employees.

There are several factors in choosing a location for this research are:

- a. This tahfizh house has a special day of *murâja'ah*, either in the material of *tahsîn* tartily banjary neither in the student's memorization there. This has not been found by the author at another tahfizh houses in Banjarmasin.
- b. This tahfizh house also always opens up the opportunities for anyone who wants to study, regardless of age level or the education of the enthusiast.

## 3. Data and Its Sources

Data is the main target in a study that is used by the author to answer several questions or test hypotheses to achieve the objectives of the research.<sup>30</sup> Data in this research can be divided into two types are the primary data and its sources and also the secondary data and its sources.

---

<sup>30</sup>Muharto and Arisandy Ambarita, *Metode Penelitian Sistem Informasi: Mengatasi Kesulitan Mahasiswa dalam Menyusun Proposal Penelitian* (Yogyakarta: Deepublish, 2016), 80.

a. The Primary Data and Its Sources

According to Bungin, primary data is data that directly obtained from the first data source at the research location or research object.<sup>31</sup>

The primary data needed in this research are the memorizing method which is applied by the Annur tahfizh house and the *murâja'ah* system that implemented there. Some of the data were obtained from interviews, observations, and documentation.

Then, the primary data sources in this research are dividing into two aspects, the respondents and the informants. The details are follows:

- 1) Respondents: the respondents needed in this research are some teachers in several levels of learning group at Annur tahfizh house, including the *Pre-I'dad* class (The Early Childhood level), *I'dad Mubtadi* class and *Tahsin Mubtadi* class (The Beginner Level), and *Tahfizh Mutawassit* class (The Intermediate Level). It aims to find out about teaching and learning activities in that tahfizh house.
- 2) Informants: the informants needed in this research are the Principal and the Coordinator of Annur tahfizh house. This aims to provide some information related to the general description of the tahfizh house and the other information related to the tahfizh house.

---

<sup>31</sup>M. Burhan Bungin, *Metodologi Penelitian Kuantitatif Komunikasi, Ekonomi, dan Kebijakan Publik Serta Ilmu-Ilmu Sosial Lainnya* (Jakarta: Kencana, 2017), 132.

#### b. The Secondary Data and Its Sources

The secondary data is data obtained from a second source or not from the original source that contains supporting information for the research.<sup>32</sup>

The secondary data needed in this research are the tradition of memorizing the Quran in effort maintaining its purity, the concept of memorizing the Quran, the concept of *murâja'ah* the Quran in general, and the general description of tahfizh house administratively includes the short history of it, its geographical, and everything related to it.

Then the secondary data sources needed in this research are several documents, articles, books and other archives related to the tradition of memorizing the Quran, the concept of memorizing the Quran and the concept of *murâja'ah* the Quran. Then, the author also uses the standardization module book to strengthen the data of general description of the Annur tahfizh house.

#### 4. Data Collection Techniques

Data collection is a systematic procedure for obtaining primary or secondary data related and needed in research. The data collection technique for each study is different, depending on the author's experience in compiling it. However, the data collection techniques are generally divided into several forms: observation, interview, questionnaire, test and objective scale, and documentation.

---

<sup>32</sup>Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011), 64.

Initially, the author wanted to interviews and observations with several sources and research locations directly. However, due to the Covid-19 pandemic which began at the end of 2019 until now and this virus has made people worried, so there are some impacts it has caused, such as:

- a. Some agencies, shopping centers, and educational institutions had to close all kinds of the activities within an undetermined time, as applied by Annur tahfizh house.
- b. The community must carry the physical distancing out from one to another for maintaining their health and reduce the spread of Covid-19 virus.

Connection with some of the impacts from Covid-19, then the author changed the way for collecting the data slightly in this research. There are some explains about these techniques:

- 1) Interview Technique

The type of interview technique that authors use here is an in-depth interview. The in-depth interview is an interview activity that unstructured by the author gradually and repeated many times and also require a long time with several respondents and informants at the research location.<sup>33</sup>

However, due to the Covid-19 pandemic the author just doing these interviews via the network or virtually using the WhatsApp (WA)

---

<sup>33</sup>Rahmadi, *Pengantar Metodologi Penelitian*, 68.



application and without directly dealing with several sources in the field.

Some of the sources who were respondents and informants in this research were the principal, several teachers at Annur tahfizh house, and field coordinators based on the grade level of learning groups at that tahfizh house.

This aims to obtain some main data related to the memorizing method of the Quran, a series in managing of the *murâja'ah* system for each student, a few general descriptions of the tahfizh house and some things related to it.

## 2) Observation technique

In research, observation means how to record systematically the behavior of the individual or group being studied directly.<sup>34</sup>

The observation technique that the author uses is participant observation.<sup>35</sup> This observation is a participant because the author also participates in teaching and learning activities at Annur tahfizh house. However, the author still maintain objectivity in way the author takes several samples of the respondent randomly and explain the result of the interviews as the respondents told. Then, this observation was carried out 2 times, are observation before the research and observation during the research. The objects of observation were the teaching and

---

<sup>34</sup>Basrowi and Suwandi, *Memahami Penelitian Kualitatif* (Jakarta: Rineka Cipta, 2008), 188.

<sup>35</sup>Albi Anggito and Johan Setiawan, *Metodologi Penelitian Kualitatif* (Jawa Barat: Jejak, 2018), 116.

learning process, the memorization process, and the *murâja'ah* process of the students.

### 3) Documentation Technique

This technique is used by the author to obtain several secondary data that are administrative, such as data of the teachers and the students, all matters relating to the learning activities, the facilities and the infrastructure at Annur tahfizh house and also some things that are still related for the author to load. All data that has been collected and has been grouped will be presented in a narrative form in this research.

## 5. Data Analysis Technique

The data analysis technique is the process of simplifying the data into a form that is easier to read or easier to understood and communicated to the others.<sup>36</sup> According to Bungin, there are two important things in qualitative data analysis, they are:

- a. Analyzing the progress of a social phenomenon and obtaining a complete overview of the phenomenon.
- b. Analyzing the meaning contained in the information, data, and processes of social phenomenon.<sup>37</sup>

Then before analyzing the data, the author will process it with several steps are:

- a. The author will summarize and sort out the data according to the research theme and also discard unnecessary data.

---

<sup>36</sup>Sugiyono, *Metode Penelitian Kualitatif dan Kuantitatif* (Bandung: Alfabeta, 2004), 244.

<sup>37</sup>Rahmadi, *Pengantar Metodologi Penelitian*, 83-85.

- b. Simplify data by classifying and presenting data according to the main research problem.
- c. Describe the data descriptively as in the field to draw conclusions.<sup>38</sup>

The author uses logic analysis with inductive method in this research is to draw the conclusions something by looking at to the special events and then drawn it to the general conclusions.

#### **E. Structures**

The writing of this research will be more powerful if the author divides it into several chapters systematically and each chapter divides into several sub-chapters, as follows:

*The first chapter:* (1) The research background on the problem statement will provide a general description of the problem and the things that underlie the author's interest in the object, (2) The problem statement to focus the author on the object of this research, (3) The purposes and significances of the research will clearness the objectives and the benefits of this research, (4) The definition of the term will avoid the misunderstanding on the focus of the object research, (5) The previous research to avoid the repeated same research that has done and the element of plagiarism, (6) The research method that outline several important points on the research process, (7) The temporary writing systematic.

---

<sup>38</sup>Sandu Siyoto, *Dasar Metodologi Penelitian* (Yogyakarta: Literasi Media Publishing, 2015), 122-124.

*The second chapter:* The Islamic Tradition and The Concepts of Memorizing-*Murâja'ah* the Quran: this chapter will provide the short history of Islamic tradition on memorizing the Quran either early years of Islam neither nowadays and also will describe the basic concepts of memorizing the Quran and *murâja'ah* which includes various aspects are the legal basis for memorizing the Quran and the *murâja'ah*, several methods of memorizing the Quran and the *murâja'ah*, the primacy of memorizing the Quran and the *murâja'ah*, some tips for *murâja'ah* the Quran and also the supporting-inhibiting factors of memorizing the Quran and the *murâja'ah*.

*The third chapter:* General Description of Annur Tahfizh House: this chapter contains a general description of research site includes short history of the location object, Geographical, The purposes, visions and missions, The principles and mottoes, The management structure at that location, The facilities and infrastructure provided at that location, The teachers and the students condition, and also the teaching-learning activities there.

*The fourth chapter:* The Discussions of The Memorizing Method and The *Murâja'ah* System at Annur Tahfizh House: this chapter contains the results of interviews that have been done with several sources, the observation report how the memorizing methods and the *murâja'ah* system at Annur tahfizh house, and answering the problem statements or the finding in the field.

*The fifth chapter:* the closure which contains conclusions and suggestions.