

# CHAPTER 1

## INTRODUCTION

### A. Research Background

The Quran is a kalamullah which is a miracle that was revealed to the Prophet Muhammad, and reading it is an act of worship. The Quran occupies a position as the first and main source of all Islamic teachings, also serves as a guide or guide for mankind in achieving happiness in this world and in the hereafter. At the time of the Prophet Muhammad, the Arabs were mostly illiterate. They are not familiar with paper as a writing tool as it is now. Therefore, every time the Prophet received a revelation he always memorized it, then he conveyed it to his companions and ordered him to memorize it and write on stones, date palm leaves, animal skins and anything that can be used to write it. <sup>1</sup>

One of the greatest features of the Quran is that it is the only holy book memorized by many people in this world. None of the holy books memorized parts of letters, sentences, letters and even their vowels like the Quran. He's remembered in the hearts and minds of his memorizers. This can be proven as well as understandable, because the Quran is a book whose language is preserved and has been guaranteed by Allah SWT. Will always be protected and maintained. As the word of Allah in the Qur'an Surah Al-Hijr verse 9

إِنَّا هُمْ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

*“Indeed, it is We who sent down the message [i.e., the Qur’ān], and indeed, We will be its guardian.”*

---

<sup>1</sup> Muhammad Zen, *Tata Cara/Problematika Menghafal Al-Qur’an dan Petunjuknya*, (Jakarta: PT Maha Grafindo, 1985), 5-6.

Allah explains in this noble verse, that He is the One who sent down the Qur'an and He is also the One who keeps the Qur'an from adding, subtracting, changing or changing.<sup>2</sup>

Allah's guarding of the Quran does not mean that Allah directly takes care of the phases of the writing of the Quran but that Allah involves His servants in taking care of the Quran.<sup>3</sup>

The urge to memorize the Qur'an itself has been explained in the Qur'an and Hadith. Allah also guarantees the ease of memorizing the Qur'an as He said in Q.S Al-Qomar verse 2

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٢٢﴾

*“And We have certainly made the Qur’ān easy for remembrance, so is there any who will remember?”*

This verse identifies the ease of memorizing the Quran, the law is fardhu kifayah. This means that not all Muslims are required to memorize the Quran. This obligation has been represented by the presence of several people who are able to memorize it.

At this time, the study of the tahfidz of the Quran is felt to be very significant to be developed. Many Islamic educational institutions in Indonesia today are promoting and developing memorizing the Quran program. This shows the high enthusiasm of the Indonesian Muslim community to memorize the Quran and make their children memorize the Quran. This trend is also a sign of progress in Islamic education. Although actually memorizing the Quran is not a new thing for Muslims, because memorizing the Quran has been going on for a long time in various Islamic boarding schools. Dr. H. Ahmad Fathoni Lc. MA, in his article “History and Development of the Teaching of Memorizing The Quran in Indonesia” quoted by Republika said the spirit of memorizing the Qur'an began to emerge when the Musabaqah *Hifdzil Qur'an* was often held in 1981. According to him, the development of teaching *tahfidz*

<sup>2</sup> M. Abdul Ghoffar, *Tafsir Ibnu Katsir*, (Bogor: Pustaka Imam Syafi'i, 2004), 196.

<sup>3</sup> M. Mas'udi Fathurrohman, *Cara Mudah Menghafal Al- Qur'an dalam Satu Tahun* (Yogyakarta: Elmatera, 2012), 5-6.

*Al-Qur'an* The Qur'an in Indonesia after the 1981 MHQ was like a flood that could not be contained anymore. If previously it only existed and developed on the islands of Java and Sulawesi, since 1981 until now, almost all regions in the archipelago, except Papua, have thrived like mushrooms in the rainy season from basic education to tertiary education, both formal and non-formal.<sup>4</sup>

In Indonesia, there are lots of Quran Kindergartens and Quran Education Parks. In addition to the large number of the Quran schools, in some areas, The Quran learning has also received attention from regional leaders and is supported by local governments, such as the South Kalimantan Provincial Government which issued South Kalimantan Provincial Regulation Number 3 of 2009 concerning Quran education in South Kalimantan in Chapter II Article 3 which reads The Quran education aims so that every student can read and write the letters of the Quran properly and correctly and can understand, appreciate, and practice the contents of the Quran.<sup>5</sup>

Foundations are an integral part of educational institutions in Indonesia, religious values are taught for the progress of nation and state development. As the purpose of the Foundation is to build a Muslim personality, a personality who believes and fears God, has a noble character, is beneficial to the community by serving the community.<sup>6</sup>

One of the foundations in the Barito Kuala Regency area that opens opportunities for those who are interested in learning and memorizing the Quran is the Taman Cinta Al-Qur'an Foundation which is located in Berangas Timur Village, Barito Kuala Regency. Although the Foundation is located in the Village, this does not make it deserted from enthusiasts. The students who memorize there are students who are students.

---

<sup>4</sup> Nurul Hidayah, "Strategi Pembelajaran Tahfidz Al-Qur'an Di Lembaga Pendidikan" *Ta'allum*, Vol. 04, No. 01, Juni 2016, 64.

<sup>5</sup> Muhammad Arobi, "Rumah-Rumah Tahfiz di kota Banjarmasin: Profil, Program, dan Metode Pengajaran Al-Qur'an" *Jurnal Tarbiyah: Jurnal Ilmiah Kependidikan*, Vol. 8 No. 1 Januari – Juni 2019, 40.

<sup>6</sup> Mujammil Qomar, *Pesantren Dari Taransformasi Metodologi Menuju Demokratisi Institusi*, (Jakarta: Erlangga, 2002), 3.

One of the foundations in the Barito Kuala Regency area that opens opportunities for those who are interested in learning and memorizing the Qur'an is the Al-Qur'an Love Park Foundation, which is located in Berangas Timur Village, Barito Kuala Regency. Although the Foundation is located in the Village, this does not make it deserted from enthusiasts. The students who memorize there are students who are students.

Based on the author's interview, previously there was still non-formal learning in his simple house, Firdaus, SH, MH. Or fondly called Abi Firdaus who's the Chairperson of the Al-Qur'an Park Foundation. In 2016 it started from eight students who studied modestly and only focused on tahfizh Al-Qur'an then developed into an official Foundation under the auspices of the Education Office on March 07 2018. Activities at this Foundation include Tahfizh Qur'an Kindergarten, Tahfizh Qur'an Elementary School, Tahfizh Qur'an Junior High School, and other activities that are still being developed.<sup>7</sup>

This foundation has four lessons, namely Ummi, Tilawati, Bismi and Busyro. In the initial assessment of the research, at the Taman Cinta Al-Qur'an Foundation, the author received information that this Foundation has a unique method of memorizing the Qur'an that is different from other foundations. The uniqueness of memorizing the Quran there is using the Al-Busyro method which uses body movements in learning.

More precisely, the method of memorizing the Quran with Al-Busyro according to Abi Firdaus was combined with the Ummi, Tilawati, and Bismi methods so that students not only memorized, but also were able to write and understand the Quran and this is one of the unique things. in Taman Cinta Al-Qur'an. The Ummi and Tilawati methods are the usual two methods, while the Bismi and Busyro methods are part of the specialty of this Foundation and will be explained in the next chapter.

---

<sup>7</sup> Taman Cinta Al-Qur'an Foundation Document, *Company Profile*, (Banjarasin: YTCA, 2018)

The students who memorized at the Taman Cinta Al-Qur'an Foundation consisted of children and teenagers. Those who memorize it are free for orphans and unlike the parents who have money, they still spend money to help with learning programs.

Abi Firdaus also said that one of the uniqueness of memorizing skills at this Foundation is that 3rd grade elementary school children can already memorize 15 juz of the Quran which may be rare in other places. Even formal and non-formal teachers are also required to participate in the Quran memorization program and have a target of 5 juz in one year. He also revealed that his teachers were not called as ustadz or ustadzah, but rather called abi, umi, or kaka in order to create an intimate and familial learning atmosphere.<sup>8</sup>

However, despite the advantages in a program, there are still inhibiting factors that make the application of learning imperfect. Included in this Taman Cinta Al-Qur'an Foundation. One of them is that the existing facilities are still not able to balance with the number of students who are studying. This is also reinforced by Abi Firdaus in the hope of building adequate facilities. Likewise, there are still some teachers who still cannot master the learning method which may be an obstacle in conveying to students.

Starting from this, the author was interested in examining the methods used by the female students in memorizing the Qur'an there and studying it more deeply by conducting a study entitled "MEMORIZING THE QURAN (*TAHFIZH AL-QUR'AN*) AT THE TAMAN CINTA AL-QUR'AN FOUNDATIONS BARITO KUALA DISTRICT".

---

<sup>8</sup> Firdaus, Leader of Taman Cinta Al-Qur'an Foundation, Special Interview 11 August 2020

## **B. Problem Statement**

1. How is the memorizing method of the Quran at the Taman Cinta Al-Qur'an Foundation, Barito Kuala Regency?
2. What are the inhibiting and supporting factors in memorizing the Qur'an at the Taman Cinta Al-Qur'an Foundation, Barito Kuala Regency?

## **C. Purposes and Significances**

### **1. Purposes of Research**

There are several purposes in this research are:

- a. Knowing about method or step memorizing the Quran at the Taman Cinta Al-Qur'an Foundation, Barito Kuala Regency;
- b. Knowing the inhibiting and supporting factors in memorizing the Qur'an at the Taman Cinta Al-Qur'an Foundation, Barito Kuala Regency.

### **2. Significance of Research**

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

#### **a. Theoretical-Scientific Significance**

This research study is expected to be a scientific treasure as well as a reference for students of UIN Antasari Banjarmasin or anyone with an interest.

#### **b. Practicle Significance**

This research is expected to enrich insight in learning the method of memorizing the Qur'an, especially for people who want to memorize the Qur'an.

#### D. The Definitions of Terms

The purpose of this chapter is to getting a clear picture and there are no misunderstandings in interpreting the title of this thesis, so the author needs to state the purpose of the title, which is, as follows:

Memorizing the Quran is a word that comes from Arabic, is the isim mashdar of *Haffadza Yuhaffidzu* which means to memorize. According to Abdul Aziz Abdul Ra'uf the definition of memorization is "the process of repeating something, either by reading or listening". Any work, if it is repeated often, will surely be memorized. So according to the author that Tahfizh Al-Qur'an is memorizing 30 juz of Al-Qur'an.

Tahfizh Al-Qur'an is a word that comes from Arabic, is the isim mashdar of *Haffadza Yuhaffidzu* which means to memorize.<sup>9</sup> Memorizing is an act of learning information so that you can remember it at any time.<sup>10</sup> Meanwhile, according to Abdul Aziz Abdul Ra'uf the definition of memorization is "the process of repeating something, either by reading or listening". Any work if it is repeated often, it will be memorized.<sup>11</sup> So according to the author that Tahfizh Al-Qur'an is memorizing 30 juz of Al-Qur'an.

Foundation is a legal entity that has social, religious, and humanitarian purposes and objectives established by taking into account the formal requirements specified in the law.<sup>12</sup> So the foundation referred to in this study is the Taman Cinta Al-Qur'an Foundation which is located in the Barito Kuala Regency, South Kalimantan Province.

---

<sup>9</sup> Mahmud Yunus, *Kamus Arab-Indonesia*, (Jakarta: Hidakarya Agung, 1990), 105.

<sup>10</sup> Jared Meyer, *Strategies for Recalling Knowledge: Remembering Information for Classroom, Homework, and The Test Succes* (New York: The Rosen Publishing Group, 2006), 22.

<sup>11</sup> Abdul Aziz Abdul Rauf, *Kiat Sukses Menjadi Hafizh Qur'an Da'iyah*, (Bandung: PT Syaamil Cipta Media, 2004), 49.

<sup>12</sup> Wikipedia, <https://id.m.wikipedia.org/wiki/Yayasan>, accessed on Friday 16 July 2021.

## E. Previous Research

Before studying further about this research, the researcher tries to find previous studies related to this research. The scientific research related to this research are:

1. "Tahfizh Al-Qur'an Untuk Anak-Anak Di Pondok Pesantren Al-Anshari". *Thesis*, Muhammad Syaukani (2015), Faculty of Ushuluddin and Humanities, IAIN Antasari Banjarmasin. This thesis examines two things, namely why the Al-Ansari pesantren chooses students who are still children to be fostered to memorize the Qur'an and how the ustadz and clerics guide children to memorize the Qur'an and how the children memorize the Quran, the difference between this research and the thesis lies in the focus of the study where the thesis focuses on the reasons Islamic boarding schools choose students who are still children to memorize the Qur'an and how teachers guide children in memorizing the Quran and how the children memorize the Quran. Meanwhile, the author's thesis focuses on the application of the method of memorizing the Qur'an, the inhibiting and supporting factors at the Taman Cinta Al-Qur'an Foundation.
2. "The Problems of Santri in Memorizing the Qur'an at Ma'had Umar Bin Khattab Banjarmasin". *Thesis*, Rina Indriani (2018), Faculty of Ushuluddin and Humanities, UIN Antasari Banjarmasin.<sup>13</sup> This thesis focuses on the problem of memorizing the Quran of the students in the ma'had. The difference between this research and this thesis lies in the focus of the study where the thesis is more inclined to the problems faced by the students to memorize the Quran, while the writer's thesis focuses on

---

<sup>13</sup> Rina Indriani," Problematika Santri Dalam Menghafal Al-Qur'an Di Ma'had Umar Bin Khattab Banjarmasin," *Skripsi* (Banjarmasin: Fakultas Ushuluddin dan Humaniora UIN Antasari, 2018), 1.



the application of the method of memorizing the Quran and the inhibiting and supporting factors at the Taman Cinta Al-Qur'an Foundation.

3. "The Effectiveness of Memorizing the Qur'an of Students at the Tahfizh Al-Qur'an Islamic Boarding School Al-Amanah Banjarmasin". Thesis, Ahmad As'ari (2018), Faculty of Ushuluddin and Humanities, UIN Antasari Banjarmasin.<sup>14</sup> This thesis tries to examine the goals and targets of memorizing the Quran at the Tahfizh Al-Qur'an Islamic Boarding School Al-Amanah Banjarmasin. While this study will describe the application of the method of memorizing the Qur'an and the inhibiting and supporting factors at the Taman Cinta Al-Qur'an Foundation.

Of the three theses above have similarities with the research reviewed by the research, namely both researching about memorizing the Qur'an and two of them discussing the problems of memorizing the Qur'an but what distinguishes the three theses above examines the application of methods in memorizing the Qur'an. The next difference is in the location of the research, if the thesis above conducts research on Ma'had Umar bin Khattab, East Banjarmasin sub-district and the other conducts research at Al-Ashari Islamic Boarding School, West Banjarmasin sub-district and at Tahfizh Al-Qur'an Al-Amanah Islamic Boarding School Banjarmasin. The three studies have not provided an explanation of how the inhibiting and supporting factors in the method of memorizing the Qur'an are.

## **F. Research Method**

### **1. Type of Research and Research Approach**

This type of research is field research, which is researching directly into the field in order to obtain the necessary data regarding research sources located at the location.

---

<sup>14</sup> Ahmad As'ari, Efektivitas Hafalan Al-Qur'an Mahasiswa Di Pondok Pesantren Tahfizh Al-Qur'an Al-Amanah Banjarmasin," *Skripsi* (Banjarmasin: Fakultas Ushuluddin dan Humaniora IAIN Antasari, 2018), 1.

While the nature of this research is qualitative. Qualitative research is a description of the situation under study in the form of a narrative description.<sup>15</sup>

The approach used in this study is a descriptive analytical approach, namely analyzing and presenting facts systematically, so that it can be more easily understood and concluded. The conclusions given are always clear and factual so that everything can be returned directly to the data obtained, then analyzed using deductive or inductive thinking.<sup>16</sup>

## **2. Research Location and Research Subject**

- a. This research is located at the Taman Cinta Al-Qur'an Foundation, the reason the author researched the Taman Cinta Al-Qur'an Foundation is because first, the Foundation has a long history, starting from its establishment, the place of teaching and learning and the change in the name of the Foundation, then here Researchers tried to examine the application of the method of memorizing the Qur'an by the teacher for students at the Foundation, this is because the Foundation has three year old students who have been introduced to the Quran, Then there are many programs at the Foundation, ranging from general programs to programs about the Qur'an.
- b. The subjects of this study were 8 ustadz and students at the Taman Cinta Al-Qur'an Foundation, 120 students consisting of 85 male students and 35 female students. However, what the writer can interview are 3 ustadz and 8 students. The object of this research is the application method in memorizing the Qur'an and the inhibiting and supporting factors at the Taman Cinta Al-Qur'an Foundation, Barito Kuala district.

---

<sup>15</sup> Nana Sudjana dan Ibrahim, *Penelitian dan Penilaian Pendidikan*, (Bandung: Sinar Baru Algensindo, 2007), 199-200.

<sup>16</sup> Saifuddin Azwar, *Metode Penelitian*, (Yogyakarta: Pustaka Pelajar, 2004), 5.

### 3. Data and Data Source

#### a. Premiere Data

Primary data sources are data sources that directly provide data to data collectors or data obtained from data sources.<sup>17</sup> The primary data referred to in this study is the method of memorizing the Qur'an which is applied at the Taman Cinta Al-Qur'an Foundation and about several factors that hinder and support the learning. Some of this data was obtained from the results of interviews, observations and documentation of researchers.

The primary data sources in this study were obtained by interviewing respondents and informants as follows:

- 1) Respondents: In this study, there were several teachers at the Taman Cinta Al-Qur'an Foundation, namely Ustadz Alfiansyah as Principal and M. Reza Firdaus as Deputy Principal and Ustadzah Siti Aisyah as Ustadzah. This has the aim of knowing the learning and teaching activities at the foundation. Moreover, they are people who have been in this foundation for a long time, even before becoming an official institution under the auspices of the Education Office.
- 2) Informant: in this study the informant in question is the Head of the Foundation at Taman Cinta Al-Qur'an, namely Ustadz Firdaus. The goal is to obtain information related to the general description of the Taman Cinta Al-Qur'an and others. It even includes people who have understood the ins

---

<sup>17</sup> Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta, 2013), 62.

and out of this foundation before it became an official institution of the Education Office.

#### **b. Secondary Data**

Secondary data sources are sources that do not directly provide data to data collectors<sup>18</sup> or data obtained from a second data source, namely supporting data<sup>19</sup>

The secondary data needed for this research is how the concept of memorizing the Qur'an in general is. Meanwhile, secondary data sources are required such as standardization module books, documents and other related archives.

### **4. Data Collection Technique**

Data collection in this study used several techniques, namely:

#### **a. Observation Technique**

Observation technique is a process of seeing, observing, observing and recording behavior systematically for a specific purpose.<sup>20</sup> Here the author makes observations in the classroom by observing teaching and learning activities and the methods used in Memorizing the Quran.

#### **b. Interview Technique**

Interview technique is a data collection technique by asking a number of questions orally to the interviewed subjects (respondents and informants) and the method used to obtain data is by asking directly or face to face with respondents and informants who are the research subjects. So, in this study the authors conducted a series of questions and answers directly to respondents and informants on problems related to research by conducting structured interviews, namely the

---

<sup>18</sup> Sugiyono, *Memahami Penelitian Kualitatif*, 62.

<sup>19</sup> Rahmadi, *Pengantar Metodologi Penelitian*, 64.

<sup>20</sup> Heris Herdiansyah, *Wawancara Observasi dan Focus Groups: Sebagai Instrumen Penggalan Data Kualitatif* (Jakarta: PT Raja Grafindo Persada, 2013), 132.

questions asked were done using interview guidelines (question materials) that had been prepared in advance.<sup>21</sup>

### **c. Documentation Technique**

Documentation technique is a technique for finding data about variables in the form of notes, transcripts, newspapers, notebooks, magazines, agendas, biographies, photos, policies, regulations, documentation in the form of images..<sup>22</sup>

The documentation needed by researchers is in the form of pictures of Madrasah conditions, Madrasa archives, Madrasa structures, vision and mission and facilities and infrastructure related to research problems.

## **5. Data Processing Techniques and Data Analysis Techniques**

### **a. Data Processing Techniques**

The Collected Data is Processed as Follows:

- 1) Editing, this technique is used to re-examine the data that has been collected to find out whether all the required data is complete, clear, and the contents of the writing can be understood by readers in general.
- 2) Categorization, namely classifying the data that has been collected according to the type and problem so that it is easy to describe it in the presentation of the data.
- 3) Interpretation, namely providing interpretation and explanation of the data that is deemed necessary to be explained so that it is easy to understand and understand the meaning.
- 4) After passing through the stages in data processing and presented, the next author analyzed the data.

---

<sup>21</sup> Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011), 72.

<sup>22</sup> Sugiono, *Metode Penelitian kuantitatif dan Kualitatif* (Bandung: PT Remaja Rosda Karya 2006), 82.

## **b. Data Analysis Technique**

The results of the data that have been collected will be processed and analyzed using a qualitative descriptive method, namely the method used to describe the data collected in the form of words, pictures and not numbers. Data derived from manuscripts, interviews, field notes, documents and so on are then described so that they can provide clarity on reality or reality.

## **G. Structures**

The writing of this research report was prepared using a systematic description to facilitate the assessment of understanding of the existing problems. The systematics of writing this report are as follows:

Chapter I Introduction, contains the Background of the Problem, Formulation of Research Problems, Objectives and Significance of Research, Confirmation of Title and Literature Review, Methods in Research and Research Systematics.

Chapter II Theoretical Foundation, which contains the meaning of tahfiz Al-Qur'an, legal basis, conditions, and benefits in memorizing.

Chapter III Overview and History of the Research Site, which contains the history of the Taman Cinta Al-Qur'an foundation in Barito Kuala, its vision and mission, organizational structure, the condition of the administrators and students and the existing research locations.

Chapter IV Inhibiting and Supporting factors in memorizing the Qur'an at the Taman Cinta Al-Qur'an Foundation, Barito Kuala Regency, along with the method of memorization and analysis from the author.

Chapter V. Closing, contains conclusions and suggestions as well as attachments.