

## **BAB IV**

### **INHIBITING AND SUPPORTING FACTORS FOR MEMORIZING THE QURAN AT TAMAN CINTA AL-QUR'AN FOUNDATION**

#### **A. Memorizing Method in Taman Cinta Al-Qur'an**

##### **1. Students Preparation Before Memorizing Al-Qur'an**

Student's at the Taman Cinta Al-Qur'an Foundation before taking the Quran memorization activity must first meet the requirements given by the leadership. These conditions aim that in the process of memorizing students it is not too difficult and will produce good quality memorization. From the results of the interview with Ustadz Reza, these conditions are as follows:<sup>1</sup>

##### **a. Perental Permission**

When the Taman Cinta Al-Qur'an Foundation accepts new students, all students who come to register must be with their parents/guardians because the students at the Taman Cinta Al-Qur'an Foundation are on average 13-15 years old, so the students of the Foundation Taman Cinta Al-Qur'an has received permission from his parents.

##### **b. Educational Backgown**

Educational background is very influential in the process of memorizing and learning, because children who have an elementary school background are mostly more difficult to change their way of reading the Qur'an, compared to children who have a Madrasah Ibtidaiyah (MI) background. Easy to guide because children are equipped with good religious knowledge.

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<sup>1</sup> M. Reza Nirwandi, Vice Principal, Interview Banjarmasin May 17, 2021

### c. Tajweed Test and Write Verses of the Quran

Before students start memorizing the Quran, they are tested for tajweed, makharijul Huruf and writing verses of the Quran. This effort is made to facilitate class placement, if students are able to read and write the Qur'an, then students can be placed in classes according to their abilities.

## 2. Implementation Schedule

At 13.30 pm enter class, sit in their respective places, say greetings, read prayers and ask for news. At 13.40 pm local time, it was followed by a deposit of old memorization and then at 14.40 wita muraja'ah and the delivery of new material. At 18.50 pm Maghrib prayer in congregation, continued by Depositing Memories, then at 20.45 pm Murajaah. At 21.05 pm add new memorization until 22.10 pm then go home and sleep.<sup>2</sup>

### a. The Implementation of Memorizing The Quran

#### 1) Memorizing Deposit

To find out the preparation before depositing the memorization at the Taman Cinta Al-Qur'an Foundation, the author conducted interviews with Ustadz Ahmad Reza and observed during the preparation before the memory deposit took place. In the implementation of a teaching and learning activity, an ustadz must of course make teaching preparations with good preparation, it will be able to facilitate the implementation of teaching and further improve learning outcomes, one form of this teaching preparation is the ustadz preparing the reading of prayers and suras which will be read by the students as an initial activity in learning and memorization.

#### 2) Reading Surah Al-Fatihah 1-7.

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<sup>2</sup> M. Reza Nirwandi, Vice Principal, Interview....

3) Reading the chanting of the Al-Qur'an as generally simultaneously the students of the ustadz.

4) Reading prayers for sustenance and useful knowledge as is generally the same as students and ustadz.

b. Muraja'ah.

The implementation of memorizing muraja'ah is carried out every day. In practice, the ustadz and students together read verses of the Qur'an that have been memorized. For example, in class the students have memorized Surah Al-Lahab to Surah An-Naas, so every day the memorization will be repeated together. According to the author, memorizing muraja'ah which is read together and listened to by the ustadz is one of the efforts to preserve the students' memorization of the Qur'an so that it remains smooth, good and correct, besides that with muraja'ah together, students will be more enthusiastic.

Before carrying out the Al-Qur'an memorization deposit activities, at the Taman Cinta Al-Qur'an Foundation, they first carried out the old memorization muraja'ah at 14.40 WITA and then continued with learning according to their respective classes. This class division is based on the level of students' ability in reading the Quran.

c. Quran Memorizing Deposit

From the results of an interview with Ustadz Reza, at the Taman Cinta Al-Qur'an Foundation the students were guided from the start because the prospective huffadz at the Taman Cinta Al-Qur'an Foundation were mostly teenagers. The Taman Cinta Al-Qur'an Foundation creates a Qurani generation.

As for the process of learning the Qur'an will be more effective. Children's hearts and minds are generally clearer and easier to memorize the Qur'an. Because they

haven't had many problems in life. If memorizing the Qur'an starts early, then the memorization is firmly embedded in memory.<sup>3</sup> By holding the Al-Busro Strategy first, it will make it easier for students to memorize the letters of the Qur'an and read them.

Before the implementation of the Qur'an deposit after the Asr prayer, before carrying out the Asr prayer in congregation regularly, each student is required to bring prayer equipment. Here the students are trained for the adhan and good iqamah, when one of them echoes the adhan and iqamah, the other students are obliged to answer the call to prayer. If the students are noisy or do not answer the call to prayer when the call to prayer is heard, they will be punished. This is so that they get used to discipline and civilized. After the call to prayer, they read the prayer after the call to prayer and pray the sunnah.<sup>4</sup>

Based on the results of the observations that the author made that this rote deposit was carried out after the Asr prayer in congregation, namely In this memorization deposit activity the students deposited their memorization to the ustadz of their respective groups, then the ustadz called the students one by one in turn to deposit their memorization, while one student deposited the memorization to the the ustadz, the other students took the time to repeat their memorization. For students whose memorization is not fluent, they will be asked to repeat their memorization until they are completely fluent.

At the end of the deposit, the ustadz will give an assessment in the mutaba'ah book which contains information about repeating or adding to memorization. Those who

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<sup>3</sup> M. Mas'udi Fathurrohman, *Cara Mudah Menghafal Al- Qur'an dalam Satu Tahun*, 20-21.

<sup>4</sup> M. Reza Nirwandi, Vice Principal, Interview...

are already fluent in their memorization will add new memorization while those who are not fluent will repeat the memorization the next day.

### 3. Memorizing Technique at Taman Cinta Al-Qur'an

Muslims are basically still obligated to actually and consequently try to maintain it, because the limited maintenance in accordance with the sunnatullah that He has set does not rule out the possibility that the purity of the verses of the Qur'an will be disturbed and distorted by the enemies of Islam, if Islam itself has no concern for maintaining the purity of the Qur'an. One real effort in progress.<sup>5</sup>

The maintenance of the purity of the Qur'an is to memorize it because maintaining its purity by memorizing it is a commendable job and a noble deed, which is highly recommended by the Prophet Muhammad. Where the Prophet himself and many of his companions memorized the Qur'an. Until now the tradition of memorizing the Qur'an is still carried out by Muslims in this world. The most important thing in memorizing is how we improve fluency (maintain) or preserve the memorization so that the Qur'an remains in our chest. To preserve memorization requires a strong will and high istiqamah. He must take his time every day to repeat his memorization.<sup>6</sup>

Ways to improve the fluency of memorizing the Quran, each of course chooses the best for him. To make it easier to memorize the Quran, we can use the method. There are several techniques that can be developed in order to find the best alternative for memorizing the Quran, and can provide assistance to the memorizers in reducing fatigue in memorizing the Quran. The technique used can be chosen, one of which is considered appropriate, or all are used as variations to eliminate boredom.<sup>7</sup>

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<sup>5</sup> Rofiul Wahyudi dan Ridhoul Wahidi, *Metode Cepat Hafal Al-Qur'an saat sibuk kuliah*, 44.

<sup>6</sup> M. Mas'udi Fathurrohman, *Cara Mudah Menghafal Al-Qur'an dalam Satu Tahun*, 57-58

<sup>7</sup> Ahmad salim Baduwailan, *Panduan Cepat Menghafal Al-Qur'an*, 64.

Based on the results of interviews and observations of the author to the ustadz and several students about the techniques used by students in memorizing the Quran, it turns out that their answers vary. Among them there are those who use Al-Busro, and Murajaah. Based on the results of the author's interviews with several students regarding the process of memorizing the Quran with the Wahdah method, that the students memorized one by one the verses they wanted to memorize carefully, then the students read the verses they wanted to memorize over and over until the verse was actually in the text. heart and can be said without looking at the manuscripts of the Quran.

Before starting to memorize the Quran, the students first read the Quranic manuscripts by looking at the verses of the Quran (binnazhor) in front of the ustadz. Before playing the new memorization, the memorizer of the Quran must first memorize the material that will be listened to in front of the ustadz in the following way:

- a. The first time the students read by looking at the mushaf (binazhor) the materials that will be heard in front of the ustadz.
- b. After reading it by looking at the Mushaf (binazhor) and it feels like there is a shadow, then read it by rote (without looking at the Mushaf or Bilghoib) several times until it is memorized.
- c. After that one sentence there is an impact and it becomes memorized smoothly, then added by stringing the next sentence so that one verse is perfect. These new materials are always memorized as well as memorizing the first material and then assembled by repeating past material or sentences, a minimum of 3 (three) times in this one verse and a maximum of unlimited until they are completely memorized. However, if the material for memorizing one verse is not fluent, then it is not permissible to move on to the next verse.

- d. After the material for this one verse is mastered by rote memorization that is really fluent, then it is continued by adding new verse material by reading binadhar first and repeating it as in the first material. After there is a shadow then proceed with reading without looking until it is memorized correctly as well as memorizing the first verse.
- e. After the material for this one verse is mastered by rote memorization that is really fluent, then it is continued by adding new verse material by reading binadhar first and repeating it as in the first material. After there is a shadow then proceed with reading without looking until it is memorized correctly as well as memorizing the first verse.
- f. After having memorized two verses well and smoothly, and there are no more mistakes, then the memorization is repeated starting from the material of the first verse coupled with the second verse at least 3 (three) times and an unlimited maximum. Likewise, stepping on the next verses until the time limit provided runs out and the materials have been targeted.
- g. After the specified material has been memorized well and fluently, then this memorization is heard before the ustadz to be recited for his memorization and get the necessary instructions and guidance.

The advantage of this method is based on the author's observations, students who have interest and motivation will be able to complete their memorization quickly without waiting for their friends. The weakness, if the students lack interest and lack of motivation, the memorization will be less. This method is commonly used by students aged 10 years and over.

In contrast to children under the age of 10 years. They use the Jama' Method, because the Jama' Method is suitable for students who are 5-10 years old because they still need

guidance. The Al-Busro' method is a method that is almost the same as the Simai method, but in this method the ustadz does not read it only once but several times, the ustadz reads the students following after by looking at the manuscripts repeatedly. After that verse they read well then read the next one without looking at the manuscripts.

As stated by Abi Firdaus, students who are under 10 years old use the Al-Busyro method with the ustadz reading the verse first, after which the students follow. For students who are over 10 years old, they can be released on their own to memorize, namely the Al-Busyro method.<sup>8</sup>

Based on the results of observations of teacher who received deposits, for the process of depositing students' memorization to their teacher using the Talaqqi method. The Talaqqi method means that the students read, the teacher listens and corrects the students' readings. From this explanation, it can be seen that the Taman Cinta Al-Qur'an Foundation provides an opportunity for its students to choose the method used for memorizing. The teacher does not force students to use certain methods, students are given the freedom to choose one or more methods according to the situation and conditions. However, to know the quantity and quality of the memorization, students must make a deposit to the teacher. Based on the results of observations and interviews, it can be concluded that the method used by students in memorizing the Qur'an at the Taman Cinta Al-Qur'an Foundation is the Al-Busro and Murajaah methods.

#### **4. Evaluation**

An absolute evaluation is carried out to find out how far the students have developed, not only from the memorization of students, but also the daily behavior of students. Based

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<sup>8</sup> Firrdaus, Leader of Taman Cinta Al-Qur'an, Interview Banjarmasin 19 May, 2020.



on the results of the author's interview with Ustadz Reza that the evaluation implementation at the Taman Cinta Al-Qur'an Foundation includes the following:<sup>9</sup>

a. Formative Test

This test is a daily test that is carried out every day. This test serves to repeat the memorization that has been obtained by students and is studied by their respective ustadz.

b. Summative Test

This test is carried out by means of the students being listened to (listening to readings) the entirety of the memorization they have memorized.

Based on observations that this evaluation activity aims to determine the reading development and memorization ability of students. At the time of evaluation, the ustadz will give prizes for students who are good at memorizing, this is intended so that students continue to be enthusiastic about memorizing the Quran.

## **B. Obstacle Factor**

Based on the results of observations that the author made on October 3, 2020 and interviews that the author conducted, the factors that hindered the implementation of memorizing the Qur'an at the Taman Cinta Al-Qur'an Foundation were as follows:

### **1. Interest in Depositing Memorization**

Interest is a psychological aspect that cannot be separated in the learning process. The interest factor is something that must be considered, because interest also influences and determines one's learning achievement.<sup>10</sup> Based on the results of the researcher's observations on October 3, that the students' interest in rote learning seen during learning was very enthusiastic when they wanted to deposit their memorization

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<sup>9</sup> M. Reza Nirwandi, Vice Principal, Interview...

<sup>10</sup> Ahsin W Al-Hafidz, *Bimbingan Praktis Menghafal Al-Qur'an*, 38.

to the ustadz. This is also reinforced by the results of interviews with several ustadz that during the learning process, students are fighting for their memorization to be the first to deposit their memorization, so that some students seem to affect concentration.

This is also confirmed by the researcher's interviews with several students after the deposit. Some of them are eager to deposit the memorization of the Quran and among them there are also those who want to hurry so they don't forget. Of course, teacher always try to encourage their memorization when depositing the Qur'an.

## **2. Limited Ability of Students**

Based on the researcher's interview with Abi Firdaus regarding the students' ability to memorize, there are still some difficulties. According to him, there are still students who have difficulty memorizing in a day and haven't gotten anything, while the other students have memorized one sheet. This was revealed by Abi Firdaus to be an obstacle, because the student was difficult to be placed in a group with students who memorized fluently.<sup>11</sup>

In this case, according to him, he tried to make his own group and submitted by certain ustadz in his memorization in order to achieve the target of memorization. Because in one year this Foundation has a target of 5 juz. However, this does not mean that this grouping is a solution for children who have limited memorization.

## **3. Teacher Ability**

The teacher's ability in question is that there are still some teachers who have not fully mastered the learning method. The reason is because there are also teachers who are late to join or teach at schools so they are still confused about teaching methods at this Foundation. According to Abi Firdaus, this can have little effect on the students.

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<sup>11</sup> Firdaus, Leader of Taman Cinta Al-Qur'an Foundation Special Interview May 19, 2020.

Therefore, with the Ummi and Tilawati method trying to cover up these shortcomings, because the Ummi and Tilawati method according to him has become a common lesson. So the teacher here can be said in teaching at the Taman Cinta Al-Qur'an Foundation, previously had experience of learning in other places and had memorization standards based on their level of teaching. For example, kindergarten teachers are required to have at least 30 juz memorized.

#### **4. Tired in Studying**

At the Taman Cinta Al-Qur'an Foundation, the fatigue factor can hinder the way in memorizing and memorizing the Qur'an. This is because memorizing the Qur'an takes time to memorize and worship it because busyness with other activities makes students tired, less focused and maximal, even though someone who memorizes the Qur'an must focus his mind on one goal. namely memorizing the Quran.

As according to Ustadz Reza, that the inhibiting factor in memorizing the Qur'an or memorizing the memorization will always be there, one of these factors is fatigue, therefore the Yayasan Taman Cinta Al-Quran targets students to have 1 sheet every day in memorizing it, as much as they can in memorizing. But at the Taman Cinta Al-Qur'an Foundation, it requires female students to istiqomah every day in memorizing it even though the memorization is not one juz. Because Ustadzah-Ustadzah know the condition of the ability of these female students, because there are various activities that each of them do.<sup>12</sup>

### **C. Supporting Factors**

#### **1. Convenient Place**

The implementation of memorizing the Qur'an is carried out in the mosque area, where the santri are in front of the mosque, while the women are behind the mosque,

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<sup>12</sup> M. Reza Nirwandi, Vice Principal, Special Interview...

which is very spacious, and in the implementation of memorizing it is equipped with a pondopo which is in the hall of the mosque, the number of pondopo is 15 during the implementation memorization, such as when a large event like quarantine is perfectly adequate. Besides this, this activity is also equipped with complete facilities and infrastructure such as blackboards and others, some of which have been mentioned in the general description of the location.

## **2. Have a Family Values**

The family has a dominant role in instilling values and morality as the basis of life for children. The importance of value education in the family is based on two reasons. First, because the family is the first and foremost environment. Second, in terms of the frequency of time, children live and spend more time with their families.<sup>13</sup>

In the observations, the researchers found that this Foundation has family values in terms of getting along or speaking like Abi, Ummi Kaka and Abang. According to Abi Firdaus, this method is part of the uniqueness of this Foundation to make it more comfortable and feel like a family in learning and teaching. Even the researchers saw how the teachers and students in eating together including Abi Firdaus also accompanied them in one room.

This sense of family also makes the students feel at home. In addition to being a substitute for parents who are far from home, they can get along with the comfort of fellow students and even teachers. This, according to the researcher, is a supporting factor in memorizing at the Taman Cinta Al-Qur'an Foundation.

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<sup>13</sup> Sulton, Realitas Pendidikan Nilai di Lingkungan Keluarga, Sekolah dan Masyarakat, *ISTAWA: Jurnal Pendidikan Islam*, Vol. 1, No. 2, Januari-Juni 2016, 36-37.

### 3. Motivation

Motivation is a principle that underlies individual behavior. Motivation encourages the emergence of behavior or an action, so that without motivation (encouraging), students do not have the feeling to memorize the Qur'an. Motivation is very important as a "director" as well as a "movement" for students who memorize the Koran seriously. Motivation is said to be a director, because it directs actions to achieve the desired goals. Motivation is the driving force, because it is likened to a car engine, which can be determined how fast and slow the work of the car is. If applied to memorize the Koran, then motivation is the direction and mover for students to memorize the Koran. Motivation can determine the fast and slow ability to memorize students, because students have clear goals.<sup>14</sup>

The importance of motivation in memorizing the Qur'an is recognized by the students of the Taman Cinta Al-Qur'an Foundation. This is because motivation is a spirit for students to memorize the Koran seriously. Therefore, motivation must be developed properly and optimally. According to Ummi Aisyah, who is a teacher at the Foundation as well as a parent, she often motivates her children because this method is an important step for children. In fact, he also often encourages the enthusiasm of other students to learn, both in class and outside of learning.<sup>15</sup>

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<sup>14</sup> Ahsin W Al-Hafidz, *Bimbingan Praktis Menghafal Al-Qur'an*, 73.

<sup>15</sup> Siti Aisyah, Teacher of Taman Cinta Al-Qur'an, Special Interview Banjarmasin, May 17, 2020.

## **D. The Impact of Inhibiting and Supporting Factors in Memorizing the Quran**

### **1. Negative Impact**

#### **a. Reduce the Spirit of Memorizing**

According to the author, with the inhibiting factors as described above, the students' enthusiasm for memorizing will decrease. The high enthusiasm of the students to scramble for memorization, most likely some students feel lazy to deposit memorization. Because based on the author's own observations, he found some students who were in the corner and looked sleepy. This can be expected for teachers to regulate the student's memorization deposit system so that it can be more organized and keep students' concentration stable so as to provide enthusiasm in memorizing.

Likewise with the activities that are quite dense coupled with the limitations of students, according to the author, some of these students will actually find it difficult to memorize and reduce their enthusiasm for memorizing. Perhaps students who have limited abilities can be relaxed in an activity so that it can provide more opportunities for memorization.

#### **b. Create a Feeling of Insecurity**

Then the different abilities of each child also have an impact on their memorization. There are still some limitations in the ability of students who are difficult to memorize, which will make them feel inferior compared to their friends who are easier to memorize. This can make students' enthusiasm for memorizing decrease and become lazy. So the way that Ustadz did to collect the children in one group according to the author was the right step and needed more attention.

## **2. Positive Impact**

### **a. Feel at Home to Live in Foundation**

Although the facilities are still in the development stage and can sometimes interfere with children's memorization. However, on the other hand the place is in a clean and spacious environment. Children can play freely and don't even have to be the same age in socializing. This shows that the children seem to feel at home in this foundation. Moreover, the way the foundation does it by providing a sense of kinship between students and teachers makes them feel closer to staying silent.

### **b. Get the Urge to Memorize**

The existence of family values in education at this foundation makes the students and ustadz closer. This closeness is seen by the author in his observations at the foundation. Teachers often encourage students to memorize and pay attention both when depositing or outside of depositing memorizing the Qur'an.