

CHAPTER I

INTRODUCTION

A. Research Background

The Qur'an is the holy book of all Muslims around the world. In it, there are instructions, advice, and examples for people who think. Every Muslim should maintain closeness to the Qur'an by reading it, observing it, understanding it, and continuing to interact with it. No time has passed unless the Qur'an is always with him. In this way, he will receive guidance and advice from the Qur'an.¹

The Qur'an is also a miracle from the viewpoint of the authenticity of its reading, the Qur'an can be memorized in full, with the sound of each word and sentence and verse that is the same as the writing in The Qur'an's Manuscripts, the whole pronunciation verses and letters in the Qur'an can be transferred from the text in the Manuscripts, into the human brain and heart in the form of memorization, which can be raised again through the process of *at-tasmi' wa al-'arḍ*, which is repeating and playing memorizing the Qur'an to others.²

Among the education given to children, the noblest education that can be given from parents is the education of the Qur'an, in its emphasis on providing the Qur'an education to children based on the thought that childhood is an ideal period. The child is like a sheet that is still plain and white. If, love of the Qur'an is instilled early on, then the seeds of love will imprint on his soul and later will affect his daily behavior, differently if that love is planted late in adulthood. By instilling a child's love for the Qur'an from an early age, that love will blossom in his adult life, defeating the love of

¹Adam Cholil, *Dahsyatnya Al-Qur'an* (Jakarta: AMP Press, 2014), 123.

²Abu Ammar dan Abu Fatiah al-Adnani, *Negeri-Negeri Penghafal Al-Qur'an* (Solo: al-Wafi Publishing, 2015), 77.

children for other things, because childhood is the time when the formation of the main character.³

Memorizing the Qur'an is a necessity, anyone has a potential to become *hafiz al-Qur'an*.⁴ Among the privileges of the Qur'an is the book that Allah made easy to memorize and serve as a lesson. An interesting fact related to the ease of the Qur'an to memorize is that not only intelligent people who can memorized the Qur'an. Anyone has the right to receive a part of the guarantee of the ease in studying and memorizing the Qur'an. The most important thing in memorizing the Qur'an is determination and sincerity compared to intelligence. How many people live with physical and economic limitations, but with their sincerity they can memorize the Qur'an. Conversely how many people also live with perfect physical and abundant wealth, but because there is no intention and sincerity, finally they can not enjoy the advantages of memorizing the Qur'an.⁵

Around the 2000s, Muslims in Indonesia became closer to the Qur'an. This positive activity for the past decades was followed by lively activities *tahfiz*, namely memorizing the Qur'an. If before the 2000s the activities of *tahfiz al-Qur'an* became the hallmark of the boarding schools of *tahfiz*, then starting in the 2000s the *tahfiz al-Qur'an* movement began to spread almost to all Muslims, evidence from it is very much, including

1. *Tahfiz al-Qur'an* becomes a compulsory subject in integrated Islamic schools, both SDIT, SMPIT, and SMAIT.

³Ahmad Syarifuddin, *Mendidik Anak Membaca, Menulis dan Mencintai Al-Qur'an* (Jakarta: Gema Insani, 2004), 62.

⁴Ahmad bin Salim Baduwailan, *Cara Mudah dan Cepat Hafal Al-Qur'an*, trans. by Yasir Abu Ibrahim (Solo: Kiswah, 2014), 5.

⁵Cece Abdulwaly, *40 Alasan Anda Menghafal Al-Qur'an* (Jakarta: Pustaka al-kautsar, 2017), 147-148.

2. *Tahfīz al-Qur'ân* becomes a compulsory subject in Islamic universities, both state and private universities.⁶

One of the Islamic schools that applies *tahfīz al-Qur'ân* for their students is SD Islam Creative Banjarbaru. This school is inclusion, a nature school based on tahfidz the Qur'an and multiple intelligence, plus +++ Arabic, English, and Japan. Which is located on the street Trikora, Lianggang sub-district, Banjarbaru city. Different from Islamic schools in general, in this school not only normal children who memorize the Qur'an, but children with special needs (ABK) are also accepted and go to school here and are included in memorizing the Qur'an, one of the children with special needs (Autistic).

Every day the students here are taught to the Qur'an and are and the teacher guided to memorize it. The teacher repeats the verse several times, then the students repeat the teacher's reading until they are completely memorized. The children with special needs also come to learn and memorize the Qur'an with special guidance from the teacher. Over time, the development of children with special needs is getting better. From the beginning, they were very difficult to speak until they could recite the verses and even memorize it. This is inseparable from the consistent role of the teacher in teaching, patience in dealing with children's behavior, understanding student learning styles, and the environment that influences their development.⁷

From the background above, the author feels interested to know further by researching how the process and the way Autistic Children in this school memorize the Qur'an. The author will put it in a thesis entitled "*MEMORIZING THE QUR'AN FOR*

⁶Abu Ammar dan Abu Fatiah al-Adnani, *Negeri-Negeri Penghafal Al-Qur'an.....*, 89.

⁷Personal Interview with Rima as the Teacher and Inclusion Coordinator at SD Islam Creative Banjarbaru, on Thursday 5 of March 2020, time 09:40 PM.

AUTISTIC CHILDREN (STUDY AT SEKOLAH DASAR ISLAM CREATIVE BANJARBARU).”

B. Problem Statement

1. How does the model of memorizing the Qur'an for Autistic Children at SD Islam Creative Banjarbaru?
2. What the method of memorizing the Qur'an for Autistic Children at SD Islam Creative Banjarbaru?
3. What the supporting and inhibiting factors in memorizing the Qur'an for Autistic Children at SD Islam Creative Banjarbaru?

C. Purposes and Significances

1. Research purposes
 - a. To know the model of memorizing the Qur'an are applied for Autistic Children at SD Islam Creative Banjarbaru.
 - b. To know the methods of memorizing the Qur'an for Autistic Children in SD Islam Creative Banjarbaru
 - c. To know the supporting and inhibiting factors in memorizing the Qur'an for Autistic Children at SD Islam Creative Banjarbaru.
2. Research Significances
 - a. As input in the context of increasing *Tahfîẓ al-Qur'ân* for children, especially for children with special needs so that their education is more fulfilled, especially in the field of the Qur'an.
 - b. As input or information especially for author, and students who want to deepen research in the same case.
 - c. Adding to the author's knowledge and experience of memorizing the Qur'an for Autistic Children at SD Islam Creative Banjarbaru.
 - d. Being a motivation for author and society at large to memorize or to learn about the Qur'an, because children with special needs only

memorized the Qur'an, especially for us who are healthy and have more ability to memorize it.

D. Operational Definitions

This research is entitled “*Memorizing the Qur'an for Autistic Children (Study at SD Islam Creative Banjarbaru)*.” To avoid mistakes in understanding the title, the author needs to emphasize the following terms:

1. Memorizing the Qur'an:

Memorizing the Qur'an is a process to preserve, keep, and conserve the purity of the Qur'an, which was sent to the prophet Muhammad PBUH. Outside the head as not to change and forgery so can keep from forgetfulness as a whole and so on.⁸ *Hifzul Qur'an* (memorizing the Qur'an) is an activity carried out by someone to memorize the holy verses of the Qur'an so, that they can read it by outside. “*Al-Hâfiẓ*” is a person who has memorized the entire of the Qur'an verses by outside.⁹ Memorizing the Qur'an in this research is referred to as the memorization program of the Qur'an that applied to autistic children at SD Islam Creative Banjarbaru.

2. Autistic Children:

Definition of Autistic, is defined as individuals who experience obstacles in the process of social interaction, communication, behavior, and language so, that it requires adjustments in education services.¹⁰ Developmental disorders in Autistic

⁸Cece Abdulwaly *Ramzuttikrar Kunci Nikmatnya Menjaga Hafalan Al-Qur'an* (Yogyakarta: Dianda Creative, 2016), 25-26.

⁹Ahsin Sakho Muhammad, *Menghafalkan Al-Qur'an* (Jakarta: PT Qaf Media Kreativa, 2017), 16.

¹⁰Dadan Rachayana, *Diantara Pendidikan Luar Biasa, Menuju Anak Masa Depan Yang Inklusif* (Jakarta: Luxima Metro Media, 2013), 30.

Children are characterized by disturbances and delays in the areas of cognitive, language, behavior, communication, and social interaction.¹¹

3. Model:

In the KBBI the meaning of model is pattern.¹² What is meant in this research is the pattern of memorizing the Qur'an, which is applied to autistic children at SD Islam Creative Banjarbaru.

4. Method:

The method in Arabic is also called *ṭarîqoh* which means strategic steps that are prepared to do something. Then, method in English also comes from the word method which means learn something well enough to remember it exactly.¹³

E. Previous Research

Before examining further about this research, the author tried to find the previous study related to this research, to avoid the similarity of discussion, objects studied, and plagiarism. After conducting an initial search of published works discussing similar topics, the author found several of Study that could be divided into several study themes, including:

The Qur'an Therapy for Autistic Children. "Terapi al-Qur'an Bagi Anak Autisme di Sekolah Khusus Taruna al-Qur'an Ngaglik, Sleman, Yogyakarta," *Undergraduate Thesis*, Asti Lestari (2019), FU IAT UIN Syarif Hidayatullah Jakarta.¹⁴ "Perbedaan Efektifitas Terapi Musik Klasik dan Terapi Musik Murrotal Terhadap

¹¹Dedy Kusnawan, *Bimbingan konseling bagi Anak Autis* (Jakarta: Luxima Metro Media, 2013), 29.

¹² Dendy Sugono, *Kamus Bahasa Indonesia*, (Jakarta: Pusat Bahasa, 2008), 1034.

¹³*Oxford Learner's Pocket Dictionary* (Oxford: Oxford University Press, 2010), 276.

¹⁴Asti Lestari, "Terapi al-Qur'an bagi Anak Autisme di Sekolah Khusus Taruna Al-Qur'an Ngaglik, Sleman, Yogyakarta," *Undergraduate Thesis* (Jakarta: Fakultas Ushuluddin, Jurusan Ilmu al-Qur'an dan Tafsir, UIN Syarif Hidayatullah, 2019).

Perkembangan Kognitif Anak Autis di SLB Autis Surakarta,” *Journal of Gaster Health Vol. 9 No. 2*, Nur Afuana Hady (2012), STIKES Aisyiyah Surakarta.¹⁵

The two kinds of research above have similarities in the type of research used, namely field research, the target of the research object, namely Autistic Children. The difference lies in the theme of the study in this research, the theme discussed is related to memorizing the Qur'an for Autistic Children, the Qur'an is studied and memorized. While in the research above the theme is related to therapy using verses of the Qur'an, the Qur'an is read and played daily, the researches above also tend to study the living Qur'an.

Use of IT for Learning *Tahfīz* for Autistic Children. “Pemanfaatan Media Audio Aids untuk Pembelajaran Hafalan Surah-Surah Pendek Anak Autis, (Penelitian di SLB Autisma Bunda Bening, Cileunyi, Bandung,” *Thesis*, Qorrie Annisaa (2018), PAI UIN Sunan Gunung Djati Bandung.¹⁶

The research above has similarities in the type of research used, namely field research. The target of the research object, namely autistic children, as well as the theme of the study, which is about memorizing the Qur'an. While the difference lies in the ways/process of memorizing it. In the research above, using of electronic media facilitates to the memorization process. In contrast, in this research, learning is still a traditional method, not using IT yet, but the nature is a supporting tool in the memorization process.

The Role Teachers for the Development of Children with Special Needs in *Tahfīz*. “Implementasi Pembelajaran *Tahfīz* dengan Pendekatan Humanistik pada

¹⁵Nur Afuana Hady, “Perbedaan Efektifitas Terapi Musik Klasik dan Terapi Musik Murrotal Terhadap Perkembangan Kognitif Anak Autis di SLB Autis Surakarta,” *Jurnal kesehatan Gaster*, Vol. 9 No. 2, (Surakarta: Sekolah Tinggi Ilmu Kesehatan, Aisyiyah Surakarta, 2012).

¹⁶Qorrie Annisaa, “Pemanfaatan Media Audio Aids Untuk Pembelajaran Hafalan Surah-Surah Pendek Anak Autis, Penelitian di SLB Autisma Bunda Bening, Cileunyi, Bandung,” *Thesis* (Bandung: Program Pasca Sarjana (S.2) Magister, Jurusan Pendidikan Agama Islam, UIN Sunan Gunung Djati Bandung, 2018).

Anak Berkebutuhan Khusus di SDIT Hidayatullah Yogyakarta,” *Thesis*, Sri Purwaningsih Romadhon (2015), PAI UIN Sunan Kalijaga Yogyakarta.¹⁷ “Pembelajaran Tahfidzul Qur’an Bagi Anak Berkebutuhan Khusus (Studi Multisitus di SDIT al-Firdaus Banjarmasin dan SD Muhammadiyah 08 Banjarmasin),” *Thesis*, Muhammad Hafiz Fathony (2018), PGMI UIN Maulana Malik Ibrahim Malang.¹⁸ “Peran Guru PAI dalam Meningkatkan Kemampuan Menghafal al-Qur’an pada Anak Berkebutuhan Khusus di SMP al-Azhar Kecamatan Kedungwaru Kabupaten Tulungagung,” *Undergraduate Thesis*, Nanang Setiawan (2017), FTIK PAI IAIN Tulungagung Yogyakarta.¹⁹ “Peran Guru dalam Mengatasi Kesulitan Membaca dan Menghafal Surah-Surah al-Qur’an Juz 30 untuk Anak Berkebutuhan Khusus SMALB (Studi Kasus di SLB Pesantren Sabillil Muttaqin Takeran Magetan),” *Undergraduate Thesis*, Adhe Yoni Prabowo (2019), FTIK PAI IAIN Ponorogo.²⁰

The researches above have similarities in the type of research used, namely field research. The target of the research object, namely autistic children, as well as the theme of the study, which is about memorizing the Qur’an. While the difference lies in the type of school, if the researches above is a formal public school as location of research. Whereas in this research nature school as a location of research. Of course, the nature school are still rare and different with formal schools in general, then the

¹⁷Sri Purwaningsih Romadhon, “Implementasi Pembelajaran Tahfidz dengan Pendekatan Humanistik pada Anak Berkebutuhan Khusus di SDIT Hidayatullah Yogyakarta,” *Thesis* (Yogyakarta: Fakultas Tarbiyah dan Ilmu Keguruan, Jurusan Pendidikan Agama Islam, UIN Sunan Kalijaga Yogyakarta, 2015).

¹⁸Muhammad Hafiz Fathony, “Pembelajaran Tahfidzul Qur’an Bagi Anak Berkebutuhan Khusus, Studi Multisitus di SDIT al-Firdaus Banjarmasin dan SD Muhammadiyah 08 Banjarmasin,” *Thesis* (Malang: Program Pasca Sarjana (S.2) Magister, fakultas Tarbiyah dan Ilmu Keguruan, UIN Maulana Malik Ibrahim Malang, 2018).

¹⁹Nanang Setiawan, “Peran Guru PAI dalam Meningkatkan Kemampuan Menghafal Al-Qur’ant pada Anak Berkebutuhan Khusus di SMP al-Azhaar Kecamatan Kedungwaru Kabupaten Tulungagung,” *Undergraduate Thesis* (Yogyakarta: Fakultas Tarbiyah dan Ilmu Keguruan, Jurusan Pendidikan Agama Islam, IAIN Tulungagung Yogyakarta, 2017).

²⁰Adhe Yoni Prabowo, “Peran Guru dalam Mengatasi Kesulitan Membaca dan Menghafal Surah-Surah Al-Qur’an Juz 30 untuk Anak Berkebutuhan Khusus SMALB (Studi Kasus di SLB Pesantren Sabillil Muttaqin Takeran Magetan),” *Undergraduate Thesis* (Ponorogo: Fakultas Tarbiyah dan Ilmu Keguruan, Jurusan Pendidikan Agama Islam, IAIN Ponorogo, 2019).

researches above are more focused on the role of the teacher in improving memorization in the learning process, while in this research more dig into the activity of memorizing the Qur'an for autistic children, from the model, method, and method, and supporting and inhibiting factors in memorizing the Qur'an.

F. Research Methods

1. The Types and Research Approaches

The type of this research is field research, which examines the process of memorizing the Qur'an for Autistic Children at SD Islam Creative Banjarbaru. The field research, is the research using information obtained from research goals, from now on referred to responden and informan through data collection instruments such as questionnaires, observation, interviews, and so on.²¹

While the approach used in this research is phenomenology approach, which is a research who rely on and understand the meaning are described in detail. The purpose of phenomenology research is to understand the responses the existence of individuals in society, and experiences that are understood in carrying out interactions with others.²²

2. The research location

This research has be conducted at SD Islam Creative Banjarbaru, located in South Landasan Ulin, Liang Anggang Subdistrict, Banjarbaru City, South Kalimantan 70723. SD Islam Creative Banjarbaru is a school that had just been established since 2017. Because of that, the students also new until the fourth-grade elementary school. This school has some students, around 160 people, children with autistic six people, and the total of students with special needs eight people.

3. Data and Data Sources

²¹Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011), 14-15.

²²Suyitno, *Metode Penelitian Kualitatif* (Tulungagung: Akademia Pustaka, 2018), 88.

Data is something that does not yet have meaning for the recipient and still requires processing. Data can be in the form of a situation, picture, sound, letter, number, language, or other symbols that we can use to see the environment, objects, events, or a concept.²³ The main data unearthed in this study, namely how the process of memorizing the Qur'an for autistic children at SD Islam Creative Banjarbaru, the supporting and inhibiting factors as well as the methods used. Some of the data were obtained from interviews, observations, and researcher documentation. At the same time, supporting data for this research, namely data about the concept of memorizing the Qur'an in general.

Based on the source, research data can be grouped into two types, namely primary data and secondary data.

a. Primary Data Sources

Primary data are data obtained or collected by the author directly from the data source. The primary data in this study are divided into two aspects, namely:

- 1) *Informan*, in this research needed are several teachers who handle directly with children with special needs at SD Islam Creative Banjarbaru and the program activity are does at that school especially in the memorizing the Qur'an.
- 2) The object research are children with special needs with distraction of Autistic who are school at SD Islam Creative Banjarbaru.

b. Secondary Data

²³Sandu Siyoto dan Ali Sodik, *Dasar Metodologi Penelitian* (Yogyakarta: Media Publishing Literacy, 2015), 67.

Additional data sources to complete the primary data source.²⁴ In this study, secondary data sources that the author uses are like books or other matters related to research.

4. Data Collection Techniques

To collect data in this study author uses the several techniques as follows:

a. Observation

By observation, the reviewer observes and records the behavior of individuals or groups of objects research in natural conditions. Data collected through observation are:

- 1) Physical state: behavior and characteristics that shape human behavior, such as gender, nationality, social status, economy, etc.
- 2) The state of interaction: verbally, nonverbally, formal, informal, planned, and unplanned.
- 3) The state of program is carried out: the source, organization, methods, curriculum, and customers of program.

Observation helps confirm or reject and look back on what has been discovered through interviews.²⁵

The author plunged into the field to observe directly or focused at the research location to obtain data on how the process of *tahfīz al-Qur'ān* for autistic children and the supporting and inhibiting factors that influence it and complete the necessary supporting data.

b. Interview

Interview technique is the technique of collecting data through some questions verbally to the interviewee. It should be remembered that in the era of highly sophisticated communication technology such as now, interviews with face to face or

²⁴Rahmadi, *Pengantar Metode Penelitian...*, 37.

²⁵Mohamad Mustari dan M. Taufiq Rahman, *Pengantar Metode Penelitian* (Yogyakarta, LaksBang Pressindo, 2012), 62.

no longer a requirement that must be done because under certain conditions author can communicate with their respondents via telephone, mobile phone or the internet.

The type of interview conducted is a structured interview which means, interviews are conducted using interview guidelines (question material) that have been prepared in advance.

c. Documentation

Documentation is a technique of collecting research data through some documents (documented information) in the form of written documents and recorded documents. This technique is used by the author to obtain some secondary data for research, such as a brief profile of the location research, the structure of the management, the situation of the teachers and students, and matters relating to infrastructure at the SD Islam Creative Banjarbaru.

5. Data Analysis Techniques

After the data collected through observation, interviews, and documentation retrieval has been done, the author conducted the data analysis of the problems raised. The data analysis technique is a technique used to simplify the process of data in a form that is easier to read and to interpret. In this case, the author uses descriptive qualitative analysis techniques, which describe the state of the data in the form sentences or descriptions. So that it is clear how the process of *tahfîz al-Qur'ân* for Autistic Children at SD Islam Creative Banjarbaru. Furthermore, conclusions can be drawn using the inductive method, namely concluding things that are specific to general things.

According to Bungin, there are two things of qualitative data analysis, (1) analyzing the progress of the social activity, and obtaining a complete picture of the process, and (2) analyzing the meaning behind the information, data, and process of social activity.²⁶

²⁶Rahmadi, *Pengantar Metodologi Penelitian*...., 94.

G. Structure

In this research provides the systematic that serves as a guide for the preparation of research reports, including the following:

CHAPTER I INTRODUCTION contains; research background, problem statement, purpose and significance, operational definitions, previous research, research method, and structure.

CHAPTER II MEMORIZING THE QUR'AN contains; Model, Methods, and Problematics.

CHAPTER III GENERAL DESCRIPTION OF SD ISLAM CREATIVE BANJARBARU contains; Profile of SD Islam Creative Banjarbaru, the Visions, Missions, and Purposes of School, The Type of school, Basic Education, and Excellence Program.

CHAPTER IV THE MODEL, METHOD, AND SUPPORTING AND INHIBITING FACTORS IN MEMORIZING THE QUR'AN contains: the model, method and the supporting and inhibiting factors in memorizing the Qur'an for Autistic Children at SD Islam Creative Banjarbaru .

CHAPTER V CLOSURE which contains conclusions as answers to the main problems and suggestions related to the result of research. The last page is attached to the bibliography which is the references in writing this research.