

CHAPTER IV
***SIMÁ'AN & KHÁTAMAN* TRADITION AT SAIJAAN *TAHFIDZ* HOUSE**
KOTABARU

A. Description of Research Location

1. Geographical Location

This research took place at the Saijaan *Tahfidz* House, located on Jl. *Brigadir* Jenderal H. Hasan Basri Km. 3 Semayap Village Kec. Pulau Laut Kab. Kotabaru, South Kalimantan, Indonesia.

2. Geographical Condition

This research took place at the Saijaan *Tahfidz* House, located in the Semayap Village Area, one of the villages in Pulau Laut Utara District, Kotabaru Regency.³⁸

Tahfidz Saijaan's house is built on a solid soil that is safe from landslides and flooding because it is located on a plain. Historically, the location of the Saijaan *Tahfidz* House has never got a natural disaster. Because of that, the location of the Saijaan *Tahfidz* House is very representative and conducive to become as a place of learning for the surrounding community.

The location of the Saijaan *Tahfidz* House is very strategic in an educational factor. This place is a representative and safe environment because it is next to a *rumah baca* as a learning reference sector. *Tahfidz*'s house is located in the middle of the city, making it easier to pick up students. However,

³⁸Abdur Rahim, *Personal Interview*, 12 August 2022.

it remains conducive because the building is made of concrete block, so it can reduce the noise from the sound of transportation equipment.³⁹

3. *Tahfidz* House Profile

a. History of the *Tahfidz* House

The *Tahfidz* Saijaan House was founded in 2011 due to the arrival of Ustadz Yusuf Mansyur as the Trustee of PPPA – Daarul Quran in coordination with Kotabaru Regent H. Irhami Ridjani, S. Sos. to assist so that it runs well. At first the Saijaan *Tahfidz* House on Jl. Teluk Gadang RT. 03 Semayap Village was a house loan by a donor Rumah *Tahfidz* Saijaan on Kotabaru because it was seen as a less strategic place. After that, they moved to Jl. Consensus Mandin RT. 10 Semayap Villages in a house of loan from someone who is also the manager of the Saijaan *Tahfidz* House. The Saijaan *Tahfidz* House was established based on a decree. Kotabaru Regent number: 188.45/171.KUM/2011, dated March 28, 2011. After two years, in 2014, *Tahfidz* Saijaan's house moved to Jl. *Brigadir* Jenderal H. Hasan Basri in front of the Kotabaru *Lembaga Permasiyarakatan* (Lapas) with a housing contract system.⁴⁰

In 2014, the Management Board of the *Tahfidz* Saijaan Kotabaru House received alms from Mr. H. Jamhuri on Jl. Simpang Karya Dirgahayu Village is a place for students to study and teach.

³⁹Noor Khalifah, *Personal Interview*, 17 September 2022

⁴⁰Abdur Rahim, *Personal Interview*, 12 August 2022

Furthermore, in 2015, *Tahfidz* Saijaan Kotabaru House opened a branch where the ex. Kotabaru Health Office and also because the contract has expired and because the two ex. of *Dinas Kesehatan Kotabaru* (The Kotabaru Health Office building) was loaned to the Saijaan *Tahfidz* House as a learning center. In May 2018, the *Tahfidz* Saijaan Kotabaru House received alms in a house from a resident of Kotabaru, namely Mr. Rohamadi. As a branch of the teaching and learning process. Thus the Saijaan *Tahfidz* House branch already has three branch locations until now.

b. Vision & Mission of *Tahfidz* House

The vision and mission are intended for application on strategic management in an organization, aiming to strengthen the organization's existence. Vision and mission are the main keys in the initial basis for strategic management efforts to strengthen existing, so the preparation of the vision and mission must also be considered carefully and thoroughly.⁴¹

Vision

1. Producing a Qur'anic generation that embodies the values of the Qur'an in the areas of life: family, society, and state.

Mission

1. Train yourself, *give birth* to Al-Qur'an teachers and trainers
2. Organizing events organizers in the form of seminars, training, workshops, private and courses on Al-Qur'an education

⁴¹Citra ayu anisa, Rahmatullah, "visi dan misi menurut Fred R. David" on Perspektif Pendidikan Islam, *Jurnal Pendidikan Islam*. Vol. 4, No. 1, March 2020.

3. Building cooperation with various Al-Qur'an study institutions in education, organizations, and companies.

c. Tahfidz House Management Structure

No	Name	Sex	Date and Place of Birth	Department	Last Education
1.	Abdur Rahim	L	Amuntai, 07 Desember 1986	Educator	S1 Arabic Language Edu.
2.	Noor Halifah	P	Langadai, 04 Juli 1991	Treasure	S1 Islamic Edu
3.	Nor Aini	P	Amuntai, 30 Januari 1986	Ustadzah	S1 Arabic Language Edu.
4.	Syarifudin	L	Kotabaru, 20 Juli 1990	Ustadz	S1 Islamic Edu
5.	Norhasanah	P	Sarakaman, 05 Oktober 1993	Ustadzah	S1 Islamic Edu
6.	Norhasatul Ainiah	P	Sekapung, 16 Juli 1993	Ustadzah	S1 Islamic Edu
7.	Muhammad Musawir	L	Pantai, 10 Mei 1993	Ustadz	S1 Islamic Edu
8.	Ahmad Hussaini	L	Sei Bali, 20 April 1986	Ustadz	S1 Islamic Edu
9.	Hermansyah	L	Sarakaman, 15 Agustus 1990	Ustadz	SMA/Equiv
10	M. Jupri Ardiansyah	L	Kotabaru, 12 Februari 1985	Ustadz	S1 PAI
11	Haidir Akbar	L	Gedambaan, 03, September 1990	Ustadz	S1 PAI
12	Arisdayanti	P	Randi, 2 Januari 1991	Ustadzah	S1 PAI
13	Wahyu Handayani Peratiwi	P	Kotabaru, 22 Juni 1993	Ustadzah	S1 Arabic Language Edu
14	Khairul Umam	L	Jembrana, 10 Januari 1993	Ustadz	Islamic Edu
15	Shalatiah	P	Tatas, 31 Oktober 2000	Ustadzah	MI/Equiv
16	Ahmad Sofyan Suri	L	Kotabaru, 22 September 1989	Ustadz	SMA/Equiv
17	Tahmidullah	L	Kotabaru, 10 Maret 1991	Ustadz	S1 Mathematics Edu
18	Ahmad Fauzi	L	Harusan, 01 September 1992	Ustadz	S1 Arabic Language Edu

19	Fithria Shalehah	P	Amuntai, 06 April 1993	Ustadzh	S1 arabic Language Edu
20	Evi Febriyanti	P	Mekarpura, 08 Februari 1989	Head of Administration	S1 Islamic Edu
21	Juni Wardani	L	Kotabaru 01 Juni 1991	Staff of Administration	S1 Mathematics Edu.

Table 1.8 Guidelines of *Tahfidz* House Management Structure

The management or organizational structure is a hierarchical or tiered line that describes the components that make up an organization, where each individual or HR within the organization's scope has their position and function. Within an organization or management system for the Saijaan *Tahfidz* House, there are several positions and their respective functions, including educators and administration.

d. *Tahfidz* House Facilities & Infrastructure

Mulyasa states that equipment refers to the teaching and learning process, such as buildings, classrooms, chairs, tables, and others.⁴² In his book, "Teori dan Aplikasi Administrasi Pendidikan," Tholib Kasan stated that educational facilities are equipment that can directly achieve academic goals, such as rooms, books, libraries, laboratories, and others.⁴³

While infrastructure, according to Daryanto, is a tool that is not directly used to achieve educational goals, for example, places or locations, school buildings, sports fields, money, and others.⁴⁴ Based on some

⁴²Mulyasa, *Manajemen Berbasis Sekolah*, (Bandung: Rosda Karya, 2004), 49

⁴³Tholib, *Teori dan Aplikasi Administrasi Pendidikan*, (Jakarta: Studia Press, 2000), 97

⁴⁴Daryanto, *Evaluasi Pendidikan*, (Jakarta: Rineka Cipta, 2008), 51.

understandings above, learning facilities aim to facilitate learning and teaching activities, meaning all kinds of equipment used by teachers and students to facilitate the learning and teaching process. At the same time, the learning infrastructure is helpful to enable the maintenance of education in the sense of all kinds of equipment, supplies, and things teachers and students use to maintain education.

To support teaching and learning at the Saijaan *Tahfidz* House, the available facilities & infrastructures are as follows:

Table 1.9 Guidelines Facilities & Infrastructures

No	Type of infrastructure/ facilities	Total	Condition
1.	Cupboard	5 pcs	Good
2.	Study Book	10 pcs	Good
3.	Study desk	20 pcs	Good
4.	Office room	1 pcs	Good
5.	Props	5 pcs	Good
6.	Computer + Print	1 pcs + 1 pcs	Good
7.	WC/Wudlu Place	1 pcs	Good
8.	Notice board/display	1 pcs	Good
9.	Playground/equipment	1 pcs	Good
10.	Study room	1 pcs	Good
11.	Blackboard	1 pcs	Good
12.	Wall clock	1 pcs	Good
13.	Loudspeaker	1 pcs	Good
14.	Carpet	1 pcs	Good
15.	Rubbish bin	2 pcs	Good
16.	TU desk	1 pcs	Good

17.	Tape Recorder	1 pcs	Good
18.	Cassette/CD/Flashdisc	1 pcs	Good
19.	Megaphone	1 pcs	Good
20.	Playing Field	1 pcs	Good

3. Activity Program

The program is a collection of real, systematic, and integrated activities carried out by one or several agencies in the framework of collaborating with the private sector and the community to achieve the goals and recommendations.⁴⁵ An activity program is arranged to achieve the target. The arrangement of the program planning is called a work program or activity.

In addition, one definition of an activity program is a simple program that might be implemented to achieve a company or organization's mission. In line with the above view, E Hetzer argues that an activity program is an activity that describes in advance the section on the work to be carried out.

The program of activities in the Saijaan *Tahfidz* House includes:

1. *Tahfidz* Program

Every *Tahfidz* house in Indonesia certainly has its programs. At the *Tahfidz* Saijaan House, as with the *Tahfidz* houses, they also have a *Tahfidz* program/activities to memorize Al-Qur'an. This program is carried out every Monday to Saturday from 14.30-17.30 PM.

The *Tahfidz* program at Saijaan *Tahfidz* House differs from most other *Tahfidz* houses. By the author's observation, most other *Tahfidz* house

⁴⁵Hetzer, *Central and Regional Government*, (Jakarta: Gramedia, 2012)

programs are carried out not only in 1 meeting per day. The point is that at other *Tahfidz* houses, they divide learning into three shifts, namely afternoon, evening, and night. Whereas at *Tahfidz* Saijaan's house, there is only 1 shift per day with study hours as above.

A learning program from an institution certainly has goals; The goal is to achieve the things they have designed, such as the target of how much memorization students can achieve in 1 month, how many targets can complete Al-Qur'an in 1 year, and so on. The Saijaan *Tahfidz* House has steps expected to realize the targets that the *Tahfidz* house has designed. These steps always motivate and encourage the students to continue to struggle or enjoy reading and memorizing the Qur'an, providing learning Tahsinul Qira'ah with the tilawati program (reading before memorizing). These steps are also very beneficial and can be said (successful) by the *Tahfidz* house because, over time, these steps have significantly impacted students' memorization in quantity.⁴⁶ So far, the *Tahfidz* program at the Saijaan *Tahfidz* House has produced many generations of Qur'ani who have memorized Al-Qur'an there.

2. Grand Graduation - PPPA Darul Quran

The Grand Graduation is one of the initiatives of the Daarul Qur'an, which acts as an institution that aims to produce more and more memorizers of Al-Qur'an because preaching the Qur'an throughout the archipelago and

⁴⁶Ustadz Abdur Rahim, *Ustadz, Personal Interview*, 15 November 2022

various parts of the world is the main goal of the tahfizhul Qur'an movement.

3. *Santri* Graduation – Internal.

Several years later, after PPPA Daarul Qur'an held the Grand Graduation, the Saijaan *Tahfidz* House held an Internal *Santri* Graduation, and several Graduations were regional only.

4. Gema Muharram

Gema Muharram is one of the annual events held by Rumah *Tahfidz* Saijaan, which aims to commemorate the Islamic/Hijriyah New Year.

5. Pekan Rajabiyah

Just like Gema Muharram, Rajabiyah Week is also one of the events held to commemorate the Month of Rajab.

6. Amaliyah Maulid Habsyi and Burdahan

Maulid Habsyi and Burdahan are routine weekly activities at the Saijaan *Tahfidz* House on Friday and Sunday nights.

7. Quran Recitation

Al-Qur'an recitations are training and learning carried out every Thursday afternoon after the Asr prayer. The purpose of this learning is as a forum for students' interest in learning the knowledge of Al-Qur'an and to love and glorify Al-Qur'an more and more.

8. Gema Ramadhan

Ramadan is the Muslim holy month celebrated by fasting for a full month. To fill activities in the afternoon until the evening, the Saijaan

Tahfidz House also holds many activities, including memorizing from morning to noon, several competitions listed in the event called Gema Ramadhan and carrying out the tarawih worship together for approximately the first 15 days of the month Ramadan.

B. The Effect of *Simâ'an* and *Khâtaman Tradition* on Memorization of *Santri*

1. Effect on Total Memories

Every activity carried out by an institution, as the *Tahfidz* house, must affect the students and their memorization who participated in activity. One of the activity that affects the students' memorization is *simâ'an* and *khâtaman* Al-Qur'an. *Simâ'an* is one of the programs from the Saijaan *Tahfidz* House where it is carried out by listening to the recitation of Al-Qur'an from one of the students who has memorized one juz of Al-Qur'an.

For *simâ'an* activities, the routine of *Tahfidz* learning activities from Monday to Friday, the management of the *Tahfidz* House has provided special days, namely Saturday and Sunday. The process of a *santri* on carrying out *simâ'an* Al-Qur'an activities cannot be separated from a relatively lengthy process, such as *santris* have to propose memorization of Al-Qur'an to the ustadz/h, and consolidate or repeat that memorization. Finally, *Santri* who have got the recommendation from ustadz/ah will able to carry out *simâ'an* activities.⁴⁷

⁴⁷Khadijah, *Tahfidz Student, Personal Interview*, 15 November 2022

One of the students state the effect of *simâ'an* Al-Qur'an activities on the amount of memorization is student quality of reading, as the scope of the *tajwid* or reading law of Al-Qur'an studied by the students. Because the number of students' memorization will depend on how diligently they memorize Al-Qur'an, if they are diligent, their memorization will always increase if they are diligent as well. With the addition of *simâ'an* Al-Qur'an activities, the quality and quantity of the students' memorization will be appropriately maintained.⁴⁸

In addition to the description above, the effect of *simâ'an* Al-Qur'an activities on the amount of memorization is also directly related to "Our obligation to study recitation" learning and understanding recitation is highly recommended. It becomes mandatory for all Muslims who want recite Al-Qur'an. The Qur'an becomes good and true, if we have studied recitation, learned reading, and have been able to master it. From the aspect of good reading, it can be said that we have been able to read correctly and not make mistakes.⁴⁹ The importance of learning *tajwid* is also closely related to the influence on the amount of memorization. Because if you are not able to master recitation correctly, your reading and memorization of Al-Qur'an, will find difficulties and impact *simâ'an* activities, because if you have difficulties memorizing, then *simâ'an* activities will be disrupted

⁴⁸Khadijah, *Tahfidz Student, Personal Interview*, 15 November 2022

⁴⁹Amjad Qasim, *Sebulan Hafal Al-Qur'an (Cemani: Zam Zam Mata Air Ilmu, 2015)*, h.110.

because the first requirement of the activity *simâ'an* himself can read and memorize Al-Qur'an well.⁵⁰

One of the parents of the students also commented on the influence of the tradition of *simâ'an* Al-Qur'an activities on the number of students' memorization. He explained that this *simâ'an* activity does have a big influence. For example, when a *santri* is carrying out *simâ'an*, hopefully the other can be motivated and it can increase his memorization, not in the sense of competing in memorizing but rather directing motivation so that the *santri* who others are more enthusiastic in adding to their memorization.⁵¹

2. Reading's Impact on Memories

Simâ'an activity is held when students have completed one juz memorization of the Qur'an. The students will recite the Qur'an memorization in front of other students, ustadz, and ustadzah. The purpose is to maintain the quality of student memorization.

Apart from aiming to maintain the quality of memorization, *simâ'an* and *Khâtaman* also significantly influence a *santri's* recitation of Al-Qur'an. Because when they chant and listen to the verses of the Al-Qur'an they are reading, other students have the right to correct if there is an error while reading.⁵²

Simâ'an activities are also beneficial for memorizing readings from students because when they carry out *simâ'an* activities, they are reading if

⁵⁰Muhammad Daffa, *Tahfidz Student, Personal Interview, Wawancara Pribadi*, 15 November 2022.

⁵¹Hj. Rosida Ariyani, *Student Parent, Personal Interview*, 16 November 2022.

⁵²Qory Mutia Nursaid, *Tahfidz Student, Personal Interview*, 12 November 2022.

there is a mistake in the reading. The students and the ustadz and ustadzah can reprimand them directly and aim as a reminder (reminder) to the students personally against wrong reading.⁵³ Similar to the influence of *Simâ'an* on the amount of memorization, the influence of *Simâ'an* on students' reading is also closely related to "Tajwid." Tajwid is very concerned when someone is doing *Simâ'an* activities. When the tajwid of a *santri* still has many mistakes, it will be an evaluation material for the ustadz and ustadzah from the *Tahfidz* house itself.⁵⁴

3. Influence on Academic Success

Based on research that has been researched by the author, the effect of memorizing the Qur'an, especially *simâ'an* and *Khâtaman* itself, has a considerable influence on the learning achievement of the students. Muhammad Ferdy said that learning or memorizing is essentially a psychological process. Therefore, all psychological conditions and functions certainly affect a person's learning, which means education does not stand alone. Psychological factors function as factors in determining one's learning identity and memorization.⁵⁵

Jasmine Sabiya Zafira stated that the health of a person who memorizes the Qur'an is essential, not only from a physical health perspective but also from a psychological perspective. If his psychological health is disturbed, it will also hinder the memorization process. Because

⁵³Muhammad Daffa, *Tahfidz Student, Personal Interview* 13 November 2022.

⁵⁴Noor Khalifah, *Ustadzah, Personal Interview*, 12 November 2022.

⁵⁵Muhammad Ferdy, *Tahfidz Student, Personal Interview*, 12 August 2022

people who memorize the Qur'an need peace of mind both in terms of mind and heart, suppose there is a lot to think about or worry about. In that case, the process of memorizing and reciting the Qur'an when it is finished will become uneasy, resulting in many very difficult verses to memorize.⁵⁶

C. Supporting & Inhibiting Factors

Being a memorizer of Al-Qur'an is not just to protect and glorify Al-Qur'an. Of course, there are many challenges for someone struggling to memorize Al-Qur'an himself because that is expected of someone who memorizes Al-Qur'an able to minimize and overcome these challenges. A condition that influences a person's good or bad results is a factor. Factors that influence someone's memorization are divided into 2. Factors supporting a *santri* when doing *simâ'an* and *Khâtaman* Al-Qur'an include.

1. Motivation from Parents

A child needs encouragement or motivation so that they are always enthusiastic about memorizing the Qur'an, and parents play the role of being a motivator for children by guiding, accompanying, helping, and always paying attention to the development of their child's memorization. Besides guiding, accompanying, and so on, motivation can be in the form of giving prizes if they excel. The gift can be something that the child wants.⁵⁷

⁵⁶Jasmine Sabiya, *Tahfidz Student, Personal Interview*, 12 November 2022.

⁵⁷Muhammad Syarif Adi Pramana, *Tahfidz Student, Personal Interview*, 12 November 2022.

2. Have Real Friends

Friends are people who can help us deal with stress and can help us recover from various health problems quickly. The friends referred to in this study are those who can help us and always motivate us, and can trigger our enthusiasm in the aspect of memorizing the Qur'an.⁵⁸

In addition to supporting factors, there are also inhibiting factors for a *santri* when doing *simâ'an* and *Khâtaman* Al-Qur'an. The inhibiting factors include:

1. Lack of Motivation

Lack of motivation, enthusiasm, and a strong desire to memorize Al-Qur'an students is an internal problem for them. Because motivation and desire are the main capital in doing anything, any activity not based on strong desire and motivation will not be carried out properly. So the way to overcome this trait is to keep planning memorization properly and correctly, always be positive, and give gifts to ourselves. (Self Reward) if got success

2. Lazy

Memorizing the Qur'an requires a lot of hard work and patience. According to the author's research, most of the inhibiting factors in carrying out *simâ'an* and *Khâtaman* Al-Qur'an activities are Malak. Whether it's laziness in reading or *Muroja'ah* memorization itself, therefore, as *Tahfidz*

⁵⁸Muhammad Ferdy Baihaqi, *Tahfidz Student, Personal Interview*, 2 August 2022

students, we must keep this trait away in going through the process of memorizing Al-Qur'an up to 30 Juz.⁵⁹

3. Lack of *Muroja'ah*

Among the inhibiting factors for students in *simâ'an* and *Khâtaman* activities is their lack of memorization. For this reason, it is hoped that parents and ustadz ustadzah will often remind and motivate students so that they can take advantage of their time with their rote *Muroja'ah*.

4. The number of lessons that must be followed in addition to memorizing

Those who memorize Al-Qur'an and have other activities besides memorizing must be good at managing time. If they cannot manage time, they will feel as if they do not have time to follow memorization, even *Simâ'an*, and *Khâtaman* Al-Qur'an. So the memorizers must have discipline in managing time, allocating time to memorize at least one or two hours a day. Only those who are disciplined can manage time. Time is very valuable for those who memorize the Qur'an because time is the only thing that can become worship if used properly and correctly.⁶⁰

D. Analysis

Based on the description the researcher did about the effect of *simâ'an* & *Khâtaman* Al-Qur'an on memorization, *Santri* has several influences on

⁵⁹Muhammad Faqih Fernanda, *Tahfidz Student, Personal Interview*, 12 October 2022

⁶⁰Emma Yulia, *Tahfidz Student, Personal Interview*, 12 November 2022.

the amount of memorization, rote reading, and learning achievement of a *santri*. And also, every *simâ'an* & *Khâtaman* activity carried out by each *santri* certainly has supporting and inhibiting factors for the students. The description is as follows.

1. The effects of Al-Qur'an *simâ'an* activities on the amount of memorization actually "influence" is more directed to the quality of reading from the students, both within the scope of tajwid reading law studied by these students. Because the number of students memorizing will depend on how diligent and diligent they are in memorizing Al-Qur'an. If they are diligent, then their memorization will always increase as well. With the addition of the presence of *Simâ'an* Al-Qur'an activities, then the quality and quantity of the students' memorization will be. With properly.
2. The *Simâ'an* and *Khâtaman* Al-Qur'an activities are also very useful for memorizing readings from the students because when they are doing *Simâ'an* activities if there is a mistake in the reading they are reading, the students, as well as the ustadz and ustadzah can reprimand them directly and also aims as a reminder (reminder) to the personal students of wrong reading.
3. Memorization is essentially a psychological process. Therefore, all psychological conditions and functions certainly affect a person's learning, which means that learning does not stand alone. Psychological factors function as factors in determining one's

learning identity and memorization. The health of a person who memorizes the Qur'an is very important, not only from a physical health perspective but also from a psychological perspective. If his psychological health is disturbed, then it will also hinder the process of memorizing because people who memorize Al-Qur'an really need peace of mind both in terms of mind and heart. If there is a lot to think about or worry about, then the process of memorizing and reciting the Qur'an when it is finished will become uneasy, which will result in many verses that are very difficult to memorize.

4. Factors supporting the implementation of *simâ'an* and *Khâtaman* Al-Qur'an activities can be in the form of motivation. A child really needs encouragement or motivation so that they are always enthusiastic about memorizing the Qur'an, and parents play the role of being a motivator for children by guiding, accompanying, helping, and always paying attention to the development of their child's memorization. Motivation, besides guiding, accompanying, and so on, can be in the form of giving prizes if they excel. Another factor is having a true friend, the meaning of a true friend here is a friend who is able to provide motivation and trigger a child's enthusiasm to continue memorizing Al-Qur'an up to 30 Juz.
5. The inhibiting factor for the implementation of *simâ'an* and *khatam* Al-Qur'an activities is a lack of motivation. Lack of motivation, enthusiasm, and a strong desire to memorize the Qur'an for students

is certainly an internal problem for them. Because motivation and desire are the principal capital in doing anything, any activity not based on strong desire and motivation will not be carried out correctly. So the way to overcome this trait is to keep planning memorization correctly and accurately, always be positive, and give gifts to ourselves. (Self Reward) if got success. Another inhibiting factor is laziness, resulting in a lack of *Muroja'ah* (repeating) memorization of the Qur'an. This feeling often occurs to a *santri* struggling to memorize the Qur'an. This feeling of laziness also often occurs due to an unpleasant atmosphere and makes a child bored. The way to eliminate this feeling of laziness is by changing the sitting position, especially when reading. In this case, you can try standing for a while when you have been sitting for too long, making memorizing boring. But in this case, try to avoid the position of sitting to lying down, because this can make us sleepy quickly. Another way is to change habits is the most important thing to overcome boredom and laziness. Suppose all this time you often memorize by using a mushaf. In that case, you can try other alternatives by listening to various studies of Al-Qur'an reading through Audio Visual media, such as DVDs that are played on a laptop. You can even listen through the recording device provided beforehand, like a tape recorder.⁶¹

⁶¹Misfi Julianti Fatimah, *Tahfidz Student, Personal Interview*, 3 August 2022.