



THE ROLE OF ISLAMIC RELIGIOUS TEACHERS TOWARDS EFFECTIVE METHODS MEMORY JUZ 30 IN CLASS 6 STUDENTS MADRASAH IBTIDAIYAH AL ISLAMIC

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Article Info

Article History:

Received 01 August 2023

Revised 23 September 2023

Accepted 18 November 2023

Available online 23

November 2023

Abstract

Teachers play an important role in the success of learning. By choosing the right method, maximum results will be obtained. This study aims to determine the effectiveness of the method of memorizing Juz 30 in grade 6 students of Madrasah Ibtidaiyah Islami through the role of an Islamic religion teacher. Data collection techniques used are observation, interviews, and documentation. Data analysis was performed using a qualitative descriptive technique. The results of the study show that the role of the Islamic religion teacher is very important in increasing the effectiveness of the method of memorizing Juz 30 in grade 6 students. The teacher can choose the right method, such as the kinesthetic or drill method, to help students memorize the Al-Quran. The implication of this research is the importance of the role of Islamic religious teachers in increasing the effectiveness of the Al-Quran memorization method for grade 6 students. It is hoped that the teacher can choose the right and effective method in helping students memorize the Al-Quran so that students can more easily and quickly memorize the Al-Quran.

Keyword:

Islamic Religious Education, An Effective Method Of Memorizing The Qur'an

Introduction

The Qur'an, literally meaning "perfect reading", is a very appropriate name chosen by Allah because there has not been a single reading since mankind knew literacy 5,000 years ago that can match the Qur'an Al-Karim, the perfect and glorious reading. The Qur'an is kalamullah which is a miracle revealed to the Holy Prophets, reading and memorizing it is a worship. The Qur'an occupies the 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 as well as in the Hereafter.

At the time of the Holy Prophet(sa) the Arabs were largely illiterate. They have not known much paper as stationery as it is now. Therefore every Prophet received a revelation he always memorized, then he conveyed it to the companions and instructed him to memorize it

and write on stones, date palm fronds, animal skins and anything that could be used to write it. Quraysh Shihab, Insights of the Qur'an: Maudlui's Tafsir above.

Memorizing the Qur'an is one form of interaction between Muslims and the Qur'an that has been going on for generations since the Qur'an first came down to the Prophet Muhammad (PBUH) until now and in the future. Allah Almighty. has made it easier for the Qur'an to be memorized, both by Muslims of Arab origin and non-Arabs who do not understand the meaning of words in the Qur'an that use Arabic.

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The Qur'an is the main guide in educating and educating humans in all aspects of life to become true servants of Allah SWT. This is in accordance with the word of Allah Almighty in Q.S. Ali-Imran verse 138:

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

Meaning: This (Qur'an) is a clear information for all human beings, and a guide and lesson for those who practice piety. (Q.S Al Imran: 138)

The Qur'an became a source in Islamic religious education. In order to understand and learn the contents of the content, Muslims must be able to read it first. In Islamic religious education and The Qur'an is the kalam Allah that weakens the enemy's challenge (miracles) revealed to the last Prophet and Messenger through the intercession of the Angel Gabriel, written in several mushaf, transferred to Muslims mutawatir, is worship by reading it starting with Surat al-Fatihah and ending with Surat an-Naas.

Indeed, the Qur'an is an amazing or special holy book, Allah sent down with a high uslub, unrivaled by the work of any man. His extraordinary language style made the Quraysh bow when listening to the chanting of the Quran. In learning the Qur'an, of course, it is inseparable from the laws of tajweed that apply in it, according to Abdullah Asy'ari the science of tajweed is the science used to find out how to actually sound the letters correctly, both stand-alone letters and letters in a series. While the understanding of tajweed according to Imam Dzarkasyi, the science of tajweed is a science that discusses the rules and ways to read the Qur'an as well as possible.

Memorizing the Qur'an is a very commendable and noble act, in Islamic teachings memorizing the Qur'an is worth worship if it is intended because of Allah SWT. Some sciences assert that memorizing the Qur'an is an obligation upon Muslims, which if done by some people, will be freed others from their sins, and memorizing the Qur'an is the law fardu kifayah. Every worship commanded by Allah and His Messenger must contain benefits for Muslims, both in the worldly life and the Hereafter.

In the school learning program, currently there are many Qur'an memorization programs for students or what is often called the Qur'an Tahfizhul program. Because with the progress of the times and the development of technology now very few children are interested in memorizing, because many consider memorization a boring activity. Therefore, as an educator must be able to provide motivation for children can increase interest in memorization because applying more memorization from childhood is easier than when they are adults.

Tahfizh Al-Qur'an is a combination of two words derived from Arabic, namely tahfizh and Al-Qur'an. The word tahfizh is the isim mashdar form of fi'il madhi which means to maintain, guard, and memorize. Thus, Tahfizh Al-Qur'an can be interpreted as making (someone) memorize the Qur'an. The meaning of the hafizh of the Qur'an is to keep the lafazh of the Qur'an and strengthen it in the heart, and to establish its pronunciation on the lips with

the help of Allah, through repeated recitation of tartil while arranging its meaning and practicing all its guidelines and teachings.

The Tahfizhul Qur'an program is one of the programs carried out by certain schools, to create students who memorize the Qur'an, in order to become a young generation who are obedient to religion and have Qur'anic supervision.

The function of tajweed is to preserve the oral from errors and changes in the reading of the Qur'an. The law of studying tajweed as a science is *fardhu Kifayah*, but in reading the Qur'an according to the rules of tajweed the law is *fardhu 'ain*. Therefore, it is necessary to understand the science of tajweed so that it makes it easier when reading the Qur'an and keeps oral to avoid mistakes when reading the Qur'an.

Learning tajweed is an important activity to be able to read the Qur'an through various ways both digitally and old methods. Therefore, it is very rational if the Qur'an gets a large portion to be used as teaching material at every level of education for Muslims, especially in Indonesia.

Allah Almighty says in the Qur'an Surah Al-Muzammil verse 4 namely:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

It means: "And read the Qur'an with tartil" (QS. Al-Muzammil:4)

From In this verse, it can be concluded that learning the science of tajweed is an important part for students to be able to read the Qur'an properly and correctly. Therefore, tajweed learning aims to:

First, minimize the occurrence of errors so as to keep the tongue to avoid mistakes when reading the Qur'an, errors in reading the Qur'an, both clear errors (*Lahn Jally*) and vague errors (*Lahn Khofy*). The second is to help understand the Qur'an well and correctly. So it is hoped that after learning tajweed will be able to apply his tajweed knowledge to improve the quality of his Qur'an reading.

But this is not in accordance with the facts on the ground. Based on provisional observations made by researchers with ustadzah, the existence of The phenomenon that shows the low understanding of the science of ajwid Mad legal material, after analysis one of the root causes is that there is a branch of Mad law material and the way of delivering material is less effective and information is obtained that in the practice of reading the Qur'an there are still many mistakes both mistakes *Khofy* nor errors *Jally*. And found a lack of enthusiasm and enthusiasm of students in participating in learning, especially Tajweed material. This can be seen from the habits in the learning process that students are passive.

In addition, the learning carried out is also less interesting so that students get bored easily and tend to be rowdy in learning. This is due to the lack of maximum time in understanding the material delivered by the ustadzh. So this makes ustadzah experience difficulties when planting students. Problems like this will have an impact on learning objectives that have been formulated from the beginning experiencing difficulties for students and ustadzah.

Based on the results of pre-research / initial observation, it is necessary to make improvements in learning to overcome these learning objectives, so that they can be achieved in accordance with what has been formulated. One way that can be done to improve this learning process is by applying various methods, models and approaches or varied media, so that learning becomes more fun, interesting and soothing for students.

In line with the obligation to study and learn meode or how to learn as contained in the Qur'an in Surah An-Nahl verse 125, which reads:

أَذِغْ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

It means: "(O Prophet Muhammad (peace be upon him) Call (all men) to salan (shown) God Nurture you with wisdom with their level of intelligence and good teaching and refute them in a good way. Truly the Lord is your caretaker, He is the one who cares more for those who are instructed)." (Q.S An-Nahl 16:125)

Regarding Q.S An-Nahl 16:125 it is explained that Allah Almighty told the Messenger of Allah to invite creatures to Allah with wisdom, namely with various prohibitions and commandments contained in the Bible and As-sunnah, so that they are aware of Allah's torment. Says God, "*and argue with them in the best way*". Dialogue with them with gentle, gentle, and polite greetings, as God commanded Moses and Aaron when sent before Pharaoh, as it says, "*and speak with him with gentle words, that he may remember or fear*"

Glory for a memorizer of the Quran, that is, given blessings in the form of crowns of glory, adornments of glory, and Allah's blessings to him, in addition, in each verse there is one good that will increase his degree. In heaven, he will be elevated according to the number of verses of the Quran he read and memorized.

According to Quraish Shihab "Living under the auspices of the Qur'an is a blessing that cannot be known except by one who feels it. No reading like the Qur'an is studied not only the editorial arrangement and selection of its vocabulary, but also its explicit content, implied even to the impression it makes. All poured into millions of volumes, generation after generation. Then what is poured from the source that never dries, varies according to differences in ability and inclination. The Qur'an is like a jewel that emits different lights according to each point of view.

According to Yusuf Qaradawi "One of the real efforts of a servant (Muslims) in the process of maintaining the purity of the Qur'an is to memorize it (Tahfizhul Qur'an) in every generation of Muslims so as to produce a generation of Muslims who are Qur'anic."

In addition to memorizing the Qur'an, the obligation of a servant (Muslims) must be able to learn, understand, and practice in everyday life what is contained in it. Therefore, it is fortunate for people who can learn, understand, practice, and memorize it. In accordance with his Saheeh, Imam Al-Bukhari narrated a hadith from Hajjaj bin Minhal from Shu'bah from Alqamah bin Martsad from Sa'ad bin Ubaidah from Abu Abdurrahman As-Sulami from Uthman bin Affan Radhiyallahu Anhu, that the Prophet Sallallahu Alaihi wa Sallam said,

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Meaning: Having told us Hajjaj bin Minhal, having told us Shu'bah he said, has told me 'Alqamah bin Martsad I heard Sa'd bin Ubaidah from Abu Abdurrahman As Sulami from Uthman r.a. of the Prophet (peace be upon him), he said: "The best person among you is the one who learns the Qur'an and teaches it." (HR. Bukhori, Tirmidhi, Ahmad, Abu Daud, Ibn Majah).

From the hadith it is explained that Allah Almighty obliges his people to learn and teach using a good and epa. Learning methods are an important instrument in a learning process. In the process of learning activities, each student has a different learning strategy, according to their ability to capture. Therefore, every learning activity carried out should take into account the differences in the way of learning, so that the learning process can be achieved properly. In this case, it has several learning components that must be met which include, objectives, learning materials, assessment tools and methods.

Delivery of material using the right method will certainly greatly help achieve the success of the learning process. In reality, the problem that is often encountered and occurs in the learning process is the selection of the use of methods that are less effective. So that this has a major effect on student understanding and learning outcomes. Therefore, teachers are required to be able to master various methods that will be used later in the learning process.

Methods have a significant influence on the understanding of students, because methods are a way or strategy of activities that are implemented to convey an idea and are determined by educators in the learning process. If an educator does not have a method in teaching, and does not master the material to be delivered, learning will be difficult to succeed. To achieve the goals and expected learning outcomes, changes are needed to create a pleasant learning situation so that students are not easily bored, one of which is by changing the learning method.

Wrong One learning strategy that can be done to increase student understanding and motivation in learning is active learning. Active learning is a learning model that invites students to learn actively using the brain. Either to find the main idea of the material, solve a problem or correlate what they learn into a problem in their life.

Through active learning students are invited to participate in all learning processes, both mental and physical. By using active and fun learning methods and can create a conducive and effective classroom atmosphere and students do not feel bored and bored, hopefully learning objectives can be achieved as desired.

In this study, one alternative that can be used is to apply the Mind Mapping method to learning Tajweed Mad legal material in MI Al Islami, Bekasi regency. According to Tony Buzan, the founder of the Mind Mapping method said that "the Mind Mapping method is an alternative to placing information in the form of a thought map so that it is possible to facilitate human memory. Mind Mapping can be used to help students understand, organize and visualize their learning materials and activities creatively and attractively.

Because By applying the mind mapping method that uses images, designs, graphics, it will be easy to help students understand, develop, and remember the learning obtained. This statement is in accordance with Muhadir's opinion which argues that this mind mapping method is very interesting to be applied in learning, especially in material that is difficult to understand. The application of this method is by grouping materi based on titles and sub-chapters, then the materi are mapped so that they are easy to understand and given lines, colors, and images so that learning is more fun. Because the mind mapping method involves both sides of the brain, so that students can remember information more easily.

. There are several methods in memorizing the Qur'an, including: First, the *wahdah* method is the method of memorizing verses one by one from the verses of the Qur'an that you want to memorize. The second method of *kitabah* is that someone who wants to memorize the Qur'an writes down first the surah or verse he wants to memorize and then memorizes according to what is written. The third method of *sima'i* is by listening to the recitation of the Qur'an either with audio or someone else who recites (listens then recites). The four combined methods (combined *wahdah* and *kitabah*). The five methods of *Jama'* are a teacher reciting verses and then some students recite the verses that are being recited by the teacher (memorizing together).

Read it during prayer or even when driving, and there are also those who *muraja'ah* by recording their own voice, then if he forgets then just listen back to the verse he forgot and recite it. Memorizing the Qur'an is not an easy task or job but a very difficult task, of course there are things that can hinder the process, not infrequently there are memorizers who stop in the middle of the road and do not continue memorizing until it is finished (30 Juz), in learning we need motivation as well as memorizing the Qur'an of course the motivation here is not only in a person but also motivation from outside, This is very influential on increasing or decreasing one's memorization.

This motivation is one approach in teaching and learning that can increase a person's understanding in the learning process so that he is able to remember, memorize and practice his knowledge well. The word motivation comes from the word *motive* which indicates the meaning of effort to encourage someone to do an activity, which makes the impulse active, especially when the need to achieve goals is very strong and urgent. Motivation is energy or

power that can make someone do something or activity to achieve the desired goal. Motivation can also be viewed as a rule for individual behavior where one's inner needs drive one to strive to achieve one's goals. So we can conclude that motivation is a drive or change in strength or energy in a person that is stimulated or stimulated by something in him which is characterized by feelings that then produce a response to goals that are the main target or become the main focus.

Before discussing motivation, let's look at how experts view motivation in learning. Some experts say that learning is bringing change that gains new abilities that are done with effort or effort made intentionally and unintentionally.

Learning is a pattern of behavior of a person who brings changes in himself both intentionally and unintentionally that raises new experiences in himself and becomes knowledge that can bring changes in aspects of life through knowledge, knowledge that leads to these changes is the experience of learning and efforts made. Motivation in a person can be perseverance, not easily discouraged, show interest in some problems, prefer to work than silent, quickly feel bored with routine activities he does, can keep commitment in his words, likes to find and find new things. Motivation here can be what is in a person's personal mind that makes him motivated or even makes him not get a response to himself due to boredom that arises in a person, so motivation from outside is also needed to restore the spirit.

These learning activities are also interpreted as individual interactions with their environment. The environment in this case is other objects that allow the individual to gain experience or knowledge, either new experience or knowledge or something that has been acquired or discovered before but generates attention again for the individual so as to allow interaction to occur. In extracurricular activities, namely the process of memorizing the Qur'an, there are several obstacles or problems faced by students. Especially in this day and age most students have been influenced by gadget so that students more often play gadget than opening or memorizing the Qur'an. In addition, environmental influences make children unmotivated in learning, for example a dirty, inadequate environment and friends who do not want to learn. then the lack of motivation from parents to foster children's enthusiasm and encourage students to memorize the Qur'an. The strong and weak enthusiasm of students depends on the strategies that can be done by teachers in cultivating and increasing motivation for students to memorize the Qur'an so that students do not give up on memorizing the Qur'an.

Based on the description above, considering the many kinds of active learning methods that exist. The author wants to examine the mind mapping method, as an effort to create tajweed learning mad law material through research entitled "The Role of PAI Teachers In Realizing Effective Methods in Memorizing Juz 30 In Madrasah Ibtidaiyah Al Islami Bekasi Regency".

Based on the background of the problems that have been outlined, researchers identify several problems as follows:

- 1) Reading the Qur'an that does not apply the rules of tajweed will make mistakes, both *jally* and *khoffy errors*.
- 2) Students do not actively participate in Tajweed learning activities of Mad legal material.
- 3) Students have difficulty in understanding Mad material, this is due to the many branches of Mad material.

Based on the background, identification, and given the limited time and energy and to avoid misunderstandings from readers, in this study there is a need for a problem limit, so that the problem limitation in this study is " The Role of PAI Teachers In Realizing Effective Methods in Memorizing Juz 30 In Madrasah Ibtidaiyah Al Islami Bekasi Regency".

Based on the background of the problem described above, the formulation of the research problem is as follows:

- 1) How is the implementation of the mind mapping method in tajweed lessons on mad law material at MI Al Islami, Bekasi regency

- 2) What factors support and hinder the implementation of the mind mapping method in Qur'anic lessons, especially memorizing juz 30 at MI Al Islami
- Based on the formulation described above, the objectives of this research are as follows:
- 1) Knowing how the implementation of the mind mapping method in Qur'an lessons, especially memorizing juz 30 at MI Al Islami, Bekasi Regency.
 - 2) To analyze what factors support and hinder the implementation of the mind mapping method in MI Al Islami, Bekasi regency.

Methods

This research uses qualitative methods. A qualitative approach is a research procedure that uses an emic perspective, where in collecting data during the research in the form of stories or detailed descriptions of the respondents and expressed as they are in accordance with the language and views of the respondents.

In line with the above opinion, Sharan B. Mariam said that qualitative research is an umbrella concept that includes several research formats that will help understand and explain the meaning of social phenomena from existing natural settings. Then Lexy J Moleong gave his opinion that qualitative research is research that intends to understand the phenomenon of what is experienced.

This type of research is a field research that uses qualitative methods. This qualitative research method is research conducted based on paradigms, strategies, and qualitative model implementation. Thus, the descriptive method of analysis is to analyze data that has been obtained from research results in the form of information and data related to the research theme.

Result and Discussion

Abd Rachman Shaleh and Soependri Suriadinata how quoted by Fatchul Mu'in gave the understanding of a teacher, namely a person who likes to learn continuously, even though he is an educator who is synonymous with transmitting knowledge and spreading insights, but he must also be an educated person who always learns new things because basically the knowledge in this world will never run out to learn. In the Big Dictionary Indonesian what is meant by the word teacher means a person whose job (livelihood, professional) is teaching.

An educator or teacher is etymologically someone who can do guidance. This definition gives the impression that an educator or teacher is a person who carries out activities in education. While in terminology, the meaning of teacher according to Syaiful Bahri Djamarah, Guru is a leader figure or architectural figure who can shape the character and soul of a child who aims to build the personality of students into useful people for religion, nation and state. Meanwhile, according to Muhammad Nurdin, teachers in Islam are people who are always responsible for the development of students by striving for all their potential, both affective potential, cognitive potential and psychomotor potential.

From the understanding of the teacher above, it can be concluded that the teacher is someone who is responsible for educating and guiding students to the development of students by striving for all their potential through the teaching and learning process Law No. 14 of 2005 concerning Teachers and Lecturers The scope of teachers and lecturers is as follows:

1. Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating learners in early childhood education formal education pathways, primary education, and secondary education.
2. Lecturers are professional educators and scientists with the main task of transforming, developing, and disseminating science, technology, and art through education, research, and community service.
3. Professor or professor hereinafter referred to as professor is the highest functional position for lecturers who are still teaching in the higher education unit environment.

4. Certification is the process of granting educator certificates to teachers and lecturers.
5. Educator certificate is formal evidence as recognition given to teachers and lecturers as professionals.
6. A teacher professional organization is an incorporated association established and managed by teachers to develop teacher professionalism.
7. Educational personnel education institutions are universities tasked by the Government to organize teacher procurement programs in early childhood education through formal education, primary education, and/or secondary education, as well as to organize and develop educational and non-educational sciences. The scope of the function or role of the teacher is as follows:
 - a. Planning lessons, implementing quality learning processes, and assessing and evaluating learning outcomes
 - b. Improve and develop academic qualifications and competencies on an ongoing basis in line with the development of science, technology, and art acting objectively and non-discriminatively on the basis of consideration of gender, religion, ethnicity, race, and certain physical conditions, or family background, and socioeconomic status of students in learning
 - c. Uphold laws and regulations, laws, and teacher codes of ethics, as well as religious and ethical values
 - d. Maintain and foster national unity and unity

The Qur'anic Method is a way to achieve the desired goal. In the process of memorizing the Qur'an, the role of the meghufal method is very large to support the success of memorization. The use of the right method, will help a memorizer of the Qur'an to be able to memorize the AI-Qur'an well and quickly. According to Zen, in general, there are two kinds of methods used in memorizing the Qur'an, namely the tahfizh and takrir methods. These two methods are inseparable from each other. The tahfizh method is to memorize new material that has not been memorized, while the takrir method is to repeat memorization that has been heard to the instructor.

The process of memorizing the Qur'an is done through the process of guidance of a tahfizh teacher. In this process guidance is carried out through five important activities, namely: Bi an-nazhar, Tahfizh, Talaqqi, Takrir, and Tasmi', all of which can be explained as follows:

1) Bi al-nazhar

i.e. Read carefully the verses of the Qur'an that will be memorized by looking at the Qur'anic mushaf repeatedly. This bi an-nazar process should be carried out as many times as possible or 41 times as was common to previous scholars. This is done to get a comprehensive picture of the lafad as well as the sequence of its verses. To make it easier to memorize it, the process of bin nazhar is expected that prospective readers also learn the meaning of these verses.

2) Tahfidh

That is to memorize little by little the verses of the Qur'an that have been read over and over again carefully. For example, memorizing one line, several sentences, or a short piece of verse until there is not the slightest mistake. After one line or several sentences can be memorized properly and then added by stringing the next line or sentence so that it is complete. Then the series of verses is repeated again until completely memorized. After being sure that the material of one verse can be memorized smoothly then move on to the next material. The way to arrange memorization of the order of sentences and verses correctly is that every time you memorize the next material must always be repeated, starting from the first verse, coupled with the second verse, then coupled with the third verse to the next verses. After one halama has been memorized, it is repeated again from the beginning until there are no errors, neither the lafadh nor the order of the verses. After the specified page can be memorized properly and smoothly then proceed to memorize the

next page. In the case of memorizing stringing, it is necessary to pay attention to the connection of the end of the page with the beginning of the next page so that the page will continue to connect.

3) Talaqqi

That is, depositing or listening to a newly memorized memorization to a teacher or instructor. The teacher must be a hafid of the Qur'an, have established his religion and ma'rifat, and be known to be able to take care of himself. This talaqqi process is carried out to find out the memorization results of hafidz candidates who get guidance as necessary. Tahfidz teachers should also have a true lineage of teachers up to the Prophet Muhammad (PBUH).

4) Taqrir

that is, repeating rote memorization or listening to memorization that has been memorized to the tahfid teacher. Taqrir is intended so that memorization that has been memorized is well maintained so that memorization is smooth and not easily forgotten. So here can be divided into memorization time for new memorization material in the morning, and in the afternoon to repeat the memorized material.

5) Tasmi'

i.e. Acquiring memorization to others, both individuals and pilgrims. With tasmi' can know the shortcomings in the memorizer, because he may be weak in pronouncing letters or harakat. With tasmi' a person will concentrate more in his memorization.

Things that need to be considered when memorizing, namely: timing, setting a special time, becoming an imam praying, teaching others, and staying away from disobedience. Memorizing the Qur'an is a dream for every Qur'an lover. But not everyone can do it. There are several factors that support the ability to memorize the Qur'an, including: Sincerity, young age, choosing the right time, choosing a strategic place, using one mushaf, justification of reading before memorization, regular repetition, memorization regularly, memorization slowly and thoroughly, paying attention to similar verses in the Qur'an, motivation of people who have internal motivation.

Some of the factors causing the loss of memorization of the Qur'an according to Wiwi Alawiyah Wahid in his book entitled Guide to Memorization of the Qur'an include:

a. Not shunning sinful deeds

As a memorizer of the Qur'an, you should always guard all immoral deeds. Because his heart is full of debauchery and preoccupied with the affairs of the world, there is no place for him the light of the Qur'an. Because immoral acts become an obstacle in memorizing, repeating, and reciting (meditating or living) the Qur'an. therefore, it must be able to resist Satan's enticements and temptations so as not to turn away from remembering God

b. No istiqomah

Memorization will quickly disappear if it is not istiqamah in defining the memorization of the Qur'an. For example, define it only occasionally. That kind of thing will greatly affect memorization. The Qur'an that has been painstakingly memorized will simply disappear and be forgotten.

c. Not repeating regularly

A memorizer of the Qur'an should have a specific schedule for repeating memorization. So it is necessary to have a daily wirid for memorized muraja'ah that has been memorized, both inside the prayer and outside the prayer. Because, one of the causes of memorization of the Qur'an quickly lost is because it does not have a special schedule for muraja'ah.

d. Too ambitious

Adding a Lot of New Memorization One of the factors of memorization quickly forgotten or lost is because of haste in memorization, the desire to always add in a short time, and want to immediately move to another memorization, even though the old memorization is still not solid. If memorization is not strong and fluent, never move to a new memorization.

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