

THE EXISTENCE OF MEMORISING AL-QUR'AN IN ISLAMIC UNIVERSITY: MOTIVATION, METHODS, AND ACHIEVEMENTS

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Abstract: In the Islamic University lately, there is a growing awareness to memorise the Qur'an. This phenomenon continues to develop along with the various open opportunities provided by the manager of higher education for those who memorise the Qur'an. This research will focus on the motivation to memorise the Qur'an, the method of memorising the Qur'an, and the achievements of students memorising the Qur'an. This research is descriptive. The use of interview, observation, and documentation methods and analysis of reflective data in research has enabled him to understand more deeply about the existence of memorising the Qur'an. The results showed that students' motivation in memorising the Qur'an was inspired by people who memorised the Qur'an first, especially families who had indeed been directed so that all family members memorised the Qur'an and also wanted to get virtue from rote learning al-Qur'an. The method of memorising the Qur'an used is *al-naẓar* or *ṭariqat takrīr al-qirāat al-juḥū'i* (read repeatedly or slowly) while still maintaining the tradition of using the genealogy of the cleric or clerics to one another continuously. Al-Qur'an memorisation students achieved an average of 3.46 from the 0-4 interval, but most of them were above 3.5.

Keywords: Islamic University, memorisation of the Qur'an, motivation, methods, achievements.

Introduction

The Qur'an as a guide to one's life implies that the Qur'an must also be lived up to the Islamic values contained in it, so that these values can be a force that motivates and underlies daily activities, and becomes tools of struggle in the social or scientific fields. Even more beautiful if the appreciation was increased or developed into an effort to improve the study of the interpretation of the Qur'an,¹ even trying to memorise it as part of worship. Because memorising al-Qur'an for certain people, even though it consists of 30 chapters and 114 *surahs*, is not difficult.

Lately, in the Islamic university environment, there is a growing awareness to memorise the Qur'an. This phenomenon continues to develop along with the various open opportunities provided by the manager of higher education for those who memorise the Qur'an. Many experts are of the view that memorising the Qur'an will not interfere with one's intellectual, but rather can be a trigger for one's intelligence. That is, a student who is memorising the Qur'an will not affect his learning achievement. For this reason, memorising the Qur'an can work in synergy with learning activities in schools/colleges.

The ease in memorising the Qur'an is a lot of evidence. In Bangladesh, for example, a child has memorised the Qur'an at the age of nine years. The memorisation is good and the sound is so mesmerising. In Egypt, there are seven years old children who have memorised the Qur'an², and there are many more examples in the Islamic world that prove how the Qur'an can be memorised by Muslim children at a very young age. Al-Qur'an is easy to remember for anyone who wants it, and al-Qur'an's ease also includes reading it, memorising it, understanding it, planting it, and revealing its magic. If this is so, then the divine nature that should be obtained first is that Allah will facilitate memorising the Qur'an for those who are interested in honest intentions. Then Allah will prepare the right time for him to memorise the Qur'an if he is determined to memorise it and face God with a clean heart and ask for help from Allah.³

¹ Dawam Raharjo, *Ensiklopedi Al-Qur'an: Tafsir Sosial Berdasarkan Konsep-Konsep Kunci* (Jakarta: Paramadina, 2002), 15.

² M. Samsul Ulum, *Menangkap Cabaya Al-Qur'an* (Malang: UIN Press, 2007), 122-123.

³ Abdul Daim Al-Kahil, *Easy! Metode Mudah Menghafal Al-Qur'an: Aplikatif, Fleksibel Dan Berbasis Mutu* (Yogyakarta: Etoz Publishing, 2010), 14.

So far, the existing research emphasises the strategy and motivation to memorise the Qur'an. Not many studies have thoroughly discussed the relationship between the memorisation of al-Qur'an with student achievement. Research that is relevant to this is conducted by Nawaz & Jahangir, that memorisation of the Qur'an has a significant relationship with learning achievement and has an effect on the daily life behaviours of *ḥuffāẓ* at a better level.⁴ Other research shows that there is no relationship between intellectual quotient (IQ) and the ability to memorise the Qur'an.⁵ In other words, it is not always an academically intelligent child who can memorise the Qur'an well. But it can be assumed that children who have memorised the Qur'an well will be able to perform well. Therefore, this research is very important to complete the previous research. This study aims to clear up misconceptions about people's perceptions that memorising al-Qur'an will disrupt student lectures. Memorising al-Qur'an will make it easier for students to memorise formulas or theories from each subject studied.

Accordingly, this research will focus on: (1) What is the motivation of students to memorise the Qur'an? (2) What is the method of memorising the Qur'an? and (3) What are the achievements of students memorising the Qur'an?

This research was conducted at the State Islamic University (UIN) Maulana Malik Ibrahim Malang, East Java, Indonesia. UIN Malang is one of the Islamic universities that is concerned to facilitate the memorisers of the Qur'an in developing their talents and interests. This research is descriptive. The use of interviews, observations, and documentation, as well as reflective data analysis methods in research, has enabled him to understand more deeply about the existence of memorisation of the Qur'an. This understanding is important so that memorisation of the Qur'an is understood more comprehensively, that memorisation of the Qur'an can provide individual benefits to the memorisers in achieving learning achievement.

⁴ Nazia Nawaz and S. F. Jahangir, "Effects of Memorizing Quran by Heart (Hifz) On Later Academic Achievement," *Journal of Islamic Studies and Culture* 3, no. 1 (June 2015): 58–64.

⁵ Roisatul Mustaqimah, "The Influence of Intelligence Quotient (IQ), Self Efficacy and Self-Regulated Learning on the Ability to Memorize Al-Qur'an," *Didaktika Religia* 7, no. 1 (June 2019): 119–48.

Al-Qur'an Learning Movement and Al-Qur'an Recitation.

According to Dhofier, the movement to learn to read and understand the Qur'an which was institutionalised in Indonesia has been around for a long time. Traditionally, the institution as a place for this movement did not have a certain clear name. The place where this education takes place is called *nggon ngaji*, which means the place where children learn to read the Qur'an. Activities of children attending Islamic education like this are called "*ngaji Qur'an*". *Nggon ngaji* can be suspected as the forerunner to the establishment of various institutions that teach the Qur'an from the basic to the high level, to survive until now.⁶

We must be proud; there are still institutions that are consistent to make memorisation of the Qur'an as one of its important fields of work, namely the Institute of Science of the Qur'an in Jakarta. The agency has declared that one of its missions is to at least prepare a *ḥāfiẓ* and *ḥāfiẓah*, each of which is considered to meet the requirements in memorising the Qur'an in every province in Indonesia. Zen (1985) considers that meeting these targets is quite difficult because the number of Indonesians who have the basic ability and high spirit to do so is not much. He saw that the deficiency was caused by traditional practices in memorising the Qur'an which had not yet been proven to have a level of productivity.⁷ With modern audio-visual techniques, it will be able to help in increasing the number of *Hufads* without eliminating the goals outlined in the traditional approach.⁸

In memorising al-Qur'an, a prospective *ḥāfiẓ* must read the Qur'an repeatedly until *khatam* (finish), by focusing on the way of pronunciation (*makhraj*) and punctuation (*tajwid*). When starting to memorise, it is important to consistently meet the schedule, so that memorisation is maintained properly.⁹ Many *ḥuffāẓ* say that

⁶ Zamakhsyari Dhofier, "Sekolah Al-Qur'an dan Pendidikan Islam di Indonesia," *Jurnal Ulumul Qur'an* 3, no. 4 (1992): 86-95.

⁷ A. Muhaimin Zen, *Tatacara Problematika Menghafal al-Qur'an dan Petunjuk-Petunjuknya*, (Jakarta: Pustaka Al-Husna, 1985), 21.

⁸ Howard M. Federspiel, *Kajian Al-Qur'an di Indonesia* (Bandung: Mizan, 1996), 203-4, See also Howard M. Federspiel, "Kajian Al-Qur'an di Indonesia," *Jurnal Ilmu dan Kebudayaan Ulumul Al-Qur'an* 3, no. 4 (1992).

⁹ Ariffin, Sedek, et.al., "Effective Techniques of Memorizing the Quran: A Study at Madrasah tahfiz Al-Quran, Terengganu, Malaysia," *Middle-East Journal of Scientific Research* 13, no. 1 (2013): 45-8.

memorising the Qur'an is easy, but it is often easy to forget too. For that reason, perseverance in memorisation is very necessary. Diligent in memorising at the same time diligent in maintaining memorisation is a unitary action appropriate for a *ḥuffāz*.¹⁰

Zen (1985) states that Q.S. al-Qamar verse 17 shows that the Qur'an itself has been revealed in the form of reading, not through written text.¹¹ Prophet Muhammad, it was forbidden to read it until Gabriel perfected his pronunciation.

According to Al-Kahil (2010), the first step to memorising the Qur'an carefully is to instil confidence that the program to memorise the Qur'an is the most important in life and this program will not reduce the slightest time of all activities.¹² Because God will give blessings for one's time will not be in vain. It will even feel more free time, and everything will be easier than before. By using the time to read, memorise, and memorise the Qur'an, it will not reduce the time someone has. Even then, while increasing.

Reading, *tadabbur*, and memorising al-Qur'an is not *farḍ kifāyah* which is charged to the ulama', *kiai* or *ustaz*. But as exemplified by friends, all of that is done as an individual obligation of every Muslim. If individually a Muslim improves his quality, the family he fosters will also be of quality, so that eventually a civil society that is longed for can also be realised well.

Among Indonesian Muslims, there is great attention to reading and even memorising the Qur'an. Children learn to read the Qur'an as part of religious education, and family members occasionally read the Qur'an together at home as a sign of family obedience in religion¹³. Even some families today, many bring a Qur'an teacher home privately to teach them to read and memorise the Qur'an, especially short letters in juz amma. Many people feel that, by reciting and memorising the Qur'an, many teachings are obtained, not only in the world but also in the hereafter.

According to Al-Kahil (2010) there are 7 benefits or benefits of memorising the Qur'an, namely: (1) can open all doors of goodness, (2) get ten benefits from each letter, (3) can memorise the greatest

¹⁰ S. L. Al-Hakim, *Pursuing Excellence, The Guide to Memorising The Holy Qur'an* (Sydney: Rowville-Australia, 2017), 15.

¹¹ A. Muhaimin Zen, *Tatacara Problematika Menghafal al-Qur'an dan Petunjuk-Petunjuknya*, 37.

¹² S. L. Al-Hakim, *Pursuing Excellence, The Guide to Memorising The Holy Qur'an*, 15.

¹³ Howard M. Federspiel, *Kajian Al-Qur'an di Indonesia*, 197.

encyclopedias absolutely, (4) can intercede in the afterlife, (5) possess literary power due to the high literature in the Qur'an, (6) free from all anxiety and immunity or immunity from physical and spiritual illness, and (7) can throw away negative thoughts that fill the brain.¹⁴ Relevant with Al-Kahil, Ulum (2007) mentions there are four virtues of memorising the Qur'an, namely: (1) will not be lost forever, (2) it will increase its understanding of the Qur'an, (3) get an honourable position before God, the Apostles, and humans in general, and (4) can provide light in the afterlife, not only for himself but also his parents.¹⁵

Some benefits of memorising the Qur'an, if it is synthesised, it can be divided into the benefits of the world and the benefits of the hereafter. World Benefits, among others: (1) Can open all doors of goodness; (2) Getting ten benefits from each letter; (3) Can memorise the greatest encyclopedias absolutely, (4) Have the power of literature due to the high literature in the Qur'an; (5) Be free from all anxiety and immunity or immunity from a physical and spiritual illness; (6) Can throw away negative thoughts that fill the brain; (7) Will not be lost forever; (8) His understanding of the Qur'an will increase; (9) Obtaining an honourable position before God, the Apostle, and humans in general. While the benefits of the hereafter, include: (1) The Qur'an will be a helper (*shafā'ah*) for the memoriser and his parents on the Day of Judgment or the hereafter; (2) *Hifẓ al-Qur'an* will elevate the degree of humans in heaven; and (3) memorising the Qur'an is the person who gets the most rewards from the Qur'an.

The Method of Memorising the Qur'an

There are several methods of memorising al-Qur'an which are currently widely used by people to facilitate and speed up memorisation of the Qur'an. According to Ulum, there are five strategies to memorise the Qur'an, namely: (1) *Ṭarīqat takrīr al-qirāati al-juẓ'ī* (reading verses repeatedly), (2) *Ṭarīqat takrīri al-qirāat al-kullī* (starting from the beginning of the letter to *khatam* repeatedly), (3) *Ṭarīqat al-jumlab* (memorising a series of sentences found in each

¹⁴ Abdul Daim Al-Kahil, *Easy! Metode Mudah Menghafal Al-Qur'an: Aplikatif, Fleksibel Dan Berbasis Mutu*, 17-21.

¹⁵ M. Samsul Ulum, *Menangkap Cahaya al-Qur'an*, 125-32.

verse), (4) *Tarīqat al-tadriji* (gradual method), and (5) *Tarīqat al-tadabburi* (remembering-content meaning).¹⁶

Relevant with Ulum, Qasim mentions there are three methods of memorising the Qur'an, namely: (1) memorising verse by verse, (2) dividing one page into three pages, and (3) memorising per page. This strategy emphasises more on how to memorise the Qur'an more systematically.¹⁷ Between these two ideas regarding the method of memorising the Qur'an, there is a similarity.

Besides this method, there are several steps in memorising the Qur'an. According to al-Kahil, there are six steps in memorising al-Qur'an. The steps referred to are listening to *the murattal Al-Qur'an*, repeatedly listening to the reading of one letter, the time limit memorising the Qur'an in full, the length of time memorising, memorising a letter from the Qur'an, and understanding and *tadabbur* the verse is read.¹⁸

In Malaysia, according to Ariffin et al., the most popular memorisation strategies of the Qur'an are four methods, namely *Sabak*, *Para Sabak*, *Ammokhtar*, and *the Halaqah Dauri* methods.¹⁹ The fourth method is essential that students are asked to read the Qur'an repeatedly at each *juʿz*, then memorised in front of the cleric. After that, in pairs, students are asked to listen to each other. Students who memorise well help students who are memorised weakly. And so on is repeated until they memorised well. Using this method, students can memorise the Qur'an in a relatively short time.

So that memorisation that has been done by someone who memorises the Qur'an can reside in mind in a relatively long time, then several attempts need to be done. The said business, besides methodological endeavours, theological endeavours are also needed. Methodological endeavours such as: (1) repeating memorisation completely by reading it in prayer, (2) contemplating the contents contained in each verse or letter memorised, and (3) there is no day without memorisation of the Qur'an.²⁰

¹⁶ Ibid., 136–9.

¹⁷ Amjad Qasim, *Sebulan Hafal Al-Qur'an* (Solo: Zamzam, 2010), 92–7.

¹⁸ Abdul Daim Al-Kahil, *Easy! Metode Mudah Menghafal Al-Qur'an: Aplikatif, Fleksibel Dan Berbasis Mutu*, 34–44.

¹⁹ Sedek Ariffin, et.al. "Effective Techniques of Memorizing the Quran: A Study at Madrasah tahfiz Al-Quran, Terengganu, Malaysia," 45–8.

²⁰ Abdul Daim Al-Kahil, *Easy! Metode Mudah Menghafal Al-Qur'an: Aplikatif, Fleksibel Dan Berbasis Mutu*, 85–8.

Added Values of Academic and Religious for Memorizers of al-Qur'an

Every verse that is read, pondered, and memorised by someone can create a change in his life. What about people who read and memorise the whole Qur'an? No doubt reading the Qur'an, contemplation, and listening solemnly can reconstruct a person's personality, because the Qur'an contains various principles and proper foundations to aid one's character and be able to foster intelligence in a person.²¹

Various contemporary studies prove that memorisation of the Qur'an can protect a person from various diseases, increase endurance, and increase creativity and relaxation. The best deeds a person can do is to read the Qur'an, practice the womb, implement the commands of Allah, and stay away from Allah's prohibitions. Many people who have experienced interaction with the Qur'an for a long time, can find a certainty that the Qur'an has a great influence on human personality.²²

This intelligence will continue to grow well if the brain is trained with high concentration because extraordinary concentration will become a positive wave of energy. This is a spectacular secret force. One of the many secrets which reside in the souls are people who memorise the Qur'an.²³ In other words, that people who memorise the Qur'an will be easy to capture a variety of scientific material because they are already accustomed to strict memorisation so that if you just memorise course material or lessons is much easier.

If one's mind is busy with world affairs, sad or upset because of thinking about various things, then memorisation will be difficult. For that, it is necessary to focus the mind on memorisation by solely seeking *Allah's Ridlo*. That way, then our hearts and minds will continue to concentrate on memorising the Qur'an. A heart that concentrates on reading and memorising the Qur'an, according to Al-Kahil will be able to increase immunity or immunity, add to discover something new, increase the ability to concentrate, cure chronic and severe illnesses, soothe the soul and heal nerves, develop personality and foster a stronger attitude, and treat bad habits such as

²¹ Ibid., 91.

²² Ibid., 92–3.

²³ Amjad Qasim, *Sebulan Hafal Al-Qur'an*, 73.

exaggeration in life.²⁴ That way, the mind is accustomed to full concentration, making it easier to capture various sciences.

Some simple experiences about the extent of the influence of the Qur'an on one's intelligence and personality, even just one verse can affect the formation of intelligence and personality. For example, the word of God: "It is required of you to fight, even though fighting is something you hate. You may hate something, even though it is very good for you, and may (you) also like something, even though it is very bad for you; God knows, you don't know."²⁵ This verse will be able to encourage someone to believe that God will surely give happiness to those who implement it in life.

Before reading this verse, maybe someone is feeling sad because of experiencing an accident, or feel fear of the future because he is worried about something. After pondering this verse for quite a long time, maybe people will realise that God has predestined everything, and He will not choose someone other than the best for him, because He knows the future, while someone does not. Finally, many people look at everything optimistically, even though they are born pathetically. Everyone will always hope for good things to happen, even though according to the calculation is not the case.

Likewise, theologically people who memorise the Qur'an will always improve the quality of their worship. Because al-Qur'an can encourage someone to be more diligent in worship, as well as can be an antidote to doing negative actions, so that slowly will be able to change behaviour, improve the ability of socialisation and increase determination.²⁶

The personality of a person who changes due to memorisation of the Qur'an, so that he becomes an optimistic and happy person, and free from many problems that might occur. Had Allah not allowed him to meditate on verses in the Qur'an, understand them, and apply them in daily life, then his life would not be as calm as memorising the Qur'an.

²⁴ Abdul Daim Al-Kahil, *Easy! Metode Mudah Menghafal Al-Qur'an: Aplikatif, Fleksibel Dan Berbasis Mutu*, 92–3.

²⁵ QS Al-Baqarah [2], 216, See Departemen Agama. *Al-Qur'an dan Terjemahannya* (Jakarta: Toha Putera, 1989).

²⁶ Amjad Qasim, *Sebulan Hafal Al-Qur'an*, 92.

The Motivation of Student to Memorising the Qur'an

Students' motivation in memorising the Qur'an is very diverse. This is influenced by their educational backgrounds and families. However, there is a general formula for memorising this motivation, namely they both want to strengthen worship through memorisation of the Qur'an. By memorising al-Qur'an, they hope to be able to bind themselves to worship diligently and always have the morality of mercy. Because according to them, it seems unethical if there are people who memorised the Qur'an, but their behaviour is not following the Qur'an, for example, outdated clothing, looking for fortune in a way that is not lawful, and other negative behaviours.

Besides self-motivation, there is the motivation that comes from outside. Some informants said that they were also motivated by people who had memorised the Qur'an first. They looked, people who memorised the Qur'an seemed authoritative and showed piety and all people feel reluctant to them. Even his behaviour is always adorned with the values of the Qur'an manifested in speech, attitudes, and deeds. Seeing an interesting model displayed by the memorisers of the Qur'an, making them want to imitate like that. Imitating not only his memorisation but also his attitude and actions. More than that, in their view, people who memorised the Qur'an always keep themselves from negative things. For example, in the way of speaking the words are always gentle and pleasing to people, dress modestly and modestly, do not show excessive luxury, and be friendly with others. This condition inspired them to memorise the Qur'an, as one of the informants said that he had a teacher who memorised the Qur'an, but he was patient, could refrain from emotional attitudes, responsibility in every job, could be in society well, and always pleasing others. Seeing that people are memorising the Qur'an so well, it feels like I want to memorise the Qur'an. When in the beginning to memorise the Qur'an, he got a lot of motivation from him the teacher.

In line with the narration, there was also an informant who said that he was initially interested in memorising the Qur'an because he was inspired by his teacher. They were amazed by the teacher who looked pious and authoritative after memorising the Qur'an. This encourages them to participate in memorising the Qur'an. Also, the teacher always advises about how beautiful people who memorise the Qur'an, and the benefits obtained for memorising the Qur'an, both in

the world and the hereafter. This condition inspired him and motivated him to memorise the Qur'an.

In contrast to the narration, another informant said that his motivation for memorising the Qur'an was solely to get the great virtue of the Qur'an. The great teachings of the Qur'an are always to be kept away from the fires of hell and to be brought close to heaven, and in this life to always get guidance from God and always be shown in a straight path, the path that He allows. Besides that, extrinsically, there is motivation from parents. According to him, at the time of school, he had been told to memorise the Qur'an by his parents and only memorised some juz, then stopped. Then only when this lecture memorises the Qur'an again and tries to recite 30 *juz*. This is at the same time to meet the expectations of parents and as a form of *birr al-wālidayn*. Because in his family many of them memorised the Qur'an.

There is also motivation to memorise the Qur'an with very simple language, which is to maintain family traditions. According to one informant, his motivation for memorising the Qur'an was due to tradition and demands from home. Because his family almost all memorise al-Qur'an, starting father, mother, and sister. This directly affected him to take part in memorising the Qur'an. Although at first, he felt heavy, gradually became lighter. Even now, according to him, it becomes a special pleasure, where while studying can also memorise the Qur'an. Incidentally, there is also a cottage that does provide facilities for memorising the Qur'an more intensively and *istiqāmah*.

Even though they have different motivations, the main motivator of them is parents, even as in the description above, there are also those whose parents and siblings memorised the Qur'an. This condition makes them more motivated in memorising the Qur'an. There is even a feeling of shame with other siblings if they do not memorise the Qur'an.

It turns out that memorising al-Qur'an on this campus is not the beginning. Most of the informants said that they memorised the Qur'an since high school (SLTA) or boarding schools. According to an informant, first when *Madrasah Aliyah* (Islamic high school) had a demand from the teacher of the Qur'an-Hadith to memorise many verses and after that, the teacher suggested that the verses that were memorised should be preserved, even if they could be added. From there he was motivated to memorise the Qur'an.

An informant said that he had memorised the Qur'an one juz during high school, so he felt euphoric if it was not continued. Even at the beginning of memorisation, he was confused, whether entering high school while memorising the Qur'an or directly to the hut to memorise the Qur'an. Then ask the parents for a solution. His parents suggested that the school memorise the Qur'an. Because memorising al-Qur'an is high when the burden is lighter than in college. If after finishing school and memorising it is good, you can go to college later. Because when studying while memorising the Qur'an it feels a bit heavy. Like it or not, if you memorise the Qur'an, you must stay and recite the Qur'an at the same time, completing your studies well, so that the burden is double.

From the description above, it appears that the motivation of someone to memorise the Qur'an is very diverse. This diversity is influenced by family background, school, and environment. However, some general formulas motivate them to memorise the Qur'an, namely: (1) inspired by people who memorised the Qur'an first, whether it is parents, family, teachers, or other communities (2) wants to get great virtue from the Qur'an in the face of life in this world and the hereafter; and (3) maintaining family traditions which have become *ḥāfiẓ/ḥāfiẓah* first.

The Method of Memorising the Qur'an

Because students memorise al-Qur'an at UIN Malang from various boarding schools and memorising institutions of the Qur'an, both before going to college or now after being on campus, then in certain cases, the methods obtained in memorising al-Qur'an Each student is different from one another. Although this difference is not very striking, there are some interesting to describe. This difference, if examined carefully, is a variation on the diversity of strategies and methods for memorising the Qur'an. As one of the informants said that memorisation is done by a deposit in the form of dripping, and must be deposited and dripping 1/4 *juz* ago each day. Usually, the deposit is made in the morning, but other times can, as long as he is ready with memorising the juz he already has. The term deposit refers to the activity to convey memorisation that has been owned by the guiding teacher. While *deresan* refers to the activity of reading the Qur'an which is done routinely. In carrying out the deposit is usually directly to the guiding teacher. Ustadz was the one who gave the

assessment, whether his memorisation had met the conditions of *tahsīn* (true reading, both in recitation and *makebray*) or not. Also in carrying out *deresan* is usually accompanied by a religious teacher, so some things that are considered lacking in reading or memorising the Qur'an, will be justified directly.

Some use the deposit method in another way. The trick is if you can already $\frac{1}{4}$ juz (about five pages) followed by *murāja'ah* deposit, then add the next juz, and so on. If $\frac{1}{4}$ juz can be solved properly, then add to $\frac{1}{2}$ juz (about ten pages). If $\frac{1}{2}$ juz can be done well, then proceed with one juz (about 20 pages). The time to complete each deposit is uncertain. Some can complete $\frac{1}{4}$ juz in 5-7 days, sometimes 8-10 days, some even up to 15 days, depending on the readiness and leniency of students who memorise. But what's interesting about them, consistently always memorising, even though the time is sometimes fast, sometimes also slow. According to them, the time to memorise depends on the busy schedule and assignments. If the lecture is not too crowded, and there are not many assignments, they will be able to memorise quickly. $\frac{1}{4}$ juz they can finish within five days (every day one page). But if there are many tasks, even added with other campus activities, for example, there are seminars, training, or organisational activities, then they usually finish memorising $\frac{1}{4}$ juz for 15 days (3 days 1 page)

Based on interviews with several informants, some memorise by verse by verse. From the above paragraph, then proceed to the paragraph below, after being able to half a page, connect from the top again. When you have memorised, connect the verse below it again, then connect the verse below it again, then repeat it from above, and so on. But some memorise by reading from top to bottom repeatedly. Some use one verse-one verse from top to bottom then repeat. There are no definite provisions in memorisation, depending on each person's personality.

Likewise, the deposit method is often also used in memorising the Qur'an. Deposit more or less depends on each *ḥāfiẓ* (a term for memorising men) and *ḥāfiẓoh* (a term for memorising women) in obtaining the amount of memorisation. Deposits are *tashīḥ* (validation) made by the cleric. So the nature of learning individually. The task of the cleric was only to justify what he had memorised. If it feels good memorisation, then it can be continued in the next paragraph or page. But if the memorisation is not smooth and good

(*taḥsīn*), then usually told to repeat. Only when it's smooth and good, given permission to continue memorising it. To strengthen memorisation, almost all of them use *sanad*, namely genealogy to whom they memorise, in sequence from the cleric to cleric or from clerics to clerics. This tradition of genealogy is still maintained in various *taḥfīẓ al-Qur'an* huts to obtain the high blessing. For this reason, in maintaining the consistency of memorisation and *sanad*, the memorisers are only allowed deposits to the designated homeroom teacher. With that, the homeroom teacher will easily evaluate and monitor the progress of students' memorisation every month. At the end of each semester, a homeroom teacher evaluates the progress of the memorisation, then a *Ṭaḥfīẓ* Result Card is issued.

Student Achievement of al-Qur'an Memorizer

The number of memorisers of al-Qur'an at UIN Malang (2019) was 611 students or 3.66% of the total number of students of 16,700 students. This number consists of memorisers between 1-10 *juẓ* totalling 468 students, memorising 11-20 *juẓ* totalling 52 students, and memorising 21-30 *juẓ* totalling 91 students.²⁷ The number of these memorisers, if explored further, might increase, because some students do not admit that they are memorising the Qur'an. They worry that they will be considered *riyā'* (showing off) if they show their identity as memorising the Qur'an.

Of these, the highest grade point average (GPA) for memorising al-Qur'an students is 3.94 and the lowest is 3.12, and the average GPA is 3.42 from the interval values 1-4. From these data, it can be stated that the memorisation of al-Qur'an at UIN Malangi GPA above 3.00. This proves that the memorisers have succeeded in balancing the activities of memorising the Qur'an with the tasks of the campus that are increasingly piling up from day today. This means that memorising the Qur'an will not interfere with college activities and at the same time excel.

For the majority of those who do focus on memorising the Qur'an, learning achievement as indicated by GPA is not the main goal. They will be more comfortable memorising smoothly, even though not achievers. But it will be even more solid if the achievements can also be achieved at once because achievement

²⁷ HTQ UIN Malang, *Pedoman Sekolah Ṭaḥfīẓ 2019-2020* (Malang: UIN Malang, 2019).

shows one's intelligence. To keep good achievements and memorisation well maintained, those who memorise the Qur'an are required to focus on learning and memorisation, but they must always do *taqrir* to launch their reading. With that, not most of them may get a GPA of more than 3.5

Motivation to Memorising the Qur'an

Students in memorising al-Qur'an are inspired by people who memorise the Qur'an first, whether it is parents, family, teachers, or other communities. Inspiration can indeed cause people to do something. This inspiration was born because of *uswab hasanah* shown by people who memorised it before. *Uswab hasanah* can be in the form of worship, speech, actions, and various other pious deeds.

Motivation is indeed close to inspiration. Motivation can give birth to inspiration and vice versa inspiration can give birth to motivation, including motivation and inspiration in memorising the Qur'an well. Motivation is also related to the inner life and behaviour of a person.²⁸ People with high motivation will not be pleased with actions or something trivial. He will be satisfied with something ideal.²⁹

Most of the memorisers of the Qur'an are motivated by others. In other languages, they get extrinsic motivation. Extrinsic motivation is often influenced by external factors such as parental expectations, teacher expectations, direct instruction, appropriate feedback, reinforcement, and gifts.³⁰ Gifts are not always material, but also non-material, such as the recognition, praise, and respect of others for the memorisers of the Qur'an.

Why memorise the Qur'an? Because memorising the Qur'an is one of the best ways to become aware of the meaning contained in the word of God. As the word of God, the Qur'an does not change over time. The Qur'an is also seen as a unifying force for all Muslims throughout the world regardless of nationality, sect, or political point of view. For that reason, memorising the Qur'an is an extraordinary pleasure.³¹

²⁸ Imam Bawani, *Segi-segi Pendidikan Islam* (Surabaya: Al Ikhlas, 1987), 119.

²⁹ Amjad Qasim, *Sebulan Hafal Al-Qur'an*, 17.

³⁰ Jere Brophy, *Motivating Students to Learning* (New Jersey: Lawrence Erlbaum Associates, 2004), 4–5.

³¹ S. L. Al-Hakim, *Pursuing Excellence, The Guide to Memorising The Holy Qur'an*, 15.

Another finding is that he wants to get great virtue from the Qur'an in facing life in this world and the hereafter. This is following what was conveyed by several writers on how to memorise the Qur'an, such as Ulum (2007) and Al-Kahil (2010). According to them some of the benefits or benefits of memorising the Qur'an, if synthesised, can be divided into the benefits of the world and the benefits of the hereafter. From the benefits of the world, it can be obtained that the virtues of opening all doors of goodness, obtaining ten virtues from each letter, being able to memorise the greatest encyclopedias in absolute terms, possessing the power of literature due to the high literature in the Qur'an, will not be lost forever.

By reading the Qur'an and studying it, one's heart will be calm, not easily agitated by the problems of daily life. This is because the Qur'an is a string of *dhikr*, guidance, and prayer. Al-Qur'an can throw away dirty thoughts, because the memorisers of the Qur'an will always repeat what they memorised so as not to forget and will always *tadabbur* what they read, because if he does not know *tadabbur*, then it will be like eating fresh fruit that tastes bland.

As for the benefit of the hereafter, the Qur'an will be a helper for the memoriser and his parents on the Day of Judgment or the Hereafter. People who read the Qur'an, study it, and practice it, are crowned with the light on the Day of Judgment. The light was like sunlight, and his parents were clothed with two robes (glory) that were never found in the world as an illustration is, how happy the afterlife if met with God, whereas we have memorised all of His words. That is the pleasure of memorising al-Qur'an so that he is not happy other than heaven.³²

Another finding regarding motivation in memorising al-Qur'an is to maintain the family tradition which has become *hafiz/hafizah* first. The family can also be an inspiration and motivation for memorising the Qur'an. This happens because families can be role models and primary teachers.³³ A whole family will provide a great opportunity for children to build trust in their parents, which is an essential element in shaping a child's personality.³⁴ Trust for parents is

³² Ibid.

³³ Linda and Richard Eyre. *Mengajarkan Nilai-Nilai Kepada Anak*. Translated by: Alex Tri Kantjono Widodo. (Jakarta: SUN, 1999), v.

³⁴ M. Shochib, *Pola Asuh OrangTua dalam Membantu Anak untuk Mengembangkan Disiplin-Diri (Studi tentang Makna dalam Upaya OrangTua membantuk Anak untuk*

important, so that the influence, direction, guidance, and value systems realised by the family, especially parents, always remain respected, colouring the attitudes and behaviour patterns of their children.³⁵ Good and wise parents will always make the family a place where children get the nature of honesty, courage, perseverance in order to build peace and happiness for their children, both present and future.³⁶ Parental responsibilities and beliefs felt by children will be the basis for imitation and self-identification to behave. This means that parents need to introduce and provide an understanding of moral values as early as possible as a basis and direction for behaving regularly based on responsibility and self-consistency³⁷, including the tradition of memorising the Qur'an.

Tradition is a practice or custom inherited from previous generations in which there are strict rules and integrated with social culture.³⁸ Traditions can be in the form of value systems or norms and information, whether written or oral information. The dominant party inheriting tradition is family because family is one of the important factors in shaping the character of children. For this reason, the family must be able to inculcate religious, emotional necessity, good behaviour habits, and have a good attitude. Because in the family environment, conscience and dhikr always have the opportunity to be sharpened so that the potential *ma'rifah* children can grow well.³⁹ Especially if the *hafiz* family educates their family with the Qur'anic morals, then the child will be very inspired and motivated to memorise the Qur'an. From the upbringing of the Qur'anic character, a personality that is in love with the Qur'an will be formed, so that the tradition of the morality of the Qur'an is deeply rooted in the next child.

Like the description above, that motivation is a very important factor in mental fluctuations. A person who gets a strong motivation will be more successful and successful in his life when compared to

Memiliki Dasar-Dasar dan Mengembangkan Disiplin-Diri) (Ph.D. Dissertation, IKIP Bandung, 1997), 18.

³⁵ MI. Soelaeman, *Pendidikan Dalam Keluarga* (Bandung: Alfabeta, 1994), 12–3.

³⁶ M. Quraish Shihab, "Membumikan" *al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 1992), 255.

³⁷ M. Shochib, *Pola Asuh OrangTua dalam Membantu Anak untuk Mengembangkan Disiplin-Diri*, 21–2.

³⁸ Koentjaraningrat, *Pengantar Ilmu Antropologi* (Jakarta: Rineka Cipta, 1987), 187.

³⁹ M. Abdurrahman, *Islam Transformatif* (Jakarta: Pustaka Pelajar, 1995), 255.

those who are not motivated at all because motivation can form emotional intelligence (EQ). Good emotional intelligence is formed from the family environment.⁴⁰ Because family motivation is the first and foremost process in giving enthusiasm, direction, and persistence in behaviour, that is, behaviours that have motivation are behaviours that are full of energy, directed, and enduring. In learning activities, then motivation can be said to be the overall driving force within students that gives rise to learning activities, which ensures continuity of learning activities and gives direction to learning activities so that the desired goals of the learning subject can be achieved.⁴¹

Strong motivation in the formation of children's life attitudes to memorise the Qur'an is family. Especially if the family are people who are very close to the Qur'an, then the motivation of the family is very urgent for the success of memorising the Qur'an. If in the family every day is always decorated by reading the Qur'an, then a child will indirectly imitate what is done by the family. Families who try to survive (including memorising the Qur'an) tend to do good actions normatively. This will have a good effect on family growth and will be able to overcome difficulties that come from inside and outside the family. To that end, educating children for families is a moral and social obligation in preparing the next generation of higher quality.⁴²

Love and practice the Qur'an need time. However, if it is done seriously, even the old-time is not felt, because it has been carried away by the preoccupation with loving the Qur'an while memorising it. Even someone will feel more free time and everything will be easier than before.⁴³

To love, memorise, and practice the Qur'an, it is necessary to avoid thinking that all of this will take up time. If someone uses time sincerely and sincerely, then that will not reduce the time they have,

⁴⁰ Tri Ahmad Faridh, "Emotional And Spiritual Intelligence (ESQ) of Children in Islamic Education in The Family Environment," *Didaktika Religia* 6, no. 1 (2018): 51-65.

⁴¹ A. A. Khansir and F. G. Dehkordi, "The Role of Motivation in Teaching and Learning English Language," *Modern Journal of Language Teaching Methods* (MJLTM) (2017): 1-15.

⁴² Zakiah Darajat, "Pendidikan Anak Dalam Keluarga, Tinjauan Psikologi Agama," in *Keluarga Muslim Dalam Masyarakat Modern* (Bandung: Remaja Rosdakarya, 1994), 58-67.

⁴³ Abdul Daim Al-Kahil, *Easy! Metode Mudah Menghafal Al-Qur'an: Aplikatif, Fleksibel Dan Berbasis Mutu*, 27.

even time will increase.⁴⁴ Something extraordinary, how time is so useful for life and life that is decorated with the spirit of reading, *tadabbur*, and memorising the Qur'an. There's even an English proverb that says "time is money". The textual meaning is if a person can make the best use of the time that person may get extraordinary benefits, including profits in the form of material or money.

Methods for Memorising The Qur'an

Memorising the Qur'an with the method of deposit from verse to verse every day in *istiqāmah*. This method is the majority used in memorising the Qur'an because through this deposit model the quality of the memoriser is known, for example in terms of *makhārij al-ḥurūf* and *tajwīd*. This method is also the most influential method for memorisation, this method is further is the method of *tashhīḥ* or the method of knowing how authentic the Qur'an is. The majority of the deposit is seen by the cleric or cleric, who has previously been seen by senior students or friends of the memoriser.

In carrying out the memorisation process, *istiqāmah* attitude is very important. *Istiqāmah* in the sense of being carried out continuously and continuously and always disciplined in maintaining and utilising time and consequent in maintaining memorisation.⁴⁵ With *istiqāmah*, it is expected that the memorisation target will be completed well and smoothly.

Istiqāmah is a religious terminology that means steady or consistent. *Istiqāmah* is a part of *akhlāq al-karimah* which must be a decoration in every Muslim person. Strict people will always run their lives with full sincerity and discipline and always make self-regulation with a well planned, because enjoying every activity of life is part of worship.⁴⁶ For this reason, *istiqāmah* behaviour is very appropriate to support success in memorising the Qur'an.

Another finding is memorisation by reading over and over slowly or loudly. This method is often called the an-Nadzar method as Badruzzaman found.⁴⁷ Ulum calls it the *ṭarīqat takrīr al-qirāat al-juẓ'ī*

⁴⁴ Ibid., 28.

⁴⁵ M. Quraish Shihab, "Membumikan" *al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, 284.

⁴⁶ Ary Ginanjar Agustian, *ESQ, Emotional Spiritual Quotient* (Jakarta: Arga, 2001), 57.

⁴⁷ Dudi Badruzzaman, "Metode *Tahfīẓ* Al-Qur'an di Pondok Pesantren Miftahul Huda II Kabupaten Ciamis," *Jurnal Kaca* 9, no. 2 (Agustus 2019): 80-97.

(reciting verses repeatedly).⁴⁸ In general, this method is carried out in several steps, namely: (1) reading a piece or a portion of a verse at least five times before beginning to memorise it; (2) reading verses that have been memorised repeatedly (10 or more) before moving on to the next verse, and so on; (3) after memorising each half of the letter, it must be repeated several times before continuing the second part; (4) after memorising one letter, it is repeated several times before being forwarded to the next letter, and so on; and (5) before memorising the next part of the Qur'an, the previous part must be repeated, so that there is continuity of memorisation⁴⁹.

Slow and hard reading is a manifestation of how far the reading is embedded in the heart if the memorisation can only be read slowly, it means he is not steady with what he read aka but if he can read it aloud and slowly then the memorisation is embedded in the heart and memory deep ones. As in Surah al-Furqan (25: 14), this is how we will strengthen your heart (Muhammad) with it and we recite it in *tartil* (gradually, slowly, and correctly).⁵⁰ Because the purpose of memorising al-Qur'an is not to memorise *lafẓ* in large numbers, but the aim is to repeat a letter that has been memorised in prayer with the intention to *tadabbur* al-Qur'an.

In memorising always use genealogy from one cleric to another cleric or from one cleric to another cleric in a series. To maintain the continuity of rote memorisation with previous *ḥuffāẓ*, even to the Prophet Muhammad. or the scholars' who are already experts in the Qur'an, it is necessary to find the right teacher or teacher. With this scientific value of science can be maintained properly.

Genealogy in memorisation of al-Qur'an becomes important because it is a legal requirement for memorisation. According to Ulum, a qira'at or reading of the Qur'an is only considered valid if it meets the three criteria, namely: (1) must have a continuous *sanad*, the reading is received from teachers who are trusted, have no defects, and are connected to the Prophet (s), (2) must be following *Rasm Usmani*, and (3) must be following the rules of Arabic grammar.⁵¹

⁴⁸ M. Samsul Ulum, *Menangkap Cahaya al-Qur'an*, 136–9.

⁴⁹ Ibid.

⁵⁰ QS Al-Furqan (25), 14, See Departemen Agama. *Al-Qur'an dan Terjemahannya* (Jakarta: Toha Putera, 1989).

⁵¹ M. Samsul Ulum, *Menangkap Cahaya al-Qur'an*, 109.

A memoriser of the Qur'an will be more credible if he deposited the *ḥuffāḥ* whose memorisation is a genealogy that is directly connected to the Prophet Muhammad. For example, the teacher deposited on his teacher until the *ṭābi' al-ṭābi'in* followed by *ṭābi'in* then the best friend arrived at the Prophet Muhammad. This is because the Qur'an is reading. The first revelation that came down was *iqra'* which was the first commandment addressed to the Prophet Muhammad.⁵² While writing is only as a means to prevent it from being lost. If the *ḥuffāḥ* has died, it will not reduce the authenticity of the Qur'an, as in the current form of the Manuscript, because of the existence of writings that can be justified.

Student Achievement of al-Qur'an Memorizer

The number of memorisers of al-Qur'an at UIN Malang is relatively large, compared to several other universities. This is partly due to the reward from the leadership of UIN Malang, so that the number of memorisers of the Qur'an is relatively large. Reward or prize becomes important because this is part of extrinsic motivation.⁵³

The highest grade point average (GPA) for memorising al-Qur'an students is 3.94 and the lowest is 3.12, and the average GPA is 3.46 from intervals of grades 1-4. From these data, it can be stated that the memorisation of al-Qur'an at UIN Malang GPA above 3.00. This proves that the memorisers have succeeded in balancing the activities of memorising the Qur'an with the tasks of the campus that are increasingly piling up from day to day. This means that memorising the Qur'an will not interfere with college activities and at the same time excel. Because many believe that memorising the Qur'an can hamper lectures. In fact, on the contrary, memorising the Qur'an that has been trained to remember will make it easier for them to remember the lecture material. With the ability to remember well, will make it easier to be able to answer exam questions.

For the majority of those who do focus on memorising the Qur'an, learning achievement as indicated by GPA is not the main goal. They will be more comfortable memorising smoothly, even though not achievers. But it will be even more solid if the

⁵² M. Quraish Shihab, *Wawasan Al-Qur'an, Tafsir Maudhu'i Atas Pelbagai Persoalan Umat* (Bandung: Mizan: 1997), 5.

⁵³ A. Oletic and N. Elic, "Intrinsic and Extrinsic Motivation for Learning English as a Foreign Language," *ELTA Journal* 2, no. 2 (December 2014): 23–38.

achievements can also be achieved at once. With good achievements students will be calmer in appearance and tend to be more confident.⁵⁴ The achievement also shows one's intellectual intelligence. People with good achievements mean high intellectual intelligence.⁵⁵ High intelligence can also be demonstrated by the ability to think critically. The ability to think recognises the gap between knowledge and reality and can find an argument in thinking.⁵⁶

Other findings show that most of the memorisers of al-Qur'an at UIN Malang their GPA is above 3.5. A study proves that reading the Qur'an continuously will train the brain because in reading the Qur'an it takes brain training to always work, even there is already evidence that parents will not easily or forget memory if they always read the Qur'an in *istiqamah*. In other words, memorising al-Qur'an will lead to more dynamic thinking power, because in it, there is a process of creative thinking. Creative thinking is the highest expression of one's giftedness.⁵⁷

It is called a creative thinking process because it meets the requirements of the creative thinking process. By adapting Hawadi's thinking⁵⁸, the stages of creative thinking include (1) preparation, which means physical and mental preparation as well as finding appropriate methods for memorising the Qur'an, (2) incubation, meaning the process of remembering verses and letters. A letter within a certain time, (3) illumination, the process of the emergence of ideas or ideas as inspiration from the content of the verses of the Qur'an, and (4) verification, meaning the stage of the emergence of awareness to practice the teachings contained in the Qur'an as truly.

⁵⁴ Indra Bangkit Komara, "Hubungan Antara Kepercayaan Diri Dengan Prestasi Belajar dan Perencanaan Karir Siswa," *PSIKOPEDAGOGIA* 5, no. 1 (2016): 33–42.

⁵⁵ I. C. Ardana, L. R. Aritonang, and E. S. Dermawan, "Kecerdasan Intelektual, Kecerdasan Emosional, Kecerdasan Spiritual, dan Kesehatan Fisik Untuk Memprediksi Prestasi Belajar Mahasiswa Akuntansi," *Jurnal Akuntansi* 17, no. 3 (September 2013): 444–58.

⁵⁶ D. W. Carrol, A. H. Keniston, and B. F. Peden, "Integrating Critical Thinking With Course Content," in D. S. Dunn, J. S. Halonen, and R. A. Smith (Ed.). *Teaching Critical Thinking In Psychology: A Handbook of Best Practice* (Chichester: John Wiley-Sons, Ltd. Publication, 2008), 101.

⁵⁷ Conny Semiawan, *Persepektif Pendidikan Anak Berbakat* (Jakarta: Grasindo, 1996), 11.

⁵⁸ Hawadi, et.al. *Kreativitas* (Jakarta: Grasindo, 2001), 22.

With this process of thinking, making them the memorisers of the Qur'an many who performed well. To keep good achievements and memorisation well maintained, those who memorise the Qur'an are required to focus on learning and memorisation, but also must always do *taqrir* to launch their reading. With that, they may get a GPA of more than 3.5. The 3.5 GPA is high because to achieve this, an A grade equivalent to 4 is required, a minimum of half of the courses taken. Because in semester credit units (SKS) the value range is 0-4 or A-E. Where A is equivalent to 4, B is equivalent to 3, C is equivalent to 2, D is equivalent to 1, and E is equivalent to 0. This means that the value of A or 4 is the highest value that can be achieved for the SKS program.

Conclusion

Based on the data description, research findings, and research discussion it can be concluded that the motivation of students in memorising the Qur'an is inspired by people who memorised the Qur'an first, especially families who have indeed been directed so that all family members memorise al- Qur'an and also want to get virtue from memorisation of the Qur'an. The method of memorising a variety of students' al-Qur'an, there are deposit verses by verse, by reading it repeatedly slowly and loudly or called *al-naẓar* or *ṭarīqat takrīr al-qirāat al-juẓ'ī*, while maintaining the tradition use genealogy from the cleric or clerics one to another cleric in a series. Al-Qur'an memorisation students achieved an average of 3.46 from the 0-4 interval, but most of them were above 3.5.

In the future, through community service, UIN Malang can encourage people to love the Qur'an, so that the community can encourage their children to learn and memorise the Qur'an well. Also, the need to further encourage students to memorise the Qur'an, because, with the basic boarding of students who are already strong, it will be easier to memorise the Qur'an. More than that, there is a need for jargon to emerge that memorising the Qur'an will not interfere with lectures; it can even achieve better.

Like one of the Islamic University, UIN Malang with the number of memorisers of the Qur'an 3.66% of the number of 16,700 students needs to be continuously improved. For this reason, it is necessary to conduct mass movements to memorise the Qur'an facilitated by the campus. The Ministry of Religion of the Republic of

Indonesia, in this case, the Director-General of Islamic Education, needs to assist in the form of scholarships to Islamic University students who have the potential to develop memorisation of the Qur'an, so that the spirit of students in memorising the Qur'an grows better, and the Islamic University concerned the more students there will be.

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