

PROBLEMS AND EFFORTS TO INCREASE THE MEMORY OF THE QUR'AN OF STUDENTS AT THE BINAUL UMMAH BAWURAN ISLAMIC BOARDING SCHOOL BAWURAN PLERET BANTUL

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Abstrak:

Al-Qur'an adalah kalam Allah Swt yang paling agung dan bacaan mulia yang diturunkan kepada utusan-Nya yang bernama Rasulullah Muhammad Saw melalui perantara Malaikat Jibril, diturunkan secara mutawatir, diawali Surat al-Fatihah dan diakhiri dengan Surat an-Naas, membacanya bernilai ibadah. Allah Swt menjamin kemurnian dan keaslian kitab suci-Nya al-Qur'an dan akan selalu terjaga dari pemalsuan sampai hari kiamat melalui para penghafal al-Qur'an. menghafal al-Qur'an bukan sesuatu yang mustahil dan itu bisa dilakukan oleh siapa saja. Namun dalam prosesnya tidak semudah apa yang dipikirkan dan juga banyak problematiknya. Penelitian ini adalah penelitian kualitatif yang menggunakan metode deskriptif yaitu penelitian tentang data yang telah dikumpulkan dan dijabarkan dalam bentuk kata-kata dan gambar, kata-kata disusun dalam bentuk kalimat yang diperoleh dari wawancara langsung antara peneliti dan informan dengan melalui beberapa tahap yaitu data collection period, data reduction, data display, and conclusion drawing atau verivication. Penelitian ini juga penelitian di Pondok Pesatren Binaul Ummah Bawuran Pleret dengan fokus objek terhadap problematika yang dihadapi santri ketika menghafal al-Qur'an dan juga upaya yang ditempuh untuk mengatasi problematikanya tersebut. Adapun hasil dari penelitian Ini yaitu: pertama. Problematika yang dihadapi santri meliputi: Sulit mengatur waktu, hafalan sering lupa, pengaruh teman, stress ketika ayat yang dihafal tidak terhafal, kedua. upaya dari pihak santri untuk mengatasi problematikanya yaitu: memotivasi diri, kontrol diri, mengulang hafalan, ketiga upaya dari pihak pondok meliputi: melakukan kontrol terhadap seluruh kegiatan santri, mendampingi santri dalam kegiatan.

Kata Kunci: *Al-Qur'an, Problematika dan Upaya, Santri Penghafal al-Qur'an*

Abstract:

The Qur'an is the most important word of Allah, and the noble reading revealed to His messenger named Rasulullah Muhammad SAW through the intermediary of the Angel Gabriel, sent down mutawatir, starting with Surah al-Fatihah and ending with Surat An-Naas, reading it is valuable. Worship. Allah SWT guarantees the purity and authenticity of His holy book, the Qur'an, and will always be protected from forgery until the Day of Judgment through the memorizers of the Qur'an. Memorizing the Qur'an is not impossible, and anyone can do it. However, the process is not as easy as one might think, and there are many problems. This research is qualitative research that uses descriptive methods, namely analysis of data that has been collected and described in the form of words and pictures; the terms are arranged in the form of sentences obtained from direct interviews between researchers and informants through several stages, namely the data collection period, data reduction, data display, and conclusion drawing or verification. This research is also conducted at the Binaul Ummah Bawuran Pleret Islamic Boarding School with an object focus on the problems faced by students when memorizing the Qur'an and the efforts taken to overcome these problems. The results of this research are: first. The issues students face include: Difficulty managing time, often forgetting to memorize, the influence of friends, stress when the memorized verse is not learned, and secondly. The efforts of the students to overcome the problems are self-motivating, self-control, and repeating memorization; the three steps of the boarding school include: controlling all santri activities and assisting students in activities.

Keywords: Al-Qur'an, Problems and Efforts, Santri Memorizing the Qur'an



Introduction

The Qur'an is the most important word of Allah, and the noble reading revealed to His messenger named Rasulullah Muhammad SAW through the intermediary of the Angel Gabriel, sent down mutawatir, starting with Surah al-Fatihah and ending with Surat An-Naas, reading it is valuable. Worship. The Qur'an that exists today is still pure, and its validity is not denied. Allah SWT guarantees the purity and authenticity of His holy book, the Qur'an. The guarantee is given to His Almighty and All-Knowing, especially to humanity.¹ This is by the word

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Meaning: *Indeed, We sent down the Quran, and indeed We are the guardian of it.*

From this verse, it can be understood that Allah SWT guarantees the maintenance of the Qur'an from the beginning it was revealed until the Day of Judgment through the memorizers of the Qur'an. And in the memory of the memorizers of the Qur'an, Allah's holy verses are kept pure.² Memorizing the Qur'an has been applied since the time of the Prophet Muhammad. Every time the Angel Gabriel delivered a revelation from the sky, the Prophet immediately learned it by imitating the reading exemplified by the Angel Gabriel. Memorizing the Qur'an is a noble activity, namely keeping by remembering and memorizing what is memorized. Many of the Prophet's companions came from a background of memorizing the Qur'an, such as Abdurrahman bin 'Auf, Zubair bin Awwam, Uthman bin Affan, Talhah bin Ubaidillah, and others, all of whom, on average, was memorizing the Qur'an.³ This is because the Prophet Saw encouraged and burned the spirits of his companions to learn it.

Memorizing is not impossible or impossible and is a highly recommended worship for Muslims who want to do it. Because Allah Swt guarantees that the Qur'an will be easy to memorize, this is by His word to be an encouragement for every Muslim

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

Meaning: *“And indeed, We have made the Qur'an easy for learning, so is there anyone who takes lessons?”*

From this verse, it can be identified that memorizing the Qur'an is not a complicated matter because Allah SWT has explained that the al-Quran has been made easy to learn. It is fard kifayah law, meaning that not all Muslims are obliged to memorize it.⁴ However, the process of someone

¹ Manna Al-Qaththan, *Pengantar Studi Ilmu Al-Qur'an*, Terj. Aunur Rafiq El-Mazni (Jakarta: Pustaka Al-Kautsar, 2005), 16., Lihat Juga, Kadar M. Yusuf, *Studi Al-Qur'an* (Jakarta: Amzah, 2012), 1., Lihat juga, Rosihon Anwar, *Ulumul Qur'an* (Bandung: CV Pustaka Setia, 2010), 4., Lihat juga, M. Quraish Shihab, *Wawasan Al-Qur'a: Tafsir Tematik Atas Berbagai Persoalan Umat* (Bandung: PT Mizan Pustaka, 2007), 3.

² M. Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 1994), 21.

³ Ahmad Khalil Jum'ah, *Al-Qur'an Dalam Pandangan Sahabat Nabi* (Yogyakarta: Gema Insani, 1999), 48.

⁴ Mukhlisohn Zawawie, *P-M3 Al-Qur'an Pedoman, Membaca, Mendengar, dan Menghafal Al-Qur'an* (Solo: Tiga Serangkai, 2011), 34.

who wants to remember the Qur'an is not easy and very long. It is said that it is not easy because you have to memorize the contents of the Qur'an, which quantitatively consists of 30 juz, 114 letters, 6666 verses, 77, 439 words, and 323,015 letters whose symbols are different from those in Indonesian. Memorizing the Qur'an is not merely learning by relying on memory but a series of processes that a memorizer must follow to memorize all of it in quality and quantity. A memorizer of the Qur'an is also obliged always to keep his memory until the end of life, learn, understand, and is responsible for always practicing it in everyday life.⁵

Memorizing the Qur'an is not easy, simple, and can be done by everyone without taking particular time. It takes serious effort and seriousness to mobilize all abilities so that the verses of the Qur'an can be memorized and preserved in their hearts and memories. For that reason, it is not an exaggeration that memorizing the Qur'an is something that is not easy. This is because there are many problems and challenges that a memorizer of the Qur'an must face to achieve a high and noble degree in the sight of Allah SWT. As for the issues faced by a memorizer of the Qur'an internally and externally, such as memorizing verses that are forgotten from memory, the same verses but different editorials, romantic disorders, difficulty with murojaah, weakening of spirit, and lack of istiqomah in memorization, difficulty managing time, unfavorable environmental conditions.⁶ However, the privilege of memorizing the Qur'an lies in its uniqueness, weight, and lengthy process. Even though it is heavy, complex, and requires earnest seriousness. It does not dampen the intention of some people to become a memorizer of the Qur'an.

Along with the development of the times and seeing the interest of the community, especially teenagers who want to become a memorizer of the Qur'an, there are also Islamic boarding schools that include the program of memorizing the Qur'an into their education system. No exception, such as the one at the Binaul Ummah Islamic Boarding School Bawuran Pleret Bantul, includes the program to memorize the Qur'an into its curriculum system. However, the problem here is that when a santri who memorizes the Qur'an is also a student in formal education, his duties and issues become even more difficult. Not to mention the addition of Diniyah activities which are filled with studying classic books such as Jurumiyyah, Imrithi, Amsilati Tashrifiiyyah, Syifaul Jinan, Akhlakul Banin was Banat, Khulsahoh, Mumarrosah, extracurricular activities, such as scouting, hadroh, calligraphy, qira'ah, and if faced with academic tasks from formal schools for those who attend school, thus making it challenging to manage memorization and muroja'ah time, and this was confirmed by one of the students who became students informal institutions whom the author interviewed before the author conducted the research.

⁵ Lisy Chairani dan A. Subandini, *Psikologi Santri Penghafal Al-Qur'an: Peranan Regulasi Diri* (Yogyakarta: Pustaka Pelajar, 2010), 2-3.

⁶ Ilham Agus Sugianto, *Kiat Praktis Menghafal Al-Qur'an* (Bandung: Mujahid Press, 2004), 100-103.

Therefore, to realize its programs based on the author's observations at the research location, the Islamic boarding school seeks to integrate supportive daily activities such as getting up before dawn to perform the sunnah prayer tahajjud, after the sunnah prayer tahajjud is finished, followed by the dawn prayer, after the prayer Fajr is over, followed by a rote deposit. After the memorization deposit is complete, the next activity is to prepare the needs for traditional schools whose KBM starts at 07.00-12.00 WIB for those who attend a school, such as bathing, eating, and others. And for those who don't go to formal school, it will continue with the specialization of strengthening the memorization of the Qur'an until 10:00 WIB. Then the activity after that is the midday prayer which starts at 12.00 WIB. Then after the midday prayer, continued muroja'ah until 13.30 WIB. After the muroja'ah activity is finished, continue with lunch and rest until it is asar time at 15.00 WIB, and after the Asar prayer, the next activity is *diniyyah* which starts at 15.30-17.00 WIB; after finishing the *diniyyah* then, prepare to take a bath and pray maghrib, after the maghrib prayer namely obligatory murojaah activities until 20.00 WIB then Isha' prayer, after the isya prayer, followed by extracurricular activities such as *hadroh*, calligraphy, *qira'ah*, and deliberation or critical study until 23.30 WIB.

It can be seen from the description above; that there are several problems faced by a student who memorizes the Qur'an which can affect the process and results of memorizing, as well as programs and activities at the Binaul Ummah Bawuran Islamic Boarding School in Bantul which are so good and exciting but dense. , especially if you see that this kind of activity is imposed on students who are students informal institutions, and this, according to the author, is a heavy burden that students must pass if they want to memorize the Qur'an. So there must be reasonable efforts from the cottage so that the program can run systematically and students' actions so that the memorization process results can be both quality and quantity. Based on this background, the authors are interested in conducting research, and the purpose of this study is to find out the problems and efforts to improve the memorization of the Qur'an of students at the Binaul Ummah Islamic Boarding School Bawuran Pleret Bantul.

In a study, it is necessary to provide guidance and support for any research results that have been previously reviewed and discussed related to the research being conducted. Among them are, *first*. Research conducted by Ahlan Abdullah Solo, Taufik Nugroho, and Diflah Nadjih with the title "Efforts of Santri in Maintaining Al-Quran Memorizing in Manu Kotagede Yogyakarta". In his study, he concluded that to maintain the memorization of the Qur'an, the students at Manu Kotagede Yogyakarta needed efforts *first*. Motivation or encouragement is constructive both in terms of physical and spiritual, *second*—efforts to take time after the fard prayer to repeat the memorization of the Qur'an, *third*. Steps to always are istiqomah, fourth. Efforts to overcome

laziness, *fifth*. Attempts to overcome verses that have been memorized forget again,⁷ *second*. Research conducted by Meirani Agustina, Ngadri Yusro, and Syaiful Bahri under the title "Strategies for Increasing Interest in Memorizing the Qur'an of Santri at Pondok Pesantren Ar-Rahman Curup." In the results of his research, it was concluded that to increase the interest in memorizing the Qur'an of students at the Ar-Rahman Curup Islamic Boarding School, namely, *first*. Motivating, *second*. Get used to repeating memorization. *Third*, maintain ethics and politeness, and *fourth*. Increasing religious development activities, *fifth*. Assignment, *sixth*. Increase time outside of learning and improve learning media and resources.⁸

Method

In this research design, the author uses a qualitative approach. The characteristics of the qualitative approach are natural (natural setting) as the direct data source. Data analysis tends to be done inductively in qualitative research, and meaning is essential.⁹ This type of research is descriptive qualitative research, namely research on data that has been collected and described in the form of words and pictures; words are arranged in the form of sentences obtained from direct interviews between researchers and related informants about the problems and efforts made by students, also steps from the cottage to support all the programs that have been run. The subjects of this study were caregivers, ustadz, and students of the Binaul Ummah Bawuran Pleret Islamic boarding school, Bantul. To collect data, the authors use several techniques, namely observation, interviews, and documentation in the form of pictures in analyzing the data; the authors use qualitative analysis methods, namely the analysis carried out by describing and describing in-depth the events that occurred in the field. According to Miles and Huberman, the qualitative analysis includes *data collection period, data reduction, data display, and conclusion drawing or verification*.¹⁰ This research also provides a case study and in-depth research on specific social units whose results are a complete and organized picture of the object.¹¹

Results And Discussion

Memorizing the Qur'an

Memorizing the Qur'an is a noble activity; in its meaning, memorization comes from the Arabic word hafiza-yahfazu-*hifz*, which means to maintain, guard, and memorize. While merging

⁷ Ahlan Abdullah Solo, et. al, "Upaya Santri Dalam Pemeliharaan Hafalan al-Quran di Manu Kotagede Yogyakarta," *Jurnal Ulumuddin* 8, No. 2, (Desember 2018), 136-138.

⁸ Meirani Agustiana, et. al, "Strategi Peningkatan Minat Menghafal al-Qur'an Santri di Pondok Pesantren ar-Rahman Curup," *Didaktika* 14, No. 1, (Juni 2020), 11-13.

⁹ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2006), 4.

¹⁰ Matthew B. Miles dan Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (Beverly Hills: SAGE Publication Inc, 1994) 67.

¹¹ Sumadi Suryabrata, *Metodologi Penelitian* (Jakarta: PT Raja Grafindo Persada, 2011), 80.

with the word al-Qur'an is a form of *ifadah* which means memorizing the Qur'an. In a practical sense, reading orally creates a memory in mind and sinks into the heart so that it can be practiced in everyday life.¹²

Problems Faced by Students Who Memorize the Qur'an

From the results of observations, interviews, and documentation that have been carried out in this study, there are several problems faced by students memorizing the Koran at the Binaul Ummah Islamic Boarding School Bawuran Pleret Bantul, namely as follows:

1. Difficult to manage time

Based on an interview with an informant named Raka Rafiansah, a student at the Islamic boarding school and also a student at Madrasah Tsanawiyah, he said:

*“The problem with me when memorizing the Koran is that it is challenging to manage time, apart from having to add memorization to be deposited, then memorizing the memorization that has been memorized, here we are also required to memorize nadzoman aqidatul lay, Jurumiyah, tashrifan from Madrasah diniyah, especially not yet. Schoolwork. That's what makes it difficult for me to manage time, especially when memorizing and murojaah “.*¹³

In all respects, the issue of time is a priority; all activities carried out by humans will always play with time, including memorizing the Koran. In addition to memorizing the Qur'an, the Binaul Ummah Islamic boarding school students have to follow other very dense cottage programs. Not to mention if there are additional assignments from school so that the time they have become very short and small, which becomes a particular problem for him.

2. Often forget to memorize

Forgetting means losing the ability to recall a memory that has been received or learned.¹⁴ According to Gulo and Reber, quoted from Muhibbin Shah, forgetting is an inability to recognize or remember something learned or experienced. Thus, forgetting is not an event that permanently disappears information items from one's knowledge and mind content.¹⁵ Some of the students at the boarding school complained why and why the verses of the Qur'an that he always memorized quickly disappeared and forgot from memory, as expressed by one of the students of the Islamic boarding school named Hanum Fadilah, she said:

¹² Hasil Observasi pada tanggal 05 Februari 2022 pukul 18.00-19.00 WIB.

¹³ Wawancara dengan Raka Rafiansah santri Ponpes Binaul Ummah pada tanggal 05 Februari 2022 pukul 13.30-14.00 WIB di Kantor Pengurus.

¹⁴ Rena Kinnara Arlotas dan Robi Mustika, “*Lupa Dalam Perspektif Psikologi Belajar dan Islam*”, PSYCHE: Jurnal Psikologi (Tt), 47.

¹⁵ Muhibbin Syah, *Psikologi Pendidikan Dengan Pendekatan Baru* (Bandung: Remaja Rosdakarya, 2004), 158.

“Sometimes the old memorization that I sometimes memorize often forgets quickly, which I experienced when adding new memorization.”¹⁶

Indeed, forgetting cannot be avoided, especially memorizing the Qur'an. However, what causes memorization to fail often is usually due to haste in memorizing, continually adding to the memorization in a short time, and immediately moving to another verse even though the old memorization has not been firmly in memory. If the old memorization is still not smooth, do not occasionally add new memorization. Because if the old memorization has not been smooth, the effort to memorize the old memorization will be in vain and make a daily memorizing target so that the memorization does not quickly disappear.¹⁷ Memorizing the Qur'an is a learning activity that emphasizes cognitive abilities in remembering and memorizing verses of the Qur'an—memorizing the Qur'an is a method and the first step of learning before other learning methods.

3. Friends influence

The influence of this friend is included in the category of socio-cultural impact. This influence contains all interaction stimuli and external conditions about the treatment of others, such as peer association.¹⁸ Indeed, peer relationships can influence behavior. The result can be in the form of a power that leads to something positive and can also lead to something negative. What is meant by positive impact if that influence can lead to a valuable and profitable job, such as increasing memorization and memuroja'ah memorization? On the other hand, what is meant by the negative impact is if the influence leads to a job that can be a waste of time, such as chatting with friends. It doesn't matter when the chat has a positive effect. However, if it has a negative influence, it wastes time used for memorizing and meuroja'ah to be lost for free.¹⁹

4. Stress when memorized verses are not memorized

When memorizing the Qur'an, a santri will undoubtedly encounter obstacles that can make him stressed. As said by Rafida Elsa Maysarah, a student who memorized the Qur'an at the Islamic boarding school, she said:

“The problem I face is sometimes stress when the verse that I memorize doesn't go into memory, and sometimes things like that also affect my mod to change to memorizing.”²⁰

¹⁶ Wawancara dengan Hanum Fadilah santriwati Ponpes Binau Ummah pada tanggal 07 Februari 2022 pukul 13.30-14.00 WIB di Kantor Penggurus

¹⁷ Wiwi Alawiyah, *Panduan Menghafal Al-Qur'an Super Kilat: Step by Step dan Berdaarkan Pengalaman* (Yogyakarta: Diva Press, 2015), 126.

¹⁸ Maragustam, *Filsafat Pendidikan Islam Menuju Pembentukan Karakter* (Yogyakarta: Pascasarjana FITK Uin Suna Kalijaga, 2021), 109.

¹⁹ Hasil Observasi pada tanggal 10 Februari 2022 pukul 09.00-10.30 WIB.

²⁰ Wawancara dengan Rafida Elsa Maysarah santriwati Ponpes Binau Ummah pada tanggal 12 Februari 2022 pukul 13.30-14.00 WIB di Kantor Penggurus

According to Looker and Gregson, quoted from Herwit Arsita Wiyarti and Imam Setiyawan, stress experienced by individuals can affect positive or negative things. It is said to be positive if the influence can lead to something that encourages individuals to raise their awareness and produce new experiences. Meanwhile, it is harmful if the force can cause mood changes, anxiety, worry, frustration, lack of confidence, and depression.²¹ Seeing this, a santri who memorizes the Qur'an should always maintain the mood so that the intention and enthusiasm for memorizing the Qur'an is always stable and does not change, and provides a strong positive psychological encouragement so that it will spur the spirit always to remember. Memorize the Qur'an.

Efforts Made to Improve Students' Memorizing of the Qur'an

As explained above, there are several problems faced by students who memorize the Qur'an at the Binaul Ummah Islamic Boarding School, Bawuran Pleret Bantul, which require solutions so that the issues faced can be overcome, both from the students themselves and the boarding school. The students' efforts are as follows:

1. Motivate yourself

As expressed by Rafirda Elsa Maysarah, a female student at the Islamic boarding school, she said:

*“ Even though I memorize many problems, I am always committed to my goals and plans, namely being able to memorize 30 juz of the Qur'an, to deal with so many various problems, the most important thing is that I can motivate myself, and maybe this way of motivating myself tends to be unique, namely by seeing other friends who memorize a lot, "Other friends can memorize a lot, and I can't cook well," and that kind of motivation for me is very important and has an effect on me always to be optimistic and never give up to memorize the Qur'an.”*²² Amin Fathullah said the same thing: *“ Although sometimes I often feel tired, tired, and even stressed in memorizing the Koran thanks to a strong motivation that makes me always optimistic and never give up. Complete the memorization of the Qur'an. Because when I want to be lazy, my subconscious and mind always seem to keep reminding myself to work to achieve a planned goal”.*²³

According to Purwanto, motivation is a conscious effort by individuals to influence a person's behavior to move them to do something.²⁴ Irwanto also explained motivation's meaning,

²¹ Herwit Arsita Wiyarti dan Imam Setiyawan, “Hubungan antara Dukungan Sosial Teman Sebaya Dengan Prokratinasi Menghafal al-Qur'an pada santri di Pondok Pesantren Modern Islam Assalam Surakarta”, Jurnal Empati 06, No. 4 (Oktober 2017), 34.

²² Wawancara dengan Rafida Elsa Maysarah santrivati Ponpes Binau Ummah pada tanggal 15 Februari 2022 pukul 13.30-14.00 WIB di Kantor Pengurus.

²³ Wawancara dengan Amin Fathullah santrivan Ponpes Binau Ummah pada tanggal 06 Februari 2022 pukul 13.30-14.00 WIB di Kantor Pengurus.

²⁴ M. Ngalm Purwanto, *Psikologi Pendidikan* (Bandung: PT Remaja Rosdakarya, 1995), 63.

namely the forces contained in a person to move to do something.²⁵ Motivation is essential, especially for yourself, because it can be a driving force for one's actions to achieve a goal of being able to memorize all the holy verses of the Qur'an. Maximizing one's potential to learn, so there is no such thing as impossible not to memorize the Qur'an.

2. Self-control

Every individual has demanded the fulfillment of needs in their life, ranging from basic needs to the peak of human needs who want to be adequately fulfilled according to what is planned. In response to this, a memorizer of the Qur'an requires self-control or self-control. This self-control must be owned by every student who memorizes the Koran. Considering sometimes the negative influence of the theme, such as when memorizing and repeating memorization are invited to chat and joke by thmusicme and not infrequently a student is influenced and obeys the invitation of tharticleme. In addition, self-control is intended to meet the memorization process or muroja'ah according to the target. The self-control possessed by students who memorize the Qur'an can also help them carry out the demands of the programs at the cottage. As stated by Dinda Fatimah, one of the students at the Islamic boarding school. She said:

*“Very often, when I memorize and repeat memorization, friends invite jokes and chat. However, because I have a target here and I also have to participate in so many programs, I usually control myself by finding a quiet place so that I don't talk and joke around, especially while adding and repeating my memorization”.*²⁶

3. Memurojaah (repeating memorization many times)

Stemberg explained that information stored in the brain results from dynamic mechanisms associated with brain activity to keep, retain, and issue information about past experiences. In the human brain, there are three elements in memory activity: coding, storage, and recall.²⁷ The process of memorizing the Qur'an is a process that involves memory. Verses enter the human brain's memory through encoding, storage, and remembering. However, whether or not memorization is fluent depends on how often a student repeats his memorization or memuroja'ah; the more often it is repeated, the stronger the memorization will be. And vice versa, if it is not enough to memorize the memory, the brain's memory of the verses that have been memorized will weaken.²⁸

²⁵ Irwanto, *Psikologi Umum Buku Panduan Mahasiswa* (Jakarta: Gramedia, 1996), 39.

²⁶ Wawancara dengan Rafida Elsa Maysarah santriwati Ponpes Binau Ummah pada tanggal 15 Februari 2022 pukul 13.30-14.00 WIB di Kantor Pengurus.

²⁶ Wawancara dengan Dinda Fatimah santriwati Ponpes Binau Ummah pada tanggal 10 Februari 2022 pukul 13.30-14.00 WIB di Kantor Pengurus.

²⁷ Robert J. Stemberg, *Psikologi Kognitif*, Terj. Yudi Santoso (Yogyakarta: Pustaka Pelajar, 2008), 47.

²⁸ Hasil Observasi pada tanggal 11 Februari 2022 pukul 09.00-10.30 WIB.

Figure 1.1



This picture 1.1 was taken when Santri was repeating his memorization with other santri friends to keep his memorization so that it would not be easy to forget.

Figure 1.2



Figure 1.2 was taken when the students were making a memorizing deposit to the caregiver and checking the quality and quantity of the students' memorization.

In addition, to support tahfidz programs or memorizing the Qur'an. The boarding school also makes supporting efforts, both for the program and for the memorization of the students, such as:

1. Controlling all student activities

Goodfriend and Merbaum in Ghufroon quoted from Septa Nikmatul Aliyah controlling or controlling is an effort to organize, regulate, and direct behavior in a positive direction.²⁹ As stated by Mr. Tammaul Fikri Khadimul Ma'had Bina'ul Ummah Islamic Boarding School, he said:

*“ One of our efforts to support the programs and activities of the students is that we control and cooperate with the hostel supervisors to monitor the activities and activities of the students in the boarding school.”*³⁰

Controlling the activities of students is very important. This influences the development of students. It is important to be ashamed of control so that the behavior that appears is by environmental guidelines and the cottage program so that students can know what obligations must be carried out and avoid negative impacts for themselves and their friends.

²⁹ Septa Nikmatul Aliyah, *Kontrol Diri Santri Putri Jenjang Pendidikan SMP di Pondok Pesantren Al-Muayyad Surakarta Tahun Ajaran 2015/2016*, Skripsi (Universitas Negeri Semarang, 2015), 2.

³⁰ Wawancara dengan Bapak Tammaul Fikri Khadimul Ma'had Ponpes Binau Ummah pada tanggal 23 Februari 2022 pukul 19.00-20.00 WIB di Ndalem.

2. Accompany students in activities

Accompanying students has a very strategic role. In its implementation, Pondok Pesantren cooperates with dormitory supervisors; the supervisor's task here is as a person who provides direction and motivation so that students can be enthusiastic in memorizing. In addition, the supervisor supervises and checks the students' memorization by listening to the students' memorization so that if there are errors, they can be justified.³¹

Conclusion

After conducting research and discussion, it can be concluded that memorizing the Qur'an has the meaning of reading orally so that it creates a memory in the mind and sinks into the heart to be practiced in everyday life. However, in its application, memorizing the Qur'an is not as easy as one might imagine, such as research conducted at the Binaul Ummah Islamic Boarding School Bawuran Pleret Bantul on several students who memorized it at the Islamic boarding school. In memorizing the Qur'an, students at the boarding school encountered several problems: Difficulty managing time, memorizing often forgot, the influence of friends, and Stress when the memorized verse was not memorized. However, several attempts were made to overcome the problem. Both efforts are from the students themselves and the boarding school. As for the efforts made by the students, namely: motivating themselves, self-control, memuroja'ah memorization (repeating rote memorization many times), the boarding school also makes efforts so that the program can run well and can support students' activities in memorizing al-Qur'an. -Qur'an and there is a cooperation between the supervisor of the hostel. These efforts include: controlling (controlling all activities of students in the boarding school) and assisting students in their activities.

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³¹ Hasil Observasi pada tanggal 11 Februari 2022 pukul 19.00-.20.00 WIB.

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