



Educating Memorizers of the Quran: What Should Teachers do?

Mila Sindika¹, Ainul Muti'ah², Syafrul Nalus¹, Arif Ridha³, Irma Irayanti⁴

¹STAI Pengembangan Ilmu Al-Qur'an Sumatera Barat, Indonesia

²Universitas Syiah Kuala, Indonesia

³STIT Ahlussunnah Bukittinggi, Indonesia

⁴Institut Agama Islam Negeri Kendari, Indonesia

✉ milasindika7@gmail.com *

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Abstract

Choosing to become a teacher is each person's choice, you need to know that becoming a teacher is not easy, and there are many challenges. Apart from that, teachers must be able to be a motivator for their students, to achieve success in learning well. This research aims to determine the efforts of tahfizh teachers in improving the memorization of the Quran in tahfizh households in Indonesia. This research uses a qualitative method with a case study type. Data sources were taken from thirty-three informants consisting of three teachers and thirty students through direct interviews using a set of interview protocols. The informants involved were selected using a purposive sampling technique, from three years of entry, namely 2020, 2021, and 2022. All interview data was analyzed thematically using the Milles & Hubberman Interactive Analysis Model technique. The research findings found three efforts by Tahfizh Teachers to Improve Al-Quran Memorization at Indonesian Tahfizh Houses. The three efforts of the tahfizh teacher are i) Giving praise for each student's achievements, ii) providing assessments and prizes, and iii) Ego-Involvement. This research has revealed the efforts used by tahfizh teachers in developing students to memorize the Quran. In addition, the results of this research can be used as a reference for anyone who wants to become a memorizer of the Quran.

INTRODUCTION

As a guide guide to life for Muslims, the Quran is not just read and maintained in concrete form Mushaf only, but you must also maintain every verse in it by memorizing it (Hidayat et al., 2021). Discussing memorizing the Quran has become something that Indonesian people have widely discussed in the last five years. Many Islamic boarding schools and Islamic schools at Elementary School or Junior High School or even Senior High School level make Quran knowledge a superior part of their educational institutions (Sartika et al., 2020).

The Quran itself is the pen of Allah SWT which functions as a guide and guide for the life of mankind. The Quran, according to the terms that have been agreed upon by scholars, is "the word of God which is worth a miracle, which was

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revealed to the "end" of the prophets and messengers (Prophet Muhammad SAW) through the angel Jibril, written on the mashahif, narrated to us *mutawatir*, who read it considered as worship that begins with the letter al-Fatihah and closes with the letter an-Naas (Siregar, 2024).

We can translate the word *tahfizh* of the Quran simply, namely: "memorizing the Quran", according to al-Zabidi, memorizing this means "*wa'abu 'ala zabri qalb*" (memorizing the Quran by heart), or also means "*istazharabu*" (memorize). Abd al-Razzaq al-Husaini al-Zabidi, *Tajul 'Arus*, (Beirut: Dar Ihya al-Turats al-'Arabi, 1984). *Tahfizh Quran* or *tahfidz Quran* consists of two words, namely: *tahfizh* and *Al-Quran*. *Tahfidz* means comes from the word to memorize "*تَحْفِيزًا*" which comes from the Arabic form *masbdar ghair mim* from the *حَفَظَ - يُحَفِّظُ - تَحْفِيزًا* which has the meaning of "memorizing" (Mutaqin et al., 2021).

A motive is an internal condition or disposition of preparedness. Meanwhile, motivation is a driving force that has become active, and a motive becomes active at a certain moment when the need to achieve a goal is strongly felt and internalized. Every human activity is based on a drive to achieve goals or fulfill needs. The existence of a driving force is called motivation (Damanik, 2020). In several terminologies, motivation is expressed as a need, desire, impulse, instinct, and drive, namely something that forces the human organism to act or act. Motivation is a concept used to explain the initiation, direction, and intensity of individual behavior (Engkizar et al., 2018; Muswara & Zalnur, 2019).

Motivation is a force that encourages someone to do something to achieve a goal. This force is stimulated by the existence of various needs such as desires to be fulfilled, behavior, goals, and feedback (Efayanti et al., 2019). Motivation is a force acting on an organism that drives and directs its behavior. The concept of motivation is also used to explain differences in behavioral intensity. Motivation is a change in energy within a person's personality which is characterized by the emergence of affective (feelings) and reactions to achieve goals (Emda, 2018). Defining motivation as a force that moves and encourages behavior directed at certain goals (Sukmayanti et al., 2021). Therefore, the role of a teacher is not only to transfer subject knowledge to students, but, the teacher is also a motivator for students to achieve achievement in learning. Because students who have higher motivation will achieve higher learning outcomes compared to students who have low motivation or no motivation (Arianti, 2019).

Memorizing is an activity of embedding material in memory so that later it can be produced (remembered) again literally, according to the original material. Memorization is a mental process of memorizing and storing impressions which later, when necessary, can be recalled to the conscious mind (Asbari et al., 2020; Febriani et al., 2023). It is hoped that the memorizing of the Quran that is carried out will take root within a person. So it is necessary to learn *Tahfidz Alquran* which is instilled from an early age because at an early age, a child has a strong grasp of the environment and education. As the Arabic proverb says: "learning as a child is like carving in stone". Memorizing is also said to be a process of remembering, where all the verses of the Quran that have been memorized must be recalled perfectly without looking at the *Mushaf* of the Quran (Jalil & Alfurqan, 2022). Meanwhile, the Quran is the word of Allah which is of miraculous value, according to Hasbi Ash-Shiddieqy it is *Kalamullah* which was revealed to the Prophet Muhammad saw through the angel Jibril, which was recited orally, narrated to us in *mutawatir*.

Deciding to memorize the Quran is not an easy matter, but it is also not impossible to do nowadays. Because if you look back at the time of the Prophet Muhammad and his companions in Islamic history books, almost all the companions were memorizers of the Quran (Akhmar et al., 2021). Memorizing comes from the

basic word memorizing, which means having memorized the lesson or being able to say something by heart without looking at the notes or the book (memorizing the Quran is the process of repeating the reading of the Quran, either by reading or listening, so that the reading can be attached to memory. and can be recited or repeated without looking at the Quran manuscript. Memorizing the Quran is one way to maintain the purity of the Quran. Therefore, people are lucky who keep the Quran by memorizing (Putri & Uyun, 2017).

METHODS

This research uses qualitative methods with a case study approach (Chen et al., 2023; Dodson et al., 2022; Shen & Yodkhumlue, 2012). Data sources were taken from thirty-three informants through in-depth interviews who were selected using purposive sampling techniques. According to Engkizar et al., (2018); Syafril et al., (2020) the selection of informants must meet four criteria, namely still active in the field being researched, having competence related to the problem being researched, willing to take the time to provide information to researchers, and honestly providing information according to the facts that occur in the area field (Mutathahirin et al., 2022).

RESULT AND DISCUSSION

Based on the results of interviews conducted with thirty students and three teachers, the results of the analysis found that there were three efforts by tahfiz teachers to improve the Quran memorization at the Indonesian tahfiz house. These three themes can be seen in figure 1, below.

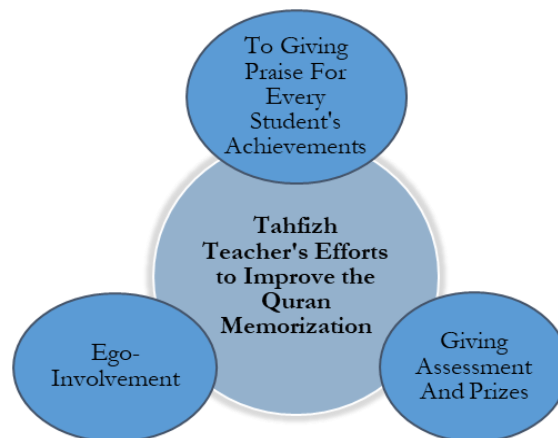


Fig 1. Tahfiz Teacher's Efforts to Improve the Quran Memorization

Based on figure 1, the author can explain that after holding in-depth interviews with informants, there are three efforts by tahfiz teachers to improve memorization of the Quran in tahfiz homes such as; i) to giving praise for every student's achievements, ii) giving assessment and prizes, iii) Ego-Involvement. Next, the author will describe quotes from interviews with informants based on the three themes above. The interview description displayed is a quote from a short statement from the informant when the interview was conducted. Even though the interview quotations were conveyed by informants in slightly different languages, they have more or less the same aim and meaning.

First theme namely giving praise for every student's achievements, motivation will grow when students feel appreciated. Giving reasonable praise is one way that can be done to give appreciation. Praise doesn't always have to be verbal. Praise as a form of appreciation can be done with gestures, for example, a smile and a reasonable nod, or perhaps with a reassuring look in the eyes. As in the following interview excerpt.

...everyone needs motivation and praise for every student's achievements, the aim of which is to foster enthusiasm for memorizing the Quran (I-1).....the teacher's efforts are only to provide direction, praise, and encouragement to the students (I-2)

Second, namely Assessment and prizes, Assessment can improve students' abilities in the learning process. So far, assessments often tend to be carried out only to measure student learning outcomes. A gift is giving something to someone to glorify or give appreciation for an achievement achieved. According to several informants, this effort can also help in the process of memorizing the Quran, as conveyed by the following quote from an informant's interview.

... giving assessments in the form of numbers, and giving prizes in the form of valuable items given to the students, the aim is to make the students more active in memorizing the Al-Quran (I-3)

Third is ego-involvement, which increases students' interest so that the entire process of memorizing the Quran runs well, it requires interest from the students themselves, if there is interest in memorizing the Quran then the process of memorizing the Quran will run well.

... Cultivating interest in students is very important in memorizing the Quran because there are times when students are futile in memorizing the Quran, the teacher's goal here is to encourage so that they are enthusiastic again in memorizing (I-4)

To make it more interesting, the author will discuss these three research findings based on theory, expert opinion, and the results of previous research which discussed this problem in more or less the same context and issues.

First theme namely to give praise to each student's achievements. Memorizing the Quran is a profound spiritual endeavor that holds immense significance in Islamic tradition (Marlena et al., 2023). It entails committing the divine verses to memory, a task that demands dedication, discipline, and perseverance from the learner. In the context of education, providing praise and recognition for students' achievements in Quran memorization plays a pivotal role in motivating and encouraging their progress. Praising students for their dedication and success serves as a powerful reinforcement mechanism, instilling a sense of accomplishment and pride in their achievements (Gergen et al., 2018). Praise, whether in the form of verbal affirmations or symbolic gestures, such as a thumbs up or words of admiration, signifies the teacher's appreciation and acknowledgment of the student's hard work and dedication (Hero & Esthakia, 2021). This form of positive reinforcement not only boosts students' confidence but also fosters a supportive and encouraging learning environment conducive to effective Quran memorization.

Moreover, the act of praising students' achievements in Quran memorization serves to reinforce their intrinsic motivation and commitment to their studies (Aseery, 2024). By recognizing and celebrating their progress, educators affirm the value and significance of Quranic memorization, thereby reinforcing students' sense of purpose and dedication to their spiritual journey. Praise serves as a potent catalyst for fostering a deep-seated love and reverence for the Quran, encouraging students to approach their memorization efforts with zeal and enthusiasm. This intrinsic motivation, fueled by the affirmation and recognition received from teachers, empowers students to overcome challenges and persevere in their pursuit of Quranic knowledge. Ultimately, by nurturing a culture of praise and appreciation for Quran memorization, educators contribute to the holistic development of students, nurturing their spiritual growth and fostering a lifelong connection to the divine teachings of the Quran.

Second theme, namely giving assessments and prizes to students and giving gifts to others is a sunnah act in Islam. Efforts made by Tahfizh teachers to enhance Quran memorization among their students encompass various strategies, including giving assessments, prizes, and gifts, which align with the teachings of Islam

(Wijayanto, 2020; Jannah et al., 2023). In Islamic tradition, giving gifts and prizes is considered a Sunnah act, emphasizing the importance of fostering love and goodwill within the community. By incorporating this practice into Quranic education, teachers not only reinforce Islamic values but also create a nurturing and supportive learning environment. Gifts and prizes serve as tangible expressions of appreciation and encouragement, motivating students to excel in their memorization efforts (Hussain et al., 2023). Moreover, the act of giving prizes can instill a sense of accomplishment and pride in students, further fueling their determination to succeed. As highlighted, these rewards may take various forms, from valuable items to useful tools, each symbolizing the teacher's acknowledgment of the student's dedication and progress in Quran memorization (Ernata, 2017).

Furthermore, the act of giving assessments serves as a crucial tool for Tahfizh teachers in evaluating students' progress and identifying areas for improvement. Assessments allow teachers to provide constructive feedback and guidance tailored to each student's individual needs, thereby facilitating their Quranic learning journey. Through regular assessments, teachers can track students' memorization proficiency, monitor their strengths and weaknesses, and adapt teaching strategies accordingly. Additionally, assessments provide students with clear benchmarks for their progress, fostering a sense of accountability and motivation to strive for continuous improvement. By integrating assessments, prizes, and gifts into their teaching approach, Tahfizh teachers not only honor the Sunnah but also cultivate an enriching and empowering learning environment conducive to the spiritual growth and academic success of their students (Putri et al., 2021).

Third Theme, namely Ego-Involvement, One of the key efforts employed by Tahfizh teachers to enhance Quran memorization among their students is through the concept of Ego-Involvement. This approach entails rewarding students with high grades, prizes, and other forms of recognition to stimulate internal motivation (Alsawaier, 2018). By integrating Ego-Involvement into learning activities, teachers aim to cultivate a sense of personal investment and ownership among students towards their Quranic studies. This approach requires thorough preparation from teachers to design engaging and meaningful learning experiences that resonate with students' interests and aspirations. By elevating students' awareness of their religious obligations and emphasizing the importance of Quran memorization, teachers encourage students to view the task as a personal challenge worthy of their dedication and effort. This form of motivation is instrumental in fostering a strong work ethic and resilience among students, as they strive to achieve their memorization goals while navigating potential challenges to their self-esteem (Oktiani, 2017; Erika et al., 2023).

Moreover, integrating Ego-Involvement into Quranic education fosters a culture of accountability and commitment among students (Nawaz, et al., 2021; Ahmed et al., 2022). By recognizing students' efforts and achievements through rewards and incentives, teachers reinforce the value and significance of Quran memorization as a personal and spiritual endeavor. This approach empowers students to take ownership of their learning journey and invest themselves wholeheartedly in their memorization efforts. Furthermore, by framing Quran memorization as a personal challenge, teachers inspire students to embrace the task with enthusiasm and determination, fueling their intrinsic motivation to excel. Ultimately, the incorporation of Ego-Involvement into Tahfizh teaching strategies not only enhances students' motivation and engagement but also cultivates a sense of purpose and fulfillment in their Quranic studies, laying the foundation for lifelong spiritual growth and devotion.

CONCLUSION

This research has successfully identified three key strategies employed by teachers to enhance Quran memorization at Indonesian Tahfizh Houses. These

strategies include giving praise for each student's achievements, providing assessments and prizes, and fostering teacher involvement. These findings can serve as a foundation and reference for future studies exploring similar issues in different contexts, contributing to a broader understanding of effective memorization techniques in religious education.

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