

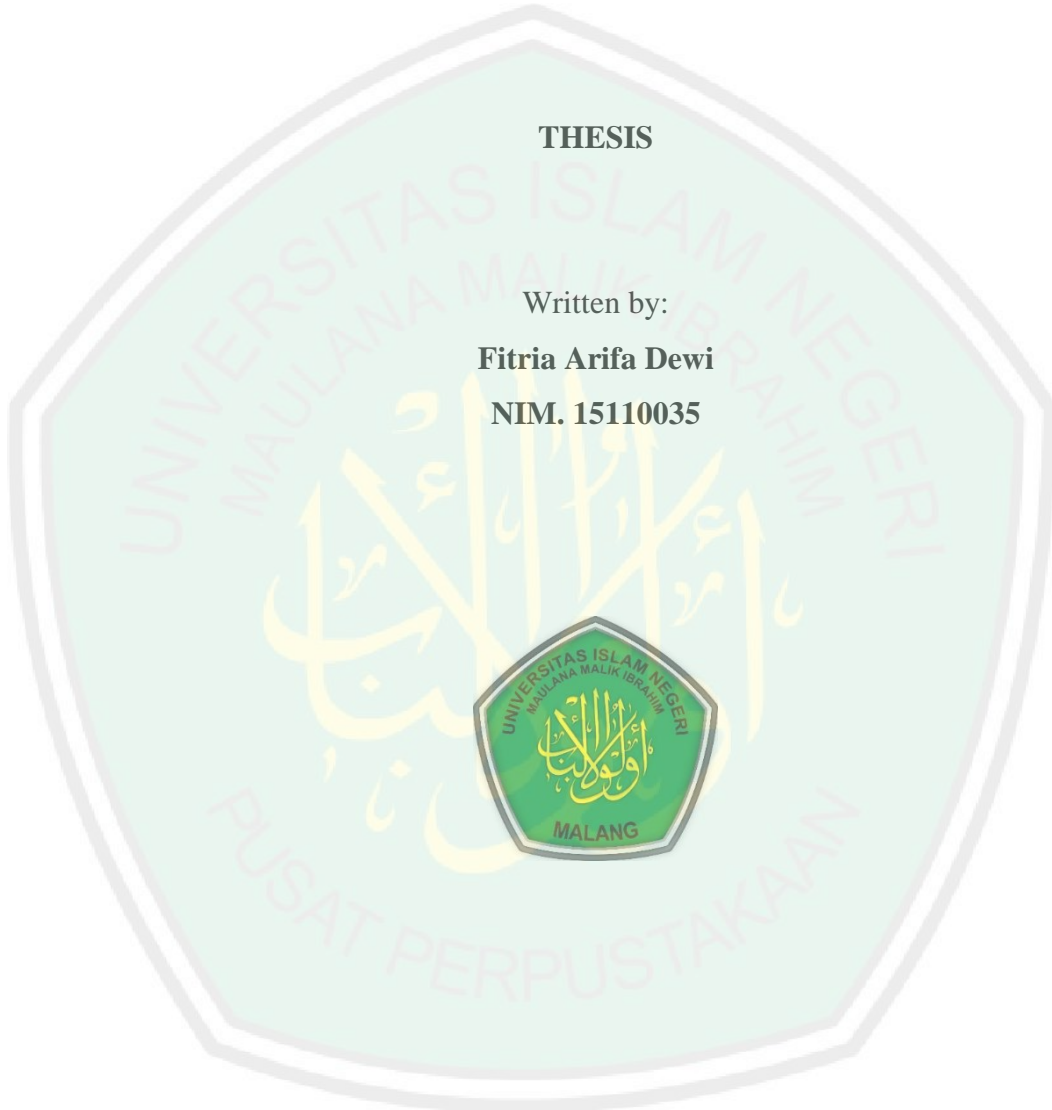
**BECOMING *HAMIL AL-QUR'AN***  
**(A CASE STUDY OF MEMORIZING QUR'AN AMONG  
BOARDING STUDENTS AT MAN 3 KEDIRI)**

**THESIS**

Written by:

**Fitria Arifa Dewi**

**NIM. 15110035**



**ISLAMIC EDUCATION DEPARTMENT  
TARBIYAH AND TEACHING TRAINING FACULTY  
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY MALANG**

**2019**

**BECOMING *HAMIL AL-QUR'AN***  
**(A CASE STUDY OF MEMORIZING QUR'AN AMONG  
BOARDING STUDENTS AT MAN 3 KEDIRI)**

**THESIS**

Presented to Tarbiyah and Teacher Training Faculty  
Maulana Malik Ibrahim State Islamic University Malang  
in Partial Fulfillment of the Requirements for the Degree of Sarjana Pendidikan

Written by:

**Fitria Arifa Dewi**

**NIM. 15110035**



**ISLAMIC EDUCATION DEPARTMENT**  
**FACULTY OF TARBİYAH AND TEACHER TRAINING**  
**MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY MALANG**

**2019**

**APPROVAL SHEET**

**BECOMING *HAMIL AL-QUR'AN***

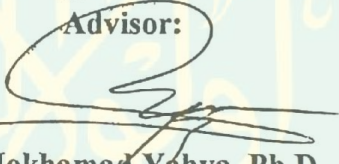
**(A CASE STUDY OF MEMORIZING QUR'AN AMONG BOARDING  
STUDENTS AT MAN 3 KEDIRI)**

**THESIS**

Written by:

**Fitria Arifa Dewi**  
**NIM. 15110035**

Approved by,  
**Advisor:**

  
**Mokhammad Yahya, Ph.D**  
**NIP. 197406142008011016**

Acknowledged by,  
**The Chief of Islamic Education Department**

  
**Dr. Marno, M. Ag**  
**NIP. 19720822 200212 1 001**

**LEGITIMATION SHEET**  
**BECOMING *HAMIL AL-QUR'AN***  
**(A CASE STUDY OF MEMORIZING QUR'AN AMONG BOARDING**  
**STUDENTS AT MAN 3 KEDIRI)**

THESIS

Written by

Fitria Arifa Dewi (15110035)

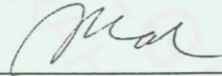
Has been defended and approved by the board of examiners on 21<sup>st</sup> June 2019  
as the requirement for the degree of Sarjana Pendidikan (S.Pd)

Signature

Main Examiner,

Dr. Abdul Malik Karim Amrullah, M.Pd.I :

NIP. 197606162005011005



Secretary,

Mokhamad Yahya, Ph.D

NIP. 197406142008011016



Advisor,

Mokhamad Yahya, Ph.D

NIP. 197406142008011016



Chair Examiner,

Dr. Hj. Rahmawati Baharuddin, M.A :

NIP. 197207152001122001



Approved by,

Dean of Tarbiyah and Teacher Training Faculty of

Maulana Malik Ibrahim State Islamic University, Malang



**Dr. Agas Maimun, M.Pd**

NIP. 19650817 199803 1 003



## DEDICATION

*Alhamdulillahirabbil'alamin..*

*All praises to Allah, Rabb al-Izzati.. who has been giving me a chance to can feel the sweet and bitter in thalabul 'ilmi. May this success be a first step in reaching my big dreams. Shalawat and salam always be given to prophet Muhammad saw. who has guided us in order to God's paradise.*

*Here, I present my thesis to beloved person who has important in my life, they are:*

*As an expression of love, devotion, respect and gratitude, I dedicate this thesis to Ibuk (Sri Supanti) and Bapak (Riyono), who have giving me love, care and affection, and always support every process of my life journey. With this thesis, may ibuk and bapak can be proud of me, although the affection from them may not be replied with a piece of paper entitled dedication sheet.*

*As an expression of love and gratitude, I dedicate this thesis to my beloved brother, Mas (Happy Sholihul Fathoni) who has been an exemplary figure and my motivation in learning so far.*

*For my best lecturer, Ustadz Mokhamad Yahya, Ph.D who has been guiding me to finish my thesis patiently, thank you.. Hopefully be rewarded by Allah swt.*

*For my best friends, Desy Khurmatul Walidah, Ika Ayu Septiana and Lovi Anita Sari who always stay with me in any condition. Thank you for being my friend and listening every story that happened in my life, both happiness and sadness.*

*Also all my friends, Islamic Education Department 2015<sup>th</sup>, especially Islamic Education in International Class Program - English, (Dian, Nada,*

*Annisa, Ratna, Dal, Iil, Erlina, Windarto, Khusna, Pina, Dina, Shodiq, Azmi, Eka, Alfian, Mas Had, Apip, Ulyn) who make my life more colorful than before. Thankyou..*

*My friends in USA 20, and Kos Lantai Exclusive Joyosuko III (Mbak Cici, Mbak Zhu, Mbak Indri, Lely, Tante Salma, Vina, Nopi, Maisy, Anita, Dhifa, Muna). Thankyou for being my friend and always hear the story of my day.*

*For my best partner in “wira-wiri” when KHS and KRS, Hanif Alauddin and Faiqotul Mufida thank you for your time, and I hope you will be S.Pd as soon as possible.*

*Pak Nurul and Pak Isa, who has being my favorite teacher and my motivator in reaching my big dream. Also my students, ReligiOne MAN 3 Kediri.*

*And the last is “Si Hitam Manis”, my beloved beat that has been being my friend for 7 years and always be ready to go to everywhere with me.*

**MOTTO**

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ<sup>1</sup>

*“And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?”*

-Al Qamar: 17-

---

<sup>1</sup> Kementerian Agama Republik Indonesia. *Al-Qur'an Terjemah Perkata*. (Bandung: Semesta Alam, 2013), pg.529

**Dr. Mokhamad Yahya, Ph.D**  
**Lecturer of Tarbiyah and Teacher Training Faculty**  
**Maulana Malik Ibrahim State Islamic University, Malang**

---

Malang, 20 May 2019

**OFFICE MEMO OF ADVISOR**

Subject : Fitria Arifa Dewi

Attachment : 4 copies

To Whom It May Concern

Dean of Tarbiyah and Teacher Training Faculty

Maulana Malik Ibrahim State Islamic University, Malang

in Malang

*Assalamu 'alaikum Wr. Wb.*

This office memo declares that Thesis originally owned by:

Name : Fitria Arifa Dewi

NIM : 15110035

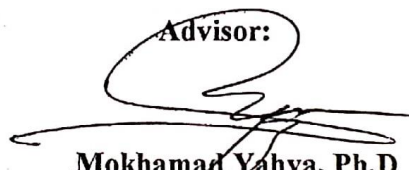
Study Program : Islamic Education Department (PAI)

Title of Thesis : *Becoming Hamil Al-Qur'an* (A Case Study of Memorizing Qur'an  
Among Boarding Students at MAN 3 Kediri)

is considered **acceptable** to be defened after being intensively read and  
regularly consulted in the area of research content, language, and writing composition.

*Wassalamu 'alaikum Wr. Wb.*

Advisor:



**Mokhamad Yahya, Ph.D**  
**NIP. 197406142008011016**



## CERTIFICATE OF THESIS AUTHORSHIP

I hereby declare that this skripsi is originally written by Fitria Arifa Dewi, student of Islamic Education Department (PAI) as the requirement for degree of Sarjana Pendidikan Islam (S.Pd), Faculty of Tarbiyah and Teacher Training at Maulana Malik Ibrahim State Islamic University, Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other *Sarjana* status of other Higher Tertiary Education, except those which are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, 20 May 2019

Author,



**Fitria Arifa Dewi**  
NIM.15110035

## PREFACE

All praises to Allah swt., who has been giving us to life and breathe now, so be able to complete the thesis as a requirement to get the degree of S.Pd (Sarjana Pendidikan) Tarbiyah and Teacher Training Faculty of Maulana Malik Ibrahim State Islamic University, Malang. Shalawat and salam always be given to our prophet Muhammad saw., who has guided us. So we can differentiate the good things and the bad one, the right way and the wrong one in order to God's paradise.

Research that entitled "Becoming *Hamil Al-Qur'an* (A Case Study of Memorizing Qur'an among Boarding Students MAN 3 Kediri) was chosen by researcher with the aim all of *Hamil Al-Qur'an*, especially boarding students be able to memorize the Holy Book, Al-Qur'an maximally. The research was conducted based on the theories of experts from three perspectives (psychology, social dan Islam). Therefore, the result of this research hopefully can give benefits to boarding student who has being memorizing Al Qur'an, and as a consideration in the process of memorization.

Furthermore, no word is appropriate to be expressed by the author, than thank you. Therefore the author thanked the parties who have helped during the research process until the writing of this thesis:

1. Dr.Agus Maimun as a Dean of Tarbiyah and Teacher Training Faculty Maulana Malik Ibrahim State Islamic University, Malang.

2. Dr. Marno, M.Ag as a Chief of Islamic Education Department Tabiyah and Teacher Training Faculty Maulana Malik Ibrahim State Islamic University, Malang
3. Dr. Mokhammad Yahya, Ph.D as an advisor of thesis Tarbiyah and Teacher Training Faculty Maulana Malik Ibrahim Islamic State University, Malang
4. Drs.Slamet Hariyanto, M.Pd.I as a headmaster of Madrasah Aliyah Negeri (MAN) 3 Kediri who has been allowing to do research in there.
5. Sahrul Sahrul Munir, M.A, as a curriculum vice deputy of Madrasah Aliyah Negeri (MAN) 3 Kediri.
6. Mariyatul Qibtiyah as *mushahih* (corrector) in Ma'had Ar Ridlwan Madrasah Aliyah Negeri (MAN) 3 Kediri
7. Boarding students of Ma'had Ar Ridlwan Madrasah Aliyah Negeri (MAN) 3 Kediri
8. Islamic Education Department's students, especially International Class Program (English) who always giving support till finish.

Author realize that there are mistakes in my thesis. Therefore, author expecting criticism and suggestion from reader in order to better than before.

Malang, 20 May 2019

Author

## TRANSLITERATION GUIDELINES OF ARAB LATIN

Transliteration of Arab Latin in this thesis utilize in transliteration guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia number 158, year 1987 and number 0543 b/U/1987. Those are:

### A. Letter

ا = a	ز = z	ق = q
ب = b	س = s	ك = k
ت = t	ش = sy	ل = l
ث = ts	ص = sh	م = m
ج = j	ض = dl	ن = n
ح = h	ط = th	و = w
خ = kh	ظ = zh	ه = h
د = d	ع = ‘	ء = ,
ذ = dz	غ = gh	ي = y
ر = r	ف = f	

### B. Long vocal

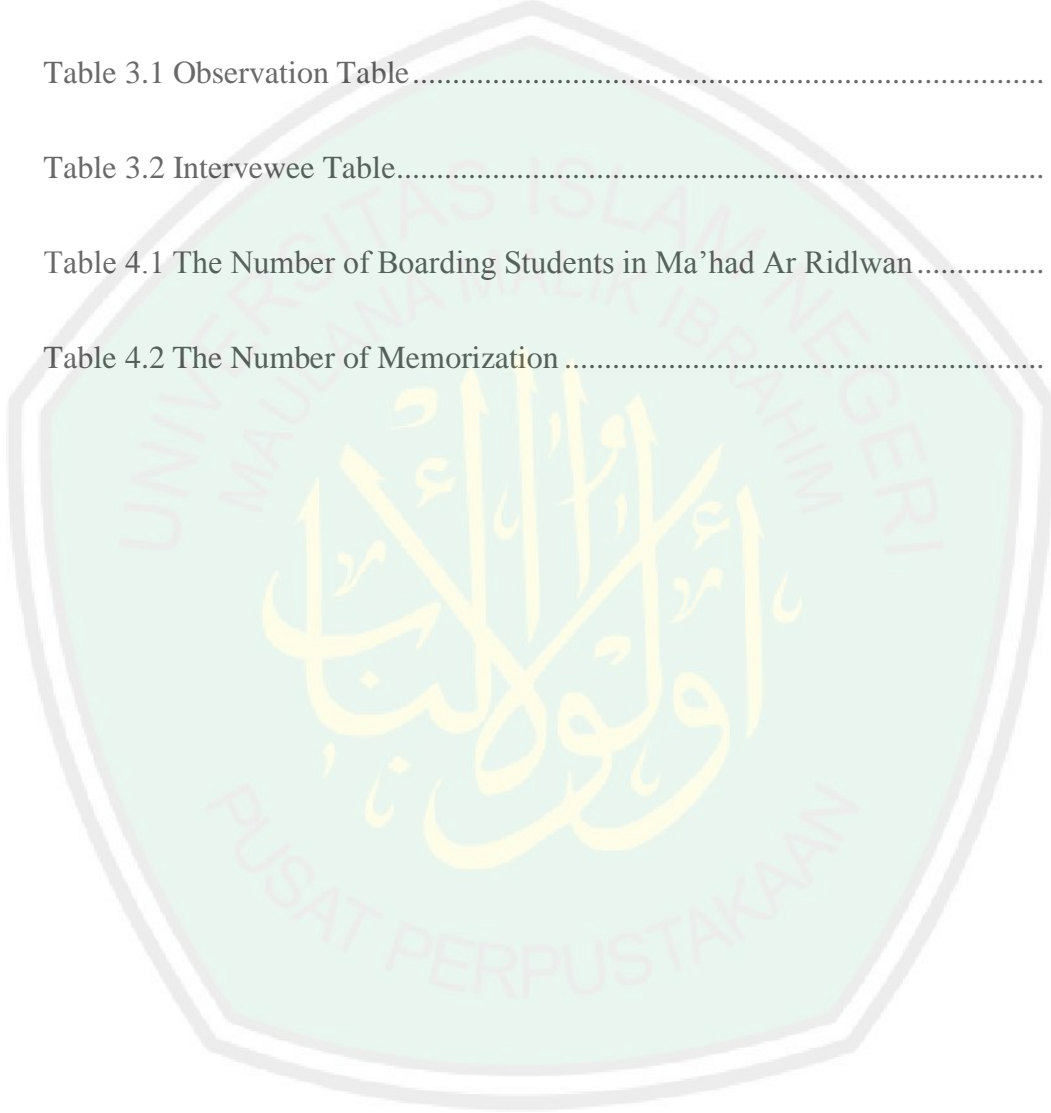
Vokal (a) long	= â
Vokal (i) long	= î
Vokal (u) long	= û

### C. Diphthong Vocal

و أ	= aw
ي أ	= ay
و أ	= û
ي أ	= î

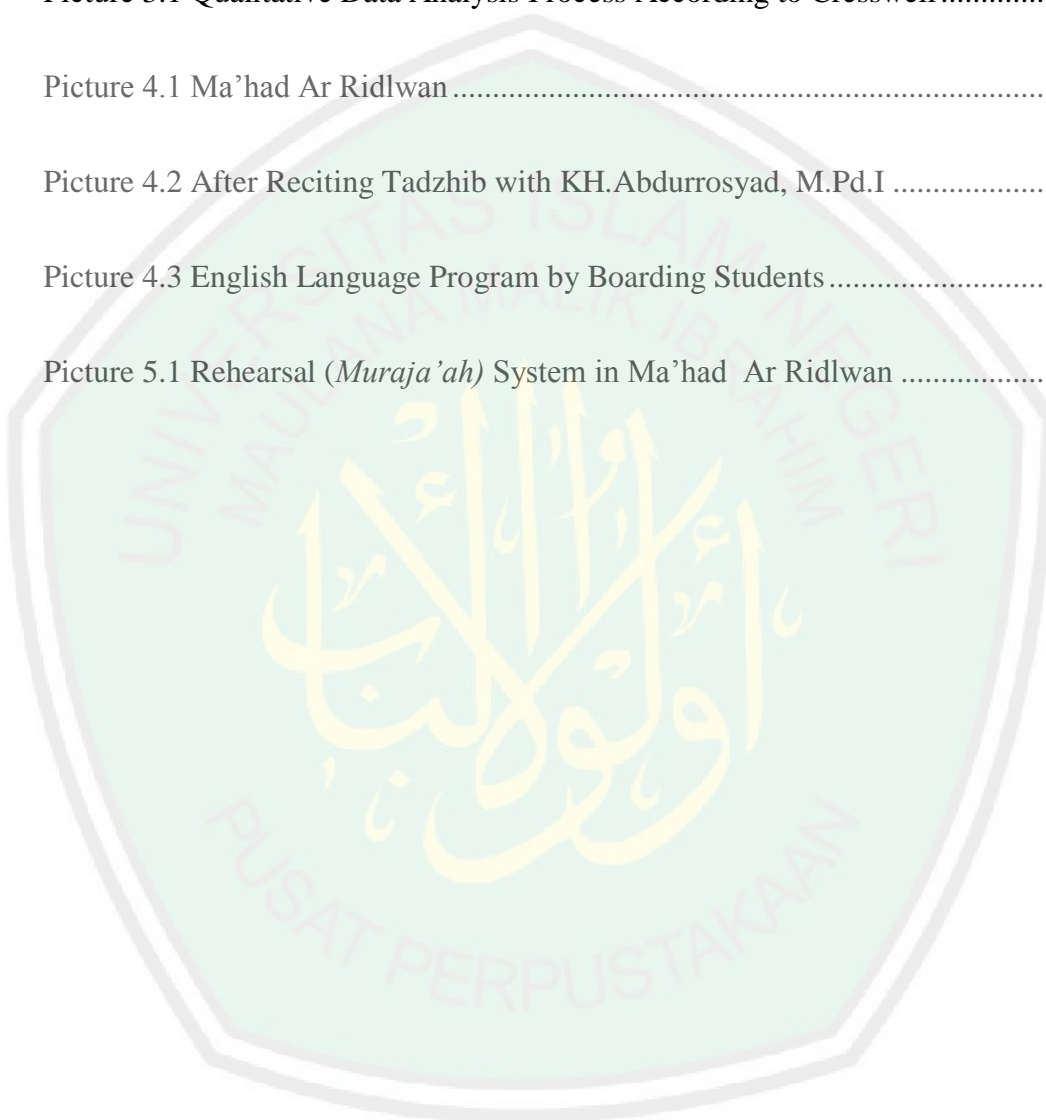
## LIST OF TABLE

Table 1.1 Research Originality .....	13
Table 3.1 Observation Table.....	41
Table 3.2 Interviewee Table.....	43
Table 4.1 The Number of Boarding Students in Ma'had Ar Ridlwan.....	54
Table 4.2 The Number of Memorization .....	64



## LIST OF PICTURE

Picture 3.1 Qualitative Data Analysis Process According to Cresswell .....	41
Picture 4.1 Ma'had Ar Ridlwan .....	50
Picture 4.2 After Reciting Tadzhib with KH.Abdurrosyad, M.Pd.I .....	53
Picture 4.3 English Language Program by Boarding Students .....	53
Picture 5.1 Rehearsal ( <i>Muraja'ah</i> ) System in Ma'had Ar Ridlwan .....	104



## LIST OF APPENDIX

1. Curriculum Vitae
2. Evidence of Consultation
3. Observation Guidelines
4. Instrument of Interview (Mushahih of Ma'had Ar Ridlwan MAN 3 Kediri)
5. Instrument of Interview (Boarding Students of Ma'had Ar Ridlwan MAN 3 Kediri)
6. Pictures Documentation
7. Evidence of Interview

**TABLE OF CONTENTS**

<b>COVER PAGE</b> .....	ii
<b>APPROVAL SHEET</b> .....	iii
<b>LEGITIMATION SHEET</b> .....	iv
<b>DEDICATION</b> .....	v
<b>MOTTO</b> .....	vii
<b>OFFICIAL MEMO ADVISOR</b> .....	viii
<b>CERTIFICATE OF THESIS AUTHORSHIP</b> .....	ix
<b>PREFACE</b> .....	x
<b>TRANSLITERATION GUIDELINES OF ARABIC-LATIN</b> .....	xii
<b>LIST OF TABLE</b> .....	xiii
<b>LIST OF PICTURE</b> .....	xiv
<b>LIST OF APPENDIX</b> .....	xv
<b>TABLE OF CONTENT</b> .....	xvi
<b>ABSTRACT</b> .....	xix
<b>CHAPTER I INTRODUCTION</b> .....	1
A. Background .....	1
B. Research Focus.....	9
C. Research Objective.....	9
D. Significance .....	10



E. Research Originality.....	11
F. Definition of Term.....	15
G. Proposed Thesis Structure.....	16
<b>CHAPTER II LITERATURE REVIEW.....</b>	<b>18</b>
A. Psychological Perspective in Memorization.....	18
1. Theory of Memorization.....	18
2. Theory of Forgetting.....	21
B. Social Perspective in Memorization.....	24
C. Islamic Perspective in Memorization.....	25
D. Strategies in Memorizing Qur'an.....	29
<b>CHAPTER III RESEARCH METHOD.....</b>	<b>34</b>
A. Approach and Type of Research.....	34
B. Researcher Presence.....	36
C. Research Location.....	37
D. Data and Source of Data.....	37
E. Data Collection Technique.....	39
F. Analysis of Data.....	44
G. Research Procedure.....	46
<b>CHAPTER IV DATA EXPOSURE AND RESEARCH FINDING.....</b>	<b>47</b>
A. Research Object.....	47
1. History of MAN 3 Kediri.....	47

2. Vision and Mission of MAN 3 Kediri .....	48
3. Ar-Ridlwan Boarding School .....	50
<b>B. Research Result .....</b>	<b>54</b>
1. Process of Memorizing Al-Qur'an.....	54
2. Strategies in Memorizing Al-Qur'an .....	64
3. Supporting and Restricting Factors in Memorizing Al-Qur'an .....	79
<b>CHAPTER V DISCUSSION OF RESEARCH RESULT .....</b>	<b>95</b>
A. Process of Memorizing Al-Qur'an.....	95
B. Strategies in Memorizing Al-Qur'an.....	107
C. Supporting and Restricting Factors in Memorizing Al-Qur'an .....	115
<b>CHAPTER VI CLOSING .....</b>	<b>126</b>
A. Conclusion .....	126
B. Suggestion .....	128
<b>BIBLIOGRAPHY .....</b>	<b>130</b>

## ABSTRAK

Dewi, Fitria Arifa. 2019. *Becoming Hamil Al-Qur'an (A Case Study of Memorizing Qur'an among Boarding Students at MAN 3 Kediri)*. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Pembimbing Skripsi: Dr.Mokhammad Yahya,Ph.D.

---

Al Qur'an merupakan kitab yang paling mudah untuk dipelajari, hal ini disebutkan sebanyak empat kali di dalam Al-Qur'an yaitu pada QS.Al-Qamar ayat 17, 22, 32, dan 40. Oleh karena itu sebagai umat Islam yang berpedoman pada Al Quran tidak cukup hanya dengan membacanya saja, melainkan harus mampu memahami dan berusaha untuk menghafalkannya. Kegiatan menghafal berkaitan erat dengan kondisi memori seseorang, dan hal tersebut mempengaruhi hasil dari proses menghafalkan Al-Qur'an bagi setiap orang. Begitu pula yang terjadi di Ma'had Ar Ridlwan MAN 3 Kediri, yang mewajibkan santrinya untuk dapat menjadi *Hamil* Al-Qur'an. Namun, proses yang berjalan selama ini tidak terlepas dari berbagai hambatan, baik secara internal maupun eksternal. Sehingga masing-masing siswa memiliki jumlah hafalan yang berbeda. Berdasarkan latar belakang tersebut, maka peneliti ingin mengkaji proses menghafalkan Al-Qur'an di Ma'had Ar Ridlwan, strategi-strategi yang diterapkan dalam menghafalkan Al-Qur'an sebagai kunci sukses menjadi *Hamil* Al-Qur'an, serta faktor pendukung dan penghambat dalam menghafalkan Al-Qur'an dari segi psikologi, sosial maupun Islam. Adanya penelitian ini diharapkan dapat menjadi alternatif dalam mengembangkan program tahfidz Al-Qur'an secara maksimal.

Penelitian ini menggunakan pendekatan kualitatif, dimana data diperoleh melalui observasi dan dokumentasi lingkungan, serta wawancara terhadap *mushahih* dan santri Ma'had Ar Ridlwan MAN 3 Kediri yang memiliki perbedaan jumlah hafalan. Data yang diperoleh akan dianalisa berdasarkan teori-teori yang menjadi landasan dalam penelitian ini, baik dari psikologi, sosial maupun Islam.

Hasil penelitian ini menunjukkan bahwa proses menghafalkan Al-Qur'an selalu diawali dengan *bi nadhar*. Santri diperkenankan untuk menggunakan metodenya, dan selalu melakukan *rehearsal* secara *continue*. Pada umumnya, santri memilih waktu sahur untuk menghafalkan Al-Qur'an dan berada di tempat yang sepi sehingga pikiran fokus untuk menghafal. Faktor pendukung adalah dukungan dari keluarga, metode yang digunakan, dan infrastruktur yang memadai. Sedangkan faktor penghambat dalam menghafal Qur'an adalah sikap *mushahih*, fasilitas yang kurang memadai, sosial (teman), dan aktivitas sekolah.

**Kata Kunci:** *Al-Qur'an, Hamil Al-Qur'an, Santri*

## ABSTRACT

Dewi, Fitria Arifa. 2019. *Becoming Hamil Al-Qur'an (A Case Study of Memorizing Qur'an among Boarding Students at MAN 3 Kediri)*. Thesis, Islamic Education Department, Tarbiyah and Teacher Training Faculty, Maulana Malik Ibrahim State Islamic University, Malang, Advisor: Dr.Mokhamad Yahya,Ph.D.

---

Al Qur'an is easiest holy book to learn, and it was mentioned four times in the QS.Al-Qamar verses 17, 22, 32, and 40. Therefore, as a Muslims who are guided by Al-Qur'an is not enough to recite only, but must be able to understand the content and try to memorize. Memorizing activities are closely related to a person's memory condition, and it is influence the result of memorizing Al-Qur'an each person. Similarly, the case in Ma'had Ar Ridlwan MAN 3 Kediri which obliged all of boarding students become *Hamil Al-Qur'an*. However, memorizing process can not be spared from any obstacles, both internal and external. So that each student has a different amount of memorization. Based on the background, it takes research about the process of memorizing Al-Qur'an in Ma'had Ar Ridlwan, strategies what are implemented by boarding students as a key to becoming *Hamil Al-Qur'an*, and also supporting and restricting factors in memorizing Al-Qur'an from psychology, social and Islam perspectives. This research hopefully can be alternative to develop program of *tahfidz Al-Qur'an* maximally.

This research use a qualitative approach, where data is obtained through interviews to *mushahih* (corrector) (corrector) and boarding students of Ma'had Ar Ridlwan MAN 3 Kediri which have a difference in the amount of memorization. The data obtained will be analyzed based on many theories that become the basis in this research, both from psychology, social and Islamic perspectives.

The result of this research shows that process of memorizing Al-Qur'an always started by reciting Al-Qur'an *bi nadhar*. There is no certain method that implemented, but boarding students always do rehearsal continue. In the general, boarding student choose *sahur* time to memorizing Al-Qur'an and are in quiet place to focus the mind in memorizing. Supporting factors are family support and adequate infrastructure. While restricting factors of memorizing Al-Qur'an are attitude of *mushahih* (corrector), social (friends), and school activities.

**Key Words:** *Al-Qur'an, Hamil Al-Qur'an, Boarding Student*

## ملخص

توي، فطرية عارفة. ٢٠١٩. يكون حامل القرآن (الدراسة الحالة على حفظ القرآن لمتعلمين المعهد الرضوان المدرسة العالية الحكومية الثالثة كيديري). البحث الجامعي، شعبة التربية الإسلامية، كلية علوم التربية والتعليم، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج، المشرف: الدكتور محمد يحيى

القرآن هو الكتاب الذي قد يسره الله لتعلمه وبين الله سهولته في أربعة مواضع من كتابه الكريم ومنها في الآية ١٧، ٢٢، ٣٢، ٤٠ من سورة القمر. ولذلك لا يكتفي على كل مسلم أن يقرأ القرآن فقط بل لابد له أن يفهمه ويحفظه أيضا لأن القرآن كان عصمة للمسلمين. يتعلق حفظ القرآن بقوة ذاكرة الفكر وتأثره على عدد حصول الحفظ من القرآن. وكذلك تلك الحالة تقع في المعهد الرضوان المدرسة العالية الحكومية الثالثة كيديري. فرض هذا المعهد متعلمه لحفظ القرآن. تقابل عملية حفظ القرآن العقبات داخليا كان و خارجيا. يسبب العقبات إختلاف عدد الحفظ من القرآن في ذاكرة المتعلمين. ومن جهة خلفية البحث فيما سبق فيريد الباحث أن يبحث عملية حفظ القرآن متعلمين في المعهد الرضوان، والإستراتيجيات التي طبق لحفظ القرآن وتكون مفتاح باب المغلوق لحامل القرآن ومدعاة وعراقل لحفظ القرآن من ناحية النفساني والإجتماعي والإسلامي. يرجى البحث يكون البديل للتطوير البرنامج تحفيظ القرآن تماما.

استخدم هذا البحث نهج النوعي. تنال البيانات في هذا البحث من ناحية المراقبة والوثائق البيئية والحوار بين الباحث والمصحح وكذلك المتعلم المعهد الرضوان المدرسة العالية الحكومية الثالثة كيديري الذي اختلفه في عدد الحفظ. التحليل من نيل البيانات على أسس نظريات التي تكون أساسا في هذا البحث نفسانيا كان أو إجتماعيا وإسلاميا.

نتائج هذا البحث يدل على أن بداية عملية حفظ القرآن بالنظر. يجوز على المتعلم لاستخدام منهج وطريقة نفسه وملازمة المراجعة استقامة. فغالبا، اختار المتعلم لاحفاظ القرآن وقت السحر ويكون مكان الحفظ خاليا عن الناس لكي يستطيع المتعلم أن يتم حفظه بدون العقبة. كان الأسرة ووسائل الحفظ داعما لحامل القرآن. وكان الأخلاق السيئة حامل القرآن على مصححه ونقيص ووسائل الحفظ، ورفيقه وأنشطة المدرسة مثبطا لعدد حفظ القرآن في ذاكرة المتعلمين.

**الكلمات الرئيسية : القرآن وحامل القرآن والمتعلم**

## CHAPTER I

### INTRODUCTION

#### A. Background

Islam is a perfect religion, which is able to regulate all aspects of human life and no system can match it. Islam with its Shari'a has an obligation to educate people to the goodness, with the objective of keeping it away from all things that lead to digression. Therefore, in Islam there is a Holy Qur'an that serves as a way of life.

As a way of life, the Qur'an is a guide for all people. M. Quraish Shihab said that what is meant by instructions is the guidance of religion or the Shari'ah, namely the rules governing the safety of life from the world and the hereafter.<sup>2</sup> Regulations which are a straightforward guide. As the Word of God Almighty. in the Qur'an (Surat Al-Isra '(17): 9) which reads;

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ  
أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Meaning: *“Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.”*<sup>3</sup>

<sup>2</sup> M. Quraish Shihab, *Membumikan Al Qur'an: Fungsi dan Peran Wahyu dalam Masyarakat*, (Bandung: Mizan, 2007), pg.27-28

<sup>3</sup> Kementerian Agama RI, *Al-Qur'an dan Terjemahnya Dilengkapi Dengan Kajian Ushul Fiqih*, (Bandung: PT Sygma Examedia Arkanleema, 2011), pg. 283

The role of al Qur'an is very important, al Qur'an can giving and directing human life. So, learning to read, understand and appreciate the Qur'an and and practice it in daily life is an obligation for Muslims.<sup>4</sup>

One of the features possessed by the Qur'an is its beautiful language style, easy to understand and memorize. Allah says in QS.Al Qamar: 17

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

Meaning: *“And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?”*

From the verse, it can be conclude that the Qur'an is the easiest holy book to learn. God emphasizes this by mentioning a similar verse four times, there are verse 17, 22, 32 and 40. The ease that has been mentioned by Allah, so as Muslims who are guided by the Qur'an it is not enough just to read it, but must be able to understand and better memorize it.

Memorizing Al Quran is the best stage in studying the Muslim holy books. In the process of memorizing the Qur'an, a person is not only required to read fluently, but is also required to recite the verse correctly according to the rules of recitation (*tajwid*). So that appreciation of Qur'an verses can be done optimally

Some privileges are also obtained from memorizing the Qur'an, both for life in the world and in the afterlife. Rasulullah saw. said;

<sup>4</sup> Abuddin Nata, Al-Qur'an dan Hadits, (Jakarta Utara: PT Raja Grafindo Persada, 1993), hlm. 55-56

*“Read, advance in status and recite as you used to do in the world, for your status will be commensurate with the last ayah that you recite.”*

Memorizing Qur'an activity is one of the most classic ways to preserve the Qur'an, and has many benefits, one of benefit is to improve memory quality. Alex Sobur stated that memorization is closely related to the process of remembering.<sup>5</sup> So that memorizing activities are closely related to the condition of one's memory.

Commonly, many figures views a memory as the relationship between experience and the past. With the ability to remember humans can receive, store and recall experiences they experience.<sup>6</sup> As well as memorizing the Qur'an, a *hafidz* is required to recall verses that have been memorized every time. However, the memory of each person in memorizing the Qur'an has different qualities. This is influenced by many factors, they are level of sincerity, the method, memorization time, the place when memorizing the Qur'an, and repetition activities.<sup>7</sup>

Someone who memorizes the Qur'an is also inseparable from the factor of sincerity of heart. A sincere intention, a straightforward goal, and memorizing the Qur'an only to Allah is a secret to get *taufiq* in one's journey of study.<sup>8</sup> So that student needs to be aware of *riya'* in memorizing the Qur'an. Ali bin Abi Thalib

<sup>5</sup> Alex Sobur, Psikologi Umum, (Bandung: CV. Pustaka Setia, 2009), pg.206

<sup>6</sup> Walgito Bimo, Pengantar Psikologi Umum, (Yogyakarta: Andi Offset, 2004), pg.162

<sup>7</sup> Yahya bin 'Abdurrazaq al Ghautsani, *Cara Mudah Menghafal Al Qur'an*, diterjemahkan oleh Zulfan, (Jakarta: Pustaka Imam Asy Syafi'i, 2010), pg.51

<sup>8</sup> *Ibid.*, pg.53



said that *riya'* person has a three characteristics, they are lazy if alone, enthusiasm if there are other people and the practice increases if it gets praise.

According to Imam Syafi'i, there are six things that which must be fulfilled by a student, including the memorizer of the Qur'an, it is *dzaka'* (intelligence). Human intelligence is divided into two types. First, intelligence from Allah, and second is cultivated intelligence. Every intelligence is gifts from Allah, however this meaning in this text is intelligence which is formed based on human efforts, such as the use of methods in educating children according to their age and power of thought, which later will deliver the child to achieve brilliant achievements in his life.<sup>9</sup>

Choosing the right time is very important for memorizing the Qur'an. It is inappropriate for someone to memorize the Qur'an in a narrow time or when it is saturated, or even when children are screaming loudly, but must choose a time when things are calm, the soul is calm, and the mind is not upset.<sup>10</sup> In fact, it is also affects a person's psychological and social factors which have an impact on the failure to enter information into his memory.

Imam al Khathib al Baghdadi stated that times for memorizing that should be considered by someone who wants to memorize something. The right time to memorize is time of *sahur*.<sup>11</sup> imilar opinions were expressed by Isma'il bin Abu

---

<sup>9</sup> *Ibid.*, pg.44

<sup>10</sup> *Ibid.*, pg.58

<sup>11</sup> Imam al Khatib al Baghdadi, *Al Faqiih wal Mutafaqqih*, (Saudi Arabia: Dar Ibnu Jauzi, 1996), *Juz* II, pg.103

Uwais who stated that if wan to memorize it should sleep first, then wake up at *sahur*, turn on the lights and start reading. Thus what he remembered at that time would not be easily lost.<sup>12</sup>

The scholars chose to memorize things at night because at that time the heart was not busy with something, so the memorized material process can be easily absorbed by the brain. Timing determines the quality of one's memorization. Memorizing Al Qur'an at *sahur* will give different result with memorizing in the afternoon.

The choice of place when memorizing the Qur'an is also an important thing, because the place also has a big influence in memorizing the Qur'an. In fact, some students prefer quiet places when memorizing the Qur'an, whether in the room or in the ma'had hall. Imam Ibnu al Jauzi stated that it is not good to choose a place to memorize on the banks of the river, and not in the presence of greenery so that the heart is not disturbed by these things.<sup>13</sup> In accordance with Imam al Khathib al Baghdadi, the best place to memorize is the upper room (attic), any place far from all things that are neglected, and a place that can empty the heart of all things. He also stated that not good if memorizing Qur'an in the presence of plants and greenery, on the banks of the river and in the middle of the road.<sup>14</sup>

---

<sup>12</sup> Ibnu Jauzi, الحث على حفظ العلم, (e-book from www.feqhweb.com, accessed on 11 December 3.15 a.m.), pg.177

<sup>13</sup> *Ibid.*, pg.255

<sup>14</sup> Imam al Khatib al Baghdadi., *loc.cit.*,

Information about the place to memorize above, basically has a good purpose to accelerate memorization of someone. The choice of certain places by the scholars above has been carefully calculated, looking at a number of things that can have a negative impact on the memorization process.

The last is about repetition of memorizing material activities. A great memorizer of the Qur'an will not mean without regular repetition. Buzan in Joshua Foer said "*The brain like a muscle and memory training is a form of mental workout.*"<sup>15</sup> So that whatever method is used will not be useful if no repetition activities.

However, often the opposite happens. When someone does a repetition activity then at the same time the memory is weakened. This is because the memorized memory is still stored in the short term memory, so that when repetition is often done the memorization gets weaker over time. Therefore, it is necessary to transfer memorization from short-term memory to long-term memory by doing repetitions at the same time and continuously.

Everyone has different way in memorizing Qur'an. However, any method that is used will not be separated from three processes, namely the process of entering information data into memory (encoding), storing information entered in the storage (storage) and finally is the recall information that has been stored in the memory warehouse (retrieval) .

---

<sup>15</sup> Joshua Foer, *Moonwalking with Einstein: The Art and Science of Remembering Everything*, (New York: Penguin Group, 2011), pg.7

In addition there are also several factors that affect the quality of one's memorization. These factors are divided into two, external factors and internal factors. External factors include the learning environment and body condition. While internal factors are emotional conditions, beliefs, habits and how to process stimulus.<sup>16</sup>

It is different from the opinion expressed by Alfi in *Sebuah Pendekatan Linguistik Terapan untuk Penghafalan Qur'an Suci*. Alfi stated that the factors that influence the quality of memorizing a person are the motivation of the student, knowing and understanding the meaning, arrangements for memorization, supporting facilities, memorization automation, and rote repetition.<sup>17</sup>

Another factor is motive. If someone has the intention to memorize the Qur'an, then someone must prepare it carefully and have high motivation. This was expressed by Abi Abdirrahman as quoted by Ummu Abdillah and Ummah Maryam, that someone who memorized the Qur'an must have encouragement in himself, and not coercion from others.<sup>18</sup>

The memorizing tradition of the Qur'an has been practiced between generations and passed down through generations by Muslims. Along with the

---

<sup>16</sup> Yoyon P. Putra dan Bayu Issetyadi, *Melejitkan Memory 1000%*, (Jakarta: Elex Media Komputindo, 2010), pg.16

<sup>17</sup> Muhammad Yaseen Alfi, *Sebuah Pendekatan Linguistik Terapan untuk Meningkatkan Penghafalan Qur'an Suci: Saran untuk Merancang Kegiatan Praktik untuk Belajar dan Mengajar*. (Riyadh: Jurnal Pendidikan Universitas King Saud, 2002), pg.4

<sup>18</sup> Ummu Abdillah dan Ummu Maryam, *Bagaimana Menghafal Al Qur'an Al Karim?*, quoted from kitab "kaifa Tataatstsar bil Qur'an wa Kaifa Tahfadzuhu?" by Abi Abdirrahman, article on [www.menghafalal-qur'an.com](http://www.menghafalal-qur'an.com)

times, the Tahfidz Al Qur'an program is now increasingly prevalent, both sheltered by Islamic boarding schools (pesantren) or non-Islamic boarding schools (non-pesantren), and even those programs began to be applied in formal schools. One of the formal schools that implemented the Tahfidz Al Qur'an program was the Islamic State Senior High School (MAN) 3 Kediri.

MAN 3 Kediri is a one of formal school that has boarding in school environment. It becomes a pride for students who attend school there, especially for students who choose to live in boarding because beside religion lessons during KBM, students also get another knowledge. Many activity that can get in boarding school is reviewing the Islamic book, *khatm* Qur'an, and Tahfidz Al-Qur'an which is an obligation for those who are in it boarding.

Tahfidz program began in 2015 and successfully held the first ever graduation ceremony in 2018. The graduation participants were 38 students, of 65 students who living in the boarding school. Every boarding students has a varied memorization numbers. There is students who has memorization only 3 *juz*, and also there is students who memorize with 30 *juz*.

Based on the background, this study focuses on the memory acceleration among boarding students at MAN 3 Kediri in memorizing the Qur'an. The existence of a research focus is expected to be known later factors that influence the memorization of the santri significantly. So that tahfidz program can continuously and be able to graduate *Hamil* Al-Qur'an generation.

## **B. Research Focus**

Based on background explained by author above, so can be submitted the research focuses are:

1. How is the Qur'an memorization among boarding students at MAN 3 Kediri and its process?
2. What are the strategies in memorizing Qur'an among boarding students at MAN 3 Kediri?
3. What are the supporting and restricting factors in memorizing Qur'an boarding students at MAN 3 Kediri?

## **C. Research Objective**

Based on research focuses mentioned by author above, the objectives of this research are:

1. To describe Qur'an memorization among boarding students at MAN 3 Kediri and its Process.
2. To explain the strategies in memorizing Qur'an among boarding students at MAN 3 Kediri.
3. To explain the supporting and restricting factors in memorizing Qur'an boarding students at MAN 3 Kediri.

#### D. Significance

Based on focus and objectives research, so that this research done, research with the title “Becoming *Hamil Al-Qur’an* (A Case Study of Memorizing Qur’an Among Boarding Students at MAN 3 Kediri)” expected can give many benefits, both practical benefits and theoretical benefits.

Practical benefit is benefit from this research can be used directly by people. Some of the practical benefits expected from this study are be able to find out the supporting and restricting factors in memorizing Qur'an among boarding students at MAN 3 Kediri. Thus, people who involved in the activity, especially *mushahih* (corrector) as important factors in the Qur'anic tahfidz development program were able to solve the problems in memorizing. This result also can be alternative way for self-correction and be able to improve the quality of the Tahfidz al-Qur'an program in the boarding of 3 State Islamic Senior High Schools in Kediri. Then, this result can be guidelines for *murabbi* of boarding to provide strategy choices to boarding students in memorizing Quran. *Second*, this result can be motivating boarding students to becoming the real *Hamil Al-Qur’an*. *Third*, author can get many new insights about factors that can influence a person's memorization, especially in memorizing the Qur'an.

In addition to the practical benefits, this research can also provide theoretical benefits, including the foundation for further development of the Tahfidz Al-Qur'an program. Then, the results of this study are also expected to be

one of the scientific papers that can enhance scientific knowledge, especially in Islamic education in Indonesia.

#### E. Research Originality

To know the research originality that has been done by the author, it is necessary to have a comparison with several previous studies that have similar discussion. There are four similar previous research by student from different universities. The research conducted has similar theme about memorizing Al-Qur'an. However, each of them has many difference.

1. Darlimatul Fitriyah, student of IAIN Walisongo with thesis entitled “Faktor yang Mempengaruhi Kecepatan Menghafal Al Qur'an antara Santri Mukim dan Non Mukim Pesantren Zaidatul Ma'arif Kauman Parakan Temanggung.” It is comparative research of memorizing Al-Qur'an factors between *santri mukim* and *non-mukim* at Pesantren Zaidatul Ma'arif Kauman Parakan Temanggung. The objective of this research is to know differences and similarities in factors that influence memorization acceleration between *santri mukim* and *non mukim* at there. Significant of this research is only as an information to reader and to enhance the theory in science.
2. Anisa Ida Khusniyah, student of IAIN Tulungagung with thesis entitled “Menghafal Al-Qur'an dengan Metode *Muraja'ah* Studi Kasus di Rumah *Tahfidz* Al-Ikhlash Karangrejo Tulungagung”. The location of previous



research at the Al Ikhlah Tahfidz Boarding Karangrejo Tulungagung. Then, the objective of previous research is only to know the method applied in memorizing Al-Qur'an at Al Ikhlah Tahfidz Boarding. It is different with the objective of author's research, to explain the way to becoming *Hamil Al-Qur'an* based on psychological, social and Islamic perspectives. Significant of previous research is to increase students' effectiveness in memorizing Al Qur'an.

3. Mawaddah, mahasiswa IAIN Zawiyah Cot Kala Langsa with thesis entitled "Faktor-Faktor yang Mempengaruhi Kemampuan Menghafal Al Qur'an Pada Santri Pesantren Tahfidz Al Qur'an Al Fuad Kecamatan Seruway Kabupaten Aceh Tamiang TA 2015/2016." This research dilakukan di Pesantren Al Fuad Aceh Regency, with the objective to know external and internal factor that influence memorizing Al-Qur'an at Al Fuad Boarding. Then, the significant is only as an information to the reader.
4. Siti Nurul Qomariyah, student of UIN Sunan Ampel Surabaya with thesis entitled "Faktor-faktor yang Mempengaruhi Tingkat Keberhasilan Santri dalam Menghafal Al-Qur'an di Pondok Pesantren Tahfidul Qur'an Sunan Giri Wonosari Surabaya." This research has been held at PPTQ Sunan Giri Wonosari Surabaya. The objective of this research is to know factors that influence the success of PPTQ Sunan Giri students in memorizing the Qur'an. Then, significant of previous research is to improve the quality of memorization based on the factors that influence it.

**Table 1.1  
Research Originality**

No	Name	Title	Similarities	Differences	Research Originality
1.	Darlimatul Fitriyah	Faktor yang Mempengaruhi Kecepatan Menghafal Al Qur'an antara Santri Mukim dan Non Mukim Pesantren Zaidatul Ma'arif Kauman Parakan Temanggung	<p>Researching the acceleration factor of memorizing the Qur'an</p> <p>Use qualitative approach</p>	<p>Research location</p> <p>Object of research</p>	<p>There are many factors that influence acceleration memorization among <i>santri mukim</i> and <i>non mukim</i> which include aspects of time, motives and environment</p>
2.	Anisa Ida Khusniyah	Menghafal Al Qur'an dengan Metode Muraja'ah (Studi Kasus di Rumah Tahfidz Al Ikhlah Karangrejo Tulungagung)	<p>Researching the way to accelerate memorizing Qur'an</p> <p>Use qualitative approach</p>	<p>Focused on one method</p> <p>Object of research</p> <p>Research location</p>	<p><i>One day one ayah</i> method is effective to increase ability of student memorization</p>

3.	Mawaddah	Faktor-Faktor yang Mempengaruhi Kemampuan Menghafal Al Qur'an Pada Santri Pesantren Tahfidz Al Qur'an Al Fuad Kecamatan Seruway Kabupaten Aceh Tamiang TA 2015/2016	Researching about many factors that cause ability of memorize Use qualitative approach	Research location in Pesantren Tahfidz Al Fuad Aceh Research object	Terdapat faktor internal dan eksternal yang mempengaruhi kemampuan hafalan, they are <i>niat</i> , determination, patient and time management, environment, facilities and teacher companion
4.	Siti Nurul Qomariyah	Faktor-faktor yang Mempengaruhi Tingkat Keberhasilan Santri dalam Menghafal Al Qur'an di Pondok Pesantren Tahfidul Qur'an Sunan Giri Wonosari Surabaya	Discuss the factors that influence memorization according to Use qualitative approach	Research location in Ponpes Tahfidul Quran Sunan Giri Surabaya Object of this research is santri Ponpes Tahfidul Quran Sunan Giri	Factors that influence the success of PPTQ students in memorizing the Qur'an are sincerity, time in memorizing, repetition and enthusiasm

## F. Definition of Term

To avoid misunderstanding of definition about the meaning in this discussion, it needed term affirmation. The terms that need to be defined in this study are:

### 1. Memorization

Memorization is a process entering various information to memory, and next the information continue to the long term memory. So that it can be recalled at any time. In this case, the intended memorization is the process of entering information in the form of verses from the Qur'an in a long term memory to recall at any time without read or see the holy Qur'an.

### 2. *Hamil Al-Qur'an*

*Hamil Al Qur'an* is the one who commits the Qur'an to memory.<sup>19</sup> Then, according to Jamal Ma'mur Asmani *Hamil Al-Qur'an* is th one who memorize, understand Qur'an and applied values of Qur'an in daily life.<sup>20</sup> Therefore, in this research, someone who becomes a "*Hamil Al-Qur'an*" will be able to study every verse in the Qur'an which has been memorized by heart, so that she can practice what she has learned into everyday life.

---

<sup>19</sup> See on Riyadus Shalihin about *Hamil Al-Qur'an*

<sup>20</sup> Jamal Ma'mur Asmani, *Mereguk Kearifan Para Kiai*, (Jakarta: Elex Media Komputindo, 2018), pg.42

## G. Proposed Thesis Structure

To obtain a comprehensive description of this research, there is thesis structure that will explain systematically that contains the main ideas of the discussion in each chapter. In general, this study consists of six chapters, there are introduction, literature review, methodology, results, discussion (analysis data), and the last is the closing

Chapter is introduction, that includes background, research focus, research objectives, benefits of research (significance), research originality, definition of terms, and systematic discussion. The description contained in the chapter aims to provide a general description of the research that will be studied.

Chapter 2 is literature review, that describe about many theories of memorization by many figures. This chapter is divided into four sub bab, there are psychology perspective in memorization, social perspective in memorization, Islamic perspective in memorization, then model and strategy in memorizing Qur'an. The aims of literatur review, reader know many theories related to memorization from various perspectives.

Chapter 3 is Methodology that used by author in this research. This chapter explain about all aspects of method that used in field when do research. There are approach and type of research, researcher presence, research location,data and source of data, then data collection technique, analysis of data, the last is research procedure.

Chapter 4 is result of the research. In this chapter, author explain the results of research that has been done as is. The author explained about the process of memorizing the Qur'an which was carried out by boarding students in MAN 3 Kediri, also the strategies used in memorizing the Qur'an. Then, explain about many supporting and restricting factors in memorizing Qur'an among boarding students at MAN 3 Kediri. The result is written as it is based on the data that has been obtained from the research

Chapter 5 is analysis of data. In this chapter, the author will answer the focus of research through analyzing data in depth. The data analyzed are the data that have been obtained during conducting research, both the results of observations and from boarding students interviewed at MAN 3 Kediri. In this chapter, the writer tries to associate the data that has been found during the field with several theories from various perspectives. So the results of data analysis will not deviate from the focus of the research

Chapter 6 is closing. Closing is the last part of writing this report. In this chapter, author explain the conclusion from results of research that has been done. The conclusion contains answers to the focus of the research. In addition, this chapter is also contained many suggestion from researcher.

## CHAPTER II

### LITERATURE REVIEW

#### A. Psychological Perspective in Memorization

##### 1. Theory of Memorization

Memory is a storage system and can be used to learn new things. With good memory skills, the information obtained by someone will be even wider, which in turn will make it easier to deal with daily problems. Bruno states that memory is a mental process that involves encoding, storing, and recalling information and knowledge.<sup>21</sup>

Memory has many functions and has many important roles in psychology, from simple tasks to difficult tasks, whether memorizing people's names, or understanding speech. However, human memory capacity is very limited. Like computers that have certain limits in file storage.

Many psychologist conceptualize human memory as a type of information processing system that has three basic processes, encoding, storage and retrieval.<sup>22</sup> Encoding refers to the input or acquisition stage, which entails the perception, organization, and transformation of the initial input into a form

---

<sup>21</sup> Syah Muhibbin, *Psikologi Pendidikan*, (Bandung: Rosda Karya, 2004), pg.96

<sup>22</sup> Jeffrey S. Nevid, *Essentials of Psychology: Concept and Applications*, (Belmont: Wadsworth, 2012), pg.198

suitable for storage.<sup>23</sup> In encoding process, people can encode information in different ways, including acoustically (coded by sound), visually (coded by forming a mental picture), and semantically (coded by meaning). Storage refers to the capacity to hold information after it has been encoded over time. The process by which information is procured from storage is referred to as retrieval.<sup>24</sup> Then, retrieval, memory retrieval is the process of accessing stored information to make it available to consciousness.<sup>25</sup> In the process of recall, information from long-term storage will be taken out and re-entered into short-term memory storage.

It is different with opinions expressed by Atkinson and Shiffrin who stated there are three types in information processing, they are sensory stores, short term memory, and long term memory.<sup>26</sup> According to Miller Information will enter through the sensory register system, which will be received through the human senses, but in just one second or a few seconds depending on the sensitivity of the sensory organs.<sup>27</sup> This statement was supported by Ratus, who stated that the information we first received from the environment and obtained through the human senses could at least 1 second.<sup>28</sup> Then, according

---

<sup>23</sup> Paul McReynolds, et.al., *Advances in Psychological Assessment*, (New York: Plenum Press, 1990), pg.108

<sup>24</sup> *Ibid.*,

<sup>25</sup> Jeffrey S. Nevid., *op.cit.*, pg. 199

<sup>26</sup> Tristiardi Ardi Ardani, *Psikiatri Islam*, (Malang: UIN Malang Press, 2006), pg.151

<sup>27</sup> Patricia H. Miller, *Theories of Deveopmental Psychology*, (New York: Worth Publishers, 2009), pg.255

<sup>28</sup> Spencer A. Ratus, *Psychology: Concepts and Connections, Brief Version*, (Vicki Knight, 2007), pg.83



Santrock, information that is only received with the sight sense can only last a quarter of a second.<sup>29</sup> Children sensory register seem to have the same capacity as adults, only the form of children sensory representation will be slower than adults.<sup>30</sup>

Selected information will be processed in short-term memory system. This system is only capable of storing a limited amount of information (maybe 5 to 9 units in adults) in between 15 and 30 seconds, or will be longer if people do rehearsal or do something else about the information. So, information that does not enter to short-term and long-term memory, it will be gone quickly.

According to Baddeley and Hitch, the ability of short-term memory (working memory), is a memory system that plays a major role in the process of human memory.<sup>31</sup> This is in accordance with the opinion expressed by Gill and friends who also said that despite the limited short-term memory capacity, it is important for human beings when will interpret the words while interweaving of communication. These capabilities provide ease in humans to store information temporarily and manipulate necessary information for a wide range of complex cognitive tasks.<sup>32</sup>

---

<sup>29</sup> John W. Santrock, *Psychology (7th Ed. Rev.)*. (New York: McGraw-Hill, 2005)

<sup>30</sup> Patricia H. Miller, *loc.cit.*,

<sup>31</sup> Michela C. Tacca, Arnon Cahen, *Linking Perception and Cognition*, on *Frontiers Journal*, July 2013, pg.40

<sup>32</sup> Milton J. Dehn, *Working Memory and Academic Learning*, (New Jersey: John Wiley & Sons, 2011), pg.100

After being in the system of short-term memory, the information can be transferred again with the repetition process to the long-term memory system to be stored, or it can also be lost or forgetting because it is replaced by an additional displacement of information.<sup>33</sup> It seems different with argument by Craik and Lokhart who stated that ability to remember depends upon the depth of information processing.

From the explanation above, in general the three levels of memory are interrelated and cannot be separated. When receipt of information does not go well, then the information cannot be stored properly in memory. Therefore, it is necessary to encode and storage maximally so that the retrieval process can be carried out well by memory.

## 2. Theory of Forgetting

In the development of human cognition, memory is one aspect of cognition that is indeed very important. Memory is the ability to store information and bring back information.<sup>34</sup> In fact, someone who forgets does not mean losing memory, only he needs time to remember it. This was revealed by Ebbinghaus in his work entitled Memory

---

<sup>33</sup> Magda Bhinnety, *Struktur dan Proses Memori*, Buletin Psikologi, Fakultas Psikologi UGM. tt, Vol.6. No.2, pg.74

<sup>34</sup> Sue Buckley, Gillian Bird, *Memory Development for Individuals with Down Syndrome*, (Hampshire: Sarah Dufen Centre, 2001), pg.1

*“Mental states of every kind, like sensations, feelings, and ideas which are at one time present in consciousness and then have disappeared from it, have not with their disappearance absolutely ceased to exist. Although the inwardly-turned look may no longer be able to find them, nevertheless they have not been utterly destroyed and annulled, but in certainty manner they continue to exist, stored up, so to speak, in the memory.”<sup>35</sup>*

Basically, forget is happening when we fail to recall a memory that we have stored before. Shortly, memory is the variety of information we store in the brain to be remembered again. This information is formed from the set of sensations that is perceived by human senses. If the human consider something memorable, the information that chosen will be saved by the brain as a short term memory. If it continue repeated, so it could be upgraded to a long term memory and we could recall it again in the next day. Unfortunately, this memory does not always appear when called.

According to Edward Thorndike, there are many scientific reason about forgetting. While learning learning is strengthening of connections by use or training, forgetting is the weakening of these connections by disuse, thus proposing that memories weaken, or decay overtime when not used.<sup>36</sup> This theory also supported by Donald Hebb who suggested that information in STM created an active trace or engram in the form of a brief excitation of nerve cells that, unless refreshed by rehearsal, would spontaneously fade away or decay

<sup>35</sup> Herman Ebbinghaus, *Memory (A Contribution to Experimental Psychology)*, (New York: Columbia Unniversity, 1913), pg.1

<sup>36</sup> Edward Lee Thorndike, *The Psychology of Learning*, (New York: Routledge 1913), pg.283

overtime.<sup>37</sup> In addition to Donald Hebb, Peterson and Peterson originally argued that the forgetting they found over their 3 to 18 second time delays occurred through trace decay.<sup>38</sup> So, the conclusion from three arguments about decay theory, forgetting caused by the memory is not used in a certain period of time, causing someone to forget.

Unfortunately, decay theory denied oleh McGeoch with interference theory. He stated that Forgetting is not due to time but there are other things, like what happens to iron when unused may rust, it is not caused by time but oxidation.<sup>39</sup> It is similar with Dewar who argued that interference models revolve around the idea that brain activity causes forgetting by interfering with memory storage or recall.<sup>40</sup> Interference theory proposes that pieces of information compete with each other, overlapping in memory systems. Information competition can refer to either previously (proactive interference, PI) or subsequently (retroactive interference, RI) learned items.<sup>41</sup> Oleh karena itu, menurut teori ini forgetting a memory caused by there are other memories which is memorable for itself.

Another theory of forgetting, retrieval theory, posits that forgetting results from the inability to retrieve information. This theory claims that a

---

<sup>37</sup> Grahame Hill, *A Level Psychology Through Diagrams*, (Oxford: Oxford University Press, 2001), pg.110

<sup>38</sup> *Ibid.*,

<sup>39</sup> John McGeoch, *Forgetting and the Law of Disuse* [Electronic Version], 1932, pp. 352-370.

<sup>40</sup> Edi Barkai, Donald A. Wilson, *Odor Memory and Perception*, (Radarweg: Elsevier, 2014), pg.40

<sup>41</sup> *Ibid.*,

memory trace is not necessarily lost forever when it cannot be recalled; it might only be inaccessible.<sup>42</sup> So, if there is a someone who forget his friend, it cause he lack guidance for calling memory.

Another theory is motivated forgetting, it is theorized psychological behavior in which people may forget because a memory seems too traumatic to remember. Motivated forgetting encompasses the term psychogenic amnesia, which means any forgetting that is psychological in origin, and not attributed to neurological damage or dysfunction.<sup>43</sup> Motivated forgetting refers to an active process where retrieval of an item from memory is suppressed, like retrieval-induced. However, motivated forgetting is an intentional process, and one of motivated forgetting factor is instruction to forget.<sup>44</sup>

## **B. Social Perspective in Memorization**

The concept of social influence often defined as an effort on the part of one person to change behaviors or attitude of others. This definition, however includes at least two meanings. On the one hand, social influence may describe the massive effect of pressure towards conformity and obedience. On the other

---

<sup>42</sup> *Ibid.*,

<sup>43</sup> Alan Baddeley, et.al., *Memory*, (Hove: Psychology Press, 2015), pg.268

<sup>44</sup> Scott D. Slotnick, *Cognitive Neuroscience of Memory*, (Cambridge: Cambridge University Press, 2017), pg.96

hand, it may refer to the more subtle techniques involved in changing behaviors and attitudes.<sup>45</sup>

According to the results of a study conducted by Loftus and colleagues in the 1970s, it was mentioned that eyewitnesses were able to be influenced by false new knowledge in subtle ways.<sup>46</sup> This is reinforced by the study of Gabbert and friends who conducted biased information planting, or replace information already existing in the listener's mind with new information. The result of this research is listener can influenced by its new information.<sup>47</sup> Therefore, it can be concluded that a person's memory will be able to be affected by the new information, even though sometimes the information is not in accordance with the reality before.

### C. Islamic Perspective in Memorization

Based on Islamic perspective, there are many figures who express opinions about efforts to improve memory and prevent forgetting. One of muslim figure who explain about memorization is Imam Syafi'i. In Ta'lim Muta'alim stated that Imam Syafi'i said the following:

<sup>45</sup> Vincent Y. Yzerbyt, et.al, *Metacognition*, (Bonhill Street: Sage, 1998), pg.90

<sup>46</sup> Loftus, et.al., *Semantic Integration of Verbal Information Into A Visual Memory*. (Journal of Experimental Psychology: Human Learning and Memory, 1978), pg 19–31

<sup>47</sup> Gabbert, et.al., *Memory Conformity: Can Eyewitnesses Influence Each Other's Memories For An Event?* *Applied Cognitive Psychology*, 2003, pg. 533–543.

فأرشدني إلى ترك المعاصي      "شكوت إلى وكيع سوء حفظي  
ونور الله لا يعطى لعاصي"      وقال إن علم الله نورٌ

Meaning: "I complained about my memorization to Waki 'then he told me to leave "maksiat". Indeed the strength of memorization is the virtue given by Allah and the strength of memorization is not given to people who often commit maksiat"<sup>48</sup>

According to Imam Malik, leaving *maksiat* is one conformation of *taqwa* to Allah. *Taqwa* is divided into two, that implemented in *hablumminallah* and *hablumminannas*. *Taqwa* in *hablumminallah* is ibadah or ritual, pray, fasting and other ritual, incuding *sunnah* ritual. While *taqwa* in *hablumminannas* can be by dignify God's creation, respect each other, take care of plants, or animals.<sup>49</sup>

Besides increasing devotion, Imam Zarnuji said that a big role things in supporting memorization is sincerity, rehearsal (*muwadhabah*), eat less, and prayer at night. Read the Qur'an by seeing *mushaf* (*bi al-nadhar*) is an easy cause of memorization and is the most important worship. This is based on the hadith of the Prophet who said that the most important worship of his people is to read the Qur'an by seeing.<sup>50</sup>

Another way to improving the quality of memorize can do through selective in choosing the food to be consumed. In *A'lam Fuqaha* stated that to strengthen

<sup>48</sup> Syeikh Az-Zarnuji Penterjemah Abdul Kadir Aljufri, Terjemah Ta'lim Muta'alim (Surabaya: Mutiara Ilmu, 2009),pg. 99

<sup>49</sup> Adi Hidayat, *Agar Hafalan Kuat*, ([www.youtube.com](http://www.youtube.com), accessed on 23 December 2018 at 15.57 p.m)

<sup>50</sup> Arif Muzayin Shofwan, *Metode Belajar Menurut Imam Zarnuji: Telaah Kitab Ta'lim Al Muta'alim*, ([//www.jurnal.unublitar.ac.id/](http://www.jurnal.unublitar.ac.id/), accessed on 23 Desember 2018 at 14.32 p.m)

memorization, a person must eat *lubban*, because *it can* create enthusiasm and eliminate forgetfulness.<sup>51</sup> This explanation different with Imam Zuhri who stated that improving memorization is by consuming honey and raisins.<sup>52</sup> This is mentioned in the work of Kamil Muhammad which reads:

مَنْ سَرَّهُ أَنْ يَحْفَظَ الْحَدِيثَ فَلْيَأْكُلِ الزَّيْبَبَ

Artinya: “Whoever likes memorizing hadiths, eat raisins.”

The similarity explanation is also found in the *riwayat* of Abu Ja'far ath-Thusi which states that raisins can remove mucus and nourish the soul.<sup>53</sup> This is in accordance with health science, because in raisins there is a fructose and glucose that can increase, sharpen, and strengthen memory.

In addition to foods that can improve memory quality, there is food that cause memory decreasing. According to Imam Zuhri there is fruits that cause forgetfulness, namely apple.<sup>54</sup> This opinion was also conveyed by Adi Hidayat in his lecture on January 22, 2017, which said that very sour green apples had an impact on the quality of memory. So the students should avoid eating sour green apples.<sup>55</sup>

<sup>51</sup> عيد الرحمن ابن الجوزي - شيخ الزهاد وإمام الوعاظ - جزء - ٢٧ / سلسلة أعلام الفقهاء , كامل محمد محمد عويضة , ( بيروت, دارالكتب العلمية), ١٠٤

<sup>52</sup> *Ibid.*,

<sup>53</sup> Tanzil Khaerul Akbar and Ardi Gunawan, *Menghafal Al Qur'an dengan Otak Kanan*, (Jakarta: Elex Media Komputindo, 2018), pg.62

<sup>54</sup> Ibnu Jauzi, *loc.cit.*,

<sup>55</sup> Syarah Kitab Syamail disampaikan dalam ceramah Adi Hidayat pada tanggal 22 Januari 2017, (<https://www.youtube.com/>, diakses pada 23 Desember 2018 at 11.a.m)



Besides through behavior and food, there is practices to increase memory quality, it is *taqwiyyatul hifdzi* prayer. In Tafsir Al Qur'anul Adzim mentioned a hadits:

*“From Ibnu Abbas r.a, Ali r.a. ask: O Rasulallah, why is my Qur'an memorization easy to lose? The Prophet replied: O Ali, I will teach you a few sentences which with that sentence Allah will give you benefits, also to the people you teach the sentence. So on malam Jum'at do the four rak'ah prayers. After praying, read the tahmid and make it beautiful, then read shalawat and ask forgiveness for mukminin and people have died in a state of faith and pray with this do'a:*

اللَّهُمَّ ارْحَمْنِي بِتَرْكِ الْمَعَاصِي أَبَدًا مَا أَبْقَيْتَنِي وَارْحَمْنِي أَنْ أَتَكَلَّفَ مَا لَا يَعْينِي وَارزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي اللَّهُمَّ بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَتَوَرُّ وَجْهَكَ أَنْ تُلْزِمَ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي وَارزُقْنِي أَنْ أَتْلُوهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي اللَّهُمَّ بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَتَوَرُّ وَجْهَكَ أَنْ تُنَوِّرَ بِكِتَابِكَ بَصْرِي وَأَنْ تُطْلِقَ بِهِ لِسَانِي وَأَنْ تُفَرِّجَ بِهِ عَن قَلْبِي وَأَنْ تُشْرَحَ بِهِ صَدْرِي وَأَنْ تُغْسِلَ بِهِ بَدَنِي لِأَنَّهُ لَا يُعِينُنِي عَلَى الْحَقِّ غَيْرُكَ وَلَا يُؤْتِيهِ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

*Ibn Abbas said ; “then Wallahi, Ali did not appear until five or seven Friday, so he came to the Messenger of Allah in the same majlis then said: O Rasulallah, I actually did not take (memorize) except four verses, and when I read it to myself, it gone. And now I study 40 verses, then when I read it to myself it look like Al Qur'an was in front of my eyes. First I listened to the hadits and repeat it, it was gone. Now that I've heard a lot of hadiths then when you say to them, I don't reduce them from anything. So the Prophet said to him at that time; "You are a believer, By the owner of the Ka'bah! O Abal Hasan !<sup>56</sup>*

<sup>56</sup> Ibnu Katsir, تفسير القرآن العظيم, (Beirut: Dar Ibnu Hazm, 1420 H), pg.137

So, it can be concluded that taqwyatul hifdzi prayer is one of the factors that can accelerate memorization, and keep it from forgetting.

#### D. Strategies in Memorizing Qur'an

The strategy for memorizing the Qur'an according to Drs. Ahsin W. Al Hafidz in his book entitled Practical Guidance for Memorizing Al Qur'an are:<sup>57</sup>

##### 1. Double Repetition Strategy

To achieve a good level of memorization is not enough to just memorize the process once. Rasulullah has stated in his hadith, that the verses of the Qur'an are more agile than camels, and are more easily separated from the camels which are easily separated from the camels tied. So, it needs double repetition strategy to solve this problem. Example, if in the morning has got memorizing one page, so to reach a steady level of memorization, it is necessary to repeat it in the afternoon to memorize it one by one the verses that have been memorized in the morning.

The level of memorization establishment is in attaching verses memorized, as well as the level of oral skills in reproducing the verses that have been memorized. The more repetition, the stronger memorization in memory. This strategy is accordance with theory in psychology, namely rehearsal. When memorization was entered in long term memory, then

---

<sup>57</sup> Ahsin W. Al-Hafidz, *Bimbingan Praktis Menghafal Al-Qur'an* (Jakarta: Amzah, 2008), hlm. 67-73

reflective motion will be shown by oral, look like not need to think when memorizing, as people read Al Fatihah.

## 2. Not Turn to the Next Verse Before Really Memorized

In general, a person's tendency to memorize the Qur'an is quickly completed, or get more verses in one time. As a result of this tendency will cause many verses passed. Therefore, indeed in memorizing the Qur'an, carefulness and thoroughness are needed, especially in long verses. The number of verses left behind will disrupt fluency, and it can cause difficulty in memorizing. So, the students should not turn to another verse before being able to complete the verses that are being memorized.

## 3. Memorizing the Sequences of the Verses

This strategy is carried out by using a “*Qur'an pojok*”, which can help to memorize easily. The types of this mushaf have many characteristics, they are:

- 1) Each *juzu* ' consists of ten sheets.
- 2) Each page start with beginning of verse, and ending with the end of verse.
- 3) Have visual signs that are quite helpful in the process of memorizing al-Qur'an.

By using “*Qur'an pojok*”, the students will be easier to divide a number of verses in order to memorize a series of verses.

#### 4. Use One Type of Mushaf

Among the memorizing strategies that helped the memorization process of the Qur'an is to use one type of *mushaf*. Indeed there is no necessity to use a particular type of mushaf, whichever type of mushaf is preferred may be chosen as long as it does not alternate. This needs to be considered, because the changing use of one mushaf to another mushaf will confuse the memorization pattern.

It is accordance with al Ghautsani who stated that the replacement of the mushaf will confuse memorization, because the location of the verses that have been memorized has permeated the memory appropriate with the procedures for compiling the pages..<sup>58</sup>

#### 5. Understanding the Verses

Understanding the definiton, story or *asbabun-nuzul* in the verse being memorized is a very supportive element in accelerating the process of memorizing the Qur'an. It will give more meaning if supported by an understanding of the sentence meaning, grammar and the structure of sentence in a verse.

#### 6. Notice to Similar Verses

The more repetition, or cause there are many similar verses can give many benefits in memorizing al-Qur'an, because it can accelerate the

---

<sup>58</sup> Al Ghautsani, *op.cit.*, pg.67

process of memorizing the Qur'an. If there is one verse that similar with other verse, it will be attention to students because they have to truly understands the meaning and structure of similiraties verses.

7. *Muraja'ah to Mushahih* (corrector)

Memorizing al-Qur'an requires continuous guidance from an *mushahih* (corrector) (teacher), either to add new memorization or just *muraja'ah*. Memorizing the Qur'an with a this system will be better than memorizing without teacher. Certainly, it also give different results to the memory.

Beside the strategy for memorizing the Qur'an according to Drs. Ahsin W. Al Hafidz in his book entitled Practical Guidance for Memorizing Al Qur'an, there is a strategy namely chunking that specifically recommended as a Universal Design for Learning (UDL) strategy by the Center for Applied Special Technology (CAST), was initially studied in chess. Chunking means to combine small, meaningful units of information.<sup>59</sup>

The benefit of chunking is derived from the learner's reduced memory load when compared to a condition in which she or he doesn't chunk. Instead of remembering one long string of information, the learner needs only to remember several short things. In an early study, Rosner examined the effect of

---

<sup>59</sup> M.C.Gore, *Inclusion Strategies for Secondary Classrooms (Keys for Struggling Learners)*, (California: Corwin, 2010), pg.32

various type of instruction on free recall, organization, and subjective groupings. Participants received either standard instructions, pictorial instructions accompanied by overt rehearsal, or chunked instructions in which the students were given several instructions, allowed to complete the corresponding part of the task, and then provided with another chunk of instructions. Chunking instruction facilitated fifth-graders performance in all dependent measures. Chunking produced a slight improvement for ninth graders.<sup>60</sup>

Chunking involves the organization of a number of stimuli into various groups. For example, the telephone number 4363591 may be chunked in several ways without altering the order of the numbers. With temporal chunking, the numbers would be regrouped with a pause between the groups, example 436 (pause) 3591. If the numbers were spatially chunked, the pause would be replaced by a space, e.g., 436 (space) 3591.<sup>61</sup>

---

<sup>60</sup> *Ibid.*,

<sup>61</sup> David Baine, *Memory and Instruction*, (New Jersey: Englewood Cliffs, 1986), pg.42

## CHAPTER III

### RESEARCH METHOD

#### A. Approach and Type of Research

The approach in this study uses a qualitative approach. The qualitative approach is a research procedure that produces descriptive data in the form of written and oral words from the object of the research and observed behavior. When the data has been collected, the next step is data analysis.<sup>62</sup>

Descriptive research is a study that describes and interprets the current situation. This research concerns the conditions or relationships that exist, current practices, beliefs, points of view, or attitudes that are owned, ongoing processes, influences that are being felt or trends that are developing.<sup>63</sup>

According to Bogdan dan Biklen, qualitative research has five characteristics, they are:<sup>64</sup>

1. *Qualitative research has the natural setting as the direct source of data and researcher is the key instrument*
2. *Qualitative research is descriptive. The data collected is in the form of words of picture rather than number.*
3. *Qualitative research are concerned with process rather than simply with outcomes or products.*
4. *Meaning is of essential to the qualitative approach.*

<sup>62</sup> Ajat Rukajat, *Pendekatan Penelitian Kualitatif (Qualitative Research Approach)*, (Yogyakarta: Deepublish, 2018), pg.6

<sup>63</sup> John W. Best, *Research in Education*, 2nd Edition (Englewood Cliffs, N.J: Prentice Hall), pg.315

<sup>64</sup> Robert Bogdan dan Sari Knopp Biklen, *Qualitative Research for Education: An Introduction to Theories and Methods*, (Boston: Allyn and Bacon, 2005), pg.9

It is different with quantitative research which starts with a theory or hypothesis and then proves the truth. Research that uses a qualitative approach is more on efforts to interpret reality and try to build a theory based on what has been experienced.<sup>65</sup> One reason is human uniqueness or social symptoms that cannot be measured by statistics, but through observation and dialogue in the field as well as analysis in a non-statistical way.

The main purpose of this descriptive research is to describe the conditions that occur when the research takes place. Descriptive research itself consists of several categories, such as surveys, correlation studies, documentary analysis, and in case studies.

Case studies are a method for studying the state and development of a student in depth with the aim of helping students to achieve better adjustment.<sup>66</sup> Whereas according to Bogdan and Biklen as quoted by Bahri in a book entitled *Metodologi Penelitian* reveals that case studies are research on the subject relating to the specific or typical phase of the overall personality intensively and more technical in nature with an emphasis on its characteristics.<sup>67</sup> Therefore, in case studies researchers should always try to examine these individuals in depth.

When viewed from the research point of view, this research is field research.

It is research conducted based on observational studies directly to the research

---

<sup>65</sup> Muh.Fitrah, Luthfiyah, *Metodologi Penelitian (Penelitian Kualitatif, Tindakan Kelas, dan Studi Kasus)*, (Sukabumi: CV.Jejak, 2017), pg.57

<sup>66</sup> *Ibid.*, pg.208

<sup>67</sup> Muh.Fitrah, Luthfiyah, *loc.cit.*



location. This type of research was chosen because theoretical studies are not enough to serve as the basis of research, so researcher need to know factors that influence boarding student acceleration memorization at MAN 3 Kediri. Therefore, as a final conclusion from the results of research, primary data and secondary data that have been obtained can be accounted for.

## B. Researcher Presence

The presence of researcher is an absolute necessity in this research, because researchers are the main data collection tool. This is because humans are the only tool that can relate to the object of research directly, including understanding the reality that occurs in the field. So when researchers collect data in the field, researchers participate in the stages of research and actively participate in every activity in the field.<sup>68</sup>

In this study, researcher have more than one position, including as a planner, executor, analyst, interpreter, and at the same time as a reporter. *First*, researcher as a planner, it is person who plan research, starting from the selection of places, objects of research, to data collection tools that will be used. *Second*, The researcher acts as the executor who also comes directly and plays an active role in the process of collecting data in the field. *Third*, analyzer of data that has been collected in the field. *Fourth*, the researcher also acts as an interpreter who is able to interpret the

---

<sup>68</sup> Lexy J.Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2006), pg.9

findings in the field for the next to be used as answers to the formulation of the problem. The last, researcher act as a reporter, who has the task of reporting a series of studies that have done.

### **C. Research Location**

The location of research is the location where research is conducted to obtain data or informants needed and related to research problems. The research location is at Islamic Senior High School 3 Kediri Boarding, Jalan Jombang Kasreman, Kandangan Subdistrict, Kediri Regency.

### **D. Data and Source of Data**

In a study, data is one of the main things that must be fulfilled because the collected data has an important role, which determines the success or failure of the study. Based on the source of information, the data is divided into two types, namely primary data and secondary data.<sup>69</sup>

According to Lofland dalam Lexy J. Moleong, source of data is every word or action of the object of research, then in addition to the words or actions of the object of research referred to as supporting or additional data.<sup>70</sup> While according to Suharsimi Arikunto, sources in research is the subject from which data can be

---

<sup>69</sup> Pradip Kumar Sahu, *Research Methodology: A Guide for Researchers in Agricultural Science, Social Science and Other Related Field*, (New Delhi: Springer, 2013), hlm.63

<sup>70</sup> Lexy J.Moleong, *op.cit.*, hlm.47

obtained.<sup>71</sup> If the researcher uses a questionnaire or interview in collecting data, the data source is called the respondent, namely the person who responds or answers the researcher's questions, both written and oral questions.

There are two sources of data used in this study, including primary data sources and secondary data sources.

#### 1. Primary Data Sources

The primary data source is a data source that directly provides data to the researcher, and the collected data is called primary data.<sup>72</sup> The primary data source in this research is *mushahih* (corrector) and boarding students who has ability to memorizing the Qur'an fastly.

The data that will be used by the researcher include the attitudes and actions of students when they are memorizing the Qur'an, the situation and conditions that exist in the boarding, and supporting and restricting factors in memorizing.

#### 2. Secondary Data Resources

Secondary data sources are data sources that can provide data to researchers indirectly, or through intermediaries. The time to get secondary data does not have to be when the research takes place, but can be obtained before

---

<sup>71</sup> Suharsimi Arikunto. *Prosedur Penelitian Suatu Pendekatan Praktik*. (Jakarta. PT Rineka Cipta, 2006), hlm. 129

<sup>72</sup> P. Ratu Ile Tokan, *Manajemen Penelitian Guru*, (Jakarta: Grasindo, 2016), hlm.76

or after research.<sup>73</sup> One of secondary data sources in this research is the memorized documents of Al Qur'an among boarding students at MAN 3 Kediri.

### E. Data Collection Technique

Data collection by researcher in this case will use several techniques, there are:

#### 1. Observation

Observation in research accomplish systematically and planned with the aim of obtaining data controlled by validity and reliability.<sup>74</sup> Observation refers to a technique in which one or more persons observe what is occurring in some real-life situations. It is used to evaluate the overt behaviour of individuals in controlled and uncontrolled situations. As a good research tool, observations needs proper planning, expert execution and adequate recording.<sup>75</sup>

Observation techniques by researchers is to find out or investigate nonverbal behavior. When referring to observer functions in a group of activities, observations are divided into two forms, namely *participant observer* dan *non participation observer*.<sup>76</sup>

According to Spradley, there are five types participation in observation:

<sup>73</sup> *Ibid.*, hlm.75

<sup>74</sup> A. Chaedar Alwasilah, *Pokoknya Kualitatif*, (Jakarta: Pustaka Jaya, 2006), pg.211

<sup>75</sup> eGyankosh, *Research Tools*, (<http://www.egyankosh.ac.in>, accessed on 22 Desember 2018 at 10.15 wib.)

<sup>76</sup> Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif, dan Penelitian Gabungan*, (Jakarta: Kencana, 2014), pg.384

- a. *Non participation observation*, it is observation where the observer is not involved in the activities that are the object of the research.
- b. *Passive participation*, it is observation when the researcher present, observing and recording the activities studied from somewhere outside the activity or post observation.
- c. *Active observation*, observation where the researcher participates in an activity that is the object of research.
- d. *Moderate observation*, researcher sometimes participating as an object of research and sometimes taking up positions as outsiders who are not involved.
- e. *Complete participation*, researchers really place themselves as ordinary participants as well as other people who are indeed part of a group of activities.

Based on the five levels of participation in observation, in this case the researcher is in the second level, namely passive participation. It is at this second level that researchers act as people who are present in order to observe the behavior of research objects related to research problems in order to obtain accurate data.

Furthermore, the type of observation used in this research is descriptive observation. Descriptive observation is an observation that generally leads to the description of space, object, action, event, activity, time, and feeling.<sup>77</sup>

**Table 3.1**  
**Observation Table**

<b>Date</b>	<b>Site</b>	<b>Purpose</b>
16-21 January 2019	MAN 3 Kediri Boarding	Observe the condition of MAN 3 Kediri Boarding, and activity level of boarding students in memorizing.
22 January 2019	MAN 3 Kediri Boarding	Observation about the way of boarding students when memorizing Qur'an.
23 January 2019	MAN 3 Kediri Boarding	Observation about memorization quality of boarding students when <i>muraja'ah</i> to <i>mushahih</i> (corrector).

<sup>77</sup> I Wayan Suwendra, *Metodologi Penelitian Kualitatif; dalam Ilmu Sosial, Pendidikan, Kebudayaan dan Keagamaan*. (Badung: Nilacakra, 2018), pg.64

## 2. Interview

Interview is a data collection technique that use to get an information about something happened that can not observed directly by researcher, either because of actions or events that happened in the past or because researchers were not allowed to be present at the scene.<sup>78</sup> According to Moh. Nazir, *interview* is a process to get explanation in a research through asking questions, and it do by face to face between the questioner or the interviewer with the answerer or respondent using a tool called *interview guide*.<sup>79</sup>

There are two reasons which requires researchers to conduct interviews. *First*, through interviews, researcher can explore everything hidden within the research subject. *Second*, what is asked by researchers can cover things that are cross-time, which are related to the past, present and future.<sup>80</sup>

In this research, interview used to know process of memorization an strategy to memorizing Qur'an among boarding students, and to know what are the supporting and restricting factors in memorizing Qur'an at there.

---

<sup>78</sup> Tjetjep Rohendi, *Metodologi Penelitian Seni*, (Semarang: Citra Prima Nusantara, 2011), pg.208

<sup>79</sup> Moh. Nazir, *Metode Penelitian*, (Jakarta: Ghaia Indonesia, 2003), pg.193

<sup>80</sup> Hamid Patilima, *Metode Penelitian Kualitattif*, (Bandung: Alfabeta, 2005), pg.74

**Table 3.2**  
**Interviewee Table**

No.	Interviewee	Purpose
1	Principle of MAN 3 Kediri	<ul style="list-style-type: none"> <li>- History and development of MAN 3 Kediri</li> <li>- History of MAN 3 Kediri boarding</li> </ul>
1	Vice principle of MAN 3 (Curriculum)	<ul style="list-style-type: none"> <li>- Learning program in boarding</li> </ul>
1	<i>Murabbi</i>	<ul style="list-style-type: none"> <li>- Process of tahfidz program at MAN 3 Kediri boarding</li> </ul>
1	<i>Mushahih</i> (corrector)	<ul style="list-style-type: none"> <li>- The method used in memorizing Al-Qur'an</li> <li>- Supporting and restricting factors in memorizing Al-Qur'an among boarding students</li> </ul>
5	Boarding students (male and female)	<ul style="list-style-type: none"> <li>- Strategies that used in memorizing Al-Qur'an</li> <li>- Factors that influence boarding students in memorizing Al-Qur'an (psychological, social, and Islamic factors)</li> </ul>

### 3. Documentation

Documentation is one of the techniques by researcher with collecting documents that support research findings. This technique can also by rewriting



audio recordings that support the research. This technique is done to maintain the integrity of the information so that there is no bias or distortion<sup>81</sup>

In conducting data collection through documentation techniques, researcher collected several documents that related to this case, such as memorization sheets of boarding students at MAN 3 Kediri. So, researcher can find out how far the subject progress in memorizing the Qur'an.

#### **F. Analysis of Data**

According to Bogdan dan Biklen, qualitative analysis data is efforts made by working with data, organizing data, sorting it into manageable units, synthesizing it, finding and finding patterns, discovering what is important and what is learned, and deciding what can be told to others.<sup>82</sup> Therefore, it can be said that in qualitative research, data analysis cannot be done in just one step, but must go through several systematic stages.

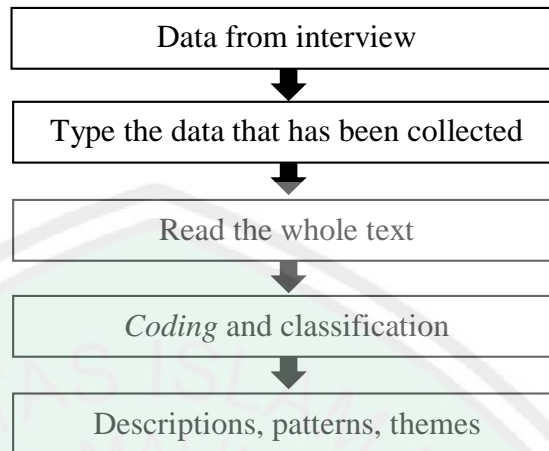
Cresswell stated that the process of analyzing qualitative data can be described as follows.<sup>83</sup>

---

<sup>81</sup> Tjetjep Rohendi, *op.cit.*, pg.207

<sup>82</sup> Robert Bogdan dan Sari Knopp Biklen, *op.cit.*, pg.248

<sup>83</sup> J. R. Raco, *Metode Penelitian Kualitatif (Jenis, Karakteristik dan Keunggulannya)*, (Jakarta: Gramedia, 2010), pg.76



Picture 3.1  
*(Qualitative Data Analysis Process According to Cresswell)*

From the picture, it can be seen that the data analysis stage according to Cresswell is the first to collect data that has been obtained in the field. In this case the researcher will collect the data that has been obtained during the field, both in the form of audio obtained through interviews, as well as documents and observations of researcher at MAN 3 Kediri Boarding. Then, type all of data that has been collected, both primary data and secondary data. In this stage, researcher will write the results of data obtained during the field, including those in the form of audio. Third, read the whole text that has typed and understanding it deeply, so the researcher knows which parts need to be summarized and which parts need special exposure. Fourth, do the coding and classification of data. From the existence of coding and classification, the descriptions, patterns and themes emerge from the results of the research conducted by the researcher.

## G. Research Procedure

The procedure of this research is a part that explains the process of conducting research, starting from preliminary research, development, to writing reports. The stages in this research are as follows:

### 1. Pre-Observation Phase

First step that has to do by researcher is, asked permission from the MAN 3 Kediri formally to conduct research. After obtaining permission, the researchers met with *murabbi* to hold an introduction and initial briefing. Then research asking permission to be allowed into boarding to interview many boarding students as a initial provisions used at the next stage. Last step in pre-observation phase, researcher make a schedule of observations and interviews that were adjusted to the informants.

### 2. Observation Phase

This phase researcher search for sources of data accurately by conducting interviews, observation and documentation. After the data obtained is sufficient, then proceed to the data collection and processing phase of the research results.

### 3. Intensive Analysis Phase

Activity in this phase is analysis data based on fact in the field. Therefore, researcher also make a research report in accordance with the results of the analysis, and refers to the format of the guidelines for writing research reports that have been set.

## CHAPTER IV

### DATA EXPOSURE AND RESEARCH FINDING

#### A. Research Object

##### 1. History of MAN 3 Kediri

The research that conducted by author was in MAN 3 Kediri (State Islamic Senior High School). School that well known as MAN Kandangan, was established in 1981 on the initiative of religious leaders and the society in Kandangan District, they are:

1. Muhary Ridwan L.
2. K.H.Fauzan Said, A.Md.
3. Munir
4. H. Kholil Ridwan
5. Hj.Maslihah, BA

MAN 3 Kediri was established by Head of Regional Religion Ministry at East Java as the Accelerated Classroom Learning Program's operator based on decree from Head of Regional Religion Ministry, East Java Number Kw.13.4/1/PP.00.6/1126/SK/2011 and at June, 9<sup>th</sup> 2015 through Director General Decree of Islamic Education Number : 3274 Year 2015 MAN Kandangan was legal as a school that apply SKS system at 2014/2015 school year, and as a school that apply curriculum 2013.

First accreditation was in 2009 and second accreditation in 2014 MAN Kandangan got a predicate “A” based on decree Determination of Accreditation Results BAP-S/M Number : 300/BAP-SM/SK/XI/2014. In 2016, MAN Kandangan MAN Kandangan changed the name to MAN 3 Kediri based on the decree of Religion Minister Number 673 year 2016 about “Perubahan Nama Madrasah Aliyah Negeri, Madrasah Tsanawiyah Negeri, dan Madrasah Ibtidaiyah Negeri di Propinsi Jawa Timur”,

## 2. Vision and Mission of MAN 3 Kediri

The vision of MAN 3 Kediri is “Terwujudnya Madrasah Berkualitas, Wahana Berprestasi dalam IPTEK dan Peduli Lingkungan”. So, there are two main things that concerned in its vision:

### a. Quality of Madrasa

MAN 3 Kediri want to realize an Islamic school that has good quality, there are:

- 1) Madrasa what have values of religion and also sains, output and outcome values in society, culture values and maniaature society.
- 2) Madrasa what can impress the entire academic community, including teachers, education staff, and students become human being who have high faith and devotion, *akhlaqul karimah* and a good personality, high knowledge in sains, environment, life skill and independence, also national character.

b. Achievement Place

MAN 3 Kediri wants to become a place of training to get an achievement, education place, training according to talent and interest, place to untuk compete many achievements, including religion scientific, skills, sports, arts and others.

c. Environmental Care

Clean madrasa, beautiful comfortable, and care for the environment towards Adiwiyata Madrasah.

Then, operationally the mission in State 3 Aliyah Madrasah can be explained in the following points:

- 1) Sufficient facilities and infrastructure that support teaching and learning activities, and also extra-curricular activities.
- 2) Increase professionalism all educator and education staff
- 3) Applying transparent management and improving services that best develop quality assurance systems and madrasa management.
- 4) Create the healthy environment, condusive, orderly, dicipline, clean, beautiful, comfortable, harmonious and Islamic.
- 5) Develop an active, innovative, creative, effective, fun and democratic teaching and learning process.
- 6) Increase the participation of stakeholders in the development of madrasa

- 7) Create the madrasa with national education standards oriented to international standards.
- 8) Cause to emerge students independence through skills program
- 9) Carry out Full Day School and Boarding School.

### 3. Ar-Ridlwan Boarding School

MAN 3 Kediri is one of favorite madrasa in Kediri Regency. The existence is attracted many people, cause in there not only teach not only taught about sains, but also religion knowledge. With the result that, MAN 3 Kediri is always become a reference for parents to send their children to school. Such reality, encourage the MAN 3 Kediri society to always improve the quality of madrasa.



Picture 4.1  
(*Ma'had Ar Ridlwan*)

As time went on, the number of students who came to study at the madrasa increased and varied. Education pattern which is running today is still far from Islamic values, so there is an impact in moral decline of the next generation. Then, presenting the Qur'an and Islamic values in the midst of the globalization flow has become a separate urgency.

The application of Qur'an and Islamic values will be able to provide immunity to students, as well as being a guide in achieving the blessing of Allah Almighty. Therefore, a noble idea and ideal arises, it is create Qur'ani Generation as a very special generation in the early history of the journey of Islam. The Qur'ani generation certainly needs to be supported by a comprehensive interaction with the Qur'an in the form of *tilawah*, *tafhim*, *tahfidz*, and *tathbiq* values in there, and also towards Islamic knowledge in the form of *muthala'ah* which is a reference to Islamic knowledge.

With the result that, the boarding school is one of the right choices to reach the ideals mentioned above. In 2015, Ma'had Ar Ridlwan was established in the madrasa area. So everyday, all of boarding students can do the habituation process in various ways and by using various media. The existence of boarding school is expected to give birth to Qur'ani and Islamic cadres.

a. Activities of Ar-Ridlwan Boarding School MAN 3 Kediri

Ar-Ridlwan Boarding School MAN 3 Kediri organizes program activities which include the *Ubudiyah* Development, Qur'anic Study,



*Dirasah Islamiyah*, Language Study, and *Kesantrian* Program as a place to develop boarding students' talents.

### 1) *Ubudiyah* Development

To create a religious generation and increase intelligence of boarding students, Ma'had Ar-Ridlwan arrange *ubudiyah* development program, there are:

- a) Pray 5 times together (*jama'ah*)
- b) Pray at night (*qiyamul lail*) and *dhuha* together
- c) Fasting *sunnah*
- d) Read *dzikir* and *wirid*
- e) Read many selected *surah* in Al-Qur'an
- f) *Tahlil, istighosah, rotib al-haddad*

### 2) Qur'anic Study

Qur'anic study in Ma'had Ar-Ridlwan MAN 3 Kediri contains various related activities including *tahfidz* al-Qur'an, *Talaqqi* al-Qur'an and *Ta'lim* al-Qur'an.

### 3) *Dirasah Islamiyah*

Some programs in the study of *Dirasah Islamiyah* was held beliefs and morals recitals, lecture Fiqh, Fiqh monitoring, analyze the mistakes of students religious practice, held consultations fiqh and morality.



Picture 4.2  
(After Reciting Tadzhib with KH.Abdurrosyad, M.Pd.I)

#### 4) Language Study

The aim of language study is to produce graduates who are qualified and able to speak Arabic and English well. Therefore the *ta'lim al-lughah* program was held.



Picture 4.3  
(English Language Program by Boarding Students)

### 5) *Kesantrian* Program

Another studies was held in boarding is about skills of students, Ma'had Ar-Ridlwan also has a program, namely *kesantrian* program as a place to distribute students talent and interest. Examples are workshop of culinary, fashion and craft or handicraft training.

#### b. The Number of Ma'had Ar Ridlwan Students

There are much more students who lived in Ma'had Ar Ridlwan, and every year always increase:

**Table 4.1**  
**The Number of Boarding Students in Ma'had Ar Ridlwan**

No	Year	Boarding Students
1.	2015/2016	52
2.	2016/2017	60
3.	2017/2018	70
4.	2018/2019	75

## B. Research Result

### 1. Process of Memorizing Al-Qur'an

Memorizing Al-Qur'an process is the most important for the next *hamil* Al-Qur'an, exactly students of Ma'had Ar Ridlwan MAN 3 Kediri. According to Machmud, method like a signpost for someone who has never visited a

place.<sup>84</sup> So that it can be seen that the method has its own urgency in doing certain things, including memorizing the Qur'an. However, Ma'had Ar Ridlwan did not apply certain methods to students in memorizing Al-Qur'an. This was mentioned by *mushahih* (corrector)ah Ma'had Ar Ridlwan MAN 3 Kediri as follows:

*“There is no method, ummm.. when the time to ziyadah is come, all of students have to give ziyadah”*<sup>85</sup>

Nevertheless, before the students required to memorizing Al-Qur'an, Ma'had Ar Ridlwan provide an opportunity to read the Qur'an *bi nadhar* to know students ability when reciting Qur'an and understand the verses of Allah. When *bi nadhar* be held, students have not been given the obligation to memorize.

The application of this policies is a force in itself to people who will memorize the Qur'an. As explained by Sa'dulloh that before memorizing Al-Qur'an, it is recommended to *istiqamah* when *bi nadhar* is reciting. For someone who has a weak memory, this process is the best method.<sup>86</sup> As stated by Sa'dulloh, Ma'had Ar Ridlwan also applied it, as explained by *mushahih* (corrector) :

<sup>84</sup> Ammar Machmud, *Kisah Penghafal Al-Qur'an*, (Jakarta: Elex Media Komputindo, 2015), hlm.95

<sup>85</sup> The original text is “*Ndak ada metode, he'eh.. pokoknya se.. emm ketika jam setoran semuanya harus setoran*”

<sup>86</sup> Sa'dulloh, *9 Cara Praktis Menghafal Al-Qur'an*, (Depok: Gema Insani, 2013), hlm.60

*“Before memorizing, there is a process called bi nadhar. Bi nadhar, it is not same each students because there is placement test. Students have to right in reciting Al-Qur’an, then they have to interpret a kitab. If there is new students to complete the quota, it can be boarding student with requirement. The student have to reciting bi nadhar, and not allowed to memorize first.”<sup>87</sup>*

Ma’had Ar Ridlwan MAN 3 Kediri also has an unique system to discipline boarding students when memorizing Qur’an, that is absence system after boarding students ziyadah listened by *mushahih* (corrector). In addition, Ma’had Ar Ridlwan also apply the *qadha’* system to training responsibility of boarding students in many duties during stay there. System of *qadha’* is when boarding students did not memorizing Qur’an to *mushahih* (corrector), so boarding students has to replace it another day. It was explained by *mushahih* (corrector):

*“Our system is absent.. the student will be considered present if they give ziyadah to mushahih (corrector). Alhamdulillah it is good system.. But we have another system again. When the students have not ziyadah to mushahih (corrector), they have to replace it in another time (qadha’)”<sup>88</sup>*

<sup>87</sup> The original text is “Sebelum proses menghafal itu bi nadhar dulu. Bi nadhar, bi nadharnya nanti gak semuanya, kan di awal kan sudah ada tes. Tes masuk ma’had itu kan bacaannya quran juga harus bener, trus minimal sudah bisa memaknai kitab.” Nah trus ketika ada santri baru yang masih ada kuota itu kan bisa masuk dengan catatan nanti bin nadhar dulu, ndak harus menghafal dulu.”

<sup>88</sup> The original text is kita sistemkan sistem absen.. sistem absen ketika dia sudah setoran, baru absen. Itu alhamdulillah sudah, sudah berjalan dan bagus. Tapi kita tambah lagi ketika kamu hari ini nggak setoran, nanti kamu punya jadwal mengqadha

As an obligation, boarding students of Ma'had Ar Ridlwan MAN 3 Kediri always memorize *ayat* by *ayat* Al Qur'an everyday. Every boarding students has different way in memorizing process, including in using method. However, basically the boarding students of Ma'had Ar Ridlwan have a similarity, memorizing by repeating the verses that have been read many times.

In terms of psychology, an information obtained by people will be stored in *short term memory*, which is the ability to store information is very limited, between 15 to 30 seconds. However, when it repeated by rehearsal activity, the information stored in the short term memory can be used properly again.<sup>89</sup> The theory is proven based on explanation of first boarding student when interview, as follows:

*“Recite first, and many times. If the verses more difficult, it need more times again, but if the verses not difficult, it can briefly”*<sup>90</sup>

Similar activity also done by second boarding student. The method used to memorizing Al-Qur'an is by read repeatedly. Second boarding students usually read 10 times. When the Qur'an has been read 10 times, then next reading will be more fluently. As explanation of second boarding students in when interview as follows:

<sup>89</sup> Patricia H. Miller, *loc.cit.*,

<sup>90</sup> The original text is *“Dibaca dulu berkali-kali. Ya kalau ayatnya agak susah, ya mungkin banyak, kalau ayatnya nggak susah ya sebentar”*

*“I recite many times. Usually 10 times”<sup>91</sup>*

Different with third boarding student who had used method of memorizing Al-Qur'an previously, 10 minute 1 page method. According to third boarding student, 10 minute 1 page method is ineffective method for third boarding student. It caused by the use of this method make third boarding student lazy in memorizing Al-Qur'an. Therefore third boarding student no longer use this method in memorizing Al-Qur'an now. According to Machmud, something like this is common because every method actually depends on someone's consistency in using it.<sup>92</sup> Here's the answer from the third boarding student about it:

*“Memorizing as usual. I have been taught about method to memorize, but I feel difficult if I use it in memorizing process. In the past, I have been taught 10 minutes 1 page. The method need more times, and I'm lazy to use it.”<sup>93</sup>*

Now the third boarding student has its own way when memorizing Al-Qur'an. It by reading verses that will be read first three times (rehearsal), then memorized. This is based on the information presented by the third boarding student as follows:

<sup>91</sup> The original text is *“Saya baca berulang-ulang. Biasanya 10 kali”*

<sup>92</sup> Ammar Machmud, *loc.cit.*,

<sup>93</sup> The original text is *“Hafalan biasa. Saya nuw, saya itu, saya diajari metode tapi saya make itu sulit bu. Pernah dulu, metode itu lo bu 10 menit 1 halaman. Soalnya itu diulanginya itu harus luama, lha saya itu males bu.”*

*“I recite it first, I usually memorize a half of page, so I recite it three times with tartil then memorizing”<sup>94</sup>*

Similar with other, fourth boarding student also has own method in memorizing Al-Qur'an. Although, basically even though basically preceded by reading verses that will be memorized repeatedly, as explained by fourth boarding student, as follows:

*“Method.... recite first then memorize . Recite repeatedly.”<sup>95</sup>*

However, what needs to be considered here is the method used to memorizing Al-Qur'an different from the other boarding students. Fourth boarding student using tikrar method. Tikrar method is well known as memorize without memorize, because recitation of verses by verses in the Al-Qur'an is done repeatedly until unconsciously has memorized it.<sup>96</sup> As the explanation of fourth boarding student, as follows:

*“So if the first paragraph is not up to 20 times have remembered, I will add the next verses. How the rest, to remember. Then repeat it again until last verse”<sup>97</sup>*

<sup>94</sup> The original text is “Saya baca dulu, kan saya biasanya setengah halaman, itu saya baca 3x baca yang tartil trus baru dihafalkan.”

<sup>95</sup> The original text is “Metode.. membaca trus dihafal . membaca berulang-ulang

<sup>96</sup> Rosyid Shobari, *Mengintip Lagi Iman Kita*, (Jakarta: Elex Media Komputindo, 2018), hlm.92

<sup>97</sup> The original text is *Jadi kalo ayat pertama nggak sampe 20 kali, kan udah keinget, ditambah ayat kedua, dadi sisanya tadi berapa sampek inget inget terus. Trus diulang dari awal sampek akhir.*



Similarly, the fifth boarding student is the process of memorizing the Qur'an through reading verses repeatedly. When process of encoding, someone can enter all information through certain methods, both acoustic, visual, and semantic.<sup>98</sup> Process of entering (*encoding*) information by fifth boarding student is visual encoding, as explanation when interview as follows:

*“Same with the other. First, I recite repeatedly and if I can not memorize yet, I close it and repeat again until memorize.”<sup>99</sup>*

In addition to adding memorization, students are also required to do *muraja'ah*. *Muraja'ah* is done with the intention to avoid the loss of the verses that have been memorized in one's memory. According to Edward Thorndike, the loss of a memory is caused by not having the memory in it (disuse), so the longer the unused memory will decay and slowly disappear.<sup>100</sup>

Ma'had Ar Ridlwan has own schedule for boarding students who want to *ziyadah* memorization, only *muraja'ah*. Time to *ziyadah* is after pray *subuh*, while for *muraja'ah* is when come back from school, which is between 15.30 to 17.00. For boarding students who had *haid* is still have an obligation to *muraja'ah* memorized verses to certain listener especially for boarding students who had *haid*. As an explanation that state by *mushahih* (corrector), as follows:

<sup>98</sup> Paul McReynolds, *loc.cit.*,

<sup>99</sup> The original text is “*Sama kayak mbak-mbaknya. Jadi kalo sekali mbaca diulang-ulang, dan kalo yang belum hafal itu ditutup dulu diulang ulang ulang sampek hafal gitu.*”

<sup>100</sup> Edward Lee Thorndike, *loc.cit.*,

*“Schedule of ziyadah is in morning, then at evening is tahsin. If there are students not haid, she can ziyadah. And then students who still haid there is a different mushahih (corrector) to them.”<sup>101</sup>*

Therefore, boarding students of Ma’had Ar Ridlwan should be *muraja’ah* anywhere and anytime. Although *muraja’ah* is done every day, but for the listener is students who have been considered able to read the Al-Qur’an well, and have reached *juz* 3 and up. For the boarding students who will change the *juz*, *muraja’ah* is *ziyadah* to *mushahih* (corrector). As the information described by *mushahih* (corrector) about the process of *muraja’ah* in Ma’had Ar Ridlwan:

*“Sometimes, there is boarding student who will change of juz. First juz finished, then now second juz, so she has an obligation to muraja’ah first juz, start from first verse until the end of juz. In the daily, she has to muraja’ah another time, but only read-listen.”<sup>102</sup>*

As a respond about different memory capacities of each individual, Ma’had Ar Ridlwan MAN 3 Kediri also applied different ways. For students who can afford to *muraja’ah* in one sitting, then welcome. However, for

<sup>101</sup> The original text is *“Jadwal setorannya itu pagi, trus yang sorenya itu tahsin. Nanti kalau ada setelah .. mmm yang.. yang suci maksudnya yang tidak haid itu setoran. Nanti setelahnya atau yang sudah haid, yang hari itu nanti anak-anak haid nanti ada jadwal penyeter sendiri yang untuk khusus untuk anak haid. Jadi murajaah murajaah untuk haid.”*

<sup>102</sup> The original text is *Kadang juga ada yang anak pergantian juz. Juz satu sudah selesai masuk kedua berarti dia wajib murajaah dari awal juz satu sampai akhir. Nanti hariannya tetep murajaah, ketika nanti di waktu-waktu yang lain tapi hanya baca simak saja.*

students who are still not able to *muraja'ah* in one sitting, then can be done in gradually, one or two sheets are allowed. As an explanation by *mushahih* (corrector) when interviews, as follows:

*“Each student have different IQ, so if there is student who difficult to memorize, it is only give an obligation to recite-hear. So, she has dependents from the beginning of juz to the end but no one sitting. Then she can muraja'ah page by page.”<sup>103</sup>*

The process of *ziyadah* Al-Qur'an of boarding students to *mushahih* (corrector) Not separated from a many mistakes, both wrong letters, punctuation, and *makharijul huruf*. Nevertheless, *mushahih* (corrector) Not blame spontaneously and asked to retreat, but the boarding students were given opportunity to repeat the reciting correctly. In addition, boarding students is also given the maximum limit when making mistakes, it is three times. When the mistake is more than three times, so boarding students is then retreat. However, *mushahih* (corrector) also sees from the other side of the cause of the mistake boarding eciting the verse by students, such as the effect of dense activities or others. As the information expressed *mushahih* (corrector) when the interview, as follows:

---

<sup>103</sup> *“Anak kan beda-beda IQ nya, nanti kalau ada anak-anak seperti itu kadang dia tetep sih baca simak, dia punya tanggungan dari awal juz satu sampai akhir juz satu tapi tidak satu dudukan. Jadi nanti dua lembar, atau satu lembar.”*

*“If me.. I have a limitation. It does not mean that students who make mistakes three times have to go back, but I review the day about activities or the other. Because we don’t understand her activities so well. But if usually can memorize fluently, then suddenly there are many mistakes. So she has to muraja’ah with her friend beside me. If there is student who always not fluently when memorize, I told her to recite first”<sup>104</sup>*

Implemented way in guiding boarding students to becoming *hamil* Al-Qur’an is planned well. The consideration of activities outside the *ma’had* is calculated so that the process of memorizing Al-Qur’an can be held well. It is done by *mushahih* (corrector) when the process of memorizing the Qur’an and *muraja’ah*. It is also give an impact to the number of memorization.

Each boarding student has different number of memorization. The first and second boarding students state that now she was memorize 3 *juz*.

*“Now..? I’m in end part of third juz”<sup>105</sup>*

Third boarding students, was in eighth *juz*. It is based on interviews, as follows:

<sup>104</sup> The original text is “*Kalau saya ada batasnya, bukan karena saya ada batas minimal dia nggak lancar salah tiga kali langsung mundur enggak.. tapi kalau saya lihat hari ini dia ada acara apa, kayaknya di sekolah banyak kegiatan atau yang lainnya, kita kan belum memahami kegiatannya juga. Tapi kalau dia biasanya lancar terus ndak lancar, nah itu biasanya hanya saya suruh muraja’ah dengan temannya tapi disamping saya. Tapi kalau ada anak kan kadang selalu nggak lancar kan ada to seperti itu, saya suruh dia baca ulang dulu.*”

<sup>105</sup> The original text is “*Sekarang..? Sudah juz 3 akhir*”

“8 juz”

Then the fourth boarding student is 12 *juz* . And the last boarding student is still in *juz* 1.

**Table 4.2**  
**The Number of Memorization**

No.	Name	Number of Memorization
1.	Taris Jamilatul F.	3
2.	Amalia	3
3.	Abidah Setyo W.	8
4.	Zahro Ulfaturrohmatiririn	12
5.	Zida Amalia Suseno	1

## 2. Strategies in Memorizing Al-Qur'an

### a. Time to Memorizing Al-Qur'an

Santri Ma'had Ar Ridlwan have different strategies in memorizing the Qur'an. Each boarding student has specific tips, both related to the time and place when memorization. Discussing about time, then the discussion did not escape from *ziyadah* and *muraja'ah*. According to Imam al Khathib al Baghdadi, right time to memorizing Al-Qur'an is *sahur* time.<sup>106</sup> Similar opinion is also state by Isma'il bin Abu Uwais who said that if you want to

<sup>106</sup> Imam al Khatib al Baghdadi, *Al Faqih wal Mutafaqqih*, (Saudi Arabia: Dar Ibnu Jauzi, 1996), *Juz* II, pg.103

memorize something then one should sleep first, then wake up in the *sahur* time, turn on the light and start reading. So what it wants when it will not be easily lost.<sup>107</sup>

The time used by the first students in the recitation of the Qur'an is in accordance with the opinions of two scholars above. Among the time considered as the most prominent scholars is the time of *sahur*. Similarly, the first students do, *ziyadah* before bedtime, waking up, before evening prayers, and before *subuh* prayer, as an explanation by the first students as follows:

*“Usually, before I sleep or waking from sleep, before pray at night, or befor pray subuh.”*<sup>108</sup>

Similarly, the second boarding students, who conducts the memorization before *ziyadah* to *mushahih* (corrector) or sometimes when before the night prayers are performed, such as answers given by the second boarding students, as follows:

*“Sometimes, before I memorize to mushahih (corrector) or before pray at night.”*<sup>109</sup>

<sup>107</sup> Ibnu Jauzi, الحث على حفظ العلم , (e-book from www.feqhweb.com, accessed on 11 December 3.15 a.m.), pg.177

<sup>108</sup> The original text is “Biasanya mau tidur kalo gak gitu bangun tidur, mau shalat malam, kalau gak gitu sebelum shalat subuh.”

<sup>109</sup> The original text is “kadang sebelum mau setoran, sebelum shalat malam.”

Pray at night activity in Ma'had Ar-Ridlwan is a ubudiyah activity which must be implemented by all of Ma'had Ar Ridlwan boarding students, except the ones that *udzur syar'i*. Night prayers (*qiyamu al lail*) are usually performed at 03.00 o'clock in the morning.

Same as with the third boarding students who reveal that the students always increase their memory before performing *tahajud* prayers, with the notes have memorized (*nderes*) before bedtime. These times are quiet, so the mind is not preoccupied by other thing and only focus on memorizing verse by verse of Al-Qur'an. As explained from the third students, as follows:

*“Before pray tahajud, but at night I have to recite first.”*<sup>110</sup>

Different with fourth boarding student, which only memorizing Al-Qur'an when the night bedtime and when the hours are vacant at school. As for the *sahur* time, the students do not do *ziyadah* or the strengthening of memorization. As an explanation by fourth students who describes about memorization time.

---

<sup>110</sup> The original text is “*Sebelum shalat tahajud, tapi malemnya harus dideres dulu.*”

*“Maybe at night after pray isya’, before go to bed, or recite after subuh and if there is an empty hours of learning at school.”<sup>111</sup>*

Meanwhile, the fifth boarding students, adding to the memorization (*ziyadah*) when the mind is really free and no assessment. It is when the boarding students have a burden of thought, whether it is about school assignments and something else, memorization will not go well. This is accordance with the opinions that describe by Craik and Lokhart who state ability to remember it depends on the depth of the information processing. So when one's mind is having a lot of assessment, then the process of receiving information (memorizing) becomes interrupted. As stated by the students in the interview, as follows:

*“When.. When no more problem in my mind.”<sup>112</sup>*

Boarding students of Ma'had Ar Ridlwan have certain tips to keep the memorization of Al-Qur'an, one of which is with *muraja'ah* at certain times. The first boarding student explain that *muraja'ah* is different from

---

<sup>111</sup> The original text is “*Ya paling malem habis shalat isya’, mau tidur, habis subuh itu ngajinya trus pas di sekolah kalo jamkos.*”

<sup>112</sup> The original text is “*Pas itu.. pas nggak ada lagi beban pikiran.*”



memorizing, so the time to do so is also different. As the answer is given when asked about memorization of verses while at school.

*“I can’t, only can do muraja’ah.”*<sup>113</sup>

Similarly, the second boarding students who do *muraja’ah* while in school. In addition, the boarding students also use the free time after the *ziyadah* with *mushahih* (corrector) to *muraja’ah* of verses that have been memorized, because of the solid time for activities in the school. As an explanation by second boarding student, as follows:

*“Sometimes I do muraja’ah in the classroom, then if after ziyadah to mushahih (corrector) there is a time, it is also time to muraja’ah.”*<sup>114</sup>

The crowded activities in the school, make boarding students of Ma’had Ar Ridlwan, which is a student of MAN 3 Kediri must be good at stealing time, even in school. So, in this case the third students are not much different from the first and second students, the third students also do the memorization while in the school and after the *ziyadah* memorization. However, when the third students can wake up early before performing

<sup>113</sup> The original text is “Nggak bisa, biasanya muraja’ah”

<sup>114</sup> The original text is “Kadang di kelas juga muraja’ah, trus kalo pas setelah setor setelah itu kan ada masih ada waktu, biasanya buat muraja’ah juga.”

*tahajud* prayers then the students also do *muraja'ah* at the moment. This is based on the answers to interviews with the second students as follows:

*“Sometimes in the classroom, but now I rarely murajaah in the classroom. At home, I was dicipline, so everyday I have to muraja'ah after memorize it. Then, if I wake up late, I will muraja'ah before pray tahajud”*<sup>115</sup>

School activities that start from morning to afternoon (full day school), and the tasks provided by teachers make students always think and look for free time to perform *muraja'ah* individually, including the time of the day. Here is the fourth boarding student answer about the time used for *muraja'ah*:

*“It is, umm.. after ashar”*<sup>116</sup>

Meanwhile, the fifth boarding student, doing *muraja'ah* according to the recommendation of religion, it is after *subuh* prayer, or when the time of *sahur*. Those times are mentioned in some *hadits* of the prophet, and it is evidenced by the ease of the students in memorizing at those times than the

<sup>115</sup> The original text is “Kadang di kelas, tapi sekarang jarang bu. Di rumah, di rumah kan saya kan ketat bu, jadi harus murajaah trus habis hafalan itu habis setor biasanya. Trus kalau bangunnya lebih pagi, mau shalat tahajjud.”

<sup>116</sup> The original text is “Ya ini, apa .. Habis ashar”

other time. As an explanation by fifth boarding student when interview, as follows:

*“It is.. when.. I like murajaah in the morning. Before night pray, sometimes when waiting time to pray in the hall of ma’had I do muraja’ah.”*<sup>117</sup>

Therefore, it can be known that the recommended times are often used by students as time as the term to conduct ziyadah or muraja’ah.

***b. Place to Memorizing Al-Qur’an***

The strategy used in the memorizing Al-Qur'an is also not detached from the places used in memorization. According to Imam Khatib Al Baghdadi, the best place to memorize is the upper room (*loteng*), not the lower room, and any place far away from everything that is neglect, as well as a place that can empty the hearts of all things that are surprising so that or distract, and obstruct the activity of memorize.<sup>118</sup>

The opinion is according to what is done by the first boarding student when memorizing Al-Qur'an. Boarding student likes a quiet place when memorizing Al-Qur'an. According first boarding student, on the

<sup>117</sup> The original text is “*Ya itu.. waktu.. saya sukaknya murajaah itu waktu pagi-pagi. Yaa sebelum shalat malem, kadang waktu nunggu shalat malem itu di aula muraja’ah.*”

<sup>118</sup> Imam Khatib Al Baghdadi, *loc.cit.*

upper room (*loteng*), the process of memorizing verses becomes easier from other places. As stated by the following:

*“Ya.. at the point, quiet place. Especially in balcon, it is very easy.”*<sup>119</sup>

Similarly, the second boarding student who chose quiet places when memorizing Al-Qur'an. This is because quiet places can make the mind focused on memorization of Qur'anic verses. As based on the answer when the interview with the second boarding student, as follows:

*“In the quiet place”*<sup>120</sup>

Unlike the third boarding student which when adding memorization (*ziyadah*) is done in the mosque. According to Imam Nawawi, mosque is the best place to learn, including memorizing Al-Qur'an. This is because the mosque is a place of worship that has some glory and priority.<sup>121</sup> Based on interview that has been done with third boarding student, mosque gives comfort when memorizing Al-Qur'an, so it is affects the speed of

<sup>119</sup> The original text is *“Ya pokoknya tempatnya sepi tu, apalagi di balkon itu mudah sekali.”*

<sup>120</sup> The original text is *“Di tempat yang sepi”*

<sup>121</sup> Abu Abdil Malik Abdul A'la, *Wahai Anakku, Ambillah Qur'anmu: Panduan Menghafal Al-Qur'an dan Keutamaannya*, (Lamongan: Maktabah, tt), hlm.76

memorization process verse by verse. As an explanation by the third students, as follows:

*“When I memorizing at the balcon, especially in second floor of mosque. When I memorize in there by myself, one juz or two juz to prepare before join an event, it is faster than other.”<sup>122</sup>*

Based on interviews that has been done by researcher with third boarding student, it is obtained data that the student like to do memorizing Al-Qur’an in the mosque. According to third boarding student, when memorize the verses of the Qur'an in the mosque, it will be easier enter the memory than the other place. It was much different when it was at *ma’had*. As an explanation when interviews, as follows:

*“Ummm.. If I memorize in ma’had it is small room, and I need wide place. Because if I memorize in small room, I feel crowded, my mind also become crowded. Different with mosque, it is wide place. So I feel good, in second floor of mosque”<sup>123</sup>*

<sup>122</sup> The original text is *“Waktu saya nderes di atas, masjid lantai atas itu kan saya mesti nderes sendiri satu juz 2 juz buat apa, buat lomba lha itu cuepet bu.”*

<sup>123</sup> The original text is *“Emmm.. kalo di mahad kan sempit ya bu, lha saya butuh ruang ruang emm ini apa emmm luas gitu lo bu gatau kenapa kalo sempit itu kayak pikirannya jugak ke ini lo bu. Kalo di masjid kan luas, enak gitu jadinya, di lantai atas.”*

Different with the fifth boarding student, who does not have certain places to memorize. According to Imam Khatib Al Baghdadi, when the memorization process is on going, it is recommended to avoid places that can be busy and distract from the memorization activity.<sup>124</sup> Similarly, the fifth boarding students, although the boarding students can memorize anywhere in place and easily penetrated into memory. However, the environment and situation where in memorized remains influential for itself. When there were many people who asked to talk, the process of memorizing the verse was not fluently. Here's what the fifth students describe, when asked about a specific place to memorize:

*“There is no favorit place. It is depend on environment, about exist or not the someone's speaking.”<sup>125</sup>*

The explanation of boarding student is shows that hectic atmosphere can distract someone from memorizing the Qur'an. So that one's mind becomes negligent. This certainly gives a bad impact to the memorizing process. Therefore, it takes quiet places when the process of memorizing *ayat* Al-Qur'an was being done.

---

<sup>124</sup> Imam al Khatib al Baghdadi., *loc.cit.*,

<sup>125</sup> The original text is “Nggak ada . tergantung ada anaknya yang suka ngomong nggak.”

**c. *Mushahih* (corrector)**

Memorizing Al-Qur'an process always need ways to reach maximal result. Many components of Ma'had Ar Ridlwan has to support it, including *mushahih* (corrector). So, *mushahih* (corrector) must have certain way what implement to boarding students when memorizing Al-Qur'an. Based on interview with *mushahih* (corrector), there are memorizing strategies in Ma'had Ar Ridlwan, as follows:

*“The method that implement by each student is different, I can not organize for them you have to do this, or this, no it is not. If me, I use one page divided into three or two chapter, it is easier for me. And for students, what is your ability, I just be able to memorize one verse. So one verse is enough, and must strong.”*<sup>126</sup>

Minimum verse that must reach by boarding students is one ayat in one day. So, in everyday boarding students must *ziyadah* to *mushahih* (corrector). It is based on explanation by *mushahih* (corrector), as follow:

*“But, because the soul of boarding students is compete soul. So in one day only a few students who ziyadah one ayat.”*<sup>127</sup>

<sup>126</sup> The original text is “Metode anak kan beda-beda, saya tidak bisa menerapkan kamu harusnya seperti ini, tidak. Kalau saya dulu itu kan satu kaca ini saya bagi tiga, atau saya bagi dua itu malah gampang. Kamu mempunya gimana, saya mempunya satu ayat. Yowes satu ayat aja ndak apa-apa. Nanti satu ayat pokoknya kamu kuat gitu.”

<sup>127</sup> The original text is “Tapi karena anak-anak itu jiwanya jiwa bersaing jadi satu hari itu mungkin hanya ada satu atau dua anak yang hafalannya satu ayat.”

Boarding students have to recite Al-Qur'an *bi nadhar*. If there are many mistakes in reciting Al-Qur'an, *mushahih* (corrector) asks boarding students to recite three times in front of *mushahih* (corrector). If the boarding students can do it and fluently in three times, so it can continue to *ziyadah* and *muraja'ah* after it. However *muraja'ah* must listen by other boarding students. Based on interview with *mushahih* (corrector) as follows:

*“You have to recite three times in front of me, first fluentless, twice inshaa Allah fluently, tiga passable. Then I ask to ziyadah in front of me, after that don't muraja'ah the other verses, but this ayat must recite by her and listen by friend.”*<sup>128</sup>

There is no certain time to *ziyadah* what implement by *mushahih* (corrector). Boarding students must initiative to utilize maximally the time. *Mushahih* (corrector) says as follows:

*“Schedule of reciting Qur'an is permanent, but they allowed to ziyadah in the other time. In the morning, all of boarding students have an obligation to ziyadah in front of mushahih (corrector), both boarding students who menstruation or not, because it is an obligation.”*<sup>129</sup>

<sup>128</sup> The original text is “Kamu baca tiga kali di depan saya, pertama kurang lancar, kedua inshaa Allah sudah lancar, tiga lumayan. Nanti terus saya suruh setelah setoran jangan muraja'ah yang lain, tapi ini ibaca dulu, disimak temenmu gitu.”

<sup>129</sup> The original text is *Jadwal ngaji tetap, tapi untuk dia nambahnya di waktu yang lain monggo. Kayak pagi wajib setoran, ya wajib semuanya wajib setoran. Entah itu yang haid setoran muraja'ah, yang lain setoran nambah itu wajib.”*



Beside that, *mushahih* (corrector) also has a system when there are students who not come to *ziyadah* to *mushahih* (corrector). There is *qadha'* of verse. This system implement by *mushahih* (corrector) to dicipline boarding students in memorizing Al-Qur'an. It is based on interview with *mushahih* (corrector) as follows:

*“You have memorization target, if today you don't ziyadah to mushahih (corrector) one verse, so tomorrow you have to memorize two more verses than your friends.”*<sup>130</sup>

The other strategies that implement by Ma'had Ar Ridlwan is an obligation tahajud pray to boarding students. All of boarding students have to do pray tahajud together in 03.00 o'clock. It is based on explanation from third boarding student, as follows:

*“Usually, I memorizing Al-Qur'an before pray tahajud. Because pray tahajud is an obligation for boarding students.”*<sup>131</sup>

From the explanation above, we can get that many strategies what implement in the Ma'had Ar Ridlwan to boarding students. The aim of those strategies are can memorizing Al-Qur'an maximally.

<sup>130</sup> The original text is “Kamu punya hafalan target, kalau hari ini hutang kamu satu ayat berarti besok kamu harus nambahnya dua ayat lebih banyak dari temenmu.”

<sup>131</sup> The original text is “Ya biasanya hafalan sebelum shalat tahajud, kan wajib tahajud berjama'ah.”

#### d. *Islamic View*

In Islamic view, there are many rules to becoming *Hamil Al Qur'an*, start from leave *maksiyah* until stay away from certain foods. Unfortunately, most of boarding students interviewee don't know about two things, especially about foods that have to watch out when memorizing Qur'an. There is boarding student who said that:

*“Sometimes, if I difficult to memorize, but now seldom, very very seldom because there is no habituation. If I'm in home or in pondok and difficult to memorize I will sleep early, but when I wake up, I pray sunnah taubat, and memorize again. However, in here, I never do it and if I difficult to memorize I will sleep and only wake up.”*<sup>132</sup>

Boarding students of Ma'had Ar Ridlwan have to do *qiyamu al-lail* every day, except person who has menstruation. *Qiyamu al lail* held on 03.00 o'clock and together with *mushahih* (corrector) and all of boarding students. It is based on interview, as follows:

*“Ya, tahajud is an obligation. Tahajud, taubat, hajat, then witr.”*<sup>133</sup>

<sup>132</sup> The original text is “Kadang kalo saya sulit menghafal, tapi sekarang juarang sekali, juarang.. juarang soalnya gak ada yang gimana ya gak ada kebiasaan juga. Kalo di rumah kalo di pondok dulu kan sering kalo lagi hafalan kalau saulit gitu saya tidur, tapi bangunnya langsung shalat sunat taubat, hafalan lagi. Kalo disini enggak, hafalan sulit tinggal tidur yaudah bangun.”

<sup>133</sup> The original text is “Iya, tahajud wajib. Tahajud, taubat, hajat, trus witr.”

It is support the boarding students to get up in one third night, or *sahur* time. Because of the obligation, boarding students can memorize in good time, and the result is significant for boarding students. Beside the worship, there is advice by *ulama* about eating foods. For example, kismis is good for memory and green apple is better to stay away when memorizing Qur'an.

*“I heard from Bu Nyai that green apple and wuluh starfruit is not good to memory, but now all of foods I eat.”*<sup>134</sup>

Different with the other boarding student that have to stay away from any food with MSG. It is based on the explanation by boarding student, as follows:

*“I eat all of foods, but I stay away from snacks with MSG.”*<sup>135</sup>

Explanation above shows about the important behavior to becoming *Hamil Al Qur'an*.

<sup>134</sup> The original text is “Kalau saya pernah denger yang apel hijau sama blimbing wuluh, dulu dibilangin sama bu nyai. Tapi sekarang hmm.. semuanya ya tak makan, ndak pilih-pilih.”

<sup>135</sup> The original text is “Semua sih saya makan, tapi paling ya cuma suruh jauhi chiki-chiki gitu.”

### 3. Supporting and Restricting Factors in Memorizing Al-Qur'an

The process to become *hamil* Al-Qur'an is not easy, but required struggle and sacrifice. There are supporting and restricting factors, and each individual has different factors that influence memorization, both supporting and restricting. Then, all of those is unavoidable, including problems when trying to memorizing Al-Qur'an.

#### a. Attitude of *Mushahih* (Corrector)

A person's attitude can influence surrounding when interacting. It is proven by the answer of boarding students who state that the attitude of *mushahih* (corrector) is influential for boarding students' memorization when *ziyadah* to *mushahih* (corrector). It caused by *mushahih* (corrector)'s temporary state of mind easy to change. As an opinion of first boarding students, as follows:

*"I nervous and can not ziyadah to mushahih (corrector) fluently. Then, after ziyadah I still nervous, and.. I can not fluently."*<sup>136</sup>

Frequency of heartbeat increases when *ziyadah* verses of Al-Qur'an in front of *mushahih* (corrector) with seeing *mushahih* (corrector)'s face, It can cause boarding students feel anxious and forget verses of Al-Qur'an

<sup>136</sup> The original text is "*kan ndredeg biasanya kan nggak lancar gitu bu, trus trus pokoknya habis setor itu kan kan ndredeg trus nggak lancar.*"

that has memorized suddenly. As an explanation of second boarding students, as follows:

*“Nervous, If I look her face. If I look her face, I nervous and my memorize was gone.”<sup>137</sup>*

According to Ellis and Ashbrook, emotion can influence setting of source allocation or attention capacity's that limited in work assignments. Emotion is what causes the capacity to process information decreases, then memory can not called. In this case, emotion can increas frequency of boarding students' hearbeart significantly, so it cause memory loss suddenly. It shows from the answer of third boarding student when interview, as follows:

*“Sometimes the mushahih (corrector) become grumpy, it is hmmmh, annoying. When tahfidz graduation will be held, I do ziyadah two juz. There is mushahih (corrector) who always hear me when a half in the last chapter. His face make me afraid, I cry, very cry.”<sup>138</sup>*

It is different when *mushahih* (corrector) be friendly to boarding students, then students will tend to feel more comfortable. Cosiness is what

<sup>137</sup> The original text is “*Ndredeg bu, lihat wajahnya. Kalo ningali wajahe ndredeg, trus hilang.*”

<sup>138</sup> The original text is “*Kadang-kadang itu yang nyimak judes gitu bu, itu nuw saya di hati nuw hmmmh, gregeten gitu bu. Kayak waktu wisuda tahfidz itu bu, kan saya setor juz 2, setengah pertama yang terakhir itu, saya ada yang nyimak, yang nyimak itu wajahnya nuw.. pokok saya tuakut, saya nuangis waktu itu bu, nuangis.. wes nangis gak karuan.*”

makes boarding students be able to *ziyadah* memorization verse by verse fluently with *mushahih* (corrector). As an answer by third boarding students when interview, as follows:

*“I just so so if she friendly..”*<sup>139</sup>

While the fourth boarding student, revealed that were afraid when *ziyadah* memorization to *mushahih* (corrector). But that does not mean fear that has an impact on negative behavior, but starts from fear boarding student feels more enthusiasm to memorizing Al-Qur’an better than before.

As an explanation by the fourth boarding student, as follows:

*“Im afraid, so I have to be able.”*<sup>140</sup>

Same with fourth boarding student, the fifth boarding student admitted that memorization of Al Qur’an could mistaken suddenly. It caused by *mushahih* (corrector) who less friendly where listening memorization of boarding students. Even the entire verses of Al-Qur’an that have been memorized become unstructured. As an explanation by fifth boarding students, as follows:

<sup>139</sup> The original text is *“Ya pas ramah ya biasa..”*

<sup>140</sup> The original text is *“Takut, makanya harus bisa.”*

*“I can not, can all be destroyed.”*<sup>141</sup>

However, when *mushahih* (corrector) has a friendly, then the memorization of boarding students can recite verse by verse fluently. According to fifth boarding student, the attitude of *mushahih* (corrector) (friendly) can be supporting factor when *ziyadah* memorization to *mushahih* (corrector). As an explanation by fifth boarding student when asked about the quality of memorization if *mushahih* (corrector) was friendly:

*“Yaaa..it is good.”*<sup>142</sup>

As a guide of boarding students in Ma’had Ar Ridlwan, when proceeding to reach title *Hamil* Al-Qur’an, *mushahih* (corrector) determines the quality of the Al-Qur’an memorization. *Mushahih* (corrector) who friendly when listen boarding students’ memorization can be a supporting factor. The otherwise, *mushahih* (corrector) who less friendly can be cause students’ memorization not optimal.

#### **b. Family**

Family is one of important factor in memorizing Al-Qur’an. Family support can be charger of boarding students’ enthusiasm to become a *Hamil*

<sup>141</sup> The original text is “*gak bisa, ancur semua*”

<sup>142</sup> The original text is “*Yaaa..enak*”

Al-Qur'an. However, it is not only family, but also relatives, friends, even teacher also can be motivator of boarding students' memorization. As an explanation by first boarding student who has motivated to memorizing Al-Qur'an from Junior High School teacher, as follows:

*“When I was student in MTs, there is biology teacher, and love to sharing about future. There are many students come to her house, and say.. Mam, I was graduate from S1 or I was done my education in S2. Then she says that not only S1 or S2 what are proud of, but also memorizing Al-Qur'an is also proud”<sup>143</sup>*

In addition, supporting factor of first boarding student is when meet with family. Gathering with all members of family is always become a longing for boarding students in *pesantren*, including boarding students in Ma'had Ar Ridlwan. According to first boarding student, meeting family can be a spirit-enhancer for the boarding students, most of the when asked about memory progress. As an explanation when interviews, as follows:

*“Usually when I was go home. Because there is a teacher who cares with me?”<sup>144</sup>*

<sup>143</sup> The original text is “Dulu itu waktu mts itu ada guru biologi, beliau itu e.. suka ngomongin masa depan suka ada banyak siswa yang ke rumahnya, trus bilang.. bu, saya sudah S1 saya sudah S2. Trus kata beliau gak harus S1 S2 yang kalian banggakan, menjadi penghafal Qur'an itu juga membanggakan.”

<sup>144</sup> The original text is “Biasanya kalo pulang bu. Soalnya mesti ditanya bu, wes teko endi hafalane?”



Unlike the second students, who memorize Al-Qur'an because it is already destined to go to MAN 3 Kediri and live in Ma'had Ar Ridlwan. So that interest or not interest, the boarding students must carry out the obligation to memorizing Al-Qur'an. It is based on her answer when interviews, as follows:

*“First, there was no intention, then I know it is an obligation, so I intend to memorizing Al-Qur’an. Because at past I don’t know if I become student in here.”<sup>145</sup>*

It is certainly different from the third boarding student. Boarding student who are alumni of *pesantren* in Malang reveal that family is influential for the process of memorization. Discipline that applied in family environment makes the boarding students diligent in increasing memorization. As an explanation of third boarding student in interviews, as follows:

*“I was in my home, and I’m lazy to memorizing Al-Qur’an, just tadarus without ziyadah. Maybe only three or two sheets. Then my parents ask me at night, daughter why you don’t memorizing Al-Qur’an? I’m afraid, then I memorizing Al-Qur’an directly.”<sup>146</sup>*

---

<sup>145</sup> The original text is “*dulu nggak ada niat, trus tau kalo wajib ya diniati wajib hafalan. Kan soalnya nggak tau kalo mau sekolah disini juga.*”

<sup>146</sup> The original text is “*Iya bu, saya itu kan pernah di rumah saya itu nggak nderes-nderes gitu lo bu sampek malem, Cuma baca Qur’an sebentar. Paling 3 lembar 2 lembar. Lha itu*”

Meanwhile, the fourth boarding student explains that the family background makes her want to memorizing Al-Qur'an. Both parents and families fully support when the boarding students want to become *hamil* Al-Qur'an. As an explanation of fourth boarding student in interviews, as follows:

*“Abah and umi also memorizing Al-Qur’an and also my family. So, I’m ashamed if I don’t memorize it”<sup>147</sup>*

Similarly, the fifth boarding students has the exact same case as the fourth students. The family factor pushed her to Ma’had Ar Ridlwan. Students was embarrassed when his brothers pursued religious education in *pesantren* and memorizing Al-Qur'an, while the students were not. So ma’had had chosen as a means to realize his desire to memorize Al-Qur'an. As an explanation when interviews, as follows:

*“My family from my mother is santri (stay in pesantren), So I’m ashamed if I don’t stay in pesantren, and also ashamed if I don’t memorizing Al-Qur’an.”<sup>148</sup>*

---

*terus saya ditanya waktu malem. Mbak sampean kok gak nambah gak murajah belas. Saya tuakut bu, trus.. trus saya malem itu trus nderes.”*

<sup>147</sup> The original text is *“Abah sama umi sendiri kan juga hafalan trus semua keluarga juga itu jadi kalo gak hafalan sendiri malu.”*

<sup>148</sup> The original text is *“Keluarga dari ibuk itu semua anak pondok trus saya juga malu asak saya nggak mondok sendiri, trus masak saya nggak hafalan sendiri.”*

All of explanation based on research by researcher, so there is a conclude that family factor is one of big factor in memorizing Al-Qur'an process. It is because family give many influence, both *niat* and determination of boarding students to becoming *hamil* Al-Qur'an. even family is main factor in memorizing Al-Qur'an by boarding students.

### c. Environment

Ma'had Ar-Ridlwan was the newly completed and was inaugurated in the year 2015 ago. Some facilities and infrastructures still look inadequate, such as the area is not wide enough, no fan, until Wi-Fi that rarely connect. So it is be aware that all deficiencies in ma'had affect in memorizing Al-Qur'an process.

According to first boarding student, facilities and infrastructures in *ma'had* no influence for first boarding student absolutely. For first boarding student, live in *ma'had* is same with live in *pesantren*. First boarding student was familiar with it condition. As an explanation when interviews, as follows:

*“Yaa.. How is it.. I think it is just so so, like a boarding (pesantren).”*<sup>149</sup>

---

<sup>149</sup> The original text is *“Ya, gimana ya bu.. kalo menurut saya ya biasa saja bu kan kayak di pondok seperti itu.”*

Similarly with second boarding student who state the facilities and infrastructures of Ma'had Ar Ridlwan have no influence for their memorization. The presence or absence of facilities and infrastructure is not a contributing factor or memorization factor of the Qur'an. As an explanation when interviews with a brief and clear, as follows:

*“No, it is not..”*<sup>150</sup>

Different with the third boarding students, who considers that WiFi give a big influence in the process of memorizing Al-Qur'an. Because when WiFi is turned on, the boarding students instantly watch Youtube until forget the time, and lazy to hold the Qur'an. It cause the memorization process becomes abandoned. Therefore, it can be said that WiFi for third boarding student is a restricting factor in the process of *ziyadah* and *muraja'ah*. As an explanation by boarding student, as follows :

*“Wi-Fi.. I bring laptop in here, If Wi-Fi was turn on.. waaa I'm lazy to touch Al-Qur'an. It is often happen, so I always watch youtube continuous. The impact, when go to bed, I forget for memorize the verses.”*<sup>151</sup>

<sup>150</sup> The original text is “Mboten..”

<sup>151</sup> The original text is *Wi-Fi.. Kan saya kan bawa laptop ya bu, lha itu saya biasanya kalo udah wifinya nyala itu... waaa muales saya nuw bu pegang Qur'an. Itu sering terjadi, jadi yutuban terus, nanti jadine maleme lupa nderes.*

Meanwhile, according to the fourth boarding students of Ma'had Ar Ridlwan, the breadth of memorization place becomes a factor in memorizing Al-Qur'an. Less spacious *ma'had* area make the students feel less comfortable when the process *ziyadah* or *muraja'ah* in there. As an explanation by fourth boarding student, as follows:

*"The ma'had less spacious."*<sup>152</sup>

Each boarding students have different opinion to respond supporting and restricting factors in memorizing Al-Qur'an. According to fifth boarding student, when room temperature feel heat, it can be restricting factor of memorizing Al-Qur'an, because boarding student cannot focus. As the answer given by boarding student when the interview follows:

*"If temperature feel so hot, yes it is restrict me, because high temperatur make me dizzy."*<sup>153</sup>

Based on interviews with fifth boarding student, the boarding students would like to reveal that fan are very much needed to reduce high temperature. So that process of memorizing Al-Qur'an can continued. In

<sup>152</sup> "Ya itu, Cuma kurang luas aja, mahadnya kurang gede."

<sup>153</sup> "Kalo panas, iya. Saya nggak itu.. nggak tahan panas itu kan sukak pusing."

this case, each students certainly has different abilities in the face of heat. But the fifth students, has an obstacle when memorizing in a high temperature.

#### d. Social

As with the factors mentioned above. Social factors can also be influential for the boarding students who memorizing Al-Quran, whether it is positive or negative influences. Discussing of social, then certainly not apart from friends. According to first boarding student, a friend can affects someone's memorization, but not for first boarding student. As the influence of any friend to boarding student still will not make uncertain the firmness in memorizing Al-Qur'an. As an explanation by first boarding student, who said as follows:

*“My friend, umm.. has an influence, but I can influenced by her”<sup>154</sup>*

Different with second boarding student, which state that friends give big influence, exactly to the mind focus. When the attitude generated by friend does not make comfort, the boarding students' mind becomes

---

<sup>154</sup> The original text is “Kalo teman saya, eee.. ya berpengaruh juga tapi tidak mempengaruhi saya.”

chaotic, so laziness is suddenly present. As an explanation on answer by second boarding student, as follows:

*“I think, has an impact. Because the attitude of my friend can influence my mood. If my mood is not good, so I can delay my memorizing Al-Qur’an process. It can make me lazy to memorize”<sup>155</sup>*

The same goes for the third boarding student, especially when the *ziyadah* process takes place. When a friend does not justify a mistake, or blames it when it is correct, the lack of carefulness in listening can affect the quality of the boarding students’ memorization. As an explanation who state by third boarding student, as follows::

*“Very influential.. because as usual, I always have friend who will listen my recitation. Maybe my listener not careful, so my mistake accepted by her. So I often wrong if ziyadah to ustadzah (mushahih (corrector)).”<sup>156</sup>*

Different with fourth boarding student, which is not affected when there is a friend who is listening and suddenly blame what reciting. The boarding students always check their own text (*mushaf*), so it cause

<sup>155</sup> The original text is *“Iya, berpengaruh. Kalo nanti kayak temannya gimana trus kan larinya ke mood saya. Nanti kalo saya nggak mood, jadinya nggak mood nambah hafalan juga. Jadi males buat hafalan.”*

<sup>156</sup> The original text is *“Banget bu.. soalnya saya itu kan biasanya kan ada yang nyimak.. nyimak saya mungkin kurang teliti. Saya itu salah tapi dibenerkan. Jadi saya nanti setornya ke ustadzah itu salah.”*

accidentally minimize mistakes made by others. As an explanation of fourth boarding student, as follows:

*“No, I will check it. So, I say wait a minute. It is an example. No.. So, it can be considered stubborn, because if I make a mistake, I don’t want to be blamed. Hehehe..”*<sup>157</sup>

A different case occurs in the fifth students, where the justification of pronunciation is often done by friend, but the justification that requires a pause to listen makes him forget the previous *lafadz*. This is accordance with the Interference theory which says that forgetting in this case is due to something else that is memorable.<sup>158</sup>

*“Sometimes, there is an impact, because the listener confirm about right ayat at times. Then when I memorize from beginning verse, I usually forget it (verse before).”*<sup>159</sup>

Basically, social factor is one important factor because the subject that interacts with humans will certainly have an influence, both consciously or unconsciously. However, some people do not feel the influence of it. Though if observed carefully, a friend always brings a

<sup>157</sup> The original text is “Nggak, saya ngecek. Jadi, sekkk. Seumpama ya, trus disemak. Nggak.. Jadi saya ngeyelan bu, meskipun saya salah, saya ngeyel. Hehehe..”

<sup>158</sup> John McGeoch, *loc.cit.*,

<sup>159</sup> The original text is “Ada kadang, ya terkadang dibenerin dari tengah-tengah kalimatnya trus suruh ngulangin dari awal itu biasanya lupa.”



significant influence to the other. Therefore, it is necessary to advance observation of a person, for when dealing directly with the holy Qur'an. In addition, as a boarding students who are in the process of memorizing Al-Qur'an should have a strong commitment to its memorization, although it is known that each individual has a different memory capacity. However, the blade is increasingly sharpened, as well as the human memory capability.

#### e. School Activities

As a full day school, Madrasah Aliyah Negeri (MAN) 3 Kediri have such a solid learning activity. Although full day school, MAN 3 Kediri does not implement a learning system without homework. In addition, extracurricular offerings are also implemented when returning school. According to the first boarding students, school assignments given to students can interfere with the process of memorization, if the task is given so much and varies. As an explanation by first boarding student, as follows:

*"Sometimes, if I have much task, I feel disturbed"*<sup>160</sup>

When the first students interrupted the number of tasks from the school, it is different from the third boarding student who join the

---

<sup>160</sup> *"Kadang kalo banyak tugas ya terganggu gimana gitu."*

extracurricular until locked out of *ma'had*. So often do not join the *ziyadah* and must replace it on another day. As an explanation by third boarding student when interviews, as follows:

*“The time to muraja’ah is evening, and Marching Band activities until 5 pm and can be more. Because of it, I come late and not give my memorize to mushahih (corrector). In Ma’had Ar Ridlwan at 5 pm. was locked. So, I was locked outside until maghrib and can not join ziyadah to mushahih (corrector).”<sup>161</sup>*

Different with fourth boarding student who argue that school activities do not interfere with the activities of memorizing Al-Qur’an. It is because the boarding student had a memorization before. As the answers given to the researcher, as follows:

*“Emm.. actually no, it is not. Eemmm how is it. I often.. umm I trust.. umm when I was student in class of 7,8,9 I have memorized Al-Qur’an. Then, I underestimate it..”<sup>162</sup>*

As for the fifth boarding student, the number of school assignments given by teachers to interfere with the process of memorization of the Qur’an is done. So the student’s mind becomes branched out, on the other

<sup>161</sup> The original text is “*Saya itu kalo waktunya setor kan sore bu, MB itu kalo latihan itu sampek jam 5 kadang lebih. Lha itu saya itu ikut itu trus telat nggak setor. Kan kalo di ma’had itu jam 5 itu dikunci, lha saya itu kekunci d luar sampek maghrib nggak setor.*”

<sup>162</sup> The original text is “*Emm.. sebenarnya enggak bu. Eemmm gimana ya.. gimana ya bu. Kan saya sering bu.. jujur ini.. emm gimana ya kan kelas 7,8,9 dulu udah hafalan duluan. Saya lebih kayak ngentengin gitu lo bu.*”

hand the students are required to perform the task in a timely manner, but on the other hand also become a students a ma'had that requires a memorization *ziyadah* every day. As an explanation by the fifth boarding student with a brief, dense, and clear, as follows:

*“Sometimes, if it’s just a lot of work.”*<sup>163</sup>

Therefore, for students who argue that the task of disrupting the memory process is reasonable. Because basically when memorizing, the mind should focus on one thing. So, when memorizing the Qur'an by thinking about other tasks, the mind becomes unfocused and difficult to get into memory.

---

<sup>163</sup> The original text is *“Terkadang, pas banyak tugas.”*

## CHAPTER V

### DISCUSSION OF RESEARCH RESULT

#### A. Process of Memorizing Al-Qur'an

Based on the research result, there are three parts about process of memorizing Al-Qur'an. Boarding students have to pass several stages, there are placement test, qualifications of boarding students who can memorize, and background of boarding students. Several stage that will explain here based on data written in chapter four.

*First*, students who accepted in MAN 3 Kediri allowed to join placement test in Ma'had Ar Ridlwan.<sup>164</sup> The aims of placement test is to divide students who appropriate to become a part of Ma'had Ar Ridlwan. In placement test, students will be ask about knowledge of *kitab* and reciting Al-Qur'an, or namely religious test. All candidates of Ma'had Ar Ridlwan will be accepted if able to pass the test. Then, all of candidates will be accepted to fulfill the quota, so the best among boarding students who can become part of Ma'had Ar Ridlwan.

*Second*, qualifications of boarding students who can memorize is only can recite Qur'an fluently and correctly.<sup>165</sup> Ma'had Ar Ridlwan has a rule that all of boarding students who accepted in there is have to memorizing Qur'an. However, all of boarding students have to recite Al-Qur'an with *makhraj* and *tajwid* correctly

---

<sup>164</sup> See the result of interview on page 54

<sup>165</sup> *Ibid.*,

before. It is for facilitate boarding students in memorizing Qur'an, because *makhraj* and *tajwid* is a foundation to memorize.

Al-Qur'an has a high position in the world, and the way of life. So anyone who learns Qur'an will be get good position. Learns Qur'an not only understand the content or interpret an *ayat*, but also about *makhraj* and *tajwid*. Those are the keys or tools to understand Qur'an. So as a servant of Allah, all people have to understand the rules of reciting Al-Qur'an. It is mentioned in a hadits who state by Rasulullah saw.:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (رواه البخاري)<sup>166</sup>

“The best person among you is who learns Qur'an and teaches to other. (HR.Bukhari)”

Based on the results of interviews by researchers during in the Ma'had Ar Ridlwan MAN 3 Kediri, shows that basically the process of memorizing Al-Qur'an there always begins with recite the Qur'an *bi nadhar* (seeing *mushaf*). However, not all of boarding students are required to do *bi nadhar*, because there is test to new boarding students before accepted in there. So, in this case there are only a few boarding students who have to do *bi nadhar* without have an obligation to

<sup>166</sup> Abdul Aziz Abdul Rauf al-Hafiz, *Pedoman Daurah Al-Qur'an : Panduan Ilmu Tajwid Aplikatif*. (Jakarta: Markaz Al-Qur'an, 2015), pg.12

memorize it, exactly boarding students who are less quality in reciting the verses of Al-Qur'an, both *makhraj* and *tajwid*.<sup>167</sup>

The aim of reciting Al-Qur'an *bi nadhar* is to determine the quality of boarding students' Al-Qur'an recitation. Then, when boarding school had finished reciting Al-Qur'an *bi-nadhar*, it was easier to memorizing Qur'an because the quality of reciting Al-Qur'an had been corrected during *bi nadhar*. It is accordance with the ulama's recommendations, which prioritize recite Al-Qur'an *bi nadhar* to facilitate memorization process. When boarding students have completed the *bi nadhar* process and recitation is appropriate, then obligation to memorizing Al-Qur'an.

According to Sa'dulloh, before memorizing Al-Qur'an, it is recommended to *istiqamah* when *bi nadhar* is reciting. For someone who has a weak memory, this process is the best method.<sup>168</sup> So the process that implement in Ma'had Ar Ridlwan is appropriate with opinion by Sa'dulloh. Then students can memorize verses of Qur'an fluently because has been preceded by reciting *bi nadhar*. In addition, Az Zarnuji also state in his book that recite the Al-Quran with seeing *mushaf* (*bi al-nadhar*) cause memorizing easier than other way and it is the most important worship.<sup>169</sup>

<sup>167</sup> See the result of interview on page 56

<sup>168</sup> Sa'dulloh, *9 Cara Praktis Menghafal Al-Qur'an*, (Depok: Gema Insani, 2013), hlm.60

<sup>169</sup> Arif Muzayin Shofwan, *loc.cit.*,

*Third*, there is no requirement about background of education before. In other word, registration to become a part of Ma'had Ar Ridlwan is for anyone who wants. So, it is open an opportunity for all students who wants to become boarding students and have an excess than other, it is memorizing Al-Qur'an. It is accordance with a piece of verse "*fastabiqul khairat*" that means competing in goodness. As a students of madrasa, all of them have to do the goodness. If there is a failure in a way, there are many other way.

The process of memorizing the Qur'an which is applied in Ma'had Ar Ridlwan MAN 3 Kediri also has a system, both *ziyadah* and *muraja'ah*. All of boarding students have to do *ziyadah* in front of *mushahih* (corrector) every morning.<sup>170</sup> The listener if boarding students to do *ziyadah* is *mushahih* (corrector). There is a rule that require boarding students to memorize at least one day one verse.<sup>171</sup> It is similar with method of memorizing Al-Qur'an ODOA (One Day One Ayat) by Yusuf Mansur. However, boarding students in Ma'had Ar Ridlwan is seldom to give *ziyadah* only one *ayat* in one day, because all of them have compete soul. So boarding students always excited to memorizing Qur'an.

The implementation of policy by Ma'had Ar Ridlwan with the provision that at least one day one verse makes boarding students compete each other. Therefore, only some boarding students sometimes *ziyadah* one *ayat* to *mushahih* (corrector), and generally due to the many tasks given by teacher in the school.

---

<sup>170</sup> See the result of interview on page 61

<sup>171</sup> See the result of interview on page 74

Then the mind becomes unfocused in memorizing the Qur'an. However, competition among boarding students usually can increase the spirit of boarding students, or can repair any mistakes to be better.<sup>172</sup>

It is appropriate with an opinion by D.M. Makhyaruddin who state that spirit to memorizing Qur'an is influence to the result, and it has to same with spirit when learn *tahsin qira'at*. Because Qur'an practicing is begin from reading, so feeling burdened must be gone from boarding students' mind, especially burdened by something that is not real. For example, someone will be nauseous if hear "rotten carcass", even though in a reality there is no existence of it.<sup>173</sup> Same with memorizing Qur'an, boarding students should not imagine many things that cause spirit decrease. However, boarding students have to get stimulus to keep memorizing Qur'an everyday, and it can manifested from social.

In addition, Ma'had Ar Ridlwan has an absence system, where students will be considered present after *ziyadah* to *mushahih* (corrector). When there is boarding student who does not *ziyadah* memorization to *mushahih* (corrector), then boarding student is obliged to *qadha'* memorization that has left on another day, and so on until there are no memorized dependents on previous day.<sup>174</sup> In other word, it is a target to memorizing Qur'an. Target in memorizing Qur'an can

<sup>172</sup> Muhammad Anwar, *Menjadi Guru Profesional*, (Jakarta: Prenada Group, 2018), pg.69

<sup>173</sup> D.M. Makhyaruddin, *Rahasia Nikmatnya Menghafal Al-Qur'an*, (Jakarta: Noura, 2013), pg.51

<sup>174</sup> See the result of interview on page 56



increase the number of memorization, and it is important rule in memorizing Qur'an.<sup>175</sup>

Ma'had Ar Ridlwan does not provide a specific method of memorizing Al-Qur'an. Thus, boarding students can free use any method which is easy to memorizing Al-Qur'an.<sup>176</sup> Although boarding students can choose any method when memorizing Al-Qur'an, it does not mean that boarding students is also free to give memorization of Al-Qur'an (*ziyadah*) to *mushahih* (corrector) whenever, because there are no provisions for the number of verses that must be achieved within a certain period of time, but boarding students have to reach minimum limit a day, i.e one day one *ayat*. Because of there is no certain method, so all of boarding students can implement any method to memorize. Based on explanation by interviewee, there are boarding students who implement method of *tikrar*, and a person who implements 10 minutes one page.

*Tikrar* method is an oldest method of memorizing Qur'an, the most implemented in life. Based on previous research, *tikrar* or repetition is helpful to memorizing Qur'an. It caused by repetition is the key of memorization, the more repeated, the stronger memorization.<sup>177</sup> Therefore rehearsal is needed to strengthen result of repetition, so that information can continue towards short term memory.

---

<sup>175</sup> Dar Ar Rasa'il, *19 Kaidah Menghafalkan Al-Qur'an*, Terjemahan dari buku Kaifa Tahfadh al-Quran yang ditulis oleh Yahya al-Ghautsani pada pembahasan al-Qawa'i al-'Ammah wa adh-Dhawabith al-Asasiyah li Hifzh al-Quran al-Karim (Online Publish: Dar Ar Rasa'il, 2008), pg.40

<sup>176</sup> See the result of interview on page 55

<sup>177</sup> Tim Penyusun, *Tikrar: Qur'an Hafalan*, (Bandung: Sygma, 2014), pg.588

It does not stop there, information that has entered into short term memory, then must be repeated in order to enter into the long term memory. so that at any time can be called when needed.<sup>178</sup> So it can be conclude that *tikrar* method can make boarding students easier to memorizing Qur'an if it run together with rehearsal activity.

Qur'an what used by boarding students in *tikrar* method is make easier to memorize. It caused by division of the verse in one page into three or four part. When memorizing a verse, boarding students break it down into chunks. Then each chunk put as one full page and recall. This method is good to memorizing Qur'an, cause chunk is facilitate the students to memorize a little bit before going to more verses. Therefore the result of *tikrar* method is different, memorizing Qur'an with divide verse into chunk is avoid to memory forgetting that caused by new information in mind.<sup>179</sup>

The number of repetitions by boarding students influence the memorization power. More often boarding students repeat the verse when memorizing, more information will be entering in memory. Rehearsal activity very influential for someone's memory because the highest peak of memorizing is when the memory can be recalled when needed. Therefore, through the rehearsal boarding students can enter the information acquired (the verses of Al-Quran) into short-term memory and forwarded to long term memory. So that whenever the information is needed it

---

<sup>178</sup> Magda Bhinnety, , *loc.cit.*,

<sup>179</sup> See on page 23 about Interference Theory

will be called back. However, not every person is able to call information that has been stored in the long term memory. It caused by many things, there are lack of guidance when the calling process, new information is added, or it can also be caused by a lack of routine use of information that has been obtained previously.<sup>180</sup> Therefore, brain training is needed to prevent memorization of Al-Qur'an verses disappear when called back. The exercise can be done in a way that is memorized every day.

Different with method of memorizing Qur'an with ten minutes one page by Ahmad Jaaze. Jaaze state that memorization must begin with warming up the brain, for example recite QS. Al Fatihah five or six times.<sup>181</sup> Warming up the brain can make more focus when memorizing Qur'an. However, the student who implement this method give an opinion that this method ineffective for memorize, because it need more times than other method.<sup>182</sup> According to Ahmad Jaaze, there is something happened when do warming up brain before memorizing Qur'an. If it was done maximally, the brain will be curious and want to know what happened after.<sup>183</sup> So, it is need more times and ineffective for boarding students who have many activities as a student of MAN 3 Kediri.

Beside that, there is a boarding student who has unique method of memorizing. Method close and open Qur'an was implement by a boarding student.

---

<sup>180</sup> Edi Barkai, *loc.cit.*, See on page 24

<sup>181</sup> Explanation of Ahmad Jaaze on <https://www.youtube.com/watch?v=6rCJbmC9-JY>

<sup>182</sup> See the result of interview on page 58

<sup>183</sup> Ahmad Jaaze, *loc.cit.*,

In the opinion close and open method can make easy in memorization.<sup>184</sup> It should be noted that information that is only received with the sense of sight can only last a quarter of a second.<sup>185</sup> The process of closing the mushaf with the aim of being able to memorize more quickly is not in accordance with Zarnuji's opinion in his book, who said that recite the Al-Quran with seeing *mushaf (bi al-nadhar)* cause memorizing easier than other way and it is the most important worship.<sup>186</sup>

*Muraja'ah* the verses of Al-Qur'an that previously memorized by the boarding students is an obligation that cannot be avoided by boarding students. *Muraja'ah* is done every afternoon, after school. For those boarding students who will conduct *muraja'ah*, it will be listened to by students with a quality selection of reciting the Qur'an is good and more than three *juz*. It different with boarding students who still *haid*, Ma'had Ar Ridlwan prepare memorization corrector *mushahih* for boarding students and different from those who are not *haid*.<sup>187</sup> Whereas for boarding students who will make a change in *juz*, so listener is the *mushahih* (corrector) from Ma'had Ar Ridlwan.

In a book entitled *Hasyiyah as Showi III/68* mentioned that according to Madzhab Maliki, keep memorization (except *surah Al Fatihah*) is *sunnah muakkad*, and forget the verse that has been memorized is *makruh*. It is different with Imam Syafi'i, who state that forget one letter of memorized verse is big sin, but can erase

<sup>184</sup> See the result of interview on page 60

<sup>185</sup> John W. Santrock, *loc.cit.*,

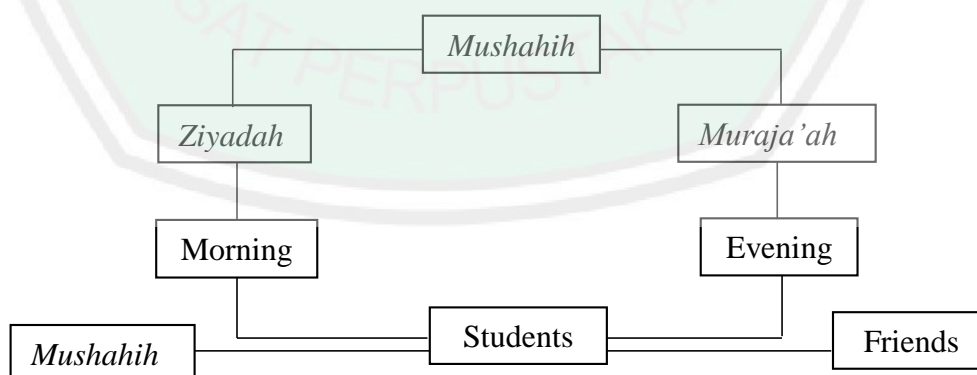
<sup>186</sup> Arif Muzayin Shofwan, *loc.cit.*,

<sup>187</sup> See the result of interview on page 61

by *taubat* and memorizing again.<sup>188</sup> As a prevention, all of boarding students have to do rehearsal everyday, and it is utility of *muraja'ah*.

Boarding students who *ziyadah* their memorization to *mushahih* (corrector) are not required to *muraja'ah* in front of *mushahih* (corrector) in one sitting. However, boarding students were given the opportunity to *muraja'ah* gradually, one or two sheets in one sitting. It is applied because each student has a different capacity to remember something, regardless of the external factors that caused the santri to be difficult in the *muraja'ah* verses that he had memorized. Therefore, to recall information (*muraja'ah*), boarding students must do rehearsal everyday with friends. However, if boarding students will up chapter of Qur'an (*juz*), so rehearsal must listen by *mushahih* (corrector). So, the memory can be spared of decay overtime that cause by unused memory in certain period.<sup>189</sup>

**Picture 5.1**  
Rehearsal (*Muraja'ah*) System in Ma'had Ar Ridlwan



<sup>188</sup> Dar Ar Rasa'il, *op.cit.*, pg.6

<sup>189</sup> See on page 22 about Decay Theory

At the point, *muraja'ah* activity by boarding students are an exercise to hone the ability in remember Qur'an memorization which has been owned. Information (verses of Al-Qur'an) that have entered to short term memory are repeated continuously by boarding students, so it can be stored in long term memory. Then reinforced with *muraja'ah* which aims to prevent the loss of information that has been entered by students into the long term memory, which in this case is the verses of the Qur'an. In addition, different ability of boarding students in memorizing Al-Qur'an also become consideration of the *muraja'ah* system that applied in there, because each boarding student has a different memory storage capacity, including the factors that affect the quality of memorization. For example the existence of more meaningful new information, lack of training and lack of guidance when making information calls.

Process of *ziyadah* and *muraja'ah* ayat Al-Qur'an always accompanied by *mushahih* (corrector). Memorization quality of boarding students is always observed by *mushahih* (corrector), including factors that influence quality of memorization, both external factors as school activities, and internal factor from boarding students' self. So that *mushahih* (corrector) provide maximum limits on verse errors made by boarding students when *ziyadah* or *muraja'ah*, i.e. three times. All of mistakes by boarding students are not without reason, but there are factors that can influence.<sup>190</sup> One of factors most often found that can affect quality of

---

<sup>190</sup> See the result of interview on page 63

boarding students' memorization is the density of school activities and the number of tasks given to boarding students. It can be conclude that many school activities can influence memorization capacity.

Based on explanation above, the process of memorizing the Qur'an can be divided into two things, there are:

1. Placement test to become a boarding students, the placement test is about religious knowledge and reciting Al-Qur'an to divide wether appropriate or not become boarding student with many obligation, incuding memorizing Al-Qur'an.
2. *Ziyadah*, it is adding memorization process of *ayat* Al-Qur'an by boarding students and give to *mushahih* (corrector) every morning after the subuh prayer. When memorizing Al-Qur'an, all of boarding students are free to use any method. In general, students always begin the memorization process by recite Al-Qur'an repeatedly (*rehearsal*).
3. *Muraja'ah*, is an activity to repeat *ayat* Al-Qur'an which had been memorized by boarding students. The aims of this activity are to strengthen the memory of these verses, and prevent the loss of information that has entered someone's memory. *Muraja'ah* process is carried out every day and listened by selected boarding student who has good memorization and good qualities in recitation. For students who will continue to the next *juz*, they will be listened by the *mushahih* (corrector) Ma'had Ar Ridlwan.

## B. Strategies in Memorizing Al-Qur'an

Strategy is a key for someone who memorizing Al-Qur'an, and proceeding to perfection of memorization, which is to become The Real *Hamil* Al-Qur'an. Based on interviews that conducted by researcher, boarding students of Ma'had Ar Ridlwan have certain time and place when memorizing Al-Qur'an, both when *ziyadah* and *muraja'ah*.

### 1. Time to Memorizing Al-Qur'an

Someone who memorizing Al-Qur'an must be smart in dividing the time, exactly boarding students of Ma'had Ar Ridlwan who are Al-Qur'an memorizer (*hamil* Al-Qur'an). In addition as a *santri*, they are also has a status as a student at MAN 3 Kediri. So, boarding students must have a specific strategy to remain *istiqamah* in memorizing Al-Qur'an without neglecting any duties as a student.

According to some scholars', *sahur* time is the main and recommended time to study, including memorizing Al-Qur'an. Based on interviews conducted by researcher with boarding students of Ma'had Ar Ridlwan, the application of time discipline in his life has gone quite well. So boarding students always *istiqamah* in memorizing Al-Qur'an, at *sahur* time.

In general, boarding students of Ma'had Ar Ridlwan conducted *ziyadah* before *tahajud* pray, which was held at around 3:00 a.m. This time can be said as the time of *sahur*, because in *hadith* the prophet stated that the distance



between sahur and *adzan* is about 50 verses of the Qur'an. While the *sahur* time according to the hadith narrated by Bukhari and Muslim is as follows:

عن أنس بن مالك رضي الله عنه عن زيد بن ثابت رضي  
الله عنه قال : تسحرنا مع رسول الله صلى الله عليه وسلم  
، ثم قام إلى الصلاة . قال أنس : قلت لزيد : كم كان بين  
الأذان والسَّحور ؟ قال : قدرُ خمسين آية<sup>191</sup>

*“From Anas ibn Malik from Zaid ibn Tsabit said, we do sahur with prophet saw., then prophet stand up to do praying. I ask: “How long time between adzan and sahur?” He said, about recitation 50 verses (Al-Qur’an).”*

In addition, the time of *sahur* is the most important time for learning because mind is not busy with other worldly activities at that time, so the mind can focus on doing an activity. The result of memorizing Al-Qur’an between *sahur* time and the other is different. Regarding the time used by the fourth students, There is an opinion by As Suyuthi in Al-Itqan, the following<sup>192</sup>:

”رواه ابن ابي داود عن معاذ بن وُفاعة عن مشاخيهم انهم  
كرهوا القراءة بعد العصر، وقالوا: هو دراسة اليهود فغير مقبول ولا  
اصل له”

*“From Ibnu Abi Dawud, from Muadz bin Rifa’ah from his teacher, that reciting Al Qur’an after ashar is makruh, and says: time after salat Ashar is Yahudi’s time to study, and it is not granted by Allah and also don’t have strong foundation.”.*

<sup>191</sup> HR.Bukhari No.1921 dan HR.Muslim No.1097 dalam Abu Maryam Kautsar Amru, *Memantaskan Diri Menyambut Bulan Ramadhan*, (Kautsar Amru Publishing, 2018), hlm.224

<sup>192</sup> Jalaluddin as-Suyuthi, *Al Itqan fii Ulum Al-Qur’an*, (Beirut: Dar Al-Kutub Ilmiyah, tt), hlm.112

Therefore, *sahur* time is the best time to memorizing anything, including memorize the verses of Al-Qur'an. The result of memorizing Qur'an when *sahur* time and other time is different. It caused by at *sahur* time the brain is still focus longer than other. Different with *ashar* time mentioned in a *hadith* that it is *makruh* to study because it is Yahudi's time.

Besides it time, there are many boarding students of Ma'had Ar Ridlwan who did *ziyadah* at school, especially when the lesson was empty, and there were no assignments. At that time the students of Ma'had Ar Ridlwan who were students of MAN 3 Kediri stole time to do *ziyadah*. However, there are also *santri* who can not memorizing Al-Qur'an when in the class with a crowded and uneasy situation. Therefore, some boarding students prefer leisure times outside the lesson hours.

It is different with an opinion by Imam Nawawi who argued that reciting verses of Qur'an when *shalat* was the best time choice. While outside the prayer, the good time at night is between Maghrib and Isha'. In addition, a good time during the day is after pray subuh.<sup>193</sup> However, in Ma'had Ar Ridlwan the time between Maghrib and Isha' is used to reciting religious *Kitab*, for example *Tadzhib*. So, the boarding students can not use time between maghrib and isha' to memorizing. While there is a student who memorize when after pray subuh, and it is belonging good time.

---

<sup>193</sup> Muhammad Makmum Rasyid, *Kemukjizatan Menghafal Al-Qur'an*, (Jakarta: Elex Media Komputindo), hlm.76

The explanation obtained by researcher is based on interviews with boarding students of Ma'had Ar Ridlwan MAN 3 Kediri, so an outline can be conclude that the boarding students of Ma'had Ar Ridlwan prefer to do *ziyadah* activities when the time of *sahur*, although some of them can do *ziyadah* when the empty time at school or the other times. But, quality and speed of information entry is different. *Ziyadah* on *sahur* time can accelerate the entry of information into someone's memory because at that time the human mind is not preoccupied with worldly activities. This is in accordance with the recommendations of several *ulama'*, one of several *ulama'* is Imam Khatib al Baghdadi who argued that the best time to memorize is time of *sahur*.

## **2. Place to Memorizing Al-Qur'an**

In addition to choosing the right time, another strategy that needs to be considered is the choice of places when the process of memorizing Al-Qur'an. Ibnu Jauzi state that not proper for someone who is memorizing Al-Qur'an around greenery or the river bank. But this was disputed by the statement of boarding student who revealed that when near to green plants, boarding student can feel comfortable and focus in memorizing Al-Qur'an. When the heart and mind feel comfortable and focus, so process of entering information obtained will be deeper.

Whereas according to Imam Khatib al Baghdadi, recommended place when memorizing Al-Qur'an is in the upper room (*loteng*).<sup>194</sup> The opinion expressed by Imam Khatib al Baghdadi was in accordance with what was done by boarding students of Ma'had Ar Ridlwan. There are boarding students of Ma'had Ar Ridlwan who were memorizing Al-Qur'an in the upper rooms, and the results are different from memorizing in other places.

In addition memorizing Al-Qur'an in the upper rooms (*loteng*), there are also students who choose to memorize the verses of Al-Qur'an in the mosque. According to Imam Nawawi, the mosque is a place that has its own glory and virtue than the other places. This is in accordance with what boarding students feel, that the mosque gives peace to itself, so that it makes it easier to memorize the verses of Al-Qur'an. Then, the wide of MAN 3 Kediri mosque gives its own impression for boarding students who love memorizing in a wide area. There is difference of memorizing Al-Qur'an result in the places other mosque can be felt by boarding students of Ma'had Ar Ridlwan. It caused by mosque is a glory place, so anyone who learn in mosque will be diligent or smart and materi easier enter in the brain than other place.

According to Imam Nawawi, the proper *majelis* (Qur'an) is a large *majelis*, because the breadth of an *majelis* can provide tranquility for the sitting there. As the *hadits* Rasulullah saw. as follows<sup>195</sup>:

---

<sup>194</sup> Khatib Al Baghdadi, *loc.cit.*,

<sup>195</sup> Abu Abdil Malik Abdul A'la, *Ibid.*

خير المجالس اوسعها

“As good as souncil is most wide souncil”<sup>196</sup>

Based on interviews that has been done by researcher with third boarding student, it is obtained data that the student like to do memorizing Al-Qur’an in the mosque. So that some of boarding students prefer to memorizing Al-Qur’an in the mosque, besides the dormitory room as a place that often used when memorizing Al-Qur’an at night.

Based on explanation above, then can be given an outline that basically the best place to do the Al-Qur'an memorization process is in the upper room (*loteng*) or mosque. It is appropriate with an opinion by two *ulama'*, Imam Khatib al-Baghdadi and Imam Nawawi. So that the boarding students of Ma'had Ar Ridlwan can be The Real *Hamil* Al-Qur'an.

### 3. *Mushahih*

*Mushahih* (corrector) was implement many strategies to memorizing Qur’an in Ma’had Ar Ridlwan MAN 3 Kediri, there are:

*First, mushahih* (corrector) always care about the condition that caused boarding students can not memorizing Qur’an fluently.<sup>197</sup> Care and love can

<sup>196</sup> “Sebaik-baiik majelis adalah majelis yang paling luas.” HR.Imam Abu Dawud dalam Kitab Sunannya, dan dalam permulaan Kitab Adab dari sanad yang sahih yang diriwayatkan dari Abi Sa’id Al-Khudri ra.

<sup>197</sup> See the result of interview on page 63

create a person who has good attitude, and also good impact to memorization. Generally, the influence of conscious mind only ten percents, for example attitude and habit. Then unconscious mind create based on experience, care and love, namely intuition.<sup>198</sup> The unconscious mind has an ability to keep memory, feel love, create creativity, and also control the motoric nerves. So, if *mushahih* (corrector) can care to boarding student, it is not impossible if the unconscious mind influenced and impact to increase ability of memory.

*Second, mushahih* (corrector) allowed boarding students to *muraja'ah* with other friend who has more number of memorization.<sup>199</sup> It can decrease the nervous when *muraja'ah* in front of *mushahih* (corrector), so the failure to called back memory is less. If it happened, so *muraja'ah* can be fluently by boarding student and continue to next step.

*Third, mushahih* (corrector) gives tolerant to boarding students who made a mistakes when reciting Qur'an. However, *mushahih* (corrector) give three chance to repair recitation Qur'an.<sup>200</sup> It shows that *mushahih* (corrector) is still care and give boarding students to try. This attitude can not be separated with emotional intelligence, and it can motivate boarding students to be better.

According to Goleman, when human feel afraid, amigdala give a sign to brain. The sign from amigdala that have been sent make the memory mixed

<sup>198</sup> Muhammad Assad, *Breakthrough*, (Jakarta: Elex Media Komputindo, 2017), pg.30

<sup>199</sup> See the result of interview on page 75

<sup>200</sup> See the result of interview on page 75

cortex to get an experience file that matches the emergencies faced, thus eliminating the other paths of thought.<sup>201</sup> While, according to Ellis and Ashbrook, emotion can influence setting of source allocation or attention capacity's that limited in work assignments. Emotion is what causes the capacity to process information decreases, then memory can not called. In this case, emotion can increas frequency of bording students' hearbeart significantly, so it cause memory loss suddenly. So, it need to be patient if listen the *ziyadah* from boarding students.

#### 4. Islamic View

Based on result of interview with a boarding student, there is a worship that *wajib* to all of boarding student. There are *taubat*, *hajat*, *tahajud*, *witir* pray.<sup>202</sup> According to Abdul Hamid dan Dr.Ah. Qurquz, *tahajud* make serenity in person's heart and it is impact to immune and also memory.<sup>203</sup> In addition, result of research by University of California shows that sleep can increase creativity, so after wake up there are ideas that not appear in the brain before.<sup>204</sup> So it can be conclude that *qiyamu lail* has many positive impacts in human life, especially to memory.

<sup>201</sup> Daniel Goleman, *Emotional Intelligence*, (Jakarta: Gramedia, 2007), pg.22

<sup>202</sup> The result of interview on page 77

<sup>203</sup> Achmad Al Firdaus, *Penuntun Mengerjakan Shalat Tahajud*, (Jakarta: Qultummedia, 2017), pg.25

<sup>204</sup> *Ibid.*,

There is rules to stay away from green apple (sour taste) because anything that has sour taste cause phlegm cause decreasing memory ability.<sup>205</sup> Otherwise, kismis has many benefits, there are relieve tired, defusing anger, strengthening the nerve veins, smell bad breath, remove phlegm and clear the color.

### C. Supporting and Restricting Factors in Memorizing Al-Qur'an

Process of memorizing Al-Qur'an also can not be separated from supporting and restricting factors. These factors can make the process of memorizing Al-Qur'an fast or even slowing down. Some of factors that will be discussed in this regard are the attitude of *mushahih* (corrector), family, infrastructure, social, and school activities.

#### 1. The Attitude of *Mushahih* (Corrector)

*Mushahih* (corrector) is a listener memorization of boarding students in Ma'had Ar Ridwan MAN 3 Kediri. Memorizing Al-Qur'an of boarding students can be fluently, and it is not separated by influence of *mushahih* (corrector). Friendly or not a *mushahih* (corrector) in there can affect the quality of boarding students' memorization. Based on fact, when *mushahih* (corrector) listening boarding students' memorization less friendly, then boarding students

---

<sup>205</sup> See Ta'lim Muta'allim chapter things that cause forgetting



will be feel depressed. It can be create many mistakes, either in terms of *makharijul huruf*, or *tajwid*.

According to Ellis and Ashbrook, emotion can influence setting of source allocation or attention capacity's that limited in work assignments. Emotion is what causes the capacity to process information decreases, then memory can not called. Emotion can caused by certain things, on of them is cynicism someone shows to others. Therefore, it is necessary a friendliness and thouroutrity when guiding boarding students in the process of memorizing the Qur'an, in addition to the process of *ziyadah*. It aims to minimize the occurrence of stress in the boarding students.

Based on this, it can be conclude that *mushahih* (corrector)'s lack of friendliness is a restricting factor when the *ziyadah* process takes place. So the memory of the verse that has been done by boarding students can not be called back.<sup>206</sup> Conversely, when *mushahih* (corrector) be friendly then memorization that will be *ziyadah* by boarding students can done fluently. Therefore, it is necessary to be friendly *mushahih* (corrector) in listening to the memorization of boarding students in order to prevent failure when recall of information.

---

<sup>206</sup> See the result of research on page 79-80

## 2. Family

The family is the closest person, who can be a friend to another family member. The family also had an important role in the process of memorizing Al-Qur'an for the boarding students of Ma'had Ar Ridlwan. When deciding to settle in the Ma'had Ar Ridlwan, all of boarding students must be willing to stay away from their families. It is sometimes a barrier to most students, but as time goes by, students will begin to be accustomed to stay away with their families.

Based on interviews that have been conducted by researchers, one of the students' motivation to memorize is their parents and family. Prayer and support from the family will be able to increase the spirit of the students in memorizing Al-Qur'an. In addition, the meeting with the family after a long time did not meet will be the remedy for the memorization of Al-Qur'an. Questions from family about the number of memorization gained to be one of things that can make students continue to try to improve their memory.<sup>207</sup> So family becomes one of the supporting factors of students in memorizing Al-Qur'an.

Second, family *nasab* became one of the reason for boarding students to choose Ma'had Ar Ridlwan as a place to stay during a student in MAN 3 Kediri. The boarding students' family who comes from *pesantren* and majority

---

<sup>207</sup> See the result of reseach on page 83

member of family memorizing Al-Qur'an, it will be embarrassed if only boarding student who not stay in *pesantren* and not memorizing Al-Qur'an.<sup>208</sup> Prestige to another family can create intention and determination of boarding students to stay and study in Ma'had Ar Ridlwan, as well as the memorizing Al-Qur'an.

Broadly, there are two things in the family factor as a supporting factor in the process of memorizing Al-Qur'an for boarding students, including purely because of the support and family encouragement, as well as prestige when knowing the fact that whole family is a boarding students of *pesantren* and also memorizing Al-Qur'an.

### 3. Environment

Basically, supporting and restricting factors of memorizing Al-Qur'an process is an external factor, namely the factor that comes from the outside of the students itself, one of factor is Ma'had Ar Ridlwan MAN 3 Kediri infrastructures. In general, infrastructure are important factors to support the memorization of students. Therefore, it is important to know some things related to the infrastructures of Ma'had that become supporting or restricting boarding students in memorizing Al-Qur'an.

Based on interviews that have been conducted by researchers, there is boarding student who realize that basically *ma'had* is same with *pesantren*. So

---

<sup>208</sup> See the result of research on page 85-86

that the limitation of facility can understandable. The presence or absence of facilities in Ma'had Ar Ridlwan does not affect the boarding students to keep memorizing Al-Qur'an *istiqamah*.<sup>209</sup> The statement of boarding student can be used as a self-reminder or *muhasabah*, that actually sincerity factor is the most important factor when studying.

It is different with other boarding students who state that the presence of facility in Ma'had Ar Ridlwan can give bad influence. For example the presence of Wi-Fi actually make it often delay *ziyadah*. It was a negative impact on the existence of Wi-Fi in Ma'had. The temptation of the greatest Qur'an memorization is the presence of an internet connection. When the internet connection is already turned on, then the laziness of boarding students will be appear suddenly. So this is what is the restricting factor in the process of memorizing the Qur'an.

According to McGeoch, forgetting is not due to time but there are other things, like what happens to iron when unused may rust, it is not caused by time but oxidation.<sup>210</sup> Based on the case above, forgetting can happened by there is connection an internet, so the new information was enter in brain and it cause unfocus.

---

<sup>209</sup> See the result of interview on page 87

<sup>210</sup> John McGeoch, *loc.cit.*,

For the other boarding students, factors that can restrict the process of memorizing Al-Qur'an is unavailable fan.<sup>211</sup> When temperature in Ma'had Ar Ridlwan was high, boarding students can not do the recitation of Qur'anic verses. It is recognized by the fifth students who explain that when the heat is felt, his head becomes dizzy and does not focus in memorizing Al-Qur'an. Boarding students disgusts with the absence of a fan in ma'had, because that is what has been a restricting factor of memorizing process.

In addition, the less widespread dormitory also become one of the restricting factors for other boarding students. According to the boarding students explanation, the breadth of place is influential for one's mind. Because the narrower a place then narrower the thinking.<sup>212</sup> It is based on the experience of the boarding students selves, who feel the difficulty in memorizing Al-Qur'an when at dormitory. It different when memorizing when in mosques or other large places.

#### 4. Social

Discussing of social factor, it is not separated from the surrounding environment where boarding students live, especially when in Ma'had Ar Ridlwan. Friend, is one of the closest person after the family and gives considerable influence in the life, whether it is a positive or negative influence.

---

<sup>211</sup> See the result of interview on page 89

<sup>212</sup> See the result of interview on page 88

According to the first students, friends do bring influence to someone, but not for itself. For students, the attitude of friends will not affect the distress of his heart in memorizing Al-Qur'an.

Different with the results of second boarding students' answer who state that friends are very influential for the process of memorizing. When the friend raises discomfort while memorizing the verses of Al-Qur'an, then the students becomes lazy in memorizing Al-Qur'an immediately.<sup>213</sup> So, it takes a really quiet condition when memorizing, as stated by Ibn Jauzi who advocated to avoid things that can make the mind of not focus in memorizing Al-Qur'an.

While the third boarding student argue that the factor of friends can influence the memorization results. When the memorization process progresses, the students always ask their friends to listen the verses that were memorized before being give to *mushahih* (corrector). However, the lack of thoroughness in listening makes the students' recitation is gone wrong. For example, when there is one *lafadz* that has a *harakat kasrah* and boarding students recite correctly, but because of friend's inaccuracy in listening so *harakat* that previously *kasrah* changed to *dhammah*. Then previous recitation that correct, become wrong.

According to theory by Gabbert and his friend who reveals that an information that has been embedded in the human mind will be replaced with

---

<sup>213</sup> See the result of interview on page 90

new information that is finely implanted, even if the information Not in accordance with reality.<sup>214</sup> This is a bad effect for the memorization of boarding students, especially when *ziyadah* its memory to *mushahih* (corrector). Santri is wrong in his recitation and affects the following verses.

Unlike the next students who always argue when blamed by listener (friends). Boarding student always check after being blamed by the listener, which in this case is own friend. According to boarding student, what had been memorized was right, so when it was blamed as if not believing with his friend and made see the *mushaf* directly.<sup>215</sup> The result is certainly different from previous students who can be easily affected of biased information.

Boarding students also lose the concentration of memoration when the listener (friend) pauses recitation by them because of many mistakes. Then, when repeated from the beginning of the verse, the students failed to call the memory that had been in the previous mind. So the boarding students have to memorize repeatedly again. In this case there are two possibilities that can happen. *First*, the students are still lacking in rehearsal activities. *Second*, it is due to the new information provided by the storage and affect the beginning of the verse that it is memorized.

In a general, on the social factors of friends have a great impact to the process of memorizing Al-Qur'an. The impacts may vary, such as the delay of

---

<sup>214</sup> Gabbert, *loc.cit.*,

<sup>215</sup> See the result of interview on page 91

memorization of Qur'anic verses at that time, influence of the mind that caused by new information, and the loss of concentration when performing the memorization of Al-Qur'an.

## 5. School Activities

As a boarding student of Ma'had Ar Ridlwan who has the obligation to memorizing Al-Qur'an, as well as students of Madrasah Aliyah Negeri (MAN) 3 Kediri who also have the obligation to study and do the task given by the teacher. These two things will not be indivisible, so the boarding students of Ma'had Ar Ridlwan should be able to divide their time between the activities of ma'had with school activities.

Some boarding students admitted difficulties in dividing the time between schools and ma'had. So while it is having a lot of tasks from school, boarding students have decreased the number of *ziyadah*. In addition, difference speed in memorization is also felt by the students. When having many tasks from school, the influx of information tends to be slower than usual.

Madrassa that implement *full day school* also has many extracurricular that can be followed by the students. There is boarding student who join in Marching Band, which activities always start after school until 17.00. All of boarding students who join in Marching Band feel stuck with a long enough duration of activity. Based on boarding students' explanation, Marching Band



make boarding students do *qadha* ' memorization to *mushahih* (corrector).<sup>216</sup> So the memory of verses that have been memorized increasingly accumulate and can not focus on memorization. As the Imam Khatib Al Baghdadi expressed, that the activity of memorization must be in a quiet condition.<sup>217</sup> It is certainly still far from the scholars ' recommendation. Therefore, it is necessary to pursue the heart of one field, and eventually the students decided to exit the membership of Marching Band MAN 3 Kediri.

Unlike the other boarding student who said that previously had a more memorization of *ayat* Al-Qur'an, which is 12 juz. According to boarding student, school activities do not interfere with the process of memorization, because the boarding students can divide the time well based on the previous experience when in the *pesantren*.<sup>218</sup>

The information above can be drawn outline that school activities can bring influence to the process of memorizing Al-Qur'an by boarding students of Ma'had Ar Ridlwan. Therefore, it is necessary to setting time allocation well, so that ma'had activities are not disturbed by school activities, likewise vice versa. Basically, many tasks can be completed without disrupting the boarding students memorization process, if allocation of the time can be done effectively.

---

<sup>216</sup> See the result of interview on page 93

<sup>217</sup> Khatib Al Baghdadi, *loc.cit.*,

<sup>218</sup> See the result of interview on page 94

So between the process of memorizing the Qur'an and learning activities as a student can go hand-in-side without prejudice to any party.



## CHAPTER VI

### CLOSING

#### A. Conclusion

Based on the research that has been done by researcher, then the conclusions are:

1. Process of Memorizing Al-Qur'an
  - a. The process of memorizing Al-Qur'an which was applied by Ma'had Ar Ridlwan MAN 3 Kediri Kediri always start with the recitation of Al-Qur'an *bi nadhar* (recite Al-Qur'an with seeing *mushaf*). For students who have good recitation when recite Al-Qur'an, then given the obligation to memorizing Al-Qur'an. Whereas for students who still do not have a good recitation of the Qur'an, they have to reciting Al-Qur'an *bi nadhar* until *khatam* and have a good recitation in accordance with Islamic guidance, both *makhraj* and *tajwid*.
  - b. The obligation of memorizing Al-Qur'an for boarding students is done by rehearsal. It is repeating verses of Qur'an until many times (rehearsal). The way in memorizing Qur'an with rehearsal easier for boarding students in memorizing Al-Qur'an. In psychology was mentioned that repeating process (rehearsal) can make memory stronger because it has entered into long term memory. Information that has entered into the long term memory

will be recalled when needed, including verses of Al-Qur'an which had been memorized by santri Ma'had Ar Ridlwan before.

## 2. Strategies in Memorizing Al-Qur'an

- a. In terms of the time used to memorize the Qur'an, the santri chooses the time before *qiyamu al-lail*, which is around 3:00 a.m. (*sahur* time). It is accordance with the *ulama'* opinion who revealed that the time of *sahur* is the best time to study, including to memorizing Al-Qur'an because it is time when mind not busy with worldly activities.
- b. In terms of places that are used for memorization, boarding students will memorize the verses of the Al-Qur'an faster when on a *balkon* or *loteng*. In addition, boarding students also memorizing Al-Qur'an in a place full of glory, namely the mosque. Memorizing Al-Qur'an in *balkon* or *loteng* and mosque different with in other place. The resulting quality and speed were different from when reciting in front of the room or in the ma'had hall.
- c. There are strategies that implement from *mushahih* (corrector), when *ziyadah* and *muraja'ah*. There is no limitation verse in *ziyadan* or *muraja'ah*. However, at least do three times mistakes, and *mushahih* (corrector) will see cause students' memorization not fluently
- d. In Islamic views, there are rules what implemented in Ma'had, there are *qiyamu al lail*, and it is give significant result to boarding students.

### 3. Supporting and Restricting Factors in Memorizing Al-Qur'an

As a boarding student who has an obligation to memorizing Al-Qur'an, there are many factors that influence in memorization, both positively and negatively. The one factor that can support the process of memorizing the Qur'an is family. Pray, support, and meeting with family is one of the things that can increase the spirit of memorizing the Qur'an. Second, the attitude of *mushahih* (corrector) also can give peace to boarding students' mind during *ziyadah* to *mushahih* (corrector). Apart from the existence of supporting factors, there are restricting factors. Some factors are *mushahih* (corrector) is less friendly when listening boarding students' memorization, inadequate infrastructure, influence of friends, including bias information that given from other friend, and also school activities.

#### B. Suggestion

1. Process of memorizing Al-Qur'an must be orderly through memorization target for boarding students. So, all of boarding students can *ziyadah* and increase the number of memorization significantly
2. The number of *mushahih* (corrector) should be added to reduce the risk of errors when listened by peers, and try to be relax but serious when listening students' memorization.

3. Madrasa as an organizer, exactly Ma'had Ar Ridlwan in order to immediately improve the infrastructure and complete it, so that the process of memorizing Al-Qur'an can be better than before.



## BIBLIOGRAPHY

- A'la, Abu Abdil Malik Abdul. tt. *Wahai Anaku, Ambillah Qur'anmu: Panduan Menghafal Al-Qur'an dan Keutamaannya*. Lamongan: Maktabah.
- Akbar Tanzil K., Gunawan, Ardi. 2018. *Menghafal Al Qur'an dengan Otak Kanan*. Jakarta: Elex Media Komputindo.
- Al Baghdadi, Imam al Khatib. 1996. *Al Faqiih wal Mutafaqqih*. Saudi Arabia: Dar Ibnu Jauzi.
- Al Ghautsani, Yahya bin 'Abdurrazaq. 2010. *Cara Mudah Menghafal Al Qur'an*. terj. Zulfan. Jakarta: Pustaka Imam Asy Syafi'i.
- Alfi, Muhammad Yaseen. 2002. *Sebuah Pendekatan Linguistik Terapan untuk Meningkatkan Penghafalan Qur'an Suci: Saran untuk Merancang Kegiatan Praktik untuk Belajar dan Mengajar*. Riyadh: Jurnal Pendidikan Universitas King Saud.
- Al-Hafidz, Ahsin W. 2008. *Bimbingan Praktis Menghafal Al-Qur'an*. Jakarta: Amzah.
- Alwasilah, A. Chaedar. 2006. *Pokoknya Kualitatif*. Jakarta: Pustaka Jaya.
- Ardani, Tristiardi Ardi. 2006. *Psikiatri Islam*. Malang: UIN Malang Press.
- Arikunto, Suharsimi. 2006. *Prosedur Penelitian Suatu Pendekatan Praktik*. Jakarta: PT Rineka Cipta.
- As Suyuthi, Jalaluddin. tt. *Al Itqan fii Ulum Al-Qur'an*. Beirut: Dar Al-Kutub Ilmiyah.

- Az-Zarnuji. 2009. *Ta'lim Muta'alim*. terj. Abdul Kadir Aljufri. Surabaya: Mutiara Ilmu.
- Baddeley, Alan; Eysenck, Michael W.; Anderson, Michael C. 2015. *Memory*. Hove: Psychology Press, 2015
- Baine, David. 1986. *Memory and Instruction*. New Jersey: Englewood Cliffs.
- Barkai, Edi, Wilson, Donald A. 2014. *Odor Memory and Perception*, Radarweg: Elsevier.
- Best, John W. 1970. *Research in Education*. 2nd Edition. Englewood Cliffs, N.J: Prentice Hall.
- Bhinnety, Magda. Tanpa Tahun. *Struktur dan Proses Memori*. Buletin Psikologi, Fakultas Psikologi UGM. Vol.6. No.2.
- Bimo, Walgito . 2004. *Pengantar Psikologi Umum*. Yogyakarta: Andi Offset.
- Bogdan, R., Biklen, Sari Knopp. 2005. *Qualitative Research for Education: An Introduction to Theories and Methods*. Boston: Allyn and Bacon.
- Buckley, S., Bird, Gillian. 2001. *Memory Development for Individuals with Down Syndrome*. Hampshire: Sarah Dufen Centre.
- Dehn, Milton J. 2011. *Working Memory and Academic Learning*. New Jersey: John Wiley & Sons.
- Ebbinghaus, Herman. 1913. *Memory (A Contribution to Experimental Psychology)*. New York: Columbia University.
- Fitrah, Muh., Luthfiyah. 2017. *Metodologi Penelitian (Penelitian Kualitatif, Tindakan Kelas, dan Studi Kasus)*. Sukabumi: Jejak.



Foer, Joshua. 2011. *Moonwalking with Einstein: The Art and Science of Remembering Everything*. New York: Penguin Group.

Gabbert, F., Ridley, A., Rooy, David J. La. 2003. *Suggestibility in Legal Contexts*. New Jersey: Wiley Blackwell.

Gore, M.C. 2010. *Inclusion Strategies for Secondary Classrooms. (Keys for Struggling Learners)*. California: Corwin

Hill, Grahame. 2001. *A Level Psychology through Diagrams*. Oxford: Oxford University Press.

Jauzi, Ibnu. 1993. *الحث على حفظ العلم*, e-book from [www.feqhweb.com](http://www.feqhweb.com)

Katsir, Ibnu. 1420 H. *تفسير القرآن العظيم*, Beirut: Dar Ibnu Hazm.

Kementrian Agama RI. 2011. *Al-Qur'an dan Terjemahnya Dilengkapi dengan Kajian Ushul Fiqih*. Bandung: PT Sygma Examedia Arkanleema.

Loftus, EF., Miller, D.G., & Burns, H.J. 1978. *Semantic Integration of Verbal Information into a Visual Memory*. *Journal of Experimental Psychology: Human Learning and Memory*.

Machmud, Ammar. 2015. *Kisah Penghafal Al-Qur'an*, Jakarta: Elex Media Komputindo

McGeoch, John. 1932. *Forgetting and the Law of Disuse* [Electronic Version].

McReynolds, P., Rosen J.C., Chelune, G.J. 1990. *Advances in Psychological Assessment*. New York: Plenum Press.

- Miller, Patricia H. 2009. *Theories of Deveopmental Psychology*. New York: Worth Publisher.
- Moleong, Lexy J. 2006. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Muhibbin, Syah. 2004. *Psikologi Pendidikan*. Bandung: Rosda Karya.
- Nata, Abuddin. 1993. *Al-Qur'an dan Hadits*. Jakarta: PT Raja Grafindo Persada
- Nazir, Moh. 2003. *Metode Penelitian*. Jakarta: Ghaia Indonesia.
- Nevid,Jeffrey S. 2012. *Essentials of Psychology: Concept and Applications*. Belmont: Wadsworth.
- Patilima, Hamid. 2005. *Metode Penelitian Kualitattif*. Bandung: Alfabeta.
- Putra, Yoyon P., Issetyadi, Bayu. 2010. *Melejitkan Memory 1000%*. Jakarta: Elex Media Komputindo.
- Raco, R. 2010. *Metode Penelitian Kualitatif (Jenis, Karakteristik dan Keunggulannya)*. Jakarta: Gramedia.
- Rasyid, Muhammad Makmum. *Kemukjizatan Menghafal Al-Qur'an*. Jakarta: Elex Media Komputindo.
- Rathus, Spencer A. 2007. *Psychology: Concepts and Connections, Brief Version*. Vicki Knight.
- Rohendi, Tjetjep. 2011. *Metodologi Penelitian Seni*. Semarang: Citra Prima Nusantara.

- Rukajat, Ajat. 2018. *Pendekatan Penelitian Kualitatif (Qualitative Research Approach)*. Yogyakarta: Deepublish.
- A. Sahu, Pradip Kumar. 2013. *Research Methodology: A Guide for Researchers in Agricultural Science, Social Science and Other Related Field*. New Delhi: Springer.
- Sa'dulloh. 2013. *9 Cara Praktis Menghafal Al-Qur'an*. Depok: Gema Insani
- Santrock, John W. 2005. *Psychology*. 7th Ed. Rev. New York: McGraw-Hill.
- Shihab, M. Quraish. 2007. *Membumikan Al Qur'an: Fungsi dan Peran Wahyu dalam Masyarakat*. Bandung: Mizan.
- Shobari, Rosyid. 2018. *Mengintip Lagi Iman Kita*. Jakarta: Elex Media Komputindo.
- Shofwan, Arif Muzayin. tt. *Metode Belajar Menurut Imam Zarnuji: Telaah Kitab Ta'lim Al Muta'alim*, //www.jurnal.unublitar.ac.id/
- Slotnick, Scott D. 2017. *Cognitive Neuroscience of Memory*. Cambridge: Cambridge University Press.
- Sobur, Alex. 2009. *Psikologi Umum*. Bandung: Pustaka Setia.
- Suwendra, I Wayan. 2018. *Metodologi Penelitian Kualitatif; dalam Ilmu Sosial, Pendidikan, Kebudayaan dan Keagamaan*. Badung: Nilacakra.
- Tacca, Michela C., Cahen, Arnon. 2013. *Linking Perception and Cognition*. Frontiers Journal

Thorndike, Edward Lee. 1913. *The Psychology of Learning*. New York: Routledge.

Tokan, P. Ratu Ile. 2016. *Manajemen Penelitian Guru*. Jakarta: Grasindo.

Yusuf, Muri. 2014. *Metode Penelitian Kuantitatif, Kualitatif, dan Penelitian Gabungan*. Jakarta: Kencana.

Yzerbyt, Vincent Y. et.al. 1998. *Metacognition*. Bonhill Street: Sage.

كامل محمد محمد عويضة, عبد الرحمن ابن الجوزي - شيخ الزهاد وإمام الوعاظ - جزء - ٢٧ .  
سلسلة أعلام الفقهاء, (بيروت-دارالكتب العلمية)





## **APPENDIX**

*Appendix 1*

**CURRICULUM VITAE**



Name : Fitria Arifa Dewi  
NIM : 15110035  
Faculty : Tarbiyah and Teaching Training Faculty  
Department : Islamic Education  
Place, Date of Birth : Kediri, December 30<sup>th</sup>, 1996  
Home Address : Jalan Kedondong Dsn.Templek RT/RW 002/005  
Ds.Gadungan Kec.Puncu  
Phone Number : 085745770092  
Parents : Riyono / Sri Supanti  
E- mail : fitriaarifadewi@gmail.com

#### A. Formal Education History

Elementary School at SDN Kepung 1 - Kediri (2004-2009)

Junior High School at MTsN 1 Pare - Kediri (2009-2012)

Senior High School at MAN Kandangan - Kediri (2012-2015)

Maulana Malik Ibrahim Islamic State University - Malang (2015-2019)

#### B. Organization Experience

2016 - 2017 : Co.Journalism of Islamic Education Students Association

2016 - 2017 : Human Resources Department, Association of International  
Class Students

2017 - 2018 : Journalism Department of Dewan Eksekutif Mahasiswa  
Tarbiyah and Teacher Training Faculty UIN Malang



KEMENTERIAN AGAMA  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG  
FAKULTAS ILMU TARBIYAH DAN KEGURUAN  
Jl. Gajayana 50, Telp. 0341-552398, Fax. 0341-552398 Malang  
Website: fitk.uin-malang.ac.id. E-mail: fitk@uinmalang@ymail.com

### LEMBAR KONSULTASI

Nama : Fitria Arifa Dewi  
NIM : 15110035  
Jurusan : Pendidikan Agama Islam  
Dosen Pembimbing : Mokhammad Yahya, Ph.D  
Judul Skripsi : Becoming *Hamil* Al-Qur'an (A Case Study of Memorizing Qur'an among Boarding Students at MAN 3 Kediri)

No.	Tanggal	Materi	TTD
1.	1-4-2019	Instrumen Wawancara	
2.	4-4-2019	Instrumen Wawancara	
3.	10-4-2019	Komponen dalam bab 4	
4.	7-5-2019	Bab 4, 5, 6	
5.	13-5-2019	Bab 4, 5, 6	
6.	15-5-2019	Revisi !	
7.	16-5-2019	Revisi !	
8.	20-5-2019	ACC	
9.			

Mengetahui,  
Ketua Jurusan PAI

**Dr. Marno, M.Ag**

NIP.197208222002121001



### *Appendix 3*

#### **OBSERVATION GUIDELINES**

Observation by researcher is to observe participation of boarding students in the implementation of memorizing Al-Qur'an Ma'had Ar Ridlwan MAN 3 Kediri.

Observation Aspects are:

1. Location of Madrasa
2. Learning system in Madrasa
3. Location of Ma'had Ar Ridlwan
4. Person who involved in Ma'had Ar Ridlwan programs
5. Infrastructure in Ma'had Ar Ridlwan
6. Activities of boarding students in Ma'had Ar Ridlwan
7. Process of memorizing Qur'an

## ***Appendix 4***

### **INSTRUMENT OF INTERVIEW**

**(MUSHAHIIH (corrector) OF MA'HAD AR RIDLWAN MAN 3 KEDIRI)**

1. How is the process of memorizing Qur'an in Ma'had Ar Ridlwan MAN 3 Kediri?
  - a. Is there any placement test to become boarding students Ma'had Ar Ridlwan MAN 3 Kediri?
  - b. What the method that implemented in there?
  - c. What time used to *ziyadah* and *muraja'ah*?
  - d. How is your demeanor when boarding student *ziyadah* and *muraja'ah*?
2. How is the strategies of memorizing Qur'an in Ma'had Ar Ridlwan MAN 3 Kediri?
  - a. How is you attitude when listen boarding students in *ziyadah* and *muraja'ah*?
  - b. What is your strategy to dicipline boarding students in memorizing Qur'an?
  - c. How is the requirement in *ziyadah* and *muraja'ah*?
3. How is the supporting and restricting factors in memorizing Qur'an?
  - a. What is social condition (influence of friend) of boarding students in memorizing Qur'an?

**Appendix 5**

**INSTRUMENT OF INTERVIEW**

**(BOARDING STUDENTS OF MA'HAD AR RIDLWAN MAN 3 KEDIRI)**

1. How is the process of memorizing Qur'an in Ma'had Ar Ridlwan MAN 3 Kediri?
  - a. What the method of memorizing Qur'an by yourself in Ma'had Ar Ridlwan MAN 3 Kediri?
  - b. How the process of *ziyadah* memorization what you have?
  - c. How the process of *muraja'ah* memorization?
  - d. What time that used to memorizing Qur'an?
2. How is the strategies of memorizing Qur'an in Ma'had Ar Ridlwan MAN 3 Kediri?
  - a. What place when you memorizing Qur'an?
  - b. What time when you memorizing Qur'an?
  - c. Is there any relation with *ibadah* and your memorization?
  - d. How is the attitude of *mushahih* (corrector)?
3. How is the supporting and restricting factors of memorizing Qur'an in Ma'had Ar Ridlwan MAN 3 Kediri?
  - a. What is your motivation to memorizing Qur'an here?
  - b. Is your family supporting your process of memorize Qur'an?
  - c. What is your opinion about facilities in Ma'had Ar Ridlwan?

- d. How is your *mushahih* (corrector) when listen your *ziyadah* or *muraja'ah*?
- e. How is your feeling about any obligation in Ma'had, especially when you memorizing Qur'an?
- f. Is your friend can influence your memorization?



*Appendix 6*

**Pictures Documentation**



(Muharrikah discuss about programs in Ma'had)



(Tahfidz Graduation in Haflah Akhirussanah 2019)



(Tahfidz Graduation in Haflah Akhirussanah 2019)



(Tahfidz Graduation in Haflah Akhirussanah 2019)



(Boarding Students Clean Area Ma'had Ar Ridlwan or Ro'an)



(Interview with Boarding Student of Ma'had Ar Ridlwan)



(Interview with Student of Ma'had Ar Ridlwan)



(Take a Picture with Boarding Students of Ma'had Ar Ridlwan)



*Appendix 7*

**EVIDENCE OF INTERVIEW**

I hereby declare :

Name : Mariatul Qibtiyah, S.Pd.I

Position : *Mushahih*

Has been interviewed about thesis entitled **“Becoming Hamil Al-Qur’an (A Case Study of Memorizing Qur’an among Boarding Students at MAN 3 Kediri)”**  
with student

Name : Fitria Arifa Dewi

NIM : 15110035

Department : Islamic Education

Faculty : Tarbiyah and Teaching Training Faculty

University : Maulana Malik Ibrahim State Islamic University of Malang

Therefore this letter made and to be used it should be.

Kediri, March 05<sup>th</sup> 2019

Interviewee



**Mariatul Qibtiyah, S.Pd.I**  
**NIP. -**

## EVIDENCE OF INTERVIEW

I hereby declare :

Name : Taris Jamilatul Fatonah

Position : Student

Has been interviewed about thesis entitled **“Becoming Hamil Al-Qur’an (A Case Study of Memorizing Qur’an among Boarding Students at MAN 3 Kediri)”**

with student

Name : Fitria Arifa Dewi

NIM : 15110035

Department : Islamic Education

Faculty : Tarbiyah and Teaching Training Faculty

University : Maulana Malik Ibrahim State Islamic University of Malang

Therefore this letter made and to be used it should be.

Kediri, April 28<sup>th</sup> 2019

Interviewee



**Taris Jamilatul Fatonah**

## EVIDENCE OF INTERVIEW

I hereby declare :

Name : Amalia Nur Latifah

Position : Student

Has been interviewed about thesis entitled **“Becoming Hamil Al-Qur’an (A Case Study of Memorizing Qur’an among Boarding Students at MAN 3 Kediri)”**

with student

Name : Fitria Arifa Dewi

NIM : 15110035

Department : Islamic Education

Faculty : Tarbiyah and Teaching Training Faculty

University : Maulana Malik Ibrahim State Islamic University of Malang

Therefore this letter made and to be used it should be.

Kediri, April 28<sup>th</sup> 2019

Interviewee



**Amalia Nur Latifah**

## EVIDENCE OF INTERVIEW

I hereby declare :

Name : Abidah Setio Wibowo

Position : Student

Has been interviewed about thesis entitled **“Becoming Hamil Al-Qur’an (A Case Study of Memorizing Qur’an among Boarding Students at MAN 3 Kediri)”**

with student

Name : Fitria Arifa Dewi

NIM : 15110035

Department : Islamic Education

Faculty : Tarbiyah and Teaching Training Faculty

University : Maulana Malik Ibrahim State Islamic University of Malang

Therefore this letter made and to be used it should be.

Kediri, April 28<sup>th</sup> 2019

Interviewee



**Abidah Setio Wibowo**

## EVIDENCE OF INTERVIEW

I hereby declare :

Name : Zahro Ulfaturrohmatoririn

Position : Student

Has been interviewed about thesis entitled **“Becoming Hamil Al-Qur’an (A Case Study of Memorizing Qur’an among Boarding Students at MAN 3 Kediri)”**

with student

Name : Fitria Arifa Dewi

NIM : 15110035

Department : Islamic Education

Faculty : Tarbiyah and Teaching Training Faculty

University : Maulana Malik Ibrahim State Islamic University of Malang

Therefore this letter made and to be used it should be.

Kediri, April 28<sup>th</sup> 2019

Interviewee



**Zahro Ulfaturrohmatoririn**

## EVIDENCE OF INTERVIEW

I hereby declare :

Name : Zida Amalia Suseno

Position : Student

Has been interviewed about thesis entitled **“Becoming Hamil Al-Qur’an (A Case Study of Memorizing Qur’an among Boarding Students at MAN 3 Kediri)”**

with student

Name : Fitria Arifa Dewi

NIM : 15110035

Department : Islamic Education

Faculty : Tarbiyah and Teaching Training Faculty

University : Maulana Malik Ibrahim State Islamic University of Malang

Therefore this letter made and to be used it should be.

Kediri, April 28<sup>th</sup> 2019

Interviewee



**Zida Amalia Suseno**