

MEMORIZING QUR'AN AS MENTAL THERAPY
FOR *BROKEN HOME* CHILD
(Study at Pondok Pesantren Tahfidzul Qur'an Nurul Furqon)

Thesis

by:
Rukhila Maria Ulfa
NIM 18210156



ISLAMIC FAMILY LAW DEPARTMENT
SHARIA FACULTY
ISLAMIC STATE UNIVERSITY OF MAULANA MALIK IBRAHIM
MALANG
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STATEMENT OF THE AUTHENTICITY

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In the name of Allah SWT,

With consciousness and responsibility towards the development of science, the author declares that the thesis entitled:

MEMORIZING QUR'AN AS MENTAL THERAPY FOR *BROKEN HOME* CHILD
(Study at Pondok Pesantren Tahfidzul Qur'an Nurul Furqon)

Is truly the author's original work. It does not incorporate any material previously written or published by another person. If it is proven to be another person's work, duplication, plagiarism, this thesis and my degree as the result of this action will be deemed legally invalid.

Malang, 25 February 2022

Authors,



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APPROVAL SHEET

APPROVAL SHEET

After examining and verifying the thesis of Rukhila Maria Ulfa, Student ID 18210156, Islamic Family Law Department, Sharia Faculty, Islamic State University of Maulana Malik Ibrahim of Malang, entitled:

MEMORIZING QUR'AN AS MENTAL THERAPY FOR *BROKEN HOME* CHILD
(Study at Pondok Pesantren Tahfidzul Qur'an Nurul Furqon)

The supervisor states that this thesis has met the scientific requirements to be proposed and the examined by the board examiners of thesis.

Malang, 25 February 2022

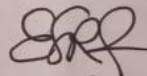
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LEGITIMATION SHEET

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MEMORIZING QUR'AN AS MENTAL THERAPY FOR BROKEN HOME CHILD (STUDY AT PONDOK PESANTREN TAHFIDZUL QUR'AN NURUL FURQON)

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Malang, 24 Mei 2022

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Dekan,

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MOTTO

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا
فَمَرَّتْ بِهِ ۖ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْنَا صَالِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

“It is He who created you from one soul and created from it its mate that he might dwell in security with her. And when he covers her, she carries a light burden and continues therein. and when it becomes heavy, they both invoke Allah, their Lord, “if You should give us a good (child), we will surely be among the grateful.” (Q.S. Al Araf: 189)

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

“And those who say, “Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous”

(Q.S. Al Furqon: 74)

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In the name of Allah, the Most Gracious, the Most Merciful. We always give thanks to Allah swt, for the abundance of His mercy, love and help, so that the author can complete the thesis entitled: *MEMORIZING QUR'AN AS MENTAL THERAPY FOR BROKEN HOME CHILD (Study at Pondok Pesantren Tahfidzul Qur'an Nurul Furqon)*. Sholawat and greetings may always be poured out on him, the Prophet Muhammad SAW. who has brought us from the age of jahiliyah (ignorance) to a bright path. Hopefully someday we will get intercession (help) from him in the hereafter.

The completion of this thesis would not have been possible without the help of various parties, both in terms of prayer, material, time and energy. With all humility, the author would like to thanks:

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3. Erik Sabti Rahmawati, MA, M.Ag. As Head of the Islamic Family Law Department Rector of Islamic State University of Maulana Malik Ibrahim Malang.
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7. My proud and my beloved parents, My Father Mr. Ismail Madakum and My Mother Mrs Ainul Khusna who have poured out all their affection, love and prayers as well as material and moral support that never stops.
8. My beloved brothers, Habib Syafiudin, S. Pd, M.Pd. and Shohib Naofal Fadhil S. Hum, and my sister-in-law, Fathiyyah, SP, MP. Thank you for all the support and assistance provided.
9. My respectable KH. Chusaini Al Hafidz as caregiver at Pondok PesantrenTahfidzul Qur'an Nurul Furqon and his family.
10. All resource persons, KH. Chusaini Al Hafidz, IMS, NAS, AM, SAR and UH, who have been willing to give their time and share their personal experiences as lessons for researchers and readers in the future.
11. And unforgottable all my dear friends in arms. My dear roommates in Khadijah of Pondok Pesantren Nurul Furqon, My beloved classmate in Internasional Class Program of 2018, and all friends Islamic Family Law Department's 2018 "IPPOTIAS 18" thanks a lot for support, praying and motivation. Hopeful that we can keep our togetherness and become successful person in the future.

Sorry for all the shortcomings and advantages in this thesis, the author hopes that through the research in this thesis will be able to provide benefits, especially for author and all parties who need it.

Malang, 25 February 2022

Author,

A handwritten signature in black ink, appearing to be 'RMA' or similar, enclosed within a large, loopy circular stroke.

Rukhila Maria Ulfa
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TRANSLITERATION GUIDANCE

A. General

The transliteration guide which is used by the Sharia Faculty of Islamic State University of Maulana Malik Ibrahim of Malang, is the EYD plus. This usage is based on the Consensus Directive (SKB) from the Religious Ministry, Education Ministry and Culture Ministry of the republic Indonesia, dated 22nd of January 1998, No. 158/1987 and 0543. b/U/1987, which is also found in the Arabic Transliteration Guide Book, INIS Fellow 1992.

B. Consonants

Arab	Latin	Arab	Latin
ا	unsigned	ض	dl
ب	b	ط	th
ت	t	ظ	dh
ث	ts	ع	‘ (comma facing up)
ج	j	غ	gh
ح	h	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	dz	ل	l
ر	r	م	m
ز	z	ن	n

س	s	و	w
ش	sy	هـ	h
ص	sh	ي	y

The hamzah (ء) which is usually represented by and alif, when it is at the beginning of a word, henceforth it is transliterated following its vocal pronouncing and not represented in writing. However, when it is in the middle or end of a word, it is represented by a coma facing upward ('), as oppose to a comma (,) which replace the “ع”.

C. Vocal, Long, and Diftong

In every written Arabic text in the *latin* form, its vowels *fathah* is written with “a”, *kasrah* with “i”, and *dlommah* with “u”, where as elongated vowels are written such as:

Elongated (a) vowel	=	â	for example	قال	becomes	qâla
Elongated (i) vowel	=	î	for example	قيل	becomes	qîla
Elongated (u) vowel	=	û	for example	دون	becomes	dûna

Specially for the pronouncing of *ya' nisbat* (in association), it cannot represented by “i”, unless it is written as “iy” so as to represent the *ya' nisbat* at the end. The same goes for sound of a diftong, *wawu* and *ya'* after *fathah* it is written as “aw” and “ay”. Study the following examples:

Diftong (aw)	=	و	for example	قول	becomes	qawlun
Diftong (ay)	=	ي	for example	خير	becomes	khayrun

D. Ta' marbûthah (ة)

Ta' marbûthah is transliterated as “t” if it is in the middle of word, but if it is *Ta' marbûthah* at the end, then it is transliterated as “h” for example الرسالة للمدرسة will be *al-risalat li al-mudarrisah*, or if it happen to be in the middle phrase which constitutes *mudlaf and mudlaf ilayh*, then the transliteration will be using “t” which is enjoined with a previous word, for example في رحمة الله becomes *fi rahmatillah*

E. Auxiliary Verb and Lafadh Al-Jalalah

Arabic has only one article, “al” (ال) and it written is small letters, unless at the beginning of the word while “al” in the phrase of lafadh jalalah (speaking of God) which is in the middle of a sentence and supported by (idhafah), then it is not written. Study the following:

1. Al-Imâm al-Bukhâriy said...
2. Al-Bukhâriy explain in the prologue of this book...
3. *Masyâ' Allâh kâna wa mâ lam yasya' lam yakun.*
4. *Billâh 'azza wa jalla.*

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ABSTRAK

Ulfa, Rukhila Maria. NIM 18210156. 2022. Menghafal Al Qur'an Sebagai Terapi Mental Bagi Anak Korban *Broken home* (Studi di Pondok Pesantren Tahfidzul Qur'an Nurul Furqon). Skripsi. Program Studi Hukum Keluarga Islam. Fakultas Syariah. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Erik Sabti Rahmawati, M.A., M.Ag.

Kata Kunci: Menghafal Al Qur'an, Terapi Mental, Korban *Broken home*

Berada dalam keluarga *broken home* secara tidak langsung akan mengganggu kondisi mental seorang anak. Salah satu alternatif yang bisa dilakukan untuk memperbaiki kondisi mental anak korban *broken home* adalah dengan menghafal al qur'an. Sebagaimana yang telah dialami oleh sebagian anak penghafal al Qur'an di Pondok Pesantren Tahfidzul Qur'an Nurul Furqon yang menjadi korban *broken home*. Anak yang berada dalam keluarga *broken home* namun masih memiliki mental yang relative stabil dan memiliki tekad kuat dalam memperbaiki kondisi hidupnya menjadi suatu hal yang menarik untuk diteliti. Adapun rumusan masalah dalam penelitian ini adalah 1) Bagaimana dampak *broken home* bagi kondisi mental anak? 2) Bagaimana pengaruh menghafal al-qur'an bagi kesehatan mental anak korban *broken home*?

Skripsi ini adalah penelitian empiris atau penelitian langsung di lapangan (field research) dan menggunakan pendekatan kualitatif. Data lapangan diperoleh melalui hasil wawancara kepada pihak yang bersangkutan serta melalui studi dokumen. Dalam proses pengolahan data dilakukan teknik edit data, klasifikasi data, verifikasi data, analisis data dan menarik kesimpulan. Adapun yang menjadi objek dalam penelitian ini adalah anak-anak penghafal al Qur'an di Pondok Pesantren Tahfidzul Qur'an Nurul Furqon yang mengalami *broken home*.

Hasil penelitian menunjukkan bahwa *broken home* sebab perceraian orang tua dan kematian sama-sama memberikan dampak negative bagi kondisi mental seorang anak. Hal ini terbukti dengan kondisi anak yang mengalami *broken home* sering kali merasa minder atau tidak percaya diri dalam pergaulan dengan teman sebaya ataupun bermasyarakat. Sebagian besar dari mereka juga merasakan stress, kesedihan yang mendalam, kesepian dan sulit menerima kenyataan yang ada. Menghafal al Qur'an mampu memberikan pengaruh positif terhadap kondisi mental anak korban *broken home* di Pondok Pesantren Tahfidzul Qur'an Nurul Furqon. diantaranya a) Memperoleh ketenangan jiwa karena hanya dengan mengingat Allah akan memberikan ketenangan jiwa b) Menguatkan keyakinan bahwa ketentuan Allah itu adalah yang terbaik sehingga seseorang bisa menghadapi dan menerima keadaan yang dialaminya c) Memberikan semangat baru untuk menjalani hidup dan tidak berputus asa dari rahmat Allah.

ABSTRACT

Ulfa, Rukhila Maria. NIM 18210156. 2022. Memorizing Qur'an As Mental Therapy For *Broken Home* Child (Study at Pondok Pesantren Tahfidzul Qur'an Nurul Furqon). Thesis. Islamic Family Law Study Program. Sharia Faculty. Maulana Malik Ibrahim State Islamic University Malang. Supervisor: Erik Sabti Rahmawati, M.A., M.Ag.

Keywords: Memorizing of the Qur'an, Mental Therapy, *Broken home*

Being in a *broken home* family will indirectly interfere with the mental condition of a child. One alternative that can be done to improve mental condition of a *broken home* child is to memorize the Qur'an. As has been experienced by some of the children who memorized the Qur'an at Pondok Pesantren Tahfidzul Qur'an Nurul Furqon who became of a *broken home* family. Children in a *broken home* family but still have a relatively stable mentality and have a strong determination to improve their living conditions become an interesting thing to study. The formulation of the problem in this study are 1) How does a *broken home* affect a child's mental condition? 2) How does memorizing Quran can improve mental condition of a broken home child?

This thesis is an empirical research or direct research in the field of (field research) and uses a qualitative approach. The data in the field were obtained through interviews with the parties concerned and through document studies. In the data processing, data editing techniques, data classification, data verification, data analysis and drawing conclusions are carried out. As for the objects in this research are the child memorize the Qur'an at Pondok Pesantren Tahfidzul Qur'an Nurul Furqon who experience a *broken home* family.

The results of the study show that a *broken home* due to parental divorce and death both have a negative impact on the mental condition of a child. This is evidenced by the condition of a *broken home* child often feel inferior or not confident in their association with peers or in society. Most of them also feel stress, deep sadness, loneliness and find it difficult to accept the reality. Memorizing the Qur'an is able to have a positive influence on the mental condition of a *broken home* child at Pondok Pesantren Tahfidzul Qur'an Nurul Furqon. Among them are a) Gaining peace of mind because only by remembering Allah will give peace of mind b) Strengthening belief that Allah's provisions are the best so that a person can face and accept the situation he is experiencing c) Give new enthusiasm to live life and do not despair of Allah's mercy.

ملخص البحث

رحل مري ألف، الر قم الجا معي ١٥٦.١٨٢١، ٢٠٢٢، حفظ القرآن كعلاج عقلي للأطفال ضحايا المنزل المحطم (دراسة في المعهد تحفظ القرآن نور الفرقان). البحث العلمي، قسم الأحوال الشخصية، كلية الشريعة، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: إريك سبتي رحمواقي الماجستر

كلمة الرئيسية: حفظ القرآن، العلاج العقلي، منزل محطم

عندما تكون في منزل محطم ، فسوف يتداخل بشكل غير مباشر مع الحالة العقلية للطفل. و أحد البدائل التي يمكن القيام بها لتحسين الحالة العقلية للأطفال ضحايا المنزل المكسور هو حفظ القرآن ، كما حدث مع بعض الأطفال الذين يحفظون القرآن في المعهد تحفظ القرآن نور الفرقان الذين هم ضحايا منزل محطم. الأطفال الذين ينتمون لعائلة محطمة ولكنهم ما زالوا يتمتعون بعقلية مستقرة نسبيًا ولديهم تصميم قوي على تحسين ظروفهم المعيشية هم أشياء مثيرة للاهتمام للدراسة. أن الأسئلة البحث في هذه الخطة البحث يعني: ١) كيف يؤثر المنزل المكسور على الحالة العقلية للأطفال؟ ٢) كيف يؤثر حفظ القرآن على الصحة النفسية للأطفال ضحايا المنزل المحطم؟.

هذه الأطروحة عبارة عن البحث التجريبي أو البحث المباشر في المجال (البحث الميداني) وتستخدم منهجًا نوعيًا. تم الحصول على البيانات الميدانية من خلال المقابلات مع الجهات المعنية ومن خلال الدراسات الوثائقية. في معالجة البيانات ، يتم تنفيذ تقنيات تحرير البيانات ، وتصنيف البيانات ، والتحقق من البيانات ، وتحليل البيانات واستخلاص النتائج. الهدف من هذا البحث هو الأطفال الذين حفظوا القرآن في المعهد تحفظ القرآن نور الفرقان الذين تعرضوا لكسر في المنزل محطم..

وأظهرت النتائج أن المنزل محطم بسبب طلاق والوفاة أحد الوالدين لهما تأثير سلبي على الحالة العقلية للطفل. يتضح هذا من خلال حالة الأطفال الذين يعانون من منزل محطم غالبًا ما يشعرون بالنقص أو عدم الثقة في ارتباطهم بأقاربهم أو في المجتمع. يشعر معظمهم أيضًا بالتوتر والحزن

العميق والوحدة ويجدون صعوبة في تقبل الواقع. حفظ القرآن يمكن أن يكون له تأثير إيجابي على الحالة العقلية للأطفال الذين يقعون ضحايا لبيوت محطمة في المعهد تحفظ القرآن نور الفرقون. من بينها: أ) راحة البال لأنه فقط بذكر الله يمنح راحة البال ب) تقوية الإيمان بأن أحكام الله هي الأفضل حتى يتمكن الإنسان من مواجهة الموقف الذي يمر به وقبوله ج) منح حماسًا جديدًا ليعيش الحياة لأنهم لا تيأسوا من رحمة الله

CHAPTER I

INTRODUCTION

A. Background of Research

Indonesia is a country with the largest Muslim majority population in the world. So it is undeniable that in the application of law in Indonesia also adheres to Islamic law which is sourced from the Qur'an. The Qur'an is the miraculous word of Allah, which was revealed to the Prophet Muhammad. In Arabic, which is written in the Mushaf, the reading of which is counted as worship, which is narrated in mutawatir, which begins with Surah al Fatihah and ends with Surah an Nas.¹ In the Qur'an, there are laws that regulate all aspects of life that must be obeyed. One of the laws that are regulated clearly and in detail is the issue of marriage.

The marital according to Islamic law is marriage, which is a intense contract or mittsaqon gholidzon to obey Allah's commands and carrying out marriage is adoration.² The continuity of a marriage, there are several rules should be met in order to a purpose and validity is achieved. Marriage arrangements in Indonesia, apart from adhering to religious sharia, also adhere to regulations or laws made specifically to discuss marital issues. Compilation of Islamic law is stated that marriage is legal if marriage is carried out according to Islamic law following article 2 paragraph (1) of law no 1 of 1974 concerning marriage. The article, explain (1)

¹ Prof. Dr. Wahbah az-Zuhaili .*Tafsir Al Munir Jilid 2 (Qur'an)*. t.t.

² *kompilasi hukum islam*, t.t.

marriage is legal if marriage is carried out according to the laws of each religion and belief. (2) each marriage is recorded according to applicable laws and regulations.³

The persistence of a marriage is due to the instincts of the human self. Furthermore, marriage has several purposes, including being a way to obtain calm and offspring. As described by Allah in the Qur'an surah al a'araf verse 189

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْنَا صَالِحًا لَنُكَوِّنَنَّ مِنَ الشَّاكِرِينَ

*"It is He who created you from one soul and created from it its mate that he might dwell in security with her. And when he covers her, she carries a light burden and continues therein. and when it becomes heavy, they both invoke Allah, their Lord, "if You should give us a good (child), we will surely be among the grateful.""*⁴

The formation of a harmonious and intact family has also been mentioned in article 1 of law no 1 of 1974 concerning marriage. In Indonesia, which states that the purpose of marriage is to form a happy and eternal family based on the supreme order. In addition, the purpose of marriage is also strengthened the compilation of Islamic law article 3, which aims to realize a Sakinah, mawaddah and rahmah home life. Harmony and wholeness of a household are highly expected in living domestic life. However, it is undeniable that disputes in the household between husband and

³ undang-undang no 1 tahun 1974 tentang perkawinan, t.t.

⁴ Tim Penerjemah, *Al-Qur'an dan Terjemahannya*, (Kudus: CV. Mubarakatan Thoyyibah, 2014)

wife may occur, not even a few that continue to be prolonged to cause a split in the family or better known as a *broken home*.

broken home is a condition where the family experiences a fracture or a messy household, the condition of the family or household without the presence of one of the parents (father or mother) due to death, divorce, leaving the family and others. In the Qur'an has told clearly about family preservation, such as mentioned one of the purposes of marriage is descendant. However, a purpose of marriage should be accompanied by an obligation, as described by Allah in the Qur'an surah an nisa verse 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۖ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

“O mankind, fear you Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and woman. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, and observer.”⁵

A *broken home* family has an impact in terms of juridical and sociological. Juridical said, as stated in article 38 paragraph (1) of the marriage law, explained that the existence of divorce will have certain consequences, one of which is about protection of children. A *broken home* family will indirectly interfere with a child's mental state from sociological aspect. In addition, children as of a *broken home*

⁵ Tim Penerjemah, *Al-Qur'an dan Terjamahannya*, (Kudus: CV. Mubarakatan Thoyyibah, 2014).

family is on miss intercommunication. They tend to seek temporary happiness to forget the problems they face such as drugs or other juvenile delinquency. Most of them are pessimistic about the future. The pessimistic feelings that arise can be because they feel a lack of support or complete affection from both parents.

Children experience *broken home* family certainly need psychological support from people around them. Therefore, a good environment will be very supportive for the development of mental health for children of *broken home* family so as not to get depressed or miss intercommunication. Memorizing the Qur'an can be used as an alternative to improve their mental condition. This is because memorizing the Qur'an indirectly will bring them closer to God so as to give back positive values for their mental state. In the Qur'an it has also been explained that the Qur'an is a medicine for humans, as stated in the Qur'an Surah Yunus verse 57

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ

*“O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.”*⁶

This can be clearly proven as has been experienced by several santri of Pondok Pesantren Tahfidzul Qur'an Nurul Furqon who experienced a *broken home* in their family, according to them the Qur'an is able to give peace to their souls. This is also in line with what was stated by KH Chusaini Al Hafidz as the caretaker

⁶ Tim Penerjemah, *Al-Qur'an dan Terjamahannya*, (Kudus: CV. Mubarakatan Thoyyibah, 2014).

of the islamic boarding school, according to him memorizing the Qur'an can indeed improve a person's mental condition and even his life at the same time. This is because the Qur'an is al-huda (guidance) to every human being to the right and straight path. Reading the Qur'an is also included in *dzikr* (remembrance of Allah), through *dzikr* someone will become calm. And people who memorize the Qur'an will definitely keep repeating their readings, so they will definitely continue to do *dzikr* and can automatically give them peace and make them better people.

Based on the description on the background, it is urgent to conduct research to show the effectiveness of the Qur'an in improving mental conditions so that it can be used as an option in an effort to improve the mental condition of children of a *broken home* family. Improvement of mental condition for children of a *broken home* family can be also be said as a realization in the protection of children's rights.

B. Statement of Problem

Based on this background, the research questions are as follows:

1. How does a *broken home* affect a child's mental condition?
2. How does memorizing Qur'an can improve mental condition of a *broken home* child?

C. Objective of Research

Based on the research question, the research purpose of this research are as follows:

1. Describe the effect of *broken home* on a child's mental condition
2. Analyse the effect of memorizing Qur'an to improve mental condition of a *broken home* child.

D. Benefit of Research

This research is expected to provide theoretical and practical benefits, including:

1. Theoretical benefits

The research is expected to be able to add insight or knowledge that is useful for the development of positive law and psychology in terms of marriage, especially those related to household harmony and protection of children's rights.

2. Practical benefit

- a. For the community, to provide insight regarding the negative impact of *broken homes* on children's mental conditions as well as an alternative mental conditional therapy through the Qur'an to be able to reduce the number of depression and promiscuity for children of a *broken home* family.
- b. For further researchers, this research can be used as reference material and comparison material for future research.

E. Operational Definition

In this study, there is vocabulary that some readers may not understand. To facilitate understanding and avoid misunderstanding, a little explanation of the vocabulary is needed, including:

1. Al-Qur'an: Al-Qur'an is the miraculous word of Allah, which was revealed to the Prophet Muhammad. In Arabic, which is written in the Mushaf, the reading of which is counted as worship, which is narrated in mutawatir, which begins with Surah al Fatihah and ends with Surah An Nas.⁷
2. Therapy: According to Prof. Dr. Singgih D Gunaawan, therapy means treatment of the psychological aspect of a person experiencing an idea, or the application of special techniques to healing mental illness and difficulties in adjustment.⁸
3. *Broken home*: According to the complete dictionary of psychology, what is meant by a *broken home* is a situation where the family experiences a fracture or a messy household, the condition of family or household without the presence of one of the parents (father or mother) due to death, divorce, leaving the family and others.⁹

⁷ Prof. Dr. Wahbah az-Zuhaili .*Tafsir Al Munir Jilid 2 (Qur'an)*. t.t.

⁸ Rusna Mala Dewi, *Terapi Penyimpangan Seksual Lesbian Menurut Islam* (Palembang: UIN Raden Fatah, 2007).13.

⁹ J. P. Chaplin, *Kamus Lengkap Psikologi, terjemahan Kartini Kartono* (Jakarta: Raja Grafindo Persada, 2008),71.

4. Child: The definition of child referred to in this study does not refer to the law that mentions children with a certain age limit, meanwhile the definition of child referred to in this study is the position of a person in a family as a child.

F. Structure of Discussion

In this thesis, the researcher tries to arrange each chapter in systematic and interrelated manner so that it is easier to understand. As for the research systematics in this thesis, there are five chapters which can be described as follows:

CHAPTER I (first). This section contains an introduction that discusses the background of the problem, problem formulation, research objectives, theoretical and practical benefits of research, operational definitions and writing systematics.

CHAPTER II (second). This section contains a literature review consisting of previous research and theoretical frameworks. Through the previous research listed in this section, it will be useful to add references for the reader as well as to explain the similarities and differences between the results of this study and several previous studies so that it can also show the authenticity of the results of the researcher's work. The theoretical framework section will explain the problem which will be discussed more fully in the next chapter.

CHAPTER III (third). In this chapter, the researcher describes the research methods used to solve the problems discussed. In this study, using research methods directly in the field which is done by digging up information directly on the object

in question through interviews. The research methods described in this section include the types of research, research approaches, data sources (primary data sources and secondary data sources), data collection methods and data processing methods.

CHAPTER IV (fourth). This chapter contains the results of research and discussion. In this section, the researcher describes the results of research that has been carried out at Pondok Pesantren Tahfidzul Qur'an Nurul Furqon. Based on this research, the researcher discusses, describes as well as describes the analysis of the data discussed in the previous chapter about how the effect of memorizing the Qur'an for the mental condition of children who experience a *broken home*.

CHAPTER V (fifth). This chapter contains a cover which includes conclusions and suggestions.

CHAPTER II

LITERATURE REVIEW

A. Previous Research

Through this previous research, the researcher explained the differences as well as similarities with previous research. The presentation in this previous research is very important to do to find out the comparison of the research as well as to show the authenticity and uniqueness of the previous research.

1. Research conducted by Elsa Putri in her thesis entitled “metode dakwah pada anak keluarga *broken home* di desa Sumberagung kecamatan Metro Kibang Lampung Timur.” The difference, in this study, discusses the method of da’wah carried out to children who are victims of *broken homes*. The similarity is the researchers efforts to explain the mental condition of children who are victims of *broken homes*.¹⁰
2. Research conducted by Yulita Yustiani Solikhah in her thesis entitled “Pembinaan moral keagamaan anak keluarga *broken home* kasus di desa Bendo kecamatan Nogosari kabupaten Boyolali tahun 2020.” The difference is, this study discusses efforts to foster religious morals for children from *broken*

¹⁰ Elsa Putri, “Metode Dakwah Pada Anak Keluarga Broken Home Di Desa Sumberagung Kecamatan Metro Kibang Lampung Timur” (Lampung, Institut Agama Islam Negeri (Iain) Metro, 2019).

homes. The similarity is discussing efforts to improve the condition of children who are victims of *broken homes*.¹¹

3. Research conducted by Ayu Maesaroh in her thesis entitled "The dynamics of adolescent self-healing due to parental divorce." The difference is in the study of self-healing dynamics of adolescents who experience *broken homes*. The similarity is to discuss the impact on the mentality of children who are victims of a *broken home* and how they can improve themselves.¹²

No	Tittle	Differences	Equations
1.	Elsa Putri in her thesis entitled "Metode dakwah pada anak keluarga <i>broken home</i> di desa Sumberagung kecamatan Metro Kibang Lampung Timur."	Discusses the da'wah method that is carried out to children who are victims of <i>broken home</i> .	The researchers' efforts to explain the 2mental condition of children who are victims of <i>broken homes</i> .
2.	Yelita Yustiani Solikhah in her thesis entitled "Pembinaan moral keagamaan anak keluarga <i>broken home</i> kasus di desa Bendo kecamatan Nogosari kabupaten Boyolali tahun 2020."	Discusses efforts to foster religious morals for children from <i>broken homes</i> .	Discusses efforts to improve the condition of child victims of a <i>broken home</i>
3.	Ayu Maesaroh in her thesis entitled "The dynamics of adolescent self-healing due to parental divorce."	Discusses the dynamics of self-healing for teenagers who experience a <i>broken home</i>	Discusses the impact on the mentality of children who are victims of a <i>broken home</i> and how they can

¹¹ Yelita Yustiani Solikhah, "Program Studi Pendidikan Agama Islam Fakultas Tarbiyah Dan Ilmu Keguruan Institut Agama Islam Negeri (Iain) Salatiga 2020," 2020, 164.

¹² Ayu Maesaroh, "Dinamika Self Healing Remaja Dampak Perceraian Orangtua (Studi Kasus Pada Yt, Yf, Dan Az Di Desa Sirampog, Brebes)" (Purwokerto, Universitas Islam Negeri Prof. K.H. Saifuddin Zuhri Purwokerto, 2021).

			improve themselves
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From the description of the table depicted above, it can be seen that the research we wrote with the title “Memorizing Qur’an as Mental Therapy For *Broken Home* Child” is an original study.

B. Theoretical Framework

1. Broken home

a. Definition of a broken home

Broken home is a term used to describe a family atmosphere that is not harmonious and that there is no harmonious and prosperous family condition that causes conflict and division in the family. Etymologically a *broken home* is defined as a fractured family. *Broken home* is the condition of the loss of family care or lack of affection from parents caused by several things, could be due to a divorce, so the only child living with one biological parent. The word *broken home* comes from two words, namely broken and home. Broken comes from the word break which means crack, while home means house or household. So a *broken home* is a cracked family or household. This can also be referred to as a household conflict or crisis.¹³

¹³ Lestari, *Psikologi Keluarga* (Jakarta: Kencana Prenada Media Grub, 2012).6.

According to the complete dictionary of psychology, what is meant by a *broken home* is a condition where the family experiences a fracture or a messy household, the condition of the family or household without the presence of one of the parents (father or mother) due to death, divorce, leaving the family and others.¹⁴

According to Sofyan s. willis in his book entitled Family Counseling that a *broken home* can be seen from two aspects, namely; (1) The family is divided because the structure is not intact because one of the heads of the family has died or has been divorced, (2) the parents are not divorced but the family structure is no longer intact because the father or mother is often not at home, and or is not show affection again.¹⁵

In line with the statement put forward by Ali Qaimi which means that a *broken home* is a condition where both husband and wife do not want to carry out their respective duties, a household in which there is a lack of love, both parents are rarely present, there is no sense of forgiveness. and realize each other's shortcomings, or a situation where husband and wife and children each live for themselves.¹⁶

From the various definitions stated above, it can be concluded that a *broken home* is a condition in which a family experiences disharmony or division. *Broken home* can also be interpreted as a family condition that does not function

¹⁴ J.P. Chaplin, *Kamus Lengkap Psikologi, terjemahan Kartini Kartono*. 71.

¹⁵ Sofyan S. Willis, *Konseling Keluarga (Family Counseling)* (Bandung: Alfabeta, 2008), 66.

¹⁶ Ali Qaimi, *Single Parent Paran Ganda Ibu Dalam Mendidik Anak* (Bogor: Cahaya, 2003), 29.

properly. Such as the absence of one parent role or even both which resulted in a child could lose direction and purpose in life.

The general public often interprets a *broken home* as a condition where a family experiences a divorce (between husband and wife), even though if it is understood further, a *broken home* is not only limited to divorce issues. Some family circumstances that are included in the scope of the *broken home* also include problems of domestic violence (KDRT), the absence of a role from one parent or even both caused by death, divorce or leaving the family without responsibilities.

b. Factors that cause a *broken home*

The factors that cause a *broken home* can come from within or from outside, but anything that comes from outside can actually be faced if the internal factors have been successfully overcome. The factors causing a *broken home* consist of closed communication, egocentricity, economy, busyness, lack of understanding and the presence of third parties.¹⁷

Sofyan s. Willis explained that the causes of rifts in the family or known as *broken homes* consist of two factors, namely as follows:

- 1.) Internal factors, consisting of
 - a. The father/mother's psychological burden is heavy, such as pressure (stress) at work, or difficulties in terms of family finances
 - b. Interpretation and treatment of angry behavior

¹⁷ Imron Muttaqin dan Bagus Sulistyono "Jurnal Studi Gender dan Anak" 6 (2019).250.

- c. Husband/wife suspicion that the other party is having an affair
 - d. The egotistical and less democratic attitude of one of the parents
- 2.) External factors, consisting of
- a. Third party interference in family matters, especially husband-wife relationships in the form of negative issues
 - b. Negative association of family members, where the behavior comes from outside and has a negative impact on the family
 - c. Wife's habit of gossiping at other people's homes which has an impact on quarrels between husband and wife
 - d. Because of the habit of gambling.¹⁸

In addition, the state of a family can also be said to be a *broken home* when there is a divorce and the death of one parent or both. As stated by Sofyan s. willis in his book Family Counseling (Family Counseling) that the *broken home* that that was one aspect of a *broken home* is The family was split because of its structure is not complete because one of the heads of families had died or been divorced.

1.) Parent's death

According to Elizabeth B. Hurlock, household breakdown is caused by the death of one of the parents, both father and mother and if children realize that their parents will never return then they will grieve and shift their affection to parents who are still there and hope to get sense of security and love from their parents who are still there. If their surviving parents also share in their grief, the child will feel

¹⁸ Sofyan.S. Willis, *Konseling Keluarga (Family Counseling)*, 155-156.

rejected and unwanted, and this will cause displeasure that can seriously harm family relationships.

2.) Parent's Divorce

According to Elizabeth B. Hurlock, a *broken home* due to divorce can damage children and family relationships more than a family breakup due to death. This is caused by; First, the adjustment period to divorce is longer and more difficult for the child than the adjustment period that accompanies the death of a parent. Second, the separation caused by divorce is serious because they tend to make children "different" in the eyes of their friends. If children are asked where their parents are or why they have a new parent instead of a parent who is not there, the child will feel completely wrong and feel ashamed. Hozman and Froiland have found that most children go through five stages in this adjustment: resistance to divorce, anger directed at those involved in the situation, bargaining in trying to unite parents, depression and finally acceptance of divorce.¹⁹

c. The impact of a *broken home* on a child's mental state

A child certainly needs love and attention from both parents who are intact. However, family circumstances that are not good or experience a *broken home* will greatly affect the condition or mental state of the child. A child who is in a *broken home* family will often experience inner pressure, stress and depression because of their unpreparedness in facing the reality.

¹⁹ Elizabeth B. Hurlock, *Perkembangan Anak* (Jakarta: Erlangga, t.t.), 215–216.

Robert S. Feldman in his book entitled *Introduction to Psychology* contains a pyramid-shaped hierarchy of needs theory developed by Abraham Maslow, in this theory Maslow states that in every individual there are five basic needs that demand to be fulfilled, the five needs starting from the lowest level to the top level, namely physiological needs, security, love and belonging, the need for esteem, and the need for self-actualization, where the needs at the lowest level must be met first and then a person can move forward to meet higher needs the level.²⁰

2. Mental therapy (psychotherapy)

a. Definition of mental therapy (psychotherapy)

The definition of therapy is an effort to restore the health of people who are sick, treatment of disease and treatment of disease. In the medical field, the word therapy is synonymous with the word treatment.²¹ According to the comprehensive dictionary of psychology, therapy is a treatment and medication that is shown to cure a pathological condition (knowledge of a disease or disorder).²²

Therapy can also be interpreted as a type of disease treatment with inner or spiritual strength, not treatment with drugs. As stated b Prof. Dr. Singgih D Gunawan, therapy means the treatment of the psychological aspects of a person

²⁰ Robert S. Feldman, *Pengantar Psikologi* (Jakarta: Salemba Humanika, 2012), 11.

²¹ Suharso dan Ratna Retnoningsih, *kamus besar Bahasa indonesia* (Semarang: widya karya, 2013), 506.

²² J. P Chaplin, *Kamus Lengkap Psikologi* (Jakarta: PT.Raja Grafindo, 2001), 507.

who has an idea, or the application of engineering specialized in healing illnesses mental and the difficulties in adjustment.²³

In living life, humans certainly can not only experience physical pain but can also potentially experience mental or psychological pain which is also very important to pay attention to and seek treatment. Through the various definitions that have been mentioned, it can be seen that therapy can also be used as an alternative medicine in healing or improving mental illness or better known as psychotherapy. Mental treatment through therapy has proven successful in improving a person's mental condition.

Psychotherapy etymologically has a simple meaning, namely "psyche" which is defined as the soul and "therapy" from the Greek language which means caring or nurturing.

Psychotherapy in the Big Indonesian Dictionary is a method of treatment by using the influence (inner strength) of a doctor on the soul (spiritual) of the patient, by not using drugs, but by using methods of suggestion, advice, entertainment, hypnosis, and so on.²⁴

Psychotherapy is referred to as treatment, because it is a form of intervention, with a variety of psychological ways and methods to treat patients who have spiritual illnesses, psychological disorders or personality barriers. As stated by Usman Najati in his book *Al-Qur'an wa Ilmu an-nafs* translated by Ahmad Rofi

²³ Mala Dewi, *Terapi Penyimpangan Seksual Lesbian Menurut Islam*, 13.

²⁴ Kamus Besar Bahasa Indonesia (KBBI) (<https://www.kbbi.web.id>), Diakses 3 desember 2021. 09.38

Usman in the title of Al-Qur'an and Psychology, which states that psychotherapy tries to change or remodel a person's personality or behavior, by changing his thoughts and tendencies. In this case, psychotherapy tries to straighten out the patient's thoughts and make him have insight about himself, others and his problems with realistic and correct insight to face his problems instead of avoiding them, and trying to solve them.

Based on the various definitions described above, we can understand that in dealing with various life problems, everyone has the potential to experience mental or mental disorders, either mild or severe. The existence of psychotherapy or mental therapy is a "bright spot" or alternative that can be used to improve a person's mental condition without using drugs that are likely to have side effects if used in the long term.

b. Goals of mental therapy

According M Aziz Ahyadi are the goals of therapy are also psychotherapy among others:

- 1) Strengthens motivation to do the right things. This objective is usually done through therapy that siftanya directive and supportive. Persuasion by means of everything from simple advice to hypnosis is used to help people act in the right way
- 2) Reducing emotional stress through the opportunity to express the feeling of that depth. The focus here only is the existence of a catharsis. This is called experience not just talking about the experience of emotion that depth. By

repeating this experience and expressing it will lead to new experiences. Helping patients develop their potential. Through his relationship with the therapist, patients are expected to develop their potential. He will be able to escape from the fixation he experienced. Or he will find that he is able to develop in a more positive direction.

- 3) Change habits. Therapy provides opportunities for behavior change.
- 4) Changing the cognitive structure of individuals. the structure of cognitive illustrates his idea on his own and the world around it. Problems arise usually because there is a gap between the individual's cognitive structure and the reality he faces. For this reason, the cognitive structure needs to be changed to suit the existing conditions.
- 5) Increase self-knowledge. This therapy usually leads people to better understand the will of what that felt, thought, and dilakukannya. He will also understand why he did a certain action. This self-awareness is important so that he will be more rational in determining the next step. What were once not realizing it becomes more he realized that he knew would be with conflict conflict and can make decisions more appropriate²⁵

c. Forms of therapy in Islam

In the world of psychology, therapy is a form of healing method that is often called psychotherapy. In this case, therapy in islam is divided into several forms as follows:²⁶

²⁵ Tiara Nurfalah Dkk, *Kesehatan Mental Memahami Jiwa Dalam Prespektif Psikologi Islam*, (Palembang, Noerfikri, 2016), Hal 103

²⁶ Nurfalah Dkk, *Kesehatan Mental Memahamin Jiwa Dalam Presepektif Psikologi Islam*, 116-124.

1) Through prayer

Prayer is an act of worship that can give a person peace of mind. Prayer has a very extraordinary effect on eliminating feelings of anxiety, confusion and anxiety. This is in accordance with the word of God in QS. Al-Baqarah verse 45:

وَاَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَآِنَّهَا لَكَبِيرَةٌ اِلَّا عَلَى الْخَاشِعِينَ

“And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive (To Allah).”²⁷

Ibn Qayyim al-Jauziyyah explained some of the benefits of praying as follows, one can make the heart happy and strong. It can even make the heart feel airy and peaceful. In prayer there is an interaction of the heart and spirit with Allah. The heart and spirit become close to Allah when one prays. He will feel the pleasure of dhikr and feel comfortable praying to Allah.

2) Through fasting

In fasting there are exercises to control motivation and emotions, and strengthen the will to defeat the impulses of lust and lust. Najati Usman stated that in fasting there is an element of practice to be patient. With the practice of being patient, a person will be able to bear various heavy burdens.

²⁷ Tim Penerjemah, *Al-Qur'an dan Terjamahannya*, (Kudus: CV. Mubarakatan Thoyyibah, 2014)

3) Hajj

Najati Usman stated that the Hajj rituals teach people how to bear the burden of heavy, train themselves to fight the desires of lust, and controlling yourself from turbulence lust. Through the pilgrimage is able to treat the feeling of pride, arrogance, and feeling superior to others. This is due to perform Hajj everyone would wear the same clothes, do not distinguish between the rich and the poor, not well between superiors and subordinates.

In the therapy through a religious pilgrimage, a person will feel a connection that is strong with God, feel that themselves they are equal in equality as human beings do not exist superiors or subordinates, is not no rich and poor.

4.) Through the Qur'an

Al-Qur'an is a miracle given by Allah to Prophet Muhammad SAW. Al-Qur'an has great virtue to purify the heart and cleanse the soul. A sense of calm will be revealed to a person when he recites the holy verses of the Qur'an sincerely, sincerely and totally to Allah. In such a state he will be overwhelmed by the angels and the grace of Allah. Al-Qur'an is medicine as Allah says in QS Fusshilat verse 44:

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيًّا وَعَرَبِيًّا ۚ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۚ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ

بَعِيدٍ

"And if We had made it a non-Arabic Qur'an, they would have said, 'Why are its verses not explained in detail (in our language)? Is it a foreign (recitation) and an Arabic (messenger)?' Say, 'It is, for those who believe, a guidance and cure.' And those who do not believe in their ears is deafness, and it is upon them blindness. Those are being called from a distant place." ²⁸

Najati Usman stated that, reading the Qur'an not only be a panacea to eliminate the depressed feelings that arise because of the sense of sin, but the reading of the Qur'an is also able to treat the instability of the soul and tossing sense in humans.

Furthermore, Najati stated that the Qur'an is able to eliminate various kinds of diseases that cause a person's intention to return to his original nature as the human body will return to its natural condition. Consumption for the heart is nothing but faith. Qur'an which could make it clean and solid, like a human physical into the plant to continue eating food that is healthy. Indeed, the clarity of the heart is like a physical that grow well.

5.) Through prayer

Najati Usman stated that in prayer there is no healing of a sense of anxiety, troubled and restless. Because the person who prays will hope that Allah will grant his request. Hope granting of prayer by God to mitigate the difficulties of a believer who emerged from the confusion, can add strength to bear the load and be patient, and to reinforce peace of mind. Allah has commanded humans to always pray in

²⁸ Tim Penerjemah, *Al-Qur'an dan Terjamahannya*, (Kudus: CV. Mubarakatan Thoyyibah, 2014)

every matter, this is because humans are very weak creatures and desperately need help from their god. Allah's command to humans to pray is explained in QS Al Baqarah verse 186:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ
يُرْشَدُونَ

“And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided..”²⁹

3. Memorizing of the Qur'an

a. Definition of memorizing the Qur'an

The Qur'an is the miraculous word of Allah, which was revealed to the Prophet Muhammad SAW. In Arabic, which is written in the Mushaf, the reading of which is counted as worship, which is narrated in mutawatir, which begins with Surah al Fatihah and ends with Surah an Nas. Meanwhile "what is meant by memorizing according to the KBBI is trying to absorb it "in the mind so that it always remembers."

Based on this understanding, it can be understood that what is meant by "memorizing the Qur'an is one's effort to absorb the Qur'an into his heart and mind

²⁹ Tim Penerjemah, *Al-Qur'an dan Terjamahannya*, (Kudus: CV. Mubarakatan Thoyyibah, 2014)

so that he always remembers the verses of the Qur'an as an effort to get closer to Allah."

b. The virtue of reading the Qur'an

Indeed, the best thing spoken by the tongue and heard by the ear is the word of Allah, the Most Mighty and Merciful, who is the cause of guidance, light in darkness, and guardian of various kinds of slander. In addition, it is well-known that the Qur'an has many virtues for its readers, including:³⁰

1) The Qur'an is an antidote for diseases in the chest, as well as an antidote for the body.

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

"And We send down of the Qur'an that which is healing and mercy for the believers," (Q.S Al Isra:82)³¹

2) The Qur'an is also a vast field for getting rewards that are multiplied. The Prophet sallallaahu 'alaihi wa sallam said:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ
وَلَامٌ حَرْفٌ وَمِيمٌ حَرْفٌ

³⁰ Asy Syaikh Abdul Muhsin bin Muhammad Al Qasim dan Abdurrahim, *Afdhalu Thariqah Li Hifdhil Qur'anil Karim. terj Cara Menghafal Al Qur'an dan Matan Ilmiah* (Mufid (Arabic Learning Centre) Watutebok, t.t.).

³¹ Tim Penerjemah, *Al-Qur'an dan Terjamahannya*, (Kudus: CV. Mubarakatan Thoyyibah, 2014)

"Whoever reads a letter from the Book of Allah, then he gets one good deed for that, and one good deed is multiplied ten times. I do not say that alif laam miim is one letter, but alif is one letter, laam is one letter and miim is one letter." (Hadith narrated by At Tirmidhi).³²

3) The Qur'an is a giver of intercession on the Day of Judgment for people who perceive it and practice it

اقْرءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

"Read the Qur'an, because it will come to intercede for its readers on the Day of Judgment." (Hadith narrated by Muslim).³³

4) People who are proficient in reading it as well as strong in memorization will be with the noble Angels:

الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ , وَ الَّذِي قَرَأَ الْقُرْآنَ وَي تَتَعَتُعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ

"People who are proficient in reading the Qur'an, then (in the afterlife) will be accompanied by noble angels. Meanwhile, the person who reads the Qur'an haltingly and finds it difficult to read it, then he gets two "rewards." (Muttafaqun 'alaih).³⁴

³² Muhammad Bin Isa At Tirmidzi, *Sunan At Tirmidzi* (Arab Saudi: Daar As-Salam, t.t.).2912

³³ Imam Muslim, *Shahih Muslim* (Arab Saudi: Daar As-Salam, 2000).804

³⁴ *Shahih Muslim*. 798

5) There are blessings for those who study and teach the Qur'an. Those two types of people are the best of people. The Prophet -peace and prayer of Allah be upon him- said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"The best of you are those who study the Qur'an and 'teach it." (Hadith narrated by Tirmidzi).³⁵

6) remover of worries, burying sadness, as well as something that causes largeness of the chest. Allah Subhanahu wa Ta'ala says:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"Those who have believed and whose hearts are assured by the remembrance of Allah . Unquestionably, by the remembrance of Allah hearts are assured." (Q.S. Ar- Ra'ad: 28)³⁶

The memorizers of the Qur'an in this case are certainly the luckiest people because those who have memorized the Qur'an always spend their time with the Qur'an. People who memorize the Qur'an will certainly try to always repeat the reading of the Qur'an so as not to forget.

³⁵ Sunan At Tirmidzi. 2909

³⁶ Tim Penerjemah, *Al-Qur'an dan Terjamahannya*, (Kudus: CV. Mubarakatan Thoyyibah, 2014)

c. The effect of memorizing the Qur'an for mental conditions

The Qur'an is the holy book for Muslims. It contains various kinds of knowledge for humans. For that reason, reading it is a good thing and even an obligation. In addition, the Qur'an contains instructions for human life. Practicing the Qur'an is an obligation for all umat Muslims in the world. Because, in it there is an explanation of what to do and what is forbidden for Muslims. Even in it there is knowledge ranging from health, politics, natural science, and other sciences. So the Qur'an is a guide that contains explanations of all aspects of human life.

To practice it must start from reading it. After reading it, its contents must be guarded. The trick is to understand the contents of the Qur'an from its meaning. Not only understood its meaning, it must also be practiced in daily life. So, some people who want to wholeheartedly guard the Qur'an also memorize the verses in it. Memorizing the Qur'an as a form of keeping the whole body and soul of the practice in the Al-Qur'an. Moreover, in prayer, Muslims are required to read short suras or other suras other than Al Fatihah. For this reason, memorizing and reading the Qur'an is an important part of the life of a Muslim and Muslimah.

Memorizing the Qur'an also has many advantages including:³⁷

1. Getting a close and special position in the sight of Allah

Reading, studying, teaching, memorizing, teaching others to memorize, and exploring the contents of the Qur'an is an activity to optimize time and spend the most noble treasure. Those who do these activities are

³⁷ Muhammad Shalih Al Munajjid, *31 Faedah seputar Tilawah dan Tadabbur Al Qur'an*, t.t.

like people who wear a crown, like the sun to the world. Al-Quran experts who study and teach are the best human beings. Those who are busy memorizing, studying, understanding, and interpreting the Qur'an are people who are close and special in the sight of Allah. The Prophet Muhammad SAW. said,

"Indeed, Allah has a special person from among humans. They (the Companions) asked, 'O Messenger of Allah who are they?' He replied, 'They are Ahl al-Qur'an, Ahlullah and His special people.'"

2. Finding tranquility, the shade of the angels and mention of themselves with Allah

The tranquility that is revealed to the Qur'anic experts in their noble assembly, the shade of the angels; and mentioning themselves in the sight of Allah ta'ala, is enough to be a source of pride and honor for the Qur'anic experts. In the hadith it is stated,

"There is not a people gathering among the houses of Allah reading the Book of Allah, and studying one another among themselves. Except that tranquility will descend upon them, and mercy will be granted and the angels will overshadow them. And they will be remembered with Allah."

3. Protected from the fire of hell and raised in rank in heaven.

People who memorize and practice the Qur'an, surely Allah will protect him from the torment of hell and raise his rank in heaven as the Prophet sallallaahu 'alaihi wa sallam said,

"If only this Qur'an were in the hearts of people , then he is thrown into the fire, he will not be burned"

That is, if the Qur'an is in the skin, the human heart, where the Qur'an is preserved in his heart, may he not be touched by the fire of hell. So, those who memorize and practice the Qur'an, will not be touched by the fire of hell on the Day of Resurrection.

One of the virtues of reading and memorizing Al-Quran is a person who memorizes the Qur'an mutqin (strong memorization) will be lifted degrees in heaven as mentioned in the hadith,

"It was said to the people of the Qur'an (when heaven later), 'Read, go up, read tartil as you are in the world read it in tartil, because your position in heaven according to the end of the verse you read"

Through these virtues, it can be understood that having a close relationship with the Qur'an will be able to provide peace for the human soul. this is because a person who always maintains his interaction with the Qur'an means that he has maintained his communication with Allah. People who continue to remember Allah will automatically find peace and tranquility in their souls.

CHAPTER III

LEGAL RESEARCH METHODS

Legal research methods is a scientific way to obtain data with a specific purpose and use. There are three important points from this understanding, namely the scientific method, data, purpose and use. These three are the main or core of a study without which a study can be said to be a failure.³⁸

A. Research Type

The type of research carried out in this research is empirical research or field research, which is a study whose data sources and research processes use a particular scene or location. Holistically, this research was conducted by describing in the form of words and language in a special natural context and by utilizing various natural methods.³⁹

The researcher conducted direct interviews with several Pondok Pesantren Tahfidzul Qur'an Nurul Furqon students who experienced a *broken home* either due to the divorce of their parents or the cause of the death of their parents. In addition, interviews were also conducted with the caregivers of the Islamic boarding school to strengthen the argument from the point of view of others about memorizing qur'an as mental therapy for *broken home* child.

³⁸ Fairuzul Mumtaz, *Kupas Tuntas Metode Penelitian*, (Pustaka Diantara.2017), 21-22

³⁹ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 2009), 6

B. Research Approach

This research approach is a qualitative research approach. The qualitative approach in question is a process of research and understanding based on methodology by investigating a human phenomenon and problem. In this approach, the researcher emphasizes the socially built realistic nature, the close relationship between the researcher and the subject being studied.⁴⁰

In this case, the researcher approaches the research by interacting directly with the respondents. Interaction is done to find out the real state of the object being studied. This research was conducted on children who memorized the Qur'an at Pondok Pesantren Tahfidzul Qur'an Nurul Furqon who had a *broken home*.

C. Data Sources

1. Primary Data

Primary data is data obtained or collected by researchers directly from the data source. Primary data is also referred to as original data or new data that is up to date. To obtain primary data, researchers must collect it directly. Techniques that can be used by researchers to collect primary data include observation, interviews, focus group discussions (FGD) and distributing questionnaires.⁴¹

⁴⁰ Juliansyah Noor, *Metode Penelitian*, (Jakarta: Kencana Prenada Media Grup, 2011), 34

⁴¹ *Dasar Metodologi Penelitian* by Dr. Sandu Siyoto, SKM, M.Kes M. Ali Sodik, M.A (z-Lib.Org).Pdf, n.d.

Data in this study were obtained from interviews with children who experienced a *broken home* at Pondok Pesantren Tahfidzul Qur'an Nurul Furqon Malang. The following are the informants in this study.

No	Name	Age	Type of <i>broken home</i>
1	IMS	22 years old	Due to death
2	AM	20 years old	Divorce
3	NAS	19 years old	Due to death
4	UH	25 years old	Divorce
5	SAR	21 years old	Divorce

2. Secondary Data

Data is taken from the literature which is used as a reference source for the primary data used. In this case, the researcher uses secondary data taken from the Qur'an and Hadith as well as some literature such as laws that specifically regulate marriage cases and the problems in it, papers, theses and theses from previous researchers who also discuss marriage and its problems.

D. Research Location

The location of this research was conducted at Pondok Pesantren Tahfidzul Qur'an Nurul Furqon Malang which is located at Jl. Koprul Usman No 35 Sukoharjo Village, Klojen District, Malang City, East Java Province.

The reason the researchers chose this place as a research location was because of the researcher's interest in the phenomena that occurred in the environment. Pondok Pesantren Tahfidzul Qur'an Nurul Furqon is one of the special cottages for memorizing the Qur'an in which there are several children who are experience *broken homes*. This condition is the reason researcher conducted research on how the effect memorize the Quran as mental therapy for *broken home* child.

E. Data Collection Method

There are several methods used by researchers in collecting existing data. Among them:

1. Interview

The interview is a form of verbal communication that aims to obtain information.⁴² Data collection is carried out by the interview method. In this research, guided and free interviews were conducted. Soerjono explained that the method interviews conducted with guided and free interviews, meaning interviewers only bring guidelines that have been prepared previously.⁴³ Some of the advantages when using unstructured interview guidelines is that conversations with subjects can be done spontaneously, identifying problems moreover, the main issues of the subject are more quickly drawn and more readily identifiable.

⁴² S. Nasution, *Metode Research Penelitian Ilmiah*, (Jakarta: bumi aksara, 1966), 23

⁴³ Soerjono Soekanto, *Penelitian Hukum Normatif* (Jakarta: PT Raja Grafindo Persada, 2003), 12

In this study, 5 informants were used as Pondok Pesantren Tahfidzul Qur'an students, Nurul Furqon who experienced a *broken home* family and KH Chusaini al Hafidz as the caretaker of the Islamic boarding school.

2. Documentation study

Documentation study, which is looking for data on things or "variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, lengger, agenda, and so on.

In this thesis, the researcher tries to collect existing data through "previous research and other literature that generally or specifically "discusses the problem of *broken homes* and the benefits of memorizing the Qur'an.

F. Data Analysis Method

This method is to compile each data obtained and combine the data with one another in order to become a neatly arranged research data. Some of the steps data processing as follows:

1. Data Editing

Editing is a process for re-correcting the researcher's notes obtained from the resource person, so that the notes obtained from the informant are appropriate and can be processed into the next stage.⁴⁴ the results of interviews as well as from the results of document studies.

⁴⁴ Koenjaraningrat, *Metode-Metode Penelitian Masyarakat* (Jakarta: Bina Asara, 2002), 206

Editing existing data is intended to correct as well as correct from unclear writing to make it easier to understand.

2. Classifying

Classification is the process of clarifying the data obtained to make it easier to read the data according to what is needed.⁴⁵

The purpose of the classification is to categorize the results of interviews according to the classification of questions in the problem formulation, so that the data obtained provide the right information in this study and relates to the formulation of the problem and the purpose of the study.

3. Verifying

The verification process is the process of checking a data to ensure the truth of the data collected. The verification process is needed to find out the truth of a data.⁴⁶ The verification in this study was carried out by meeting directly with the subject at the research site (Pondok Pesantren Tahfidzul Qur'an Nurul Furqon) and conducting related interviews about how the effect of memorizing the Qur'an on the mental condition of children victims of *broken home*.

4. Analyzing

The analysis in this study is to compare the data obtained with the theory. This section will relate to the results of the research and focus on this research.⁴⁷ In

⁴⁵ LKP2M, *Research Book For LKP2M* (Malang: LKP2M UIN, 2005), 50.

⁴⁶ Joko Subagyo, *Metode Penelitian dalam Teori dan Praktik* (Jakarta: PT. Rineka Cipta, 2004), 99

⁴⁷ Hasan Bisri, *Metode Penelitian Fiqh* (Jakarta: Prenada Media, 2003), 336

this case, the existing data is trying to be grouped again and then re-examined by the researcher so as to bring up conclusions and "new knowledge". The analysis used in this study is "using descriptive qualitative, that is describing or explaining data "in the form of sentences in paragraphs from the results of research on how the effect of positively memorizing the Qur'an for the mental condition of children victims of *broken homes*.

5. Concluding

The conclusion is the last step in the research, which in this conclusion is the core and the answer to the results of the research carried out. In this stage, the researcher tries to draw conclusions from the data Memorizing of the Qur'an as therapy mental for children of *broken home* at Pondok Pesantren Tahfidzul Qur'an Nurul Furqon Malang

CHAPTER IV

THE RESULT OF RESEARCH AND DISCUSSION

A. Over View of Research Location

1. History of Pondok Pesantren Tahfidzul Qur'an Nurul Furqon

Kyai Haji Muhammad Chusaini Al-Hafidz is one of the “kyai tahfizh” in the city of Malang. When he was 15 years old (1971) he was given the trust of his kyai to represent teaching the Qur'an to small children for 6 years and continued by teaching the Qur'an around to several mosques and prayer rooms in Malang for 10 years, although during that time he was married with Hj. Dewi Wardah Wahyuni.

In 1987 (after marriage) he founded TPQ (Taman Pendidikan Qur'an) so that there would be a permanent place to teach the Qur'an, but he still teaches around. According to him, teaching around in the prayer room is the best reason for private house-to-house teaching because at the same time more children are being taught than just one child in private teaching. Once upon a time, there were one or two TPQ children who had become binadzor and then their parents told them to continue learning the Qur'an, but so that the activities were not boring, their parents suggested memorizing the Qur'an. This is what inspired him to add activities other than reading the Qur'an (binnadzor), namely the application of memorizing the Qur'an to other children. Once upon a time, there were one or two TPQ children who had become binadzor and then their parents told them to continue learning the Qur'an, but so that the activities were not boring, their parents suggested

memorizing the Qur'an. This is what inspired him to add activities other than reading the Qur'an (binnadzor), namely the application of memorizing the Qur'an to other children.

As time went on, it turned out that many students began to recite the Qur'an, from here he tried to build a boarding school so that students who recited the Qur'an could focus more. Finally, the construction of a special boarding school for women was carried out, which had previously been built for a special boarding school for men, namely Pondok Pesantren Tahfidzul Qur'an Roudhotus Solichin. In the course of the development of the female Pondok Pesantren Tahfidzul Qur'an, there were TPQ students who had completed 30 chapters, so to inaugurate the female Pondok Pesantren Tahfidzul Qur'an, the first female graduation was held with one student participant on January 1, 2010 and the name of the female Pondok Pesantren Tahfidzul Qur'an was the Tahfizhul Furqon Islamic Boarding School (Pondok Pesantren Tahfidzul Qur'an) Putri Nurul Furqon and inaugurated by the head of the Muslim community in Malang, namely Mrs. Nyai Hj. Muthommimah Hasim Muzadi.

2. Vision and Mission

a. The vision of Pondok Pesantren Tahfidzul Qur'an Nurul Furqon

The vision of Pondok Pesantren Tahfidzul Qur'an Nurul Furqon is to printing students (santri) *hamilil Qur'an lafdhon wa maknan wa amalan wa mutakllimin* (students who are able to memorize the Qur'an and its meaning and are able to practice it and are able to speak the Qur'an).

b. The mission of Pondok Pesantren Tahfidzul Qur'an Nurul Furqon there are:

- 1.) Preparing cadres to memorize Al-Qur'an.
- 2.) Making the Al-Qur'an as the main priority of educational services by prioritizing morality.
- 3.) Improving the quality of memorizing the Qur'an from year to year.
- 4.) Establish cooperation with the community, government and related institutions.

3. The mottoes of Pondok Pesantren Tahfidzul Qur'an Nurul Furqon

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Meaning : *"The best of you are those who study the Qur'an and teach it"*

(HR: At Tirmidzi)⁴⁸

4. Daily Activities

The mandatory program at Pondok Pesantren Tahfidzul Qur'an Nurul Furqon is the obligatory prayer in congregation and the deposit of memorizing the Qur'an which is carried out 3 times a day, namely in the morning after the subuh prayer, in the afternoon after the Asar prayer and in the evening after the Isya prayer. In addition to memorizing the Qur'an, the santri were also given lessons about various kitab on certain days. Namely, the study of the kitab ta'lim mutaalim on

⁴⁸ Sunan At Tirmidzi.2909

Wednesday after maghrib prayer, the study of the kitab mukhtarul al-hadith after isya', the study of the kitab riyadhul badi'ah on Friday after the maghrib prayer, the study of the kitab sab'atul mufidah on Saturday after the afternoon deposit of memorizing the Qur'an, the study of the kitab of interpretation of jalalain and qiroah sab'ah on Sunday after the afternoon deposit of memorizing the Qur'an.

Besides these daily activities, there are also activities that are carried out regularly once a week, such as reading yasin and tahlil every Thursday after maghrib prayers, reading Surah al-Kahfi together every Sunday after maghrib prayers which are carried out to spend blessings (ngalap barokah) and follow routine activities (keistiqomahan) K.H Chusaini al Hafidz who has done this practice since childhood to celebrate the night of his birth. In addition, there are activities that are also carried out regularly once a month, namely the end of the month khataman activity which is usually carried out in the last week of the month, this activity begins with the reading of tawasul in the morning after subuh prayer which then ends with reading tahlil, prayer, mauidzoh hasanah by KH. Chusaini Al Hafidz after maghrib prayer. In addition, a routine activity that is carried out once every month is istighosah with residents which is carried out at the Roudhotus solihin mosque.

On the sidelines of these mandatory and routine activities, most of the santri also have their respective activities such as public schools, lectures, teaching or other activities. K.H Chusaini often advised and reminded the santri to be good at managing their time, to be smart in dividing their time to prioritize memurojaah (repeating) the reading of the Qur'an in any busy condition. The pearl of wisdom

that he always recites is " pokok e delehen ngarep Qur'anmu, lek Qur'an e wes ndek ngarep kabeh bakalan katut." (just put your al Qur'an in front, if the Qur'an is in front then everything will follow). The point is that reading the Qur'an is still mandatory under any circumstances and in any case, especially for those who have memorized the Qur'an who have an obligation to keep it memorized. When the Qur'an has been prioritized, God willing, all other matters will also be given an easy way by Allah.

5. Informant data

The researcher interviewed several 5 students of Pondok Pesantren Tahfidzul Qur'an Nurul Furqon who had a *broken home* family. The informants experienced different conditions of *broken homes*, including some became of their parents' divorce and some were left to die by their parents.

B. Mental Condition of *Broken home* child at Pondok Pesantren Tahfidzul Qur'an Nurul Furqon

Broken home is a condition where the family experiences a fracture or a messy household, the condition of the family or household without the presence of one of the parents (father or mother) due to death, divorce, leaving the family and others.

Being in a *broken home* family will indirectly interfere with the mental condition of a child. It is often found that children who are victims of *broken homes* become miscommunication. They tend to look for temporary happiness to forget the problems they face. This can happen because every child definitely needs love

and attention from both parents who are intact. However, family circumstances that are not good or experience a *broken home* family will greatly affect the condition or mental state of the child. A child who is in a *broken home* family will often experience inner pressure, stress and depression because of their unpreparedness in facing the reality.

It is undeniable that *broken homes* have been proven to have a negative impact on children's mental conditions. This is as happened to the Pondok Pesantren Tahfidzul Qur'an student Nurul Furqon who experienced a *broken home* family. Sooner or later, it turns out that they also feel the impact of a *broken home* that occurs due to divorce or the death of a parent. They also added that the negative impacts they experienced just happened. as the results of interviews obtained from the informant Intan Maratus Solicha who experienced a *broken home* family due to the death of her parents, said as follows:

"tentu saja ketika tahu ayah meninggal saya sangat shock dan tidak percaya kalau ayah sudah meninggal, ya karena memang ayah itu sehat dan tidak ada tanda-tanda apapun. ya rasanya saya masih belum siap saja buat ditinggal, ayah itu kan yang jadi tulang punggung keluarga, yang mendidik keluarga, yang selalu mengingatkan sholat, ngaji, yang nasehatin kalau misal saya curhat-curhat masalah saya. Jadi pas ayah meninggal itu saya sangat merasa kehilangan, saya juga sempat down dan kehilangan semangat. Dulu saya juga sering merasa minder kalau saya sudah tidak seperti teman-teman yang lain. Saya sering merasa sedih kalau ada orang lain yang menceritakan ayahnya."

"Of course, when I found out that my father had died, I was in shock and could not believe that my father had died, because my father was healthy and there were no signs. Yes, I feel like I'm still not ready to be left behind, my father is the backbone of the family, who educates the family, who always reminds me to pray, recite the Qur'an, who advises me if, for example, I talk about my problems. So when my father died, I really felt lost, I was also down and lost my spirit. In

*the past I also often felt inferior when I was not like other friends. I often feel sad when someone else tells about his father.*⁴⁹

IMS is one of the children who experienced a *broken home* due to the death of her parents. As the results of the interview, IMS's father died when she was in high school. Based on his personal experience, it is undeniable that being in a *broken home* can indirectly interfere with a person's mental condition, especially the child. As stated by IMS, she was in shock and down when her father died.

A similar situation was also experienced by the informant, NAS, who was one of the victims of a *broken home* due to her mother's death. Unpreparedness in accepting the situation resulted in NAS experiencing mental changes and bad behavior. As in the interview with the researcher, she said:

“Ketika tau ibu meninggal yang saya rasakan pertama kali tentu kaget. Pokoknya waktu itu saya merasa sangat hancur, sedih, sudah kehilangan semangat untuk hidup dan tidak tau lagi akan bagaimana lagi saya akan melanjutkan hidup kedepannya. ya saya merasa kehilangan arah. Dulu setelah ibu meninggal itu saya juga sempat jadi anak nakal, kayak sering bolos sekolah, tidak mengerjakan tugas-tugas sekolah, kerjanya Cuma main saja sama teman-teman.”

*“When I found out that my mother died, the first thing I felt was shock. Anyway, at that time I felt very broken, sad, had lost the will to live and did not know how else I would continue to live in the future. yes i feel lost. In the past, after my mother died, I also became a naughty child, like I often skipped school, didn't do schoolwork, the only job I did was play with my friends.”*⁵⁰

⁴⁹ IMS , Interview, 27 November 2021.

⁵⁰ NAS, Interview, (Malang 1Desember 2021).

The statement made by IMS and NAS is in line with what was stated by Elizabeth B. Hurlock. Household breakdown is caused by the death of one of the parents, both father and mother and if children realize that their parents will never return, they will be saddened. and transfer their affection to parents who are still there and hope to get a sense of security and love from their parents who are still there. However, it is also undeniable that the situation experienced by a person is not always in accordance with what they expect. This will actually make them worse off and lose control.

This is as the situation experienced by IMS became more severe when her mother also died about 4 years after her father's death. The loss of both parents made the IMS situation even more down and desperate to live life. This is as he said in the interview:

“Dulu saya juga sudah sempat bangkit dan mulai menerima kenyataan, saya ingat masih ada ibu yang harus saya bahagiakan. Tapi sekarang semuanya berubah Ketika ibu juga meninggal sekitar 4 setelah tahun kematian ayah. Saya menjadi lebih down, lebih parah lagi dan sampai sempat hampir memutuskan untuk berhenti menghafal al Qur'an Ketika ibu meninggal, saya merasa sudah tidak punya harapan dan semangat lagi untuk melanjutkan hidup”.

“In the past I also had time to get up and start accepting reality, I remember there was still a mother I had to make happy. But now everything changed when mom also died about 4 years after dad's death. I became even more down, even worse, and until I almost decided to stop memorizing the Qur'an. When my mother died, I felt that I had no hope and enthusiasm to continue living.”⁵¹

⁵¹ IMS, Interview.

A situation that did not match expectations was also experienced by NAS. After the death of her mother, her father decided to remarry. In this case, NAS feels that she cannot accept the situation that makes her even more lost. This is as in the researcher's interview, she said:

“Apalagi pas ayah saya memutuskan untuk menikah lagi, saya jadi merasa tambah jengkel dan merasa semakin terus teringat dan merasa semakin kehilangan ibu. saya jadi bodoh amat (tidak peduli) dengan orang-orang yang mencoba menasehati saya, seperti ke guru ataupun ayah, Bahkan kalau ke ayah saya jadi sering membantah sama apa yang dinasehatkan. Mungkin maksud ayah saya memang baik tapi waktu itu saya benar-benar belum bisa menerima keadaan.”

“Especially when my father decided to remarry, I became more irritated and felt more and more reminded and felt more and more missing my mother. I became very stupid (don't care) with people who tried to give me advice, such as to teachers or fathers. Even if it was to my father, I often objected to what was advised. Maybe my father meant well but at that time I really couldn't accept the situation.”⁵²

Based on the results of interviews, children who experience a *broken home* due to the death of their parents will also feel sadness even though death is a sure thing that will be felt by all creatures. Sudden death will certainly make the closest people left behind in shock, especially if the deceased is a parent it will certainly have an impact on the abandoned child, such as feeling shocked, down, losing enthusiasm, losing motivation, or even losing direction in life because feel that they are not ready to be abandoned by their parents.

⁵² NAS, Interview.

Similarly, the absence of parents in a child's life which is the effect of quarrels resulting in divorce can lead to feelings of hatred, sadness, anger, emotion, resentment which can significantly interfere with the development of children. Children who live in *broken homes* tend to be more likely to experience many problems in their daily life.⁵³

In this case, the researcher also conducted an interview with AM, one of the informants who experienced a *broken home* due to her parents' divorce. In the interview he stated as follows:

“Tentu saat itu saya sangat kaget, speechless udah gatau harus ngomong apa, disitu saya cuma bisa menangis perasaan saya sangat sedih dan langsung merasa down, linglung, dan tidak bisa mikir apa-apa lagi sudah. karena yang saya tahu selama ini kondisi rumah juga baik-baik saja dan tidak ada masalah. Sejak kejadian itu saya terus kepikiran keadaan rumah dan tidak bisa focus dengan kegiatan apapun yang saya lakukan. Saya jadi tidak bisa mengikuti pelajaran dengan baik disekolah ataupun pondok. Akhirnya, 3 hari setelah kejadian itu saya memutuskan boyong dari pondok dan menemani ibu dirumah.”

“Of course at that time I was very shocked, speechless didn't know what to say, there I could only cry. I felt very sad and immediately felt down, confused, and couldn't think about anything anymore. because what I know so far is that the condition of the house is also fine and there are no problems. Since that incident I kept thinking about the state of my house and couldn't focus on whatever activities I was doing. So I could not follow the lessons well in school or cottage. Finally, 3 days after the incident, I decided to leave the cottage and accompany my mother at home.”⁵⁴

Based on the facts experienced by AM, it is clear that the condition of a *broken home* experienced by a child due to the divorce of her parents will clearly

⁵³ “Jurnal Mahasiswa FIAI-UH,” at *Thullab* 1 (Januari 2020): 19.

⁵⁴ AM, Interview, 28 November 2021.

disturb the mental condition of the child. children may also experience a decline in their learning. In the interview AM also added her complaint as follows:

“hal itu juga tidak bisa sembuh begitu saja, saya sempat berlarut-larut dalam kesedihan sehingga saya merasa hidup saya ini sudah tidak berarti, tidak ada harapan, tidak ada lagi semangat dan merasa berbeda dari teman-teman lainnya. Dulu itu saya sering merasa jengkel kalo ada orang yang menceritakan kebahagiaannya dengan kedua orang tuanya. Saya merasa iri karena saya tidak lagi merasakan itu. Saya juga sempat berpikir untuk jadi anak yang tambeng (bandel) karena saya merasa kecewa dengan keputusan yang dibuat orang tua saya. Saya berpikir hidup saya sudah tidak berarti jadi yaudah sekalian hancur saja”

*"it also can't be cured just like that, I was protracted in sadness so I felt that my life was meaningless, there was no hope, no more enthusiasm and felt different from friends. -other friends. In the past, I often felt irritated when someone shared their happiness with their parents. I feel jealous because I no longer feel that way. I also had time to think about being a stubborn child because I felt disappointed with the decisions my parents made. I thought that my life was meaningless, so let's just destroy it."*⁵⁵

Informant SAR also felt something similar, she said that:

“Sedih, tapi sedih yang saya rasa tidak yang begitu mendalam karna waktu itu masih kecil yang masanya hanya ingin bermain setiap saat , tapi kesedihan mendalam yang saya benar benar rasakan ketika saya beranjak SD lalu MTs, karena melihat teman teman saya yang bisa selalu didampingi oleh orangtua yang lengkap, sementara saya hanya sama bapak saya itupun jarang, kalo beliau ga sibuk.”

*"Sad, but sad, I don't think it's that deep because at that time I was still young, the time was only I want to play all the time, but the deep sadness I really felt when I went to SD and then MTs, because I saw my friends who could always be accompanied by complete parents, while I was only with my father and even then, if he wasn't busy."*⁵⁶

⁵⁵ AM.

⁵⁶ SAR, Interview, (Malang, 1 Desember 2021).

Children who experience a *broken home* and do not get good love from their parents will tend to compare their lives with the lives of their other peers who get full parental love. Most of them will also feel inferior and increasingly protracted in sadness. Usually, such feelings will begin to emerge when they begin to understand and understand the situation that occurs between their parents. This is reinforced by what SAR said in the interview as follows:

“lalu ketika mulai beranjak dewasa saya mulai memahami letak kesalahan orangtua saya, memahami apa yang terjadi hingga keluarga saya bisa seperti ini, namun hal itu semakin menjadi jadi hingga membawa saya pada kesedihan yang berlarut larut sepanjang hidup saya sebab melihat kehidupan orang lain yang begitu bahagia dengan keluarga mereka dan saya mulai membanding bandingkan kondisi saya dengan orang lain dan terus hidup dengan ekspektasi untuk memiliki orang tua yang sempurna. Saya juga sempat merasa kehilangan, sampai gak pingin makan berhari hari, sampai sakit dan masuk rumah sakit.”

"Then when I started growing up I began to understand where my parents went wrong, to understand what had happened to make my family like this, but it got worse and brought me sadness. which dragged on throughout my life because I saw the lives of other people who were so happy with their families and I began to compare my condition with others and continue to live with the expectation of having perfect parents. I also felt lost, until I didn't want to eat for days, until I got sick and went to the hospital."⁵⁷

Based on the results of interviews from several informants, it shows that the condition of a *broken home* family due to parental divorce and death can still have a negative impact on a child's mental condition. children who experience a *broken home* due to their parent's divorce will tend experience more *trauma* critical if they do not get support and love from the people around them. The Condition of

⁵⁷ SAR.

broken home family due to divorce could causing child experience pressure soul , children's behavior patterns are not well organized, emotions not controlled , and they prefer to be alone. One of the most prominent effects of a *broken home* is that children have deviant personalities. This makes it difficult for children to socialize "in choosing friends in society."

However could not be denied that children who experience a *broken home* due to death of their parents is also certain feel sadness even though dead is something definitely will feel all creature. Sudden death of course will make the closest people left behind shock, especially if the deceased is a parents, it will certainly have an impact on the abandoned child, such as feeling shocked, down, losing enthusiasm, losing motivation, or even losing direction of life because they feel they are not ready abandoned by their parents.

C. Analyse The Effect Of Memorizing Qur'an to Improve Mental Condition Of A *Broken Home* Child At Pondok Pesantren Tahfidzul Qur'an Nurul Furqon

Cases of *broken homes* that have occurred and cannot be avoided will certainly cause various negative impacts, especially regarding mental conditions. Therefore, it is very necessary to provide a solution to improve the mental condition of children who are victims of *broken homes*. One alternative that can be done is by memorizing the Qur'an, because memorizing the Qur'an will indirectly bring them closer to God so that they are able to give back positive values for their mental state. This has been proven by the changes felt by some Pondok

Pesantren Tahfidzul Qur'an Nurul Furqon students who experienced a *broken home* after they decided to memorize the Qur'an. Memorizing the Qur'an can be used as mental therapy for *broken home* child for several reasons, including:

1. Miracles of the Qur'an

The miracle of the Qur'an is something that is certain and must be believed, so it is not surprising that only reading the Qur'an will have many positive impacts on one's life. One of them is that the Qur'an can be used as a cure for all diseases, including diseases that exist in a person's soul or chest. As Allah says in QS Yunus verse 57:

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

*“O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.”*⁵⁸

The Qur'an is not only a medicine to cure disease, but also can improve a person's life or condition because the Qur'an is a guide for humans to be able to take a better life path and be blessed by Allah.

Based on the results of interviews obtained from the opinion of KH Chusaini al Hafidz also confirmed that memorizing the Qur'an can improve a person's life or condition, he said:

⁵⁸ Tim Penerjemah, *Al-Qur'an dan Terjamahannya*, (Kudus: CV. Mubarakatan Thoyyibah, 2014)

“ya bisa, melalui bacaan al Qur’an itu sangat bisa untuk memperbaiki kehidupan ataupun kondisi seseorang karena al Qur’an itu al huda atau petunjuk kepada manusia untuk memberikan jalan yang benar, jalan yang lurus, semua itu ada di al Qur’an.”

"Yes you can, through reading the Qur'an it is very possible to improve a person's life or condition because the Qur'an is al Huda or guidance to humans to give the right path, the straight path, all of that is in the Qur'an."⁵⁹

2. The amount of time spent interacting with the Qur'an

Choosing the path as memorizing the Qur'an will automatically make them interact with the Qur'an more often. The busyness of repeating the reading, trying to understand the meaning and meaning of the verse and the effort to focus on focusing only on Allah will give peace of mind.

In this case KH Chusaini al Hafidz also said:

“Al Qur’an itukan juga dzikir, orang akan menjadi tenang dengan bedzikir mengingat allah, orang yang senantiasa mengingat allah itu sudah otomatis akan membuat orang jadi lebih bagus lagi ”

⁵⁹ KH. Chusaini Al Hafidz, Interview, (Malang, 29 November 2021).

“Al Quran is also remembrance, people will be calm by remembering Allah, people who always remember Allah will automatically make people better.”⁶⁰

In essence, people who are doing dhikr are people who are in contact with Allah. It is also undeniable that dhikr can also be used as a balancing tool (equilibrium) for the human soul and spirit. In the worship of remembrance there is a spiritual element, the mind that is centered on the creator creates a feeling of surrender which in the end emerges a hope, tranquility, thus forming a homeostatic body condition so that the body's immunity increases. This condition is inseparable from the work system that regulates the rhythm of human life, namely hormones.⁶¹

Therefore it can be proven that, people who have a sincere intention to memorize the Qur'an will be able to feel calm and balance in their souls.

The same thing was also obtained from the results of interviews with several informants, namely Pondok Pesantren Tahfidzul Qur'an Nurul Furqon students who experienced a *broken home*, either due to the death or divorce of their parents. There are many positive responses from them regarding the effect of memorizing the Qur'an on improving mental condition after experiencing a *broken home*.

Broken home due to the death of parents is unavoidable and the resulting impact is also undeniable. However, through memorizing the Qur'an the negative

⁶⁰ KH. Chusaini Al Hafidz, Interview.

⁶¹ Dr. MS. Udin, *Konsep Dzikir dalam Al Qur'an Dan implikasinya terhadap kesehatan* (Mataram: Sanabil, 2021). 19.

impact that is felt can be slightly cured. As the results of the interview obtained from the informant IMS, she said:

“setelah ayah meninggal dulu saya merasa sangat down, tapi pas saya ingat kalo ayah pernah bilang kalau pingin punya anak yang hafal al Qur’an akhirnya saya membulatkan tekad dan meminta izin kepada ibu untuk mondok hafalan al Qur’an di Pondok Pesantren Tahfidzul Qur’an nurul furqon ini sejak juli tahun 2019, disitu saya mulai merasakan Kembali ketenangan, saya mulai bisa menerima kenyataan, ya saya mulai merasa ada semangat lagi untuk hidup.”

"After my father died, I felt very down, but when I remembered that my father had said that I wanted to have a child who memorized the Qur'an, I finally made up my mind and asked my mother for permission to study the memorization of the Qur'an at this Pondok Pesantren Tahfidzul Qur'an nurul furqon since July 2019, There I began to feel calm again, I began to be able to accept reality, yes I began to feel there was a spirit again to live.”⁶²

Based on the results of the interview, IMS confirmed that by memorizing the Qur'an it would be able to give a person peace of mind. The same thing was also confirmed by NAS, who also experienced a *broken home* due to the death of her parents. In the results of the interview, the NAS researcher said:

“setelah ibu meninggal dan mengetagui perubahan sikap yang kurang baik pada saya, ayah memutuskan untuk mengantar saya ke pondok ini, karena juga ada saudara yang mondok disini. Katanya biar ada yang jaga. Tapi lama-lama terlepas dari hal itu saya sendiri juga merasakan perubahannya. Saya merasa lebih tenang, tidak terlalu sedih lagi, sudah tidak merasa kesepian, juga sudah mau nurut sama orang tua lagi,. Saya juga pernah berfikir kalau mungkin inilah jalan yang bisa saya lakukan untuk membahagiakan ibu disana.”

“After my mother died and feared the change in my bad attitude, my father decided to take me to this cottage, because there was also a relative staying here. He said let someone take care of it. But after a long time apart from that I myself also feel the change. I feel calmer, less sad anymore, no longer lonely, also willing to obey my parents

⁶² IMS, Interview.

again. I also once thought that maybe this is the way I can make my mother happy there."⁶³

Being in a *broken home* family had a bad impact on NAS's mental condition, but through memorizing the Qur'an it turned out to be able to give back positive values for him. He admits that there is a change for the better, one of which is to feel the peace of mind and begin to accept the situation.

Mental condition improvement through memorizing the Qur'an is not only felt for those who experience a *broken home* due to the death of their parents. However, children who experience a *broken home* due to their parents' divorce also feel the difference for the better after they decide to focus on memorizing the Qur'an.

Based on the results of the interview with the informant AM, she said:

"Alhamdulillah pas udah masuk sini dan focus untuk menghafal al Qur'an saya merasa ada perubahan. seiring berjalannya waktu saya mulai bisa menerima keadaan, saya juga mulai berfikir keadaan orang tua saya sudah hancur jadi saya harus bisa memperbaiki diri biar ga tambah hancur. Saya jadi merasa hati saya lebih tenang dan saya tidak iri lagi kalau orang mau membicarakan kebahagiaan apapun tentang kedua orang tuanya. Saya juga sudah tidak minder lagi dengan keadaan kedua orang tua saya. Justru saya punya niat untuk menunjukkan ke orang-orang kalo anak broken home itu ga selamanya buruk, gak semuanya nakal dan gak punya masa depan yang bagus."

"Alhamdulillah, when I came here and focused on memorizing the Qur'an, I felt that there was a change. As time went on I began to accept the situation, I also began to think that my parents' situation had been destroyed so I had to be able to improve myself so that it wouldn't get worse. I feel calmer in my heart and I don't envy anymore when people want to talk about any kind of happiness about their parents. I also no longer feel inferior to my parents. In fact, I have the intention to show people that children from broken homes

⁶³ NAS, Interview.

are not always bad, not all are naughty and do not have a good future."⁶⁴

AM is one of the victims of a *broken home* due to the divorce of her parents, at first AM really refused and wanted to rebel against the situation. This is because the divorce of her parents happened suddenly. As time went by AM began to make a determination to live a better life by choosing the path of becoming part of the memorizers of the Qur'an. Slowly AM also felt many positive impacts for her.

Interview results that were not much different were also obtained from informant SAR or SAR, before deciding to memorize the Qur'an she had felt inferior (lack of confidence) to interact socially and her situation began to change slowly after she decided to stay and become part of the memorizers. Al-Qur'an. she said:

"sebelum saya menghafal saya adalah orang yang selalu merasa kesepian dan hampa, jarang berinteraksi dengan orang sekitar, dan tidak mendapat kasih sayang orang tua yg lengkap membuat saya merasa terkucilkan. Kemudian setelah memutuskan untuk mondok khusus hafalan al Qur'an, secara otomatis saya banyak berinteraksi dengan Qur'an membuat saya merasa lebih tenang, banyak terhibur, saya bisa merasa cukup dengan diri saya sendiri, dan bersemangat untuk menggapai cita cita yg dulunya hanya sekedar perkataan yang tak berarti, tak ada semangat untuk meraihnya, untuk meraih kehidupan yg lebih baik. Juga interaksi dengan orangtua semakin baik"

"Before I memorized it I was a person who always felt lonely and empty, rarely interacted with people around him, and did not get complete parental love which made me feel isolated. Then after deciding to study specifically for memorizing the Qur'an, I automatically interacted a lot with the Qur'an, which made me feel calmer, more entertained, I was able to feel enough with myself, and was excited to reach my goals that were previously just unspoken"

⁶⁴ AM, Interview.

words. means, there is no enthusiasm to achieve it, to achieve a better life. Also interactions with parents are getting better."⁶⁵

SAR is one of the children who became victims of a *broken home* due to their parents' divorce. Her parents decided to divorce when she was about 3 years old. SAR really felt the impact of the divorce of her parents. However, after going through a long journey, he finally decided to study tahfidz at the age of 21. SAR experienced many changes for the better after she chose the path of memorizing the Qur'an. As in the interview, SAR said:

"setelah mulai menghafal Al-Qur'an membuat hati saya menjadi lembut, saya menjadi lebih tenang menghadapi masalah yg ada, dan itu menjadikan hubungan saya dengan orang tua dan saudara saudara saya semakin baik, dan menebarkan efek yg baik sebab saya sedikit demi sedikit bisa memberi tau kepada orgtua ataupun keluarga saya yg tidak mengerti tentang ketentuan syariat Allah. Dengan menghafal Al-Qur'an membuat mental saya terobati dan bersemangat untuk meraih kehidupan yg lebih baik lagi."

*"After starting to memorize the Qur'an it made my heart softer, I became calmer in dealing with the problems at hand, and it made my relationship with my parents and siblings better, and spread the effect which is good because little by little I can tell my parents or family who do not understand the provisions of Allah's Shari'a. By memorizing the Qur'an, my mental health is healed and I am excited to achieve a better life."*⁶⁶

Almost the same situation was experienced by UH. Since she was a baby, UH has experienced a *broken home* due to her parents' divorce. However, UH feels lucky, this is because she got a good upbringing and complete affection after her mother decided to remarry when UH was 1 year old. As the interview results obtained, she said:

⁶⁵ SAR, Interview.

⁶⁶ SAR.

“saya tidak tahu apa-apa ketika kedua orang tua saya cerai karena pada waktu itu saya masih bayi dan sejak saya kecil ibu sudah menikah lagi.waktu itu saya masih umur 1 tahun. Alhamdulillah, ayah tiri saya orang yang sangat baik dan memperlakukan saya layaknya anak kandung. Saya merasa beliau sangat sayang sama saya.Jadi saya ya tidak merasakan kehilangan sosok ayah dalam hidup saya. Kalau masalah hafalan al Qur'an, alhamdulillah dari saya kecil sudah diajari untuk menghafal surat-surat pendek. Ya mungkin sebab didikan baik kedua orang tua yang mengenalkan saya pada agama ini yang menjadikan saya mampu menerima semuanya.”

“I didn't know anything when my parents divorced because at that time I was a baby and since I was little my mother remarried. I was 1 year old at that time. Alhamdulillah, my stepfather is a very good person and treats me like a biological child. I feel he really loves me. So I don't feel the loss of a father figure in my life. When it comes to memorizing the Qur'an, thank God, since I was a child, I have been taught to memorize short letters. Yes, maybe it was because of the good upbringing of my parents who introduced me to this religion which made me able to accept everything.”⁶⁷

Based on the results of interviews obtained from 5 informants who memorized the Qur'an who experienced a *broken home*, it can be concluded that memorizing the Qur'an is indeed able to provide positive values for the memorizers. Among these positive values are:

1. Get peace of mind because only by remembering Allah will give peace of mind
2. Strengthen the belief that Allah's provisions are the best so that a person can face and accept the situation he is experiencing.
3. Give a new spirit to live life because they do not despair of Allah's grace.

⁶⁷ UH, Interview, Desember 2021.

In this case, humans as weak creatures really need help and grace from Allah to achieve peace, tranquility and success in facing all the trials of life. Through the Qur'an, Allah has given instructions and guidelines for life so that humans remain on the path of His pleasure. Therefore, it is very important for humans to always maintain their interaction with the Qur'an, for example by reading, perceiving its meaning and even slowly memorizing it.

KH Chusaini Al Hafidz as the caregiver of Pondok Pesantren Tahfidzul Qur'an Nurul Furqon also stated the same thing, as from the results of our interview he said that:

"Al Qur'an itu kan dzikir, orang akan menjadi tenang itu kalau dia senantiasa berdzikir."

*"The Qur'an is dhikr, people will be calm if they always do dhikr."*⁶⁸

The same opinion was also expressed by the informant SAR;

"yang menjadi motivasi saya untuk menjadi penghafal al Qur'an adalah untuk Mengikatkan diri pada lingkup yang baik, berinvestasi untuk akhirat, mencari ketenangan dalam diri lewat petunjuk yang sudah Tuhan beri, dan memberi kebahagiaan untuk orangtua"

⁶⁸ KH. Chusaini Al Hafidz, Interview.

*"What motivates me to become a memorizer of the Qur'an is to bind myself to a good scope, invest in the afterlife, find peace within myself through the instructions that God has given, and give happiness to my parents."*⁶⁹

Therefore, there can be no doubt that the Qur'an will certainly have a positive influence on people who want to read the Qur'an and even more so for those who are chosen by Allah to be the Al-Qur'an memorizers.

One of the advices conveyed by KH Chusaini al Hafidz to anyone who has navigated the household ark, especially the memorizers of the Qur'an in order to be able to achieve the goal of marriage that is Sakinah mawaddah wa rohmah is to get closer and family to Allah and one way is to always keep interaction with the Qur'an. In the interview he advised:

"orang yang menghafal al Qur'an apalagi sudah menikah itu harus tetap bisa membagi waktu, harus tetap murojaah sampai akhir hayatnya. Apapun kegiatannya harus murojaah (membaca al Qur'an). Rumah itu kalau selalu dibacakan al Qur'an dampaknya positif. Akan hadir para malaikat dan hilang setan-setan yang ada didalamnya. Rumah kalau sering dibacakan al Qur'an penghuninya akan akan merasa tenang, maka secara otomatis pada rumah-rumah yang sering dibacakan al Qur'an itu bisa menjadikan keluarga Sakinah, aman, tentram dan damai."

*"People who memorize the Qur'an, especially those who are married, must still be able to divide their time, must remain murojaah until the end of their lives. Whatever the activity must be murojaah (reading the Qur'an). The house is always read the Qur'an has a positive impact. There will be angels and the demons in them will be gone. If the house is read the Qur'an often, the occupants will feel calm, so automatically in the houses where the Qur'an is often recited it can make the Sakinah family safe, peaceful and peaceful."*⁷⁰

⁶⁹ SAR, Interview..

⁷⁰ KH. Chusaini Al Hafidz, Interview.

The effect of the Qur'an on the peace and goodness of one's life and family is indeed true. Many families are able to achieve the goal of marriage because of good interaction with the Qur'an. One example of tangible evidence is the family of KH Chusaini Al Hafidz as caregiver for Pondok Pesantren Tahfidzul Qur'an Nurul Furqon, he has succeeded in becoming a household leader by having 4 children and 3 daughters-in-law who all memorize the Qur'an and have a bachelor's degree and take care of 5 Islamic boarding schools under one foundation. He often stated that all of this was God's grace given because of the blessing of the Qur'an.

CHAPTER V

CONCLUSION

A. Conclusion

Based on the results of the research described above regarding memorizing Qur'an as mental therapy for *broken home* child, the case study at Pondok Pesantren Tahfidzul Qur'an Nurul Furqon can be concluded as follows:

1. A *broken home* family due to parental divorce and death have a impact on a child's mental condition. This is evidenced by the condition of children experience a *broken home* family often feel inferior or not confident in socializing with peers or in the community. Most of them also feel stress, deep sadness, loneliness and find it difficult to accept the reality.
2. Children who experience a *broken home* family due to their parents' divorce tend to experience more severe mental disorders compared to those who experience a *broken home* family due to the death of their parents. This is because children who experience a *broken home* family due to divorce will feel more disappointed with the reality they are experiencing, especially if they do not get support and love from the people around them. As for children who experience a *broken home* family because of the death of their parents, it is easier to accept the situation because over time they will realize that death is a fate that must happen to all creatures.

3. Memorizing the Qur'an is very effective as an alternative in improving the mental condition of children who experience a *broken home* family. Memorizing the Qur'an is indeed able to provide positive values for the memorizers. As for these positive values, they include a) Gaining peace of mind because only remembering Allah will give peace of mind. As promised by Allah in Q.S Ar Ra'ad verse 28 which means "Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured" b) Strengthening the belief that Allah's provisions are the best so that a person can face and accept the situation he is in c) Give new enthusiasm to live life and do not despair of Allah's mercy. This is because people who always read the Qur'an will feel that they are not alone and believe that Allah will help all their difficulties in life.

B. Suggestion

1. Theoretical Suggestions

Based on the data obtained through research, it has been proven that memorizing the Qur'an can have an effect on the mental health of children who experience broken homes. In this case, there are several theoretical suggestions that are expected to provide benefits for further research.

Researchers realize that in this study the sources and references used are still very lacking. Therefore, for further researchers to reproduce more accurate sources and references related to the issues raised. It would be

better if you refer to the classic books that discuss the virtues of memorizing the Qur'an and use the latest references that discuss the relevance of the miracles of the Qur'an to the health of the human soul from a medical point of view. For further researchers, it is better if the time used to research and collect data is extended so that they can conduct in-depth interviews.

2. Practical Suggestions

Based on the results of these studies, it has been proven that memorizing the Qur'an can have a positive influence on mental health and many other aspects of life. The benefits of memorizing the Qur'an can not only be felt for the memorizer personally but can also have a good influence on the people around them, especially for the family. In this case, memorizing the Qur'an can also be used as a way to apply the formation of the *Sakinah* family.

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ATTACHMENTS



Picture 1: Pondok Pesantren Tahfidzul Qur'an Nurul Furqon



picture 2: Interview with caregiver Pondok Pesantren Tahfidzul Qur'an Nurul Furqon (K.H. Muhammad Chusaini Al Hafidz)



picture 3: Interview with IMS



picture 4: Interview with AM



picture 5: Interview with NAS



picture 6: Interview with UH



picture 7: Interview with SAR

INTERVIEW GUIDELINES ATTACHMENTS

MEMORIZING QUR'AN AS MENTAL THERAPY FOR *BROKEN HOME* CHILD

(Study at Pondok Pesantren Tahfidzul Qur'an Nurul Furqon)

Identity:

1. Name
2. age
3. The type of *broken home* experienced

Formulas Problem:

1. How the impact of a *broken home* for child's mental state?
 - a. How feeling you when second First time experiencing a *broken home*?
 - b. when are you start experiencing a *broken home*?
 - c. is you had time feel lost direction and try “*naughty*” things (drugs or association free other) when you is at positioned that?
2. How influence memorizing quran for the mental health of children of a *broken homes* family?
 - a. What motivation you choose for memorizing the qur'an?
 - b. is with memorize the qur'an this capable give impact positive for you?
 - c. is memorize the qur'an capable make you good person?

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2012-2015	: MTs. Hasyim Asy' Ari
2015-2018	: MAN Kota Batu
2018-Now	: UIN Maulana Malik Ibrahim

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