



# Seven Students' Activities: A Case Study on Rumah Tahfidz An-Nur Daily Routine and Memorization Levels

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## Article Information:

Received May 15, 2020

Revised June 12, 2020

Accepted July 9, 2020

**Keywords:** *Students' activities, tahfidz, rumah tahfidz*

## Abstract

Rumah Tahfidz is a rich environment with a variety of activities that form the daily routine of the students. This research aims to look at the activities carried out in the Rumah Tahfidz and the extent of memorization by the students in the Rumah Tahfidz An-Nur. This research uses a qualitative method with a case study type of research. Data was taken from observation, namely through direct observation from the field and conducting interviews, and analyzed thematically. Then the data was analyzed using the Miles & Huberman interactive analysis model technique. The research results show that there are seven activities in Rumah Tahfidz An-Nur, such as: i) praying, ii) nasyid, iii) introduction to tajwid and practicing tajwid, iv) congregational prayer, v) *Murajaah*, vi) increasing memorization, vii) memorization test. The results of this research can be used as initial data for future researchers in studying this problem in the context of different issues.

## INTRODUCTION

The Quran is the word of God that was revealed to the Prophet Muhammad SAW through the intermediary of the Jibril and conveyed to mankind to be used as a guide in life in this world (Nurdin, 2019). Reading the Quran is worship to Allah SWT, the Quran as the last book is meant to be a guide for those who have faith and piety until the end of time. According to Dadach, (2020) the Quran is a perfect reading it's the right name chosen by Allah SWT. Because there is no recitation of any kind since humans learned to read and write and can teach, the Quran is a perfect and noble recitation. According to Nadimah, (2018) etymologically, the Quran comes from the words *qara-a*, *yaqra-u*, *qiraaatan*, *qur-aanan* which means something that is read.

This meaning has the meaning of a recommendation to Muslims to read the Quran. In terms of terminology, the Quran is generally defined as the words of Allah revealed to the prophet Muhammad through the Jibril, written on the *mushaf* that was transmitted *mutawattir* as a guide for people and those who read it as worship. Allah SWT lowers the Quran as a guide for humans, contains all over science has enormous benefits for life humans. The Quran is the miracle of Islam which is eternal and its miracles are always strengthened by the progress of knowledge (Sayska & Arni, 2016; Karlík, 2018). The Quran was revealed by Allah to the Messenger of Allah to bring humans out of darkness

## How to cite:

Rahman, I., Nisa, K., Saputri, R. E. (2020). Seven Students' Activities: A Case Study on Rumah Tahfidz An-Nur Daily Routine and Memorization Levels. *International Journal of Multidisciplinary Research of Higher Education*, 3(3), 110-120.

E-ISSN:

2622-741x

Published by:

Islamic Studies and Development Center Universitas Negeri Padang

into light and guide them to the straight path (Ebrahimi & Yusoff, 2017).

Sheikh Nashruddin Al-Albani stated that the law of memorizing the Quran is *farḍhu kifayyah*. The same goes for the law of teaching the Quran. If in a society no one wants to teach the Quran then one of those people is guilty (Williams & Zinkin, 2010; Porter & Kebbell, 2011). For the Quran to be awake and protected, we as Muslims should be able to care for and preserve the Quran by preserving the recitation. Namely by memorizing the Quran. Memorizing the Quran is an effort to remember the verses of Allah without looking at the writing and the basis of tajwid (Bakar et al., 2020; Basir et al., 2020). According to Rahman et al., (2018), the ability to memorize the Quran means the ability to preserve or protect the Quran as a revelation of Allah SWT through the process of permeating the words of the Quran following the rules of reading the Quran into the mind to be able to remember and recite it again without see a manuscript or writing.

The activity of memorizing the Quran at Rumah Tahfidz encourages students to memorize the Quran. Memorizing the Quran is a very noble activity in the eyes of Allah SWT. Memorizing the Quran is different from memorizing a dictionary or book in that memorizing the Quran requires proper recitation and fluency in pronouncing it. If someone has problems in reading or is not yet fluent in recitation then he will have problems memorizing the Quran (Mukrimaa et al., 2016). Memorizing the Quran is a praiseworthy and noble job that was highly recommended by Rasulullah. Rasulullah and many of his friends memorized the Quran so now the tradition of memorizing the Quran is still carried out by Muslims in the world (Ismail et al., 2019).

The form of activity carried out by humans is supported by themselves in carrying out work with enthusiasm to achieve success, having a commitment, and being proactive in seizing opportunities to achieve an attitude of *istiqamah* to achieve the goals they want to achieve, namely by being active and serious in memorizing the Quran despite many obstacles and obstacles that stand in the way (Ashaari et al., 2012). Memorizing the Quran is an activity that everyone does, someone is lucky if they preserve the Quran and memorize it (Athiyah & Islam, 2019). To be able to memorize the Quran requires the fighting spirit of students to move individuals to achieve the future and the problems they will face in the future (Abdullah, 2017). According to Louw, (2013), the struggle to memorize the Quran is like climbing a mountain.

In which, the process of climbing a mountain peaks when the individual memorizes up to 30 juz. The process continues to climb and is very tiring, causing individuals to feel tired and difficult. Satisfaction and success in being able to memorize everything must be achieved with hard, tireless effort and continuing to climb even though sometimes you feel that the steps you take are slow. However, as a climber you have to move forward and upward, continuing to progress to the top of the mountain. Therefore, a person who memorizes the Quran must also have strong determination, inner and outer readiness, hard work and strict self-regulation. According to Bensaïd & Machouche, (2017), in memorizing the Quran, a memorizer is required to have sincere intentions, strong determination because the task is very big and heavy, the ability to manage time well, the ability to create a comfortable place, the ability to motivate oneself, and able to train concentration well good for solving problems.

Each memorizer of the Quran focuses more on a page of the Quran that he wants to memorize, so at that time, only a little time and seriousness are needed. By reading, memorizing and understanding his verses, Allah will bestow his mercy and compassion. Apart from that, the hadith narrated by Bukhari and Muslims explains Allah's promise to memorizers of the Quran, namely that they will be with the angels and also get rewards even if they stammer (Asim et al., 2020).

Based on the author's view, there are several criteria for people to memorize the Quran first, there must be a sincere intention to memorize. The Ministry of National Education reports that there are eighteen pillars of character that a student must have, which include: i) religion ii) honesty iii) tolerance iv) discipline v) hard work vi) creativity

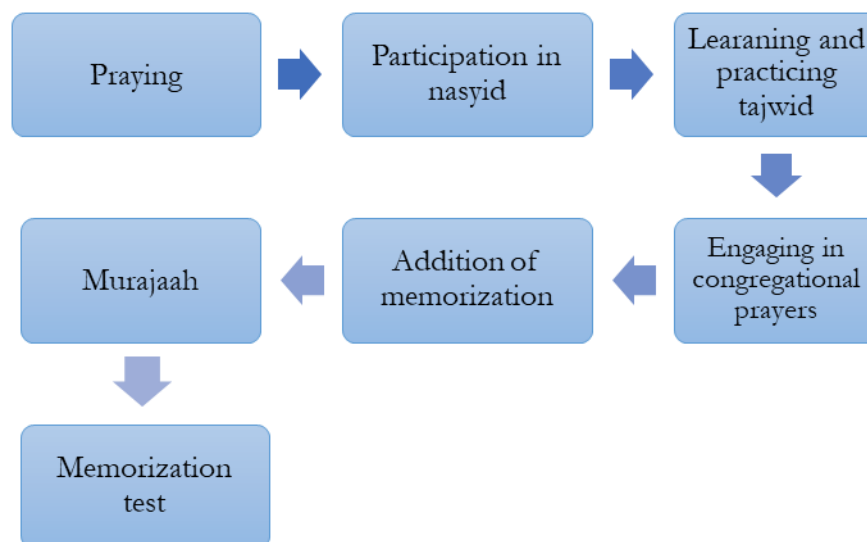
vii) independence viii) democratic ix) curiosity x) national spirit xi) love of the homeland xii) respect for achievements xiii) friendly/communicative xiv) love of peace xv) love of reading xvi) care for the environment xvii) social care and 18) responsibility. These values are expected to be the key to building a generation of advanced and civilized nations. According to Yunus et al., (2019), the verse above explains that reading, listening to and reciting the verses of the Quran can make people have more faith in Allah and have noble morals (character). Apart from that, Indonesian interpretive experts (Prayitno & Setyowati, 2020).

## METHODS

This research uses a qualitative method with a case study approach (Anwar et al., 2017; Rahman et al., 2018; Rishan et al., 2018; Waldi et al., 2018; Febriani et al., 2020). The data source was obtained through interviews with nine informants consisting of two ustads, four ustad assistants, and three administrators at the Rumah Tahfidz An-nur. To collect data using interview activities, using a set of interview protocols. Data were analyzed thematically. Of the nine informants, in-depth interviews were conducted using purposive sampling techniques. According to Taylor, (2013); Baxter & Jack, (2015); Bartlett & Vavrus, (2016) the selection of informants must meet four criteria, namely still being active in their field, having free time to provide information, having competence in the problem to be researched, and being honest in providing information and facts that occur in the field. All data was analyzed thematically using the Miles & Huberman interactive analysis model technique.

## RESULT AND DISCUSSION

Based on the results of interviews conducted with nine informants, the results of the analysis clearly found that there were seven important themes related to the activities of the students at Rumah Tahfidz An-Nur. These seven themes can be seen in figure 1 below.



**Fig 1. Seven Activities Carried Out at Rumah Tahfidz An-Nur**

Based on Figure 1, the author can explain that after holding in-depth interviews with informants, it was found that there were seven main activities carried out at Rumah Tahfidz An-nur. seven activities carried out at Rumah Tahfidz An-nur, namely i) praying, ii) participation in nasyid, iii) Learning and practicing tajwid, iv) Engaging in congregational prayers, v) Addition of memorization, vi) *murajaah*, vii) memorization test. Below the author presents quotes from interviews with informants based on the seven themes explained above. The description of the interview that the author will present is a quote from a short statement from the instrument when the interview was conducted. They are taken in different language editors but have the same meaning.

First praying, according to the informant, the activities carried out at Rumah Tahfidz An-nur in memorizing the Quran begin with reading prayers because all forms of activities that will be carried out must be like reading prayers so that all matters and activities that will be carried out run smoothly and optimally by involving and ask Allah for prayer. This theme was conveyed by informants as excerpts from the below:

*... We start every activity that will be held at Rumah Tahfidz's, namely by reading prayers together so that every activity we hold will be blessed by Allah and we will be given convenience in activities, especially memorizing the Quran (I-3).*

Second participation in nasyid, according to the informant, having nasyid will provide pleasure and comfort for the students in the activities that will be carried out next and make them interested in memorizing the Quran so that it becomes an interesting thing for the students to memorize the Quran and easily memorize the Quran. This theme was conveyed by informants as excerpts from the below:

*... The children sing qasidah together under the leadership of the teacher. The song is related to memorizing the Quran such as a song about murajaah and memorizing the Quran. There it is hoped that santri can open their minds and feel happy in every subsequent activity (I-4), ... The activity opens the minds and gives pleasure to the students, we sing together related to hafiz Quran such as songs about murajaah and hafiz Quran and this gives pleasure to the students (I-8).*

Third learning and practicing tajwid in the Quran, according to the informant providing knowledge and practice of the science of tajwid in the Quran is something that is mandatory and should not be abandoned in learning and memorizing the Quran because students are required to be able to recite the verses of the Quran well, correctly and fluently. Fluency in reading the Quran so that there are no errors in reading the Quran and irregularities in the meaning of the verses being pronounced. This theme was conveyed by informants as excerpts from the below:

*... On Friday there was an introduction to the science of Tajwid and its application from the Tajwid knowledge that had been given by the ustad. The aim is to provide knowledge about the science of tajwid to students so that they can be fluent and fluent in reading and understanding the Quran (I-1), On Friday knowledge was carried out in the form of the science of recitation and its application to the Quran for students so that they can be fluent and correct in reading the Quran (I-2).*

Fourth engaging in congregational prayers, according to the informant the congregational prayer is carried out at the Rumah tahfidz's, namely at sunset as an effort to fulfill the obligations of Muslims which is carried out in the congregation and led by the ustad. In carrying out the Maghrib prayer in the congregation, it is recommended that each student be able to perform the prayer perfectly. This theme was conveyed by informants as excerpts from the below:

*... After the students' rest activities, the students were then asked to perform ablution, call to prayer and carry out the maghrib prayers in congregation led by the ustad (I-6)*

Fifth addition of memorization, according to the informant on Saturday there was a session adding memorization which was carried out in groups where the group was divided into three, namely group A for those who were fluent in reading the Quran, group B for those who were not fluent in reading the Quran and group C for those who could not yet Reciting Quran. This theme was conveyed by informants as excerpts from the below:

*... To increase students' memorization, students are asked to listen to what the instructor reads, then repeat it three times with their eyes open and 7 repetitions with their eyes closed and then recite it together. (I-9).*

Sixth namely *murajaah*, *murajaah* according to informants is a repetition of reading the Quran to maintain the reading that has been memorized so that students remember continuously and memorize the verses that have been memorized so that there is no loss of memorization. This theme was conveyed by informants as excerpts from the below :

*... On Saturday, we carried out murajaah activities to repeat the students' memorization so that the memorization is remembered immediately and no one forgets (I-5).*

Seven the memorization test, according to the informant the memorization test session was carried out to find out how far the students at Rumah Tahfidz An-nur memorized it. The students deposit their memorization to the supervisor and person in charge of each group. Then the supervisor corrects mistakes and improves the student's memorization and reading. This theme was conveyed by informants as excerpts from the below:

*... To find out the extent of the students' memorization and the memory abilities of the students after adding to their memorization, a memorization test was carried out by the students to the supervisors of each group. (I-7).*

This research is research that has been studied by many previous researchers, but previous studies only focused on general activities in the Rumah Tahfidz. Regarding the activity of memorizing the Quran at Rumah Tahfidz An-Nur, the results were that there were seven very important activities carried out at Rumah Tahfidz An-nur. To make the results of the author's research clearer, the author discusses this problem in more or less the same context.

First praying is done at Rumah Tahfidz An-nur. The first thing is praying to get closer to Allah so that everything that will be carried out or started will receive guidance and all these activities will be made easier. All activities involving Allah will be made easier and will increase in rank and be given glory by Allah SWT. According to Imam At-Thaibi, prayer is a form of showing an attitude of humility and submission and needing Allah SWT, because it is not recommended for worship other than surrendering and submitting to the Almighty and feeling the need for Allah SWT (Akhter & Qadoos, 2017). So, it can be interpreted that prayer is a request to Allah SWT and a form of feeling of needing Him. So by praying to Allah, we mean surrendering and humbling ourselves to Allah so that all forms of activities that we will carry out will be made easier to gain his pleasure and ease.

The function of prayer is understood as an expression of gratitude, an expression of regret, and a request, and has a very important role. essential for healing, which everyone needs (Mok et al., 2010; Cantika et al., 2018; Gobodo-Madikizela, 2015). Nasution said that seen from a psychological point of view, prayer influences spiritual development, making the spiritual calmer and stronger, able and has the endurance to withstand the urges of physical desires (Vasconcelos, 2020). The key to success in praying is optimism in the heart that what is asked for will be granted by Allah SWT. A servant truly believes that what he asks of Allah SWT is what he needs, because Allah SWT's granting is according to His servant's request.

Second participation in nasyid, according to informant Nasyid, the activity of memorizing the Quran at Rumah Tahfidz An-nur is an effort to open the mind and foster a sense of comfort and pleasure in every activity that will be carried out. Many students are less interested in memorizing the Quran because memorizing the Quran is not an easy matter, but you must have certain strategies to increase students' interest in fulfilling Quran memorization activities at home tahfidz, one of which is this method, namely nasyid (Nasier, 2018; Purbohadi et al., 2019; Khafidah et al., 2020). Nasyid is a song that usually has an Islamic style and contains words of advice, stories of the prophets, praising Allah, and other things related to Islam. The initial arrival of nasyid in Indonesia is estimated to be in the late 80s and early 90s. Namely pure tone (from Malaysia) and for the nasyid team from the archipelago itself it is the izzatul Islam nasyid team (until now). Initially, what was sung was original Arabic poetry (Putri et al., 2018; Betti & Alfartoosy, 2019). However, in the end, it developed with the existence of nasyid in Indonesia and with increasingly broader themes (not only the themes of martyrdom and jihad). It is hoped that Nasyid will have a more open mind and be happy with the activity of singing together and foster a sense of comfort and pleasure in participating in each subsequent activity (Nasier, 2018; Kiting et al., 2020).

Third learning and practicing tajwid, according to informants in the activity of memorizing the Quran, the introduction of recitation and the application of recitation to

the Quran is an effort to provide knowledge about the science of recitation and procedures for reading the Quran properly and correctly (Hernawan, 2019; Mubarokah, 2020; Oktarina, 2020; Palufi & Syahid, 2020). Because there are many students who, at an early age, are not yet able to know *Tajwid* by heart, memorize the laws of *Tajwid* and what the *Tajwid* laws are in the Quran, and how to read the Quran properly and correctly according to the actual science of *Tajwid*. With the activities of knowledge of *Tajwid* science and application of *Tajwid* knowledge in the Quran, it is hoped that students will be able to read the Quran and memorize the Quran properly and correctly (Fanreza, 2019). according to existing *Tajwid* knowledge. *Tajwid* science is a science about the rules and ways to read the Quran as well as possible. Maintaining the reading of the Quran from errors and changing and preserving the tongue (mouth) from reading errors is the purpose of *Tajwid* Science. Studying *Tajwid* is a *fardhu kifayah* while reading the Quran well is a *fardhu Ain* (Nurzanah & Rochman, 2019).

Fourth Engaging in congregational prayers. According to the informant, the congregational evening prayer activity at Rumah Tahfidz An-nur is an activity to fulfill human obligations to the creator, namely Allah SWT. The congregational evening prayer performed at Rumah Tahfidz An-nur is an effort to teach young children how to perform and recite prayers properly and correctly. By holding Maghrib prayers in the congregation, students can get used to carrying out their obligations as Muslims (Hakim et al., 2019; Sobarna et al., 2020). By praying in congregation, it is hoped that students will be able to get closer to Allah and be given more ease in memorizing the Quran to preserve the Quran by memorizing verses from the Quran. Prayer is a pillar of religion as well as the best communication medium. between a servant and Allah (Sholeh, 2017). Prayer is proof of a servant's love for Allah and proof of his gratitude for His gifts and grace. Prayer is also the essential difference between a believer and an unbeliever. With prayer we are always encouraged to strengthen our faith in Allah, to acknowledge that Allah always sees his servants and sees all his servants' behavior, both overt and hidden. Prayer includes various dimensions of worship, such as prayer, reading the Quran, bertaqarrub to Allah, bowing, prostrating, dhikr, tasbih, and takbir (Sholeh, 2017). Prayer is the head of bodily worship and none *syariat* Messenger of God's Messengers who did not order it.

Fifth Addition of memorization according to the informant, additional memorization was carried out by forming three groups consisting of three groups, namely group B for those who were fluent in reading the Quran, group B for those who were haltingly reading the Quran and group C for those who were still fluent in reading the Quran. This grouping aims to make it easier for students to memorize the Quran. Memorizing the Quran accompanied by two mentors. It is read three times first and then asked to read the Quran with open eyes three times and then seven times with closed eyes and memorize it together (Mukrimaa et al., 2016; Bensaid & Machouche, 2017; Basir et al., 2020). This method is carried out to make it easier for students because young children tend to like being together rather than memorizing individually. Additional memorization is carried out after the previous memorization has become fluent and stable. Additional memorization is carried out by students. carried out in groups to achieve the target of memorizing up to 30 juz of the Quran.

Sixth *Murajaah* (reviewing memorized verses). According to the informant, *murajaah* activity is an activity of memorizing memorization. This activity aims to recall the memorization that you already have so that you always remember it and don't forget it. Everyone who memorizes the Quran, knows very well that if they don't do *murajaah* continuously their memorization will be lost because of the forgetful nature of humans (Ismail et al., 2019). The *murajaah* method was also recommended by the Prophet in a hadith. Without *murajaah*, memorization will quickly slip away and not long after memorizing it you will soon forget it if you don't repeat it. It could be that the wisdom in memorizing the Quran so quickly is because Allah SWT wants us to read the Quran continuously and not stay away from it.

Frequent *murajaah* means frequently reading the Quran. So the *murajaah* method (repetition) is an effort to repeat memorized things that have already been memorized to prevent forgetting and making mistakes (Khattab, 2020). This means that the memorization that has been heard by the *Ustadz/Ustadzah* or *Kyai* is repeated continuously by doing it yourself or asking for help from other people to listen and correct it. The *murajaah* method can be done anywhere and at any time. It is best to invite friends to take turns doing *murajaah*, such as listening or what is called *tasmi'*. So maintaining memorization using the *murajaah* method is very helpful because according to researchers this *murajaah* method is the most effective in maintaining smooth memorization of the Quran because this method is a method of repeating memorization. Without *murajaah*, the process of memorizing the Quran will not be successful and the main key for people to memorize the Quran is *murajaah* (Sobirin, 2020). So the more frequently students carry out *murajaah* activities, the more they will be able to memorize the Quran.

Seventh memorization test. According to the informant, memorizing is an activity to measure the extent of the student's ability to memorize the verses of the Quran that they have memorized. In this activity, students are asked to do a memorization test one by one with their supervisor (Karamustafaoglu, 2011). Next, the supervisor corrects and improves the students' reading of their mistakes. Then confirm and ask the students to read the memorization again. Until the students' memorization is good and smooth and there are no mistakes in reading and pronouncing the letters of the Quran (Anwar, 2019). The memorization test is useful for determining students' memorization mastery in memorizing the Quran. So that each student's memorization can be measured and consistent in improving their memorization (Melby-Lervåg & Hulme, 2013).

## CONCLUSION

The students' activities in memorizing the Quran reflect a positive contribution to their spiritual and intellectual development. Through activities such as *Murajaah*, additional memorization, and memorization tests, students show their sincerity and dedication to mastering the contents of the Quran. A daily routine involving congregational prayer, introduction to tajwid, and prayer, not only becomes an integral part of Quran study but also creates self-discipline and deep spiritual awareness. These activities shape the character of the students, enrich their religious knowledge, and create a strong foundation for their spiritual life. In the context of Islamic education, active participation in memorizing the Quran is not only a manifestation of religious tradition but also a means of applying the values of Islamic teachings in everyday life. so that the student's efforts to memorize the Quran are not only part of religious education but are also a concrete manifestation of their commitment to making the Quran a guide to life.

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International Journal of Multidisciplinary Research of Higher Education

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