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THE METHOD OF MEMORIZING AL-QUR'AN AT ISLAMIC BOARDING SCHOOL (COMPARATIVE STUDY AT UMMU AIMAN ISLAMIC BOARDING SCHOOL AND AN-NAHL ISLAMIC BOARDING SCHOOL KAMPAR)

THESIS

Submitted as Partial Fulfillment Requirements for Getting the Bachelor Degree of Religious Studies (S.Ag) in Qur'an and Exegesis Sciences Department



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This research is a requirement for achieving a Bachelor of Religion of Islam at the Faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau. Thanks to the confidence and support from some people morally and materially, the made author finally faced and overcome the difficulties and obstacles well, so the research could be completed. On this occasion, the author would like to express gratitude to a few parties where the assistance, guidance, and encouragement so that I can finish, namely to:

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8. The author's parents, Azhari and Masni, who always love and support the author while studying at campus and provide assistance both emotionally and financially.
9. The author's brother, Firdaus Arkan who has provided support and always encourages and prays for the author.
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The writer is fully aware that this thesis is still far from perfection. Therefore, criticism and suggestions from various parties are highly expected and I hope this thesis becomes useful knowledge, Aamiin.

Regards,

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A GUIDE TO RANSLITERATION

The transliteration of Arabic-Indonesian letters in this text is based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the Arabic Transliteration Manual (A Guide to Arabic Literation), INIS Fellow 1992.

A. Consonant

Consonant		
Arabic	=	Latin
ء	=	'
ب	=	B
ت	=	T
ث	=	Ts
ج	=	J
ح	=	h / h
خ	=	Kh
د	=	D
ذ	=	Dz
ر	=	R
ز	=	Z
س	=	S
ش	=	Sy
ص	=	s/s

Consonant		
Arabic	=	Latin
ض	=	d / d
ط	=	t / t
ظ	=	z / z
ع	=	'
غ	=	Gh
ف	=	F
ق	=	Q
ك	=	K
ل	=	L
م	=	M
ن	=	N
ه	=	H
و	=	W
ي	=	Y

Vocal

اَ	=	a
اِ	=	i
اُ	=	u

Long Vocal

اَ	=	ā
اِ	=	ī
اُ	=	ū
اَو	=	aw
اَي	=	ay

Example

تَكَاتُر	=	<i>takātsur</i>
يَهَيِّج	=	<i>yahīj</i>
تَعْلَمُونَ	=	<i>ta'lamūn</i>
سَوْفَ	=	<i>sawf</i>
عَيْنَ	=	<i>'ayn</i>



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B. Long Vocals and Diphthong

Each Arabic writing in the form of *fathah* vocal Latin writing is written with “a” *kasrah* with “I” *dlommah* with ”u” while the long readings are each written in the following way:

Vocals (a) long =	Â	for example	قال	become qâla
Vocals (i) long =	î	for example	قيم	become qîla
Vocals (u) long =	Û	for example	دون	become dûna

Especially for the reading of ya’ nisbat, it should not be replaced with “i” but still written with “iy”: in order to describe ya’ nisbat at the end. Likewise, for the sound of the diphthong, wawu, and ya’ after *fathah* is written with “aw” and “ay”. Consider the following example:

Diphthong (aw) =	أَوْ	for example	قول	become qawlun
Diphthong (ay) =	أَيَّ	for example	خير	become khayru

C. Ta’ marbûthah (ة)

Ta’ marbûthah is transliteration with "t" if it is in the middle of a sentence, and if *ta’ marbûthah* is at the end of the sentence, it is transliterated by using "h". Such as *الرسالة للمدرسة* to *al-risalat li al-mudarrisah*, or when in the middle of a sentence consisting of *mudlaf* and *mudlaf ilayh* arrangement, then transliterated by using t connected with the following sentence, for example, *في رحمة الله* become *fi rahmatillah*.

D. Articles and Lafadh al-Jalâlah

The word “al” (ال) is written in lowercase unless it is located at the beginning of the sentence, while “al” in Jalâlah lafadz, which is in the middle of the sentence propped (*idlafah*) is then omitted

ABSTRAK

METODE MENGHAFAAL AL-QUR'AN DI PONDOK PESANTREN (STUDI KOMPARATIF DI PONDOK PESANTREN UMMU AIMAN DAN PONDOK PESANTREN AN-NAHL KAMPAR)

Skripsi ini berjudul “**Metode Menghafal Al-Qur’an Di Pondok Pesantren (Studi Komparatif Di Pondok Pesantren Ummu Aiman Dan Pondok Pesantren An-Nahl Kampar)**”. Penelitian ini dilatarbelakangi oleh perbedaan dalam menghafal Al-Qur’an yang tidak terlepas dari berbagai metode yang digunakan oleh santri penghafal Al-Qur’an karena kemampuan seseorang berbeda-beda dalam menghafal. Ada yang sangat mudah dalam menghafal, sebaliknya ada juga yang sulit menghafal serta ada juga yang kemampuan menghafalnya biasa-biasa saja. Untuk mencapai tujuan tersebut, dibutuhkan strategi, cara dan metode yang tepat. Dari hal ini, penulis menarik untuk membandingkan metode menghafal Al-Qur’an di dua pesantren khusus Tahfidz Al-Qur’an, yaitu Pondok Pesantren Ummu Aiman dan Pondok Pesantren An-Nahl Kampar. Penelitian ini menggunakan metode kualitatif dengan studi lapangan. Penelitian ini meliputi pembahasan mengenai karakteristik metode dalam menghafal serta persamaan dan perbedaan metode dalam menghafal Al-Qur’an di Pondok Pesantren Ummu Aiman Dan Pondok Pesantren An-Nahl Kampar. Penelitian ini secara sederhana menghasilkan kesimpulan bahwa adanya persamaan metode yang digunakan dalam menghafal Al-Qur’an di Pondok Pesantren Ummu Aiman dan Pondok Pesantren An-Nahl Kampar yaitu dengan menggunakan metode *wahdah*. Metode *wahdah* adalah metode menghafal Al-Qur’an dengan cara menghafal satu persatu ayat Al-Qur’an yang hendak dihafalnya dan dibaca berulang-ulang kali sehingga membentuk pola dalam bayangannya. Sedangkan perbedaannya terletak dari segi pembagian halaqah, metode sebelum menghafal Al-Qur’an, dan target hafalannya.

Kata Kunci : Metode, Menghafal, Al-Qur’an.

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ABSTRACT

THE METHOD OF MEMORIZING AL-QUR'AN AT ISLAMIC BOARDING SCHOOL (COMPARATIVE STUDY AT UMMU AIMAN ISLAMIC BOARDING SCHOOL AND AN-NAHL ISLAMIC BOARDING SCHOOL KAMPAR)

This undergraduate thesis is entitled “The Method of Memorizing Al-Qur’an at Islamic Boarding School (Comparative Study at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar)”. This research was underlied by the difference in memorizing Al-Qur’an which was not apart from various methods used by the students of Al-Qur’an memorizer because someone’s ability is different in memorizing. There are those who can easily memorize, in the contrary there are also those who find it difficult to memorize and there are also those who have mediocre memorizing ability. To achieve those goals, the right strategy, way, and method are required. In this case, the author was interested to compare the method of memorizing Al-Qur’an at two Islamic Boarding Schools specializing in Memorizing Al-Qur’an namely Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar. This research employed qualitative method with field study. This research covered discussion concerning the method characteristics in memorizing, the similarity and the difference of methods in memorizing Al-Qur’an at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar. This research simply resulted conclusion that there was similarity in the method used in memorizing Al-Qur’an at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar namely by using *wahdah* method. *Wahdah* method is the method of memorizing Al-Qur’an by memorizing the verse one by one and read it repetitively until forming a pattern in their imagination. While the difference lied in the strategy of halaqah distribution, the method before memorizing Al-Qur’an, and the memorization method.

Keywords: Method, Memorizing, Al-Qur’an

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ملخص

طرق تحفيظ القرآن في المعاهد الإسلامية
(دراسة مقارنة في معهد أم أيمن الإسلامي
ومعهد النحل الإسلامي كمبار)

عنوان هذا البحث " طرق تحفيظ القرآن في المعاهد الإسلامية (دراسة مقارنة في معهد أم أيمن الإسلامي ومعهد النحل الإسلامي كمبار)". هذا البحث مدفوع بالاختلافات في حفظ القرآن والتي لا يمكن فصلها عن الأساليب المختلفة التي يستخدمها الطلاب الذين يحفظون القرآن لأن قدرة الفرد على الحفظ تختلف. هناك من يسهل حفظه ، ومن ناحية أخرى ، هناك أيضًا من يصعب حفظه ، وهناك أيضًا من تكون قدراتهم في الحفظ متواضعة. لتحقيق هذه الأهداف ، هناك حاجة إلى استراتيجيات ووسائل وأساليب مناسبة. من هذا المثير للاهتمام بالنسبة للباحث مقارنة طرق حفظ القرآن في معهدين إسلاميين خاصين بتحفيظ القرآن ، وهما معهد أم أيمن الإسلامي ومعهد النحل الإسلامي. يستخدم البحث الأساليب النوعية مع البحث الميداني. تضمن هذا البحث مناقشة خصائص طريقة الحفظ وأوجه الشبه والاختلاف في طرق حفظ القرآن في معهد أم أيمن الإسلامي ومعهد النحل الإسلامي. نتج عن هذا البحث ببساطة أن هناك تشابهًا في الطريقة المستخدمة في حفظ القرآن في معهد أم أيمن الإسلامي ومعهد النحل الإسلامي ، أي باستخدام طريقة الوحدة. طريقة الوحدة هي طريقة لحفظ القرآن عن طريق حفظ آيات القرآن التي يريد حفظها واحدة فواحدة وقراءتها مرارًا وتكرارًا بحيث تشكل نموذجًا في ظله. بينما يكمن الاختلاف في توزيع الحلقة ، وطريقة حفظ القرآن ، وغاية حفظه.

الكلمات الأساسية: المنهج ، الحفظ ، القرآن.



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ATTACHMEN

- Attachmen 1 : Research Letter
- Attachmen 2 : Data Collection Instrument
- Attachmen 3 : Documentation and Photos



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CHAPTER I INTRODUCTION

A. Background of the Research

Al-Qur'an is the first source of Islamic teachings, the truth and the main according to the beliefs of Moslems and its truth is recognized by scientific research. Al-Qur'an is a holy book in which there are the words of Allah swt which were conveyed by Jibril to the Prophet Muhammad SAW as Allah's Apostle gradually which aims to be a guide for Moslems in their lives and lives in order to gain proseachity in the world. and the afterlife.¹

Al-Qur'an in language means *Perfect Recitation* which is the right name chosen by Allah SWT. because since humans have known literacy five thousand years ago, none of the readings known to humans can match the greatness of the Al-Qur'an, eachfect and noble reading.²

Al-Qur'an is the holy book and the greatest miracle of the Prophet Muhammad and no one has been able to imitate something like Al-Qur'an. Al-Qur'an is also the word of Allah SWT who came to provide guidance on the truth for humans in dealing with all the problems of life and life throughout the ages, that will not wither with time and will not be timeless.³

Al-Qur'an which is a way of life for humans which contains warnings or promises in the form of rewards or punishments, but also contains commands as in Q.S Al-Alaq verses 1-5, Allah SWT said :

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٣ الَّذِي عَلَّمَ
بِالْقَلَمِ ۝٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝٥ (العلق/96: 1-5)

¹ Ajahari, *Ulumul Qur'an (Ilmu-Ilmu Al-Qur'an)*, (Yogyakarta: Aswaja Pressindo, 2018), p.

² M.Quraish Shihab, *Wawasan Al-Qur'an*, (Bandung: Mizan, 2009), p. 3

³ Rusydie Anwar, *Pengantar Ulumul Qur'an dan Ulumul Hadits Teori dan Metodologi*, (Yogyakarta: IRCiSoD,2015), p. 21-24.



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Meaning : Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your lord is most generous. Who taught by the pen. Taught man that which he knew not.⁴

The verse above shows that Allah SWT commands us as Moslems to read and seek knowledge. the command to read is the most valuable thing ever and can be given to mankind. *reading* in this various meanings is the first and foremost condition for the development of science and technology, as well as the main requirement for building civilization.⁵

As a guide in the life of moslems, Al-Qur'an is not just enough to read. In addition to understanding the content, there must also be an effort to maintain it. Either maintain it in a written or memorized form. Moslems are obliged to maintain and protect Al-Qur'an by reading it, writing it and memorizing it. So that the revelation is always maintained and preserved from changes and substitutions, both the letters and the composition of the words throughout the ages.

Allah SWT has guaranteed that the Qur'an is easy to memorize, Allah SWT said in QS. Al-Qamar verse 17 :

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ (القمر/54: 17)

Meaning : And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?.⁶

This verse is a direct guarantee from Allah that it cannot be deviated. The thing is that we as humans have a strong determination or not when we want to memorize the Qur'an until finally Allah SWT chooses anyone who is able to memorize the Qur'an, in terms of their strong intentions and efforts.

Al-Qur'an that exists today is still original and pure in accordance with what was taught by the Prophet Muhammad SAW to his companions. This is

⁴ Saheeh International, *International of the Meaning of Qur'an*, (London, Al-Muntada Al-Islami, 2004), p. 597

⁵ M.Quraish Shihab, *Wawasan Al-Qur'an...*, p. 7

⁶ Saheeh International, *International of the Meaning of Qur'an...*, p. 528



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because Allah SWT is taking care of him. Allah SWT said in Q.S Al-Hijr verse 9 :

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۙ (الحجر/15: 9)

Meaning : Indeed, it is We who sent down the message [i.e., the Qur’ān], and indeed, We will be its guardian.⁷

In this verse, Allah used *dhomir* “نَحْنُ”, the meaning of this verse is that Allah SWT revealed and preserved Al-Qur’an with intermediary the memorizers of Al-Qur’an.

Although it is guaranteed that Allah SWT preserves Al-Qur’an, we must not be fixated on only literal interpretation so that we don’t make any effort. So, one way for us as Moslems to protect Al-Qur’an is to memorize it. Allah SWT said in Al-Qur’an :

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ ۙ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبِّيُّونَ
 وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي وَلَا تَشْتَرُوا
 بِآيَاتِي ثَمَنًا قَلِيلًا ۗ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ (المائدة/5: 44)

Meaning : Indeed, We sent down the Taurat, in which was guidance and light. The prophets who submitted [to Allāh] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allāh, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allāh has revealed - then it is those who are the disbelievers.⁸

Therefore, it is Sunnah for Moslems to read and memorize Al-Qur’an because it is mentioned in the Hadits :

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (رواه الترمذي)

⁷ Saheeh International, *International of the Meaning of Qur’an...*, p. 262

⁸ Saheeh International, *International of the Meaning of Qur’an...*, p. 115

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Meaning : “The best of you are those who learn Al-Qur’an and teach it”.⁹

The Hadits recommends for every Moslem to always read Al-Qur’an because of enormous benefits contained in it. Because for every memorizer of Al-Qur’an will get 2 privileges, namely the privilege in the world and the privilege of the hereafter.

Even though it is guaranteed that Allah SWT preserves Al-Qur’an, we must not get hung up on only literal interpretation so that we don’t make any effort. Therefore, one way for us as Moslems to protect Al-Qur’an is to memorize it. To attract the interest of Moslems in the Modern times to memorize Al-Qur’an is to have an easy and systematic memorization method.

In memorizing Al-Qur’an, it can’t be separated from the various methods used by tahfidz Al-Qur’an subject teachers because everyone’s abilities are different.

Some are very easy to memorize, and other some are difficult to memorize, and there are also those whose memorization abilities are mediocre. To achieve this goal, appropriate strategies and methods are needed. Therefore, the method is one of the factors that determine success in memorizing Al-Qur’an.

Based on result of observations, Tahfidz Al-Qur’an subject at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar are compulsory subject, the meaning that memorizing Al-Qur’an is listed in the curriculum structure. I chose these 2 islamic boarding schools because these 2 islamic boarding schools are islamic boarding school specially in Memorizing Al-Qur’an and every students who graduated from these 2 islamic boarding schools must memorize 30 juz of Al-Qur’an.

From the phenomena above, the autors are interested in conducting research using a comparative study in memorizing Al-Qur’an at 2 Islamic Boarding Schools, there are Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar in a title *The Method Of Memorizing*

⁹ Abu ‘Isa Muhammad bin ‘Isa bin Saurat al-Turmuzi (dikenal sebagai al-Turmuzi), *Sunan al-Turmuzi wa huwa al-Jami’ al-ṣāhih* (Beirut: Dar al-Fikri, 1980 M), No. 2910



Al-Qur'an At Islamic Boarding School (Comparative Study At Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar).

B. Reason for Choosing the Title

In writing this thesis, the writer has to explain the reason for choosing the title, so the reasons are :

1. In memorizing Al-Qur'an, everyone has their own way or method in memorizing Al-Qur'an. Then, the writer wants to know what methods are used by students at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar in memorizing Al-Qur'an.
2. The author wants to find the characteristics of each Islamic Boarding School in the method of memorizing Al-Qur'an by using a comparative study.

C. Explanation of Terms

1. Method : the regular way used to carry out a job so that it is achieved as desired or a systematic way of working to facilitate the implementation of an activity in order to achieve the specified goals.¹⁰
2. Memorizing : keeping in memory or easy to pronounce without text or books like by heart.¹¹
3. Al-Qur'an : the word of Allah SWT which is a miracle that was revealed to the Prophet Muhammad SAW and written on manuscripts and narrated with mutawatir and reading it including worship.¹²
4. Islamic Boarding School : religious institutions that provide education and teaching and develop and spread the Islamic religion.¹³

¹⁰ Kamus Besar Bahasa Indonesia. (<https://kkbi.web.id/metode> accessed to 15 April 2021)

¹¹ Isna Amalia Akhmar, Hana Lestari dan Zulfikar Ismail, *Metode Efektif Menghafal Al-Qur'an Bagi Siswa Madrasah Ibtidaiyah (Sebuah Kajian Pustaka)*. Jurnal El-Mujtama', Vol.1 No. 1 (2021). p. 4

¹² Subhi As-Shalih, *Mabahits fii Ulumi Al-Qur'an*, (Beirut: Dar al-Ilm Li al-Malayin, 1985)

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D. Identify The Problems

Based on the background of the problem, several problems that arise can be identified, including :

1. Many methods of memorizing Al-Qur'an, writer need to explore what methods are used by student in Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar.
2. In the 2 islamic boarding schools studied, what are the similarities and differences in their methods of memorizing Al-Qur'an?

E. Limitation of Research

In this research, it is necessary to limit the problem so that the author is more focused, So the author limits this problem to only discussing the comparison of methods of the memorizing Al-Qur'an in Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar.

F. Research Questions

1. How the methods of memorizing Al-Qur'an in Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar?
2. How are the similarities and differences in the method of memorizing Al-Qur'an in Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar?

G. Objective and Significance of Research

1. The Objective of the Research

The objectives of this research are as follows :

- a. To know the method of memorizing Al-Qur'an in Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar.

¹³ Kamus Besar Bahasa Indonesia. (https://kkbi.web.id/islamic_boarding_school.html accessed to 15 April 2021)



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- b. To know how the similarities and differences in the method of memorizing Al-Qur'an

2. The Significance of Research

The significance of this research are as follows :

- a. Theoretically, this research can add knowledge of references in the field of Qur'anic science and interpretation of methods in memorizing Al-Qur'an
- b. Practically, the results of this research are become input and consideration in developing and improving the competence of memorizing Al-Qur'an in Islamic Boarding School, as well as being a scientific insight as a reference to improve the quality of memorizing Al-Qur'an for Al-Qur'anic Generation.

H. Systematics of Writing

To get a clear understanding and description of the contents of this research, then the author arranges the systematic research as below :

CHAPTER I : Discuss an introduction consisting of background of the research, reason for choosing the title, explanation of terms, identify the problem, limitation of the research, research question, objective and significance of research, and systematics of writing

CHAPTER II : Discuss various theories that form the basis of the theory, which includes the definition of the methods and memorizing Al-Qur'an, as well as a literature review containing studies of previous research related to the current research.

CHAPTER III : Discuss research methods which include types of research, research data sources, data collection techniques, and data analysis techniques.

CHAPTER IV : Is the result of research and discussion. In this chapter, an overview of the research location, presentation and data analysis will be discussed.

CHAPTER V : Is the closing section consisting of conclusions and suggestions.

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CHAPTER II THEORITICAL FRAMEWORK

A. Theoretical Basis

1. Methods in Memorizing Al-Qur'an

Method is the regular way used to carry out a job so that it is achieved as desired or a systematic way of working to facilitate the implementation of an activity in order to achieve the specified goals.¹⁴

Al-Qur'an is the word of Allah SWT which was revealed to the Prophet Muhammad SAW through the intermediary of the Jibril who is also a miracle and is written on a mushaf or manuscript and narrated through mutawatir narration and reading it is considered worship.¹⁵

Memorizing Al-Qur'an is a process of transferring Al-Qur'an into the memory of the brain to the heart. The process will feel easy if we know the method.

So what is meant by the method of memorizing Al-Qur'an is the right and alternative way that can be used to memorize Al-Qur'an.

There are many methods of memorizing Al-Qur'an, even in essence, everyone has their own method according to their abilities.¹⁶

According to *Ahsin* in the book *Bimbingan Praktis Menghafal Al-Qur'an*, there are several methods that can make it easier in the process of memorizing Al-Qur'an:

a. *Wahdah*/Observe and Memorize One by One method

Wahdah method is a method of memorizing Al-Qur'an by memorizing the verses of the Qur'an that wants to memorized one by one. Every one verse that will be memorized, can be read several times up to 10 times or more which can form a pattern in the shadow

¹⁴ *Kamus Besar Bahasa Indonesia*. (<https://kkbi.web.id/metode> accessed to 15 April 2021)

¹⁵ Subhi As-Shalih, *Mabahits fii Ulumi Al-Qur'an*, (Beirut: Dar al-Ilm Li al-Malayin, 1985), p. 15

¹⁶ Rendi Rustandi, *Menghafal Al-Qur'an Metode Taqlil dan Takhir*, (Bandung: Tarbiyah Sunnah Learning Press, 2020), p. 9



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of the mind. Thus, the memorizer of the Qur'an will be able to condition the verses he memorizes not only in the shadows but to form reflexes in his mouth.

b. *Kitabah*/Writing Method

Kitabah method means writing. In this method, the memorizer of the Qur'an first writes the verses he will memorize, then reads the verses until they are read fluently and correctly. . With this method, it is very helpful in accelerating the formation of memorization patterns in his imagination because it uses the visual aspect of writing so that this method is considered practical and good.

c. *Sima'i*/Listening Method

Sima'i method means listening. What is meant by this method is listening to something memorized reading. This method is highly recommended for memorizers of Al-Qur'an who have strong memory skills and can also be used for children who are underage who are not yet familiar with reading and writing Al-Qur'an. This method is also very effective for blind memorizers of Al-Qur'an.

d. Combined Method

Combined Method is a combined method between *Wahdah* method and *Kitabah* method. The process in this combined method is memorizing the verses which want to memorize one by one or *wahdah* method. After finishing memorizing the verses, *kitabah* method was used as a test for the verses that had memorized, and could try to write down the verses that had memorized on paeach.

e. *Jama'*/Collective Method

Jama' method is the method of memorizing the Al-Qur'an which is done together and someone leads it, usually *tahfidz* teacher. This method is a good method to develop, because it can eliminate



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boredom, besides helping to revive the memory of the verses one memorizes.¹⁷

According to *Munjahid*, there are methods that can be used for memorizers, namely the method of memorizing with full repetition, the method of memorizing by writing, the method of memorizing by understanding the meaning, the method of memorizing with teacher guidance. Meanwhile, according to *Dahlan*, there are 9 keys to learning Al-Qur'an for children, which can be practiced in the form of games including: reading, searching and finding, guessing, questioning, explaining, observing, sensing and calculating.¹⁸

The process of memorizing Al-Qur'an is carried out through the guidance of a tahfidz teacher. The mentoring process is carried out through the following activities according to *Sa'dulloh* are :

a. *Bi-Nazhar*/Looked at Repeatedly Method

That is the method of memorizing the Al-Qur'an by reading carefully over and over again the verses of the Al-Qur'an that will be memorized by looking at the Al-Qur'an manuscripts. The process of memorizing the Al-Qur'an using the Bi-Nazhar method can be done 40 times as was done by previous scholars.

This is done to obtain an overall picture of the lafadz and the sequence of His verses. In order to make it easier in the process of memorizing it, during *bi-nazhar* process it is hoped that prospective memorizers of Al-Qur'an will also learn the meaning of these verses.

b. *Tahfizh*/Memorize Method

That is the method of memorizing Al-Qur'an by memorizing verses of Al-Qur'an that have been read over and over again little by little.

¹⁷ Ahsin W. Al-Hafidz , *Bimbingan Praktis Menghafal AL-Qur'an*, (Jakarta, Bumi Aksara, 2005), p. 63

¹⁸ Kementerian Agama Balai Litbang Agama Jakarta, *Membumikan Peradaban Tahfidz Al-Qur'an*, (Jakarta, Balai Penelitian dan Pengembangan Agama Jakarta, 2015), p.35

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For example memorizing one line, several sentences or a short piece of verse until there are no mistakes. After one line or several sentences can be memorized proeachly, then it is added by assembling the next line or sentence eachfectly. Then the series of verses is repeated again until completely memorized. After the material for one verse can be memorized smoothly then move on to the material for the next verse.

c. *Talaqqi*/Deposit Method

That is the method of memorizing Al-Qur'an by depositing or listening to the memorization that has just been memorized to a tahfidz teacher. *Talaqqi* process is carried out to find out the results of the memorization of a prospective hafidz Al-Qur'an and get guidance as necessary

d. *Takrir*/Repetition Method

That is the method of memorizing Al-Qur'an by repeat memorization and listen to the memorization that has been memorized to the tahfidz teacher. This *takrir* method aims to keep what has been memorized well preserved. Apart from the tahfidz teacher, *takrir* can also be done individually with the intention of smoothing out the memorization that has been memorized so that it is not easy to forget.

e. *Tasmi'*/Listening Method

That is the method of memorizing Al-Qur'an by listen to memorization to others, either to individuals or to the congregation. With this *tasmi'*, a memorizer of the Qur'an will be known to have deficiencies in him, because he might be careless in reciting the recitation of Al-Qur'an. With the *tasmi'* method, one will concentrate more on memorization.¹⁹

¹⁹ Sa'dulloh, *9 Cara Praktis Menghafal Al-Qur'an*, (Jakarta: Gema Insani, 2008), p. 52



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2. Memorize (*Tahfidz*) Al-Qur'an

Etimologically, Memorize or tahfidz Al-Qur'an in Arabic language consists of 2 words, namely tahfidz and Al-Qur'an. Tahfidz means to memorize and has the basic word "memorize" which comes from the Arabic hafidza-yahfadzu-hifdzan which is always remember.

According to the Big Indonesian Dictionary (KBBI), memorizing means trying to put something in mind so that you always remember it.

So, Memorize Al-Qur'an is a process to maintain the purity of Al-Qur'an which was revealed to Rasulullah SAW so that there is no change and it does not become forgotten, either completely or partially forgotten.²⁰

Allah SWT always makes it easy for the humans who want to memorize and study Al-Qur'an. Allah SWT said :

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۙ (القمر/54 :17)

Meaning : And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?²¹

The meaning of this verse in *At-Thabari's* interpretation is that Al-Qur'an has been made easy by Allah SWT and has been summarized with explanations and information so that it is easy to remember, memorize and take lessons from it.²²

Whereas in *Al-Mishbah's* interpretation it is stated that Allah SWT makes it easier to understand Al-Qur'an, among others, by lowering it little by little, using the choice of language that has the richest vocabulary and is easy to pronounce, memorize and understand.²³

²⁰ Sucipto, *Tahfidz Al-Quran Melejitkan Prestasi*, (Bogor: Guepedia, 2020), p.13

²¹ Saheeh International, *International of the Meaning of Qur'an...*, p. 529

²² Abu Ja'far Muhammad bin Jarir At-Thabari, *Tafsir At-Thabari Terjemahan Jilid 24*, (Jakarta, Pustaka Azzam, 2009), p. 271

²³ M.Quraish Shihab, *Tafsir Al-Mishbah Jilid 13*, (Tangerang, PT Lentera Hati, 2016), p.



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3. History of Memorizing Al-Qur'an

Al-Qur'an is a word of Allah SWT that was revealed by Allah SWT to Prophet Muhammad SAW through the intermediary of the Jibril gradually whose authenticity is guaranteed by Allah SWT until now.

The beginning of the history of memorizing the Al-Qur'an Al-Qur'an is when the first revelation came down to the Prophet Muhammad SAW, then the Jibril as conveyed the first revelation to the prophet in Hira Cave by memorizing. Then, Prophet Muhammad SAW descended from Jabal Nur and read the first revelation from his memorization to his wife, Siti Khadijah ra, then Prophet Muhammad SAW also conveyed to the companions verbally. This can be understood from a Hadits of the Prophet regarding the beginning of revelation (*bad'ul wahy*).²⁴

At the time of the Prophet Muhammad SAW, the maintenance of Al-Qur'an consisted of 3 elements, as below :

- a. The memorization of those who memorized the Quran.
- b. The texts written for the prophet.
- c. Manuscripts written by those who are good at writing and reading for each of them.²⁵

Everytime Al-Qur'an was revealed, the Prophet Muhammad SAW received it by memorizing then the Prophet Muhammad SAW read into the Companions. After the companions memorized the verses of Al-Qur'an delivered by the Prophet Muhammad SAW, they spread what they had memorized to the other companions. So, in this way not until a day or two had passed, except that the revelation of Al-Qur'an has been memorized in the chest of the companions who memorized it.²⁶

There are some companion of Prophet Muhammad SAW who diligently read Al-Qur'an, memorize and maintain the surahs and verses.

²⁴ Al-Bukhari, *Shahih al-Bukhari, Kitab bad' al-wahy, bab bad' al-wahy*, Hadist Number.3

²⁵ A.Gani, Bustami & Chatibul Umam, *Beberapa Aspek Ilmiah tentang Quran*, (Jakarta : Litera Antarnusa, 1994), p. 140

²⁶ Akram 'Abd Khalifah al-Dalimi, *Jam al-Qur'an: Dirāsah Tahliyyah li Marwiyyātih cet. I*, (Beirut: Dar al-Kutub al-'Ilmiyyah, 2006), p. 27



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They are named “Al-Qurra”. Everytime a surah or verse of Al-Qur’an is revealed, it is immediately recorded on boards, or sheepskin, or date palm leaves, and memorized.²⁷ Among the companion of Prophet Muhammad SAW who were famous “Al-Qurra” were Utsman bin Affan, Zaid bin Tsabit, Ali bin Abi Thalib, Abu Musa al-Asy’ary, Ubay bin Ka’ab, Abu Darda’ dan Abdullah bin Mas’ud.

There are several factors that encourage Companion of Prophet Muhammad SAW to memorize Al-Qur’an, including :

- a. The Arab community is the *Ummi* (don’t know how to read and write), therefore what they can rely on is memorizing
- b. Arab society is known as a simple society. That simplicity makes them have enough free time to use by memorizing
- c. The Arab community is very passionate and proud of literature, they even carry out competitions in this field.
- d. Al-Qur’an reaches the highest level in terms of the beauty of its language and is very impressive. Besides admiring the beauty of the language of Al-Qur'an, Moslems also admire its content and believe that Al-Qur'an is a guide that will bring happiness to life in this world and in the hereafter.
- e. Allah SWT and Prophet Muhammad SAW recommend to Moslems to read and study Al-Qur’an
- f. The verses of Al-Qur’an dialogue with them and comment on the circumstances and events that happened to them, even answering their questions, and the verses of Al-Qur’an came down little by little so as to facilitate the digestion of its meaning and the process of memorizing it.
- g. In Al-Qur’an and Hadits found various instructions that encourage Companion of Prophet Muhammad SAW to be careful in conveying

²⁷ Thabathaba’i, Sayyid Muhammad Husain, *Memahami Esensi Alquran*, (Jakarta: Lentera Basritama 2003), p. 146



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news, especially if the command is the words of the Prophet Muhammad SAW.²⁸

4. The Importance of Memorizing Al-Qur'an

Among the forms of interaction with Al-Qur'an are reading it, memorizing it, understanding its contents, admiring it, and practicing it.

Al-Qur'an has much importance. Among the importances in memorizing the Qur'an are:

a. Get Blessings in this World and the Hereafter

People who memorize Al-Qur'an, their lives will always be filled with various kinds of blessings, Starting from the blessings of his knowledge, his sustenance, his family, and the people around him also feel that blessing.²⁹ Allah Said in Al-Qur'an :

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ۚ (ص/38: 29)

Meaning : This is a blessed Book which We have revealed to you, [O Muhammad, that they might reflect upon its verses and that those of understanding would be reminded.³⁰

The meaning of this verse in the interpretation of *Ath-Tabari* is Al-Qur'an was revealed to us so that people who have common sense can learn lessons from the verses contained in Al-Qur'an so that they avoid going astray and follow the instructions and the path of truth which had been shown to them.³¹

Whereas in the book of *Tafsir Al-Mishbah* it is stated that the Qur'an is a book full of blessings because Allah SWT sent it down so that it is a blessing for anyone who reads it and memorizes it.³²

²⁸ M. Quraish Shihab, *Membumikan Al-Qur'an, Fungsi dan Eachan Wahyu dalam Kehidupan Masyarakat*, (Bandung: Mizan, 1999), p. 23-24

²⁹ Tanzil Khaerul Akbar dan Ardi Gunawan, *Menghafal Al-Qur'an dengan Otak Kanan*, (Jakarta:PT Elex Media Komputindo, 2018), p. 36

³⁰ Saheeh International, *International of the Meaning of Qur'an...*, p. 455

³¹ Abu Ja'far Muhammad bin Jarir At-Thabari, *Tafsir At-Thabari Terjemahan Jilid 22*, (Jakarta, Pustaka Azzam, 2009), p. 148

³² M. Quraish Shihab, *Tafsir Al-Mishbah Jilid 11*, (Tangerang, PT Lentera Hati, 2016), p.



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b. Have peace of mind

People who memorize Al-Qur'an have peace of mind because they always read Al-Qur'an every day.³³ Allah Said in Al-Qur'an :

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۗ ٢٨

(الرَّعَد/13: 28)

Meaning : Those who have believed and whose hearts are assured by the remembrance of Allāh. Unquestionably, by the remembrance of Allāh hearts are assured.³⁴

The meaning of this verse in *Ibn Katsir's* interpretation is that people who believe by memorizing Al-Qur'an, their hearts become good, become calm when they remember Allah SWT, are willing (please) Allah SWT as a protector and helper.³⁵

In the book of *Muyassar's* interpretation it is also stated that Allah gives guidance to people whose hearts are at peace with monotheism and remember Him by memorizing Al-Qur'an so that they become calm with it.³⁶

c. The best human group

عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ»
(رواه البخاري)

From Utsman r.a from the Prophet sallallaahu 'alaihi wa sallam he said: "The best among you is the one who learns Al-Qur'an and teaches it." (Narrated by Al-Bukhari number 4639)

³³ Tanzil Khaerul Akbar dan Ardi Gunawan, *Menghafal Al-Qur'an dengan Otak Kanan...*, p. 36

³⁴ Saheeh International, *International of the Meaning of Qur'an...*, p. 252

³⁵ Dr. Abdullah bin Muhammad Alu Syaikh, *Tafsir Ibnu Katsir Jilid 5 Terjemahan*, (Jakarta, Pustaka Imam As-Syafi'i, 2017), p.36

³⁶ Dr. Hikmat Basyir, *Tafsir Muyassar Jilid 1*, (Jakarta, Darul Haq, 2018), p. 242



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5. Islamic Boarding School

The word *islamic boarding school* comes from the word *santri*, with the prefix *pe -* in front and the suffix *- an* meaning the place where the students live.³⁷

Zamakhsyari Dhofier argues that the word *santri* in Indian means a person who knows the sacred books of Hinduism or is an exeacht scholar of the Hindu religious scriptures. In general, *santri* means holy books, religious books, or books about science.³⁸ There are also those who say that the word *santri* comes from the word *santrik* in Javanese language which means someone who always follows the teacher wherever the teacher goes and stays.

According to *Sadjoko*, Islamic boarding schools are Islamic religious education and teaching institutions, generally in a non-classical way (*weton*, *sorogan* and others) where a *Kyai* teaches students in the form of Islamic religious knowledge based on books written in Arabic by Arab Ulama. medieval times and the *santri* or students usually lived in dormitories.³⁹

So, Islamic boarding schools are Islamic educational institutions that have their own characteristics, where the *kyai* is the leader figure, the *santri* are the objects who are given religious knowledge and the dormitory is the residence for the students. The islamic boarding school institution can be said to be the oldest Islamic institution which in Indonesian history has played a major role in assisting the process of national education sustainability.

a. Elements of the Islamic Boarding School

Islamic boarding school consists of five elements, namely: *Kyai*, *Santri*, *Mosque*, *Boarding* and *Teaching Classical Islamic Books*. These five elements are special characteristics of Islamic boarding

³⁷ Zamakhsyari Dhofier, *Tradisi Pesantren*, Studi Tentang Pandangan Hidup Kyai, cet ke – 6, (Jakarta ; LP3ES, 1994), p. 18

³⁸ Zamakhsyari Dhofier, *Tradisi Pesantren*,... p. 18

³⁹ Sudjoko Prasodjo, *Profil Pesantren*,(Jakarta: LP3ES , 1982), p. 6



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schools and distinguish them from other forms of educational institutions. Even though these five elements mutually support the existence of an Islamic boarding school, Kyai has a very central role in the world of Islamic boarding school.⁴⁰

Which characterizes the Islamic boarding school and at the same time shows the main elements of the Islamic boarding school, as follows :

1. Kyai

Kyai is the most important element of a islamic boarding school. Kyai is usually the founder of the Islamic boarding school. As the leader of a Islamic boarding school, the success of an Islamic boarding school depends on the leadership skills and breadth of knowledge, skills and authority of a kyai. The personality of the kyai determines the success of the Islamic boarding school because the kyai is a central figure in the Islamic boarding school.⁴¹

Kyai is also a place to ask questions, a place to ask for fatwas and advice, and a source of reference for knowledge. Among the main elements of Islamic boarding school, the kyai are the key figures that determine the style of Islamic boarding school life.

2. Students (*Santri*)

Students (*Santri*) is an important element in a islamic boarding school institution. According to the islamic boarding school tradition, Students (*santri*) consist of 2 groups:

- 1) Mukim Students (*santri*), namely Santri who live in dormitory and usually come from faraway areas.
- 2) Kalong Students (*santri*), namely students who do not stay in the dormitory but return to their respective homes after completing a lesson at the Islamic boarding school. Kalong students (*santri*)

⁴⁰ Yasmadi, *Modernisasi Pesantren; Kritik Nurcholish Madjid terhadap Pendidikan Islam Tradisional*, (Ciputat : Quantum Teaching, 2005), p. 63

⁴¹ Hasbullah, *Sejarah Pendidikan Islam di Indonesia : Lintasan Sejarah Pertumbuhan dan Eachkembangannya*, (Jakarta: Raja Grafindo Eachsada, 2001), p.144



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usually come from areas around the Islamic boarding school. They return to their respective homes after finished lesson at the Islamic boarding school.⁴²

3. Boarding

An islamic boarding school is basically a traditional Islamic education dormitory where students live together and study under the guidance of a teacher who is usually called a *kyai*. Boarding is a dormitory for students, which is a characteristic of the islamic boarding school tradition.⁴³ Boarding is a place of training for *santri* to develop their independence skills so that they are ready to live independently in society after graduating from islamic boarding school.

4. Mosque

The mosque as an educational center in the Islamic boarding school tradition and is also an manifestation of the universalism of the traditional Islamic education system. The mosque is a place for teaching students by the *kyai* and the mosque is a suitable place to teach students discipline in praying, acquiring religious knowledge and other religious obligations.

A *kyai* who wants to develop an Islamic boarding school usually first builds a mosque near his house. This step is usually taken at the behest of his teacher who has judged that he will be able to lead a Islamic boarding school.⁴⁴

5. Teaching of Classical Islamic Books

The main purpose of teaching these classical Islamic books is to educate prospective ulama. Among Islamic boarding schools, the teaching of classical Islamic books is also called the yellow book because the color of the paper is yellow.

⁴² Hasbullah, *Sejarah Pendidikan Islam di Indonesia : Lintasan Sejarah Pertumbuhan dan Eachkembangannya...*, p. 143

⁴³ Zamakhsyari Dhofier, *Tradisi Pesantren...*, p.45

⁴⁴ Zamakhsyari Dhofier, *Tradisi Pesantren...* , p. 49



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Now, the teaching of classical Islamic books is still being taught to students even though modern Islamic boarding schools now include general subjects as an important part of Islamic boarding school education. The goal remains to teach classical Islamic books as an effort to continue the main goal of Islamic boarding schools, namely to educate prospective scholars who understand traditional Islamic teachings.⁴⁵

b. Types of Islamic Boarding Schools

1. Traditional Islamic Boarding School

Traditional Islamic boarding school is a boarding school which in its development the islamic boarding school organizes lessons with a traditional approach. The learning in traditional Islamic boarding schools is Islamic religious sciences which are carried out individually or in groups with a concentration on classical books in Arabic language.

2. Modern Islamic Boarding School

Modern Islamic boarding schools are Islamic boarding schools that organize educational activities with a modern approach through formal education, both madrasah and schools, but using the classical method.

3. Comprehensive Islamic Boarding School

Comprehensive Islamic boarding schools are Islamic boarding schools whose education and teaching systems are a combination between traditional and modern teaching. This means that in it is determined that the education and teaching of the yellow book uses the sorogan, bandongan, wetonan methods, but regularly the school system continues to be developed.⁴⁶

⁴⁵ Zamakhsyari Dhofier, *Tradisi Pesantren...*, p.50

⁴⁶ M. Bahri Ghazali, *Pendidikan Pesantren Berwawasan Lingkungan*, (Jakarta: Pedoman Ilmu, 2001), p. 14

B. Previous Research Result

Based on the research title *The Methods Of Memorizing Al-Qur'an In Islamic Boarding Schools (Comparative Study At Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar)*. In this section, the author conducts research from various reference sources, as follows :

1. A research by Roni Prasetyawan (2016), IAIN Palangkaraya, title *Metode Menghafal Al Qur'an Di Pondok Pesantren Al-Wafa Palangkaraya*.

The background of this research is the different methods used by students in memorizing Al-Qur'an. The issues discusse, as follows⁴⁷ :

- a. What methods do students use in memorizing Al-Qur'an at the Al-Wafa Islamic Boarding School in Palangkaraya?
 - b. What are the factors that support and hinder the process of memorizing Al-Qur'an?
 - c. What efforts are made by Ustadz to overcome obstacles in memorizing Al-Qur'an at the Al-Wafa Islamic Boarding School in Palangkaraya?
2. A research by Jannati Hidayati (2020), UIN Sulthan Thaha Saifuddin Jambi, title *Perbandingan Metode Menghafal Al-Qur'an Di Pondok Pesantren Daarul Huffaazh Al-Islami Dan Pondok Pesantren Satu Qur'an Jambi*.

The background of this research is because of the differences in the ability of each person in memorizing Al-Qur'an. This study intends to find the characteristics of each islamic boarding school in the method of memorizing Al-Qur'an by using a comparative study. The issues discusse, as follows⁴⁸ :

⁴⁷ Roni Prasetyawan, "Metode Menghafal Al-Qur'an Di Pondok Islamic boarding school Al-Wafa Palangkaraya" *Thesis*, (Palangkaraya: IAIN Palangkaraya, 2016), p. 3

⁴⁸ Jannati Hidayati, "Perbandingan Metode Menghafal Al-Qur'an Di Pondok Islamic boarding school Daarul Huffaazh Al-Islami Dan Pondok Islamic boarding school Satu Qur'an Jambi". *Thesis*, (Jambi : UIN Sulthan Thaha Saifuddin,2020), p. 5



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- a. What is the history of the Darul Huffadz Al-Islami Islamic Boarding School and One Qur'an Islamic Boarding School Jambi?
 - b. What is the memorization method used by the Darul Huffadz Al-Islami Islamic Boarding School students and One Qur'an Islamic Boarding School?
 - c. What are the differences and similarities in the method of memorizing students at Darul Huffadz Islamic Boarding School and One Qur'an Islamic Boarding School?
3. A research by Mariah Ulfah (2021), UIN Syarif Hidayatullah, title *Metode Menghafal Al-Qur'an di Pondok Pesantren Istana Al-Qur'an SIRRUL ASROR BUARAN JAKARTA TIMUR*.
- The background of this research is by the obligation for Moslems to be aware of the command to understand and memorize Al-Qur'an by using its methods. The issues discusse, as follows⁴⁹ :
- a. What method do students use in memorizing Al-Qur'an at the SIRRUL ASROR BUARAN ISLAMIC BOARDING SCHOOL IN EAST JAKARTA?
 - b. How is the implementation of the method of memorizing Al-Qur'an at the SIRRUL ASROR BUARAN ISLAMIC BOARDING SCHOOL IN EAST JAKARTA?
 - c. What are the advantages and disadvantages of the method of memorizing Al-Qur'an at the SIRRUL ASROR BUARAN ISLAMIC BOARDING SCHOOL IN EAST JAKARTA?
4. Journal of IAIN Sheikh Nurjati Volume 14 Issue 02 2013 by IAIN Ahmad Lutfy Syekh Nurjati, Cirebon, title *Metode Tahfidz Al-Qur'an (Studi Komparatif Metode Tahfidz Al-Qur'an Di Pondok Pesantren Madrasah Al-Hufadz II Gedongan Ender, Pangenan Cirebon Dengan Pondok Pesantren Tahfidz Qur'an Terpadu Alhikmah Bobos, Dukupuntang Cirebon)*

⁴⁹ Mariah Ulfah "Metode Menghafal Al-Qur'an di Pondok Islamic boarding school Istana Al-Qur'an SIRRUL ASROR BUARAN JAKARTA TIMUR". *Thesis*, (Jakarta : UIN Syarif Hidayatullah, 2021), p.



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In this journal, it describes the Tahfidzul Qur'an method which is carried out at the Madrosatul Hufadz Islamic Boarding School Gedongan Ender and the Al-Hikmah Bobos Islamic Boarding School. The focus of this research is:

- a. What are the objective conditions of the Madrosatul Hufadz Gedongan Ender Islamic Boarding School and the Al-Hikmah Bobos Islamic Boarding School?
- b. How is the Tahfidzul Qur'an method implemented at the Madrosatul Hufadz Gedongan Ender Islamic Boarding School and the Al-Hikmah Bobos Islamic Boarding School?⁵⁰

The type of research used is research using a qualitative research paradigm, with a comparative method, which aims to describe the empirical reality behind a phenomenon in depth, detail, thoroughly and systematically. The data collected in qualitative research are not in the form of numbers, but data that comes from interview scripts, field notes. Eachsonal documents, and other official documents. The data that has been collected from the field will be matched with the applicable theory using descriptive methods.

5. Journal El-Mujtama IAI Sahid Bogor Volume 1 Isue 1 2021 by Isna Amalia, Hana Lestari, dan Zulfikar Ismail IAI Sahid Bogor. Title *Metode Efektif Menghafal Al-Qur'an Bagi Siswa Madrasah Ibtidaiyah (Sebuah Kajian Pustaka)*.

This journal explains the technique or method of memorizing Al-Qur'an which is considered the easiest. The focus of this research

⁵⁰ Ahmad Lutfy, "Metode Tahfidz Al-Qur'an (Studi Komparatif Metode Tahfidz Al-Qur'an Di Pondok Islamic boarding school Madrasah Al-Hufadz II Gedongan Ender, Pangenan Cirebon Dengan Pondok Islamic boarding school Tahfidz Qur'an Terpadu Alhikmah Bobos, Dukupuntang Cirebon)" Jurnal IAIN Syekh Nurjati Vol.14 No.2 2013, Cirebon: IAIN Syekh Nurjati. p.160



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is the methods used in MI educational institutions to produce children who memorize Al-Qur'an.⁵¹

The type of research used is qualitative research, namely research that produces information in the form of notes and descriptive data contained in the text under study. Data collected through a review process by searching for research results through Google Scholar in the form of Journals, Scientific Manuscripts in the form of Thesis/Thesis. The next step is to analyze the data obtained manually and arranged in a narrative manner.

As for the books that explain the method of memorizing Al-Qur'an, as follows :

1. "Tradisi Pesantren" by Zamakhsyari Dhofier published by LP3ES 1994 in Jakarta. This book explains about carateristics of Islamic Boarding School.
2. "9 Cara Praktis Menghafal Al-Qur'an" by H. Sa'dulloh, S.Q published by Gema Insani Jakarta in 2008. This book describes the features of Al-Qur'an and the virtues for its memorization and explains the methods for memorizing Al- Qur'an.⁵²
3. "Menghafal Al-Qur'an" by Yusuf Qardhawi published by Diniyah Takmiliah Awwaliyah Sabilul Jama'ah in 2014. This book explains the understanding of memorizing Al-Qur'an and the virtues of memorizing Al- Qur'an.⁵³
4. "Menghafal Al-Qur'an dengan Otak Kanan" by Tanzil Khaerul Akbar and Ardi Gunawan published by PT Elex Media Komputindo in Jakarta 2018. This book explains about how to memorize Al-Qur'an with the right brain.

⁵¹ Isna Amalia, Hana Lestari, dan Zulfikar Ismail, "Metode Efektif Menghafal Al-Qur'an Bagi Siswa Madrasah Ibtidaiyah (Sebuah Kajian Pustaka)" Jurnal El-Mujtama' : Jurnal Pengabdian Masyarakat IAI Sahid Bogor Vol.1 No.1 2021, Bogor: IAI Sahid. p.2

⁵² Sa'dulloh, *9 Cara Praktis Menghafal Al-Qur'an*, (Jakarta: Gema Insani, 2008), p.45

⁵³ Yusuf Qardhawi, *Menghafal Al-Qur'an*, (Bandung: MDTA Sabilul Jama'ah, 2014), p. 8

Based on the research above, the author would like to explain that the research conducted has differences with previous studies, the difference is in the title and the research conducted. Researchers also have not found this research before, so according to the authors this research is important to do.

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CHAPTER III RESEARCH METHOD

Method is a way or strategy used to do a job so that it is carried out as desired; a systemic way of working so that the implementation of an activity feels easy and can be achieved in accordance with the desired goals.

The research method is a systematic way of investigating, knowing, and studying certain data to collect information so that it can solve problems and obtain information from these data.⁵⁴ Research Methodology is a way of searching for the truth and principles of natural phenomena, society, or humanity based on the relevant disciplines.⁵⁵ The matters relating to the research method in this thesis are as follows :

A. Types of Research

This research is using the type of field research by using qualitative methods of comparative study. Qualitative Research is research that uses qualitative data (data in the form of data, sentences, schemes, and pictures). The research process begins by developing the basic assumptions that will be used by researchers. Furthermore, assumptions and thinking rules are applied systematically in collecting and processing data which aims to provide explanations and arguments. The information that has been obtained must be processed objectively and not influenced by the opinion of the researcher's self.⁵⁶

In qualitative research, there are six types of research, including descriptive research, case studies, biographies, phenomenology, grounded theory and ethnography. In this study, the authors used descriptive qualitative research, which is a type of research that explains the character, causes,

⁵⁴ Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Pustaka Riau, 2013), p. 2

⁵⁵ Tim Penyusun Pedoman Penulisan Skripsi (Edisi Revisi) Fakultas Ushuluddin UIN SUSKA RIAU, *Pedoman Penulisan Karya Ilmiah Makalah, Proposal, Sinopsis, Skripsi*, (Pekanbaru : CV. ASA RIAU, 2015), p. 45

⁵⁶ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D*, (Bandung: Alfabeta, 2013), p. 7

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results of something precisely by understanding and stating the relevant details clearly according to the available data and information.⁵⁷

This research is included in the field research, that is research that raises data and problems that exist in society. The data in the community referred to in this study were the students of Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar.

This research method uses a comparative study. Comparative study is research that compares the presence of one or more variables in two different samples, or at different times.⁵⁸ In this research, researchers compared one variable with two different objects.

B. Data Source

Data Source in this study are classified into two categories, namely :

1. Primary Data

Primary data are data sources that directly provide data to data collectors (main data sources or main sources used as references).⁵⁹

The primary data sources in this research were the result of interviews with 3 tahfidz teachers and 6 students each class at the *Tsanawiyah or wustho* level at Ummu Aiman Islamic Boarding School and 3 tahfidz teachers and 6 students each class at the *Tsanawiyah or wustho* level at An-Nahl Islamic Boarding School Kampar to find out the method of memorizing the Qur'an.

2. Secondary Data

Secondary data is data or information obtained from research results or information collected from existing sources. Secondary data is also data or information that is useful to strengthen and support primary data.

The secondary data sources in this study were the results of observations by researchers in the field in the form of school data, and

⁵⁷ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D*, (Bandung: Alfabeta, 2013), p. 46

⁵⁸ Sugiyono, *Metode Penelitian Kuantitatif ,Kualitatif dan R&D*, (Bandung: Alfabeta, 2006), p. 36

⁵⁹ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D...*, p. 225



documentation at the Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar.

C. Time and Location of Research

1. Time of Research

The time in carrying out this research is in November 2022. In 11 November 2022, the researchers delivered research permits to the Ummu Aiman Islamic Boarding School and An-Nahl Kampar Islamic Boarding School. In 11-12 November 2022, researchers conducted research observations, where these observations were made while they were doing the morning halaqah. In 18 November 2022, researchers collected data and conducted interviews with 6 students and 3 tahfidz teachers at Umm Aiman Islamic Boarding School. In 25 November 2022, researchers collected data and conducted interviews with 6 students and 3 tahfidz teachers at An-Nahl Kampar Islamic Boarding School.

2. Location of Research

The location of this research is Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar.

D. Research Subjects and Objects

In this study, the research subjects were students in Tsanawiyah level and tahfidz teachers at the Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar, while the object of research was the method of memorizing Al-Qur'an.

E. Method of Collecting Data

The method of collecting data in this research are :

1. Observation

Observation is direct observation and systematic recording by taking data about the phenomena being investigated. This method is used to

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obtain knowledge and actions that are realized by the community and the citizens.⁶⁰

According to Marshall, states that through observation, researchers learn about behavior, and the meaning of that behavior.⁶¹

This type of observation here has the intention that researchers can directly observe the activities of memorizing Al-Qur'an carried out by students at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar. This observation is divided into two types, namely:

a. Participative

Participative observation is an observation that is carried out in an involved manner or the researcher participates in the activity that is the object of research, without causing changes to the activity or activity concerned and in this case the researcher does not cover himself as a researcher.

b. Non-participative

Non-participative observations is an observations made by researchers without being directly involved in the activities to be studied. Researchers only pay attention to the activities to be studied without participating in these activities.⁶²

In this study, the authors used data collection techniques with participatory observation, namely observations that were directly involved by following a series of processes of memorizing Al-Qur'an at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar.

The way researchers observe with student in boarding school are as follows:

⁶⁰ Suharsimi Arikunto, *Penelitian Suatu Pendekatan Praktik*, (Jakarta: PT. Rineka Cipta, 1998), p. 188

⁶¹ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D...*, p. 226

⁶² Idrus, *Metode Penelitian Ilmu Sosial Pendekatan Kualitatif Dan Kuantitatif*, (Jakarta: Erlangga, 2009), p. 101.



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- a. Communicate directly with students at the Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar.
- b. Observing how students memorize Al-Qur'an with their methods.
- c. Listening directly to student memorization deposits directly.

2. Interview

Interview are research that has a specific purpose in conversations conducted by 2 parties, namely the interviewer, namely the person who asks the question and the person being interviewed, namely the person who provides answers to the question.⁶³

According to *Esterberg*, Interview are meetings that aim to exchange ideas and information through questions and answers between two or more people so that meaning can be constructed in a particular topic.⁶⁴

In this study, the data to be obtained through this interview technique are:

- a. The method used by the students in memorizing Al-Qur'an at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar.
- b. Similarities and differences in the method of memorizing Al-Qur'an at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar.

3. Documentation

Documentation is intended as a data collection technique by viewing and recording documents both written and unwritten, as well as other archival data sources. The author collects photographs as relevant sources.

⁶⁵

⁶³ Lexy Moleong, *Edisi Revisi Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2004), p. 135

⁶⁴ Sugiyono, *Metode Penelitian Kualitatif Kualitatif Dan R&D*, (Bandung: CV Alfabeta, 2013), p. 231

⁶⁵ M. Farid Nasution, *Penelitian Praktis*, (Medan: IAIN Press, 1993), p. 5-6.

The results of research from observations and interviews will be more credible/trustworthy if they are supported by photographs or existing academic and artistic writings.⁶⁶

F. Operational Concept

The operational concept is usually called the conceptual framework or research concept. The operational concept is a form of determination of a construct so that it becomes a variable or something that can be measured.

The operational concept in this study is the result of 9 statements of respondents at the Ummu Aiman Islamic Boarding School and 9 statements of respondents at An-Nahl Islamic Boarding School through interviews and questionnaire questions. This research discusses the comparison of methods of memorizing Al-Qur'an at Ummu Aiman Islamic Boarding Schools and An-Nahl Islamic Boarding School. The comparative indicator of the method of memorizing Al-Qur'an at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School are :

1. Halaqah or Group, the indicator is how the distribution of halaqah for students in memorizing Al-Qur'an at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School.
 2. The method of memorizing, the indicator is how effective and efficient methods are used by students at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School.
- Among the many methods of memorizing the Al-Qur'an, the most efficient is the wahdah method because by using this method, the students memory of their memorization is stronger.⁶⁷ However, the success of a method must be sustainable between tahfidz teachers and memorizers of the Qur'an.
3. Memorization target, the indicator is how the target is memorized and the time period for students to memorize the Al-Qur'an.

⁶⁶ Sugiyono, *Metode Penelitian Kualitatif Kualitatif Dan R&D...*, p. 240

⁶⁷ Muhammad Fadly Ilyas, "Eachanan Metode Wahdah Terhadap Prestasi Hafalan Santri Tahfidzul Qur'an Pesantren Darul Istiqomah Maros", *Thesis*, (Makassar, UIN Alauddin Makassar, 2017), p. 21

In order for students to complete the target of memorizing Al-Qur'an 30 Juz, the students should make a target of memorizing. But the memorization target depends on the targets set by the Islamic boarding school or depending on each other's abilities.⁶⁸

4. The dynamics in the process of memorizing the Qur'an, the indicators are what are the factors that support and hinder the students in memorizing Al-Qur'an and the efforts made by the tahfidz teacher in overcoming these obstacles.
5. Efficiency and effectiveness of the methods used in Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School, the indicator is if using that method, can students finish the target on time or not on time.

G. Data Analysis

Analysis is an effort or process used to process data so that it becomes new information so that the characteristics of the data become more useful and easy to understand for a research solution.⁶⁹

Data analysis is an effort to study or observe data that is already available and can be used to answer the problem formulation.⁷⁰

The technical data analysis carried out in this study consisted of 3 stages :

First, data reduction, in which the researcher collects and classifies data that has been found previously. All data is selected and sorted so that data that is in accordance with the research objectives is obtained, produces a summary of notes originating from the field and sets aside data that is deemed unnecessary. The pile of data that the author obtained from observations, interviews and documentation while at the Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School will be reduced by summarizing the entire data

⁶⁸ Sa'dulloh, *9 Cara Praktis Menghafal Al-Qur'an*, (Jakarta: Gema Insani, 2008), p. 46

⁶⁹ Ade Ismayani, *Metodologi Penelitian*, (Aceh: Syiah Kuala University Press, 2019), p.76.

⁷⁰ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, (Jakarta: Rineka Cipta, 2011), p. 277



Second, the presentation (display) of the data, which includes a brief description between categories. Where the author will describe the analysis of the data that has been obtained, such as the method applied, the target of memorization to be achieved to how the final results are obtained from the research process. The data that the author has previously clarified will be presented in narrative form and also in tables on the results of research while at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School.

Third, verification. At this stage, the author will interpret the data that has been obtained and go through the reduction and display stages of the data so that the data that has been obtained has a conclusion. In this case, the author's activities at this stage, namely the author provides an analysis or explanation of the observation data, interviews and documentation that the author has clarified and presented in the research results while at Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School.

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CHAPTER V CONCLUSION

A. Conclusion

Based on the results of the conclusions from the research about Methods of Memorizing Al-Qur'an at Ummu Aiman Islamic Boarding School and An-Nahl Kampar Islamic Boarding School, several research results have been found, namely:

1. Ummu Aiman Islamic Boarding School uses tahfidz Al-Qur'an method namely *wahdah* method. Before memorizing Al-Qur'an, students are required to take part in the *halaqah*/group tahsin with the aim of improving their recitation of Al-Qur'an. After *tahsin* class, then they start memorizing Al-Qur'an and they are divided into several *halaqah*/group consisting of 8-9 people. The *halaqah*/group is held 4 times in a day, namely the *halaqah*/group at *subuh*, morning, *'asr* and *maghrib*. For *muraja'ah*/repetition, the time is devoted to *halaqah*/group *'asr*. The target for memorizing students at Ummu Aiman Islamic Boarding School is 1 juz 2 pages each month.
2. In An-Nahl Islamic Boarding School also uses the tahfidz Al-Qur'an method namely *wahdah* method. An-Nahl Islamic Boarding School, the *halaqah*/group consists of 3 classes:
 - 1) Khusus Class, which is a class that has a target of memorizing 6 juz each year
 - 2) Takhassus Class, which is a class that has a target of memorizing 4 juz each year
 - 3) Reguler Class, which is a class that has a target of memorizing 2 juz each year
3. From the results of research between the 2 Islamic boarding schools studied, there are similarities and differences in the methods used in memorizing Al-Qur'an, namely :



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The similarities are that both Ummu Aiman Islamic Boarding School and An-Nahl Islamic Boarding School Kampar are both special tahfidz Islamic boarding schools and use the Tahfidz *Wahdah* method and *Muraja'ah*/Repetition time at the *halaqah 'asr*.

The difference is from the form of *halaqah*/groups. At the Ummu Aiman Islamic Boarding School, they had to take part in the *tahsin* group before memorizing Al-Qur'an, while An-Nahl Islamic Boarding School immediately memorized Al-Qur'an according to the target. The difference also in the target of memorization, Ummu Aiman Islamic Boarding School has a target of memorizing 1 juz 2 sheets each month and An-Nahl Islamic Boarding School has a target of memorizing according to class level. Also the difference is in the efficiency and effectiveness of the *wahdah* method used to memorize Al-Qur'an. At Ummu Aiman Islamic Boarding School the overall effectiveness of the *wahdah* method has not been achieved because there are still students memorization which has not reached the target. And at the An-Nahl Islamic Boarding School, the efficiency and effectiveness of the *wahdah* method have been achieved, this is proven as a whole the students at An-Nahl Islamic Boarding School can achieve the target and some even exceed the target of memorization.

B. Suggestion

Based on the explanation above, the authors suggest the following:

1. Students

To the students who memorize the Al-Qur'an at Umm Aiman Islamic Boarding School and An-Nahl Kampar Islamic Boarding School to always be enthusiastic in memorizing the Al-Qur'an and always be istiqamah to keep the Al-Qur'an memorized proeachly.

2. Islamic Boarding School

To Islamic Boarding Schools to always be consistent in producing Qur'anic generations for Al-Qur'an memorizers and to become a place for

students to study the Al-Qur'an and Religion and join in Qur'an memorization competition or MTQ (*Musabaqah Tilawatil Qur'an*)

3. *Ustadz / Ustadzah*

To *Ustadz/Ustadzah* to always motivate students and to always guide students in memorizing Al-Qur'an, because with guidance from an ustadz it will be able to help students in the process of memorizing Al-Qur'an.



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RESEARCH LETTER



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Pekanbaru, 28 Oktober 2022

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Kepala Dinas Penanaman Modal dan Pelayanan Satu Pintu Provinsi Riau
Pekanbaru

Assalamu'alaikum wr. wb.

Kami sampaikan bahwa mahasiswa berikut ini :

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Tempat/ Tgl. Lahir : Bangkinang / 15/09/2001
NIM : 11930220222
Jurusan/ Semester : Ilmu Al-Qur'an dan Tafsir / VII (Tujuh)
NO. HP : 082170352858
Alamat : Jl. Dr. A. Rahman Saleh Bangkinang
Email : miftahuljannahmj1509@gmail.com

adalah benar mahasiswa Fakultas Ushuluddin yang akan melakukan riset dalam rangka penulisan Skripsi Tingkat Strata Satu (S1) pada Fakultas Ushuluddin UIN Suska Riau dengan Judul :

"The Methods Of Memorizing Al-Qur'an in Islamic Boarding School (Comparative Study at Ummu Aiman Islamic Boarding School and An-Nahl islamic Boarding School Kampar)"

dengan lokasi penelitian : 1. Pondok Pesantren Ummu Aiman Kampar 2. Pondok Pesantren An-Nahl Kampar

Untuk maksud tersebut, dengan hormat kami mohon kiranya Bapak berkenan memberikan izin dan rekomendasi riset mahasiswa tersebut.

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Wassalam

an: Dekan,
Wakil Dekan I Bidang Akademik dan
Pengembangan Lembaga



Dr. Rina Rehayati, M. Ag
NIP 196904292005012005

Tembusan:
Yth. Dekan Fakultas Ushuluddin UIN Suska Riau

Attachment II

DATA COLLECTION INSTRUMENT

**“The Methods Of Memorizing Al-Qur’an In Islamic Boarding Schools
(Comparative Study At Ummu Aiman Islamic Boarding School
and An-Nahl Islamic Boarding School Kampar)”**

A. Panduan Wawancara

No.	Jenis Data	Metode	Sumber Data
1.	Letak geografis Pondok Pesantren Ummu Aiman dan Pondok Pesantren An-Nahl Kampar	- Observasi - Dokumentasi - Wawancara	Dokumentasi Geografis Pengurus/PembinaPesantren
2.	Sejarah Pondok Pesantren Ummu Aiman dan Pondok Pesantren An-Nahl Kampar - Visi, Misi, dan Tujuan Pondok Pesantren Ummu Aiman dan Pondok Pesantren An-Nahl Kampar	- Dokumentasi - Wawancara	- Pengurus/Pembina Pesantren - Dokumentasi Visi, Misi, dan Tujuan
3.	Struktur Organisasi dan Kepengurusan Pondok Pesantren Ummu Aiman dan Pondok Pesantren An-Nahl Kampar	- Dokumentasi - Wawancara	Pengurus/Pembina Pesantren
4.	Sarana/Fasilitas Pondok Pesantren Ummu Aiman dan Pondok Pesantren An-Nahl Kampar	- Observasi - Dokumentasi - Wawancara	- Keadaan Fasilitas - Pembina/Pengurus - Dokumentasi Fasilitas
5.	Program di Pondok Pesantren Ummu Aiman dan Pondok Pesantren An-Nahl Kampar	- Observasi - Wawancara	- Keadaan Program - Pembina/Pengurus Pesantren - Pengamatan
6.	Metode Menghafal AlQur’an di Pondok Pesantren Ummu Aiman dan Pondok Pesantren An-Nahl Kampar	- Observasi - Dokumentasi - Wawancara	- Guru Tahfiz (3 orang) - Santri (6 orang)

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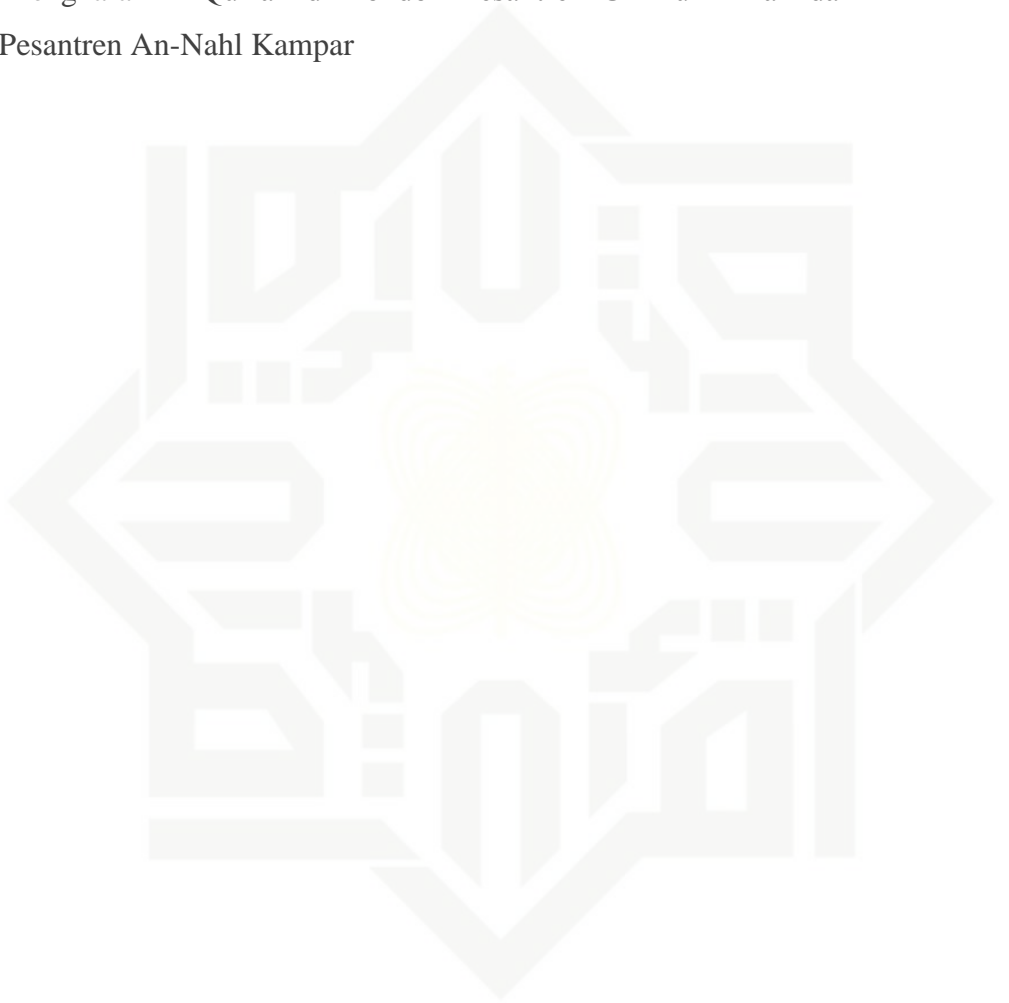
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B. Panduan Observasi

1. Letak Geografis Pondok Pesantren Ummu Aiman dan Pondok Pesantren An-Nahl Kampar
2. Program di Pondok Pesantren Ummu Aiman dan Pondok Pesantren An-Nahl Kampar
3. Metode menghafal Al-Qur'an di Pondok Pesantren Ummu Aiman dan Pondok Pesantren An-Nahl Kampar



PEDOMAN WAWANCARA MURID

I. Data Responden

1. Nama :
2. Jenis Kelamin :
3. Tingkatan Kelas :
4. Sekolah :

II. Daftar Eachtanyaan

No.	Eachtanyaan	Jawaban
1.	Sudah berapa juz hafal Al-Qur'an?	
2.	Metode apa yang digunakan dalam menghafal Al-Qur'an?	
3.	Bagaimana proses dalam menghafal Al-Qur'an dengan metode tersebut?	
4.	Berapa kali setoran yang dilakukan oleh para santri dalam sehari?	
5.	Bagaimana sistem muroja'ah hafalan Al-Qur'an?	
6.	Berapa target santri menghafal Al-Qur'an dalam 1 bulan?	
7.	Faktor apa saja yang mendukung santri dalam menghafal Al-Qur'an?	
8.	Faktor apa saja yang menghambat santri dalam menghafal Al-Qur'an?	
9.	Bagaimana solusi dalam mengatasi hambatan-hambatan dalam proses menghafal Al-Qur'an?	

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PEDOMAN WAWANCARA GURU

I. Data Responden

1. Nama :
2. Jenis Kelamin :
3. Profesi :
4. Sekolah :

II. Daftar Eachtanyaan

No.	Eachtanyaan	Jawaban
1.	Berapa jumlah santri di Pondok Pesantren ini?	
2.	Apa saja metode menghafal Al-Qur'an yang digunakan di Pondok Pesantren ini?	
3.	Metode apa yang digunakan dalam Al-Qur'an yang digunakan di Pondok Pesantren ini?	
4.	Bagaimana Metode dalam Muroja'ah hafal para santri?	
5.	Bagaimana upaya agar hafal santri agar tetap terjaga dengan baik dan lancar?	
6.	Berapa juz rata-rata yang dihafalkan santri dalam 1 tahun?	
7.	Bagaimana eachan seorang guru tahfidz dalam membina para santri menghafal Al-Qur'an	
8.	Berapa target yang harus diselesaikan oleh santri dalam 1 bulan?	
9.	Apakah ada sanksi bagi santri yang tidak menyelesaikan target?	

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Attachment III

DOCUMENTATION AND PHOTOS

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Picture 1
Interview with Student of Ummu Aiman Islamic Boarding School

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2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.



Picture 2

Interview with Students and Tahfidz Teacher of An-Nahl Islamic Boarding School

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengemukakan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

PROGRAM TAKHASUS TAHFIDZHUL QUR'AN UMMU AIMAN									
BULAN : OKTOBER									
KELAS : VII WUSTHO									
NO	NAMA	BATAS AKHIR HAFALAN			JUMLAH HAFALAN	JUZ YANG DIUJIKAN	PENCAPAIAN	HASIL UJIAN	RANKING
		JUZ	SURAT	AYAT					
1	AULIA NASWA MAYU	28	AL-HASYR	3	6 JUZ	28,29	7 LEMBAR	90,6	2
2	AJRA AL NASYWAA							TIDAK LULUS	TAHSIN
3	AZKIA MARDHOTILLAH	29	AL-MA'ARIH	39	1 JUZ	29	4 LEMBAR	74,8	3
4	BELVA ZASKI AULIA							TIDAK LULUS	TAHSIN
5	DESTRIA ZUL SAHPUTRI							TIDAK LULUS	TAHSIN
6	HILYA AMALIA ARTU							TIDAK LULUS	TAHSIN
7	NUKAINI KHALANI							TIDAK LULUS	TAHSIN
8	ULFA ZAHIRA	28	AL-MUIJADALAH	22	7 JUZ	28,29	1JUJ	99,6	1
9	VALIANA CHAIRUNISA							TIDAK LULUS	TAHSIN
10	YASMIN NUR AISYAH	3	ALI IMRAN	91	5 JUZ	3	1JUJ	99,6	1
11	ZASKIA NAIWA ADILAH							TIDAK LULUS	TAHSIN

Bangkaing, 31 Oktober 2022
 Pimpinan Pondok

 AL-IMRAN S.Pd AL-HAFIDZ

BULAN : OKTOBER									
KELAS : VIII WUSTHO									
NO	NAMA	BATAS AKHIR HAFALAN			JUMLAH HAFALAN	JUZ YANG DIUJIKAN	PENCAPAIAN	HASIL UJIAN	RANKING
		JUZ	SURAT	AYAT					
1	AISYAH RAHMA	1	AL-BAQARAH	141	6 JUZ	1	4 LEMBAR	72,2	12
2	ARZACHEL SALWA	29	NUH	28	2 JUZ 5 LEMBAR	29	2 LEMBAR	68,4	14
3	AZZAHRA KHAIRANI PUTRI	2	AL-BAQARAH	230	1 JUZ 8 LEMBAR			82	10
4	DINDA GISTA AURA	2	AL-BAQARAH	230	1 JUZ 8 LEMBAR	2	7 LEMBAR	89,2	5
5	DITA MAULANI	1	AL-BAQARAH	141	6 JUZ 7 LEMBAR	1	1 JUZ	98,4	4
6	ELLEN TRISNI RAHAYU							TIDAK LULUS	TAHSIN
7	HIDAYATI ARFA	23	AL-BAQARAH	202	4 JUZ 5 LEMBAR	2	5 LEMBAR	59,4	17
8	HUMAIROH	2	SHAD	26	7 JUZ 6 LEMBAR	23	6 LEMBAR	86,8	7
9	KHOLIFATUR RAHMAH	4	ALI IMRAN	153	3 JUZ 4 LEMBAR	4	4 LEMBAR	76	11
10	LAURA SINTIA BELA	29	AL-MURSALAT	50	4 JUZ	2,30,29	3 JUZ	99	3
11	MELATI AZZAHRO KHUMAIROH							38,6	18
12	NADIVA ZALEHA							TIDAK LULUS	TAHSIN
13	NAJWA LAYLA HAWRA JAYA							TIDAK LULUS	TAHSIN
14	NUR HAZAHAH	2	AL-BAQARAH	233	2 JUZ 8 LEMBAR	2	4 LEMBAR	63,8	15
15	ROFFIPA MESYAH	26	ADZ-DZARIYAT		5 JUZ	26,30	2 JUZ	99,4	2
16	SALSA BILLA							99,4	2
17	SALSA BILLA J	2	AL-BAQARAH	190	3 JUZ 4 LEMBAR	2	3 LEMBAR	71,4	13
18	SALSA SALWA BILA							70	12
19	SITI AISYAH AZZAHRA	29	NUH		2 JUZ	30,29	9 LEMBAR	99,6	1
20	IWAN AZIZAH	3	AL-BAQARAH	286	2 JUZ 4 LEMBAR	3	4 LEMBAR	63,6	16
21	YELSI AMARIDA	3	AL-BAQARAH	259	7 JUZ 1 LEMBAR	2,3	7 LEMBAR	86,6	6
22	ZAENAB	4	AN-NISA	26	9 JUZ 9 LEMBAR	4	9 LEMBAR	99,4	2
23	ZAHRATUL FITRAH	3	ALI IMRAN	91	5 JUZ	3	6 LEMBAR	85,8	8
24	ZAHRATUS SAKINAH	30	AN-NAAS	6			TAHSIN	85	9

KELAS : IX MSW									
NO	NAMA	BATAS AKHIR HAFALAN			JUMLAH HAFALAN	JUZ YANG DIUJIKAN	PENCAPAIAN	HASIL UJIAN	RANKING
		JUZ	SURAT	AYAT					
1	ADIBAH SHOLEHAH	10	AT-TAUBAH	93	11 JUZ	10	7 LEMBAR	74,2	14
2	AISYAH JONA PUTERI	16	THAHA	87	14 JUZ 8 LEMBAR	16	8 LEMBAR	91,2	6
3	ANGGRAINI SAPUTRI	4	AN-NISA	6	3 JUZ 8 LEMBAR	4	4 LEMBAR	77,6	12
4	ANNISA NASHWA RIFA ARDINI	20	AL-QASAS	5	10 JUZ 2 LEMBAR	20,21	7 LEMBAR	68,6	14
5	AQELA BALQIS							TIDAK UJIAN	
6	ARIFAH NAILA RAHMA HIA	3	ALI IMRAN	91	9 JUZ	3	1 JUZ	99,6	1
7	CIKAL ARASSY	24	FUSSILAT	38	6 JUZ 9 LEMBAR	24	4 LEMBAR	53	17
8	CITRA NUR AZIZAH	4	ALI IMRAN	132	3 JUZ 3 LEMBAR	3,4	3 LEMBAR	71,8	15
9	DHABITAH	3	ALI IMRAN	91	3 JUZ 9 LEMBAR	3	9 LEMBAR	95,8	4
10	FILZA NALANI AWFI	5	AN-NISA	79	9 JUZ 4 LEMBAR	4,5	6 LEMBAR	81	11
11	KHANIA SALSABILA AZHARA	1	AL-BAQARAH	88	2 JUZ 6 LEMBAR	1	6 LEMBAR	82,6	10
12	MASYITHO ALZIKRA	5	AN-NISA	74	6 JUZ 4 LEMBAR	4,5,29	9 LEMBAR	99	3
13	NAILA NAJMI ISMAIL	20	AL-ANKABUT	30	11 JUZ 9 LEMBAR	20	8 LEMBAR	94	5
14	RAFIFAH ASTILAH RAHMAH	13	IBRAHIM	33	15 JUZ 9 LEMBAR	13	9 LEMBAR	99,2	2
15	PRINCES KANAYA ANTONI	4	AN-NISA	6	10 JUZ 5 LEMBAR	4	4 LEMBAR	39,2	18
16	SALSABILLA QURRATULAINI	22	SABA	22	8 JUZ 4 LEMBAR	22,23	8 LEMBAR	86,6	7
17	SARAH ANNISA	4	ALI IMRAN	108	8 JUZ 1 LEMBAR	3,4	6 LEMBAR	88,4	8
18	SUSILAWATI	1	AL-BAQARAH	126	4 JUZ	1	3 LEMBAR	71,4	16
19	VINA NAYLA ALDA LOKA	21	AL-ANKABUT	63	9 JUZ 3 LEMBAR	22,21	6 LEMBAR	75,8	13
20	ZAHWA AZIZAH ARTU	25	AD-DUKHAN	39	6 JUZ 8 LEMBAR	25	8 LEMBAR	86	9

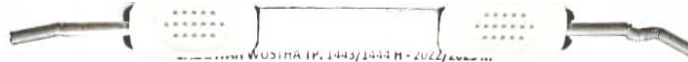
Picture 3

Report on the results of memorization of students at Ummu Aiman Islamic boarding schools



Hak Cipta Dilindungi Undang-Undang

- Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
- Dilarang mengummumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.



PONDOK PESANTREN TAHFIZ AL QUR'AN AN NAHL

NAMA SANTRI	PEKAN KE : 4														JUM
	SENIN		SELASA			RABU			KAMIS		JUMAT		SABTU		
	TGL : 23/01/2023	JAM KE	TGL : 24/01/2023	JAM KE	TGL : 25/01/2023	JAM KE	TGL : 26/01/2023	JAM KE	TGL : 27/01/2023	JAM KE	TGL : 28/01/2023	JAM KE			
AI SYAH KEYLA PUTRI	✓		✓		✓		✓		✓		✓		✓		
ANIBI N LUTHFYA ZAHRA	✓		✓		✓		✓		✓		✓		✓		
ASHA TUNGGU ANGGIRANI	✓		✓		✓		✓		✓		✓		✓		
ASRIANISVA NURULAINI	✓		✓		✓		✓		✓		✓		✓		
AURA SAL SABILAH	✓		✓		✓		✓		✓		✓		✓		
BILQIS RASHIKA NURIL	✓		✓		✓		✓		✓		✓		✓		
BUNGA ANGGIRANI	✓		✓		✓		✓		✓		✓		✓		
DIESTARVINATUL LIYA	✓		✓		✓		✓		✓		✓		✓		
IQBAL HULWANI HIDAYAT	✓		✓		✓		✓		✓		✓		✓		
FAIZAH	✓		✓		✓		✓		✓		✓		✓		
FAHRIYAH TAQWA	✓		✓		✓		✓		✓		✓		✓		
NEHA SYAHFIRI	✓		✓		✓		✓		✓		✓		✓		
IJWITA ASHISA	✓		✓		✓		✓		✓		✓		✓		
KAYIRAH NUBRAS AZLY	✓		✓		✓		✓		✓		✓		✓		
MAHIRA AMELIA TAHIA	✓		✓		✓		✓		✓		✓		✓		
NARILA ISTIPHARD	✓		✓		✓		✓		✓		✓		✓		
NOFIZNA NUR AQILAH	✓		✓		✓		✓		✓		✓		✓		
NAHA RAMADANTI	✓		✓		✓		✓		✓		✓		✓		
NAILAH ASMAWA ARIYAH	✓		✓		✓		✓		✓		✓		✓		
NURUL HASANAH	✓		✓		✓		✓		✓		✓		✓		
RAHANAH FULITHA SYAKIRA	✓		✓		✓		✓		✓		✓		✓		
SHIBUYAH HANIF	✓		✓		✓		✓		✓		✓		✓		
TIARA MIFTAHUL JANNAH	✓		✓		✓		✓		✓		✓		✓		
TIARA ALIFIA	✓		✓		✓		✓		✓		✓		✓		
TRI APRILANI	✓		✓		✓		✓		✓		✓		✓		
ULIA SRI WAHYUNI	✓		✓		✓		✓		✓		✓		✓		
WAFIQAH ALIFIA	✓		✓		✓		✓		✓		✓		✓		
WIDANUL JANNAH	✓		✓		✓		✓		✓		✓		✓		
ZIYANA LARISA	✓		✓		✓		✓		✓		✓		✓		
NAMA/PARAF GURU															

DIR : V SAKIT : S
A : A IZIN : I

PONDOK PESANTREN TAHFIZ AL QUR'AN AN NAHL

NAMA SANTRI	PEKAN KE : 4														JUM
	SENIN		SELASA			RABU			KAMIS		JUMAT		SABTU		
	TGL : 23/01/2023	JAM KE	TGL : 24/01/2023	JAM KE	TGL : 25/01/2023	JAM KE	TGL : 26/01/2023	JAM KE	TGL : 27/01/2023	JAM KE	TGL : 28/01/2023	JAM KE			
AFIYAH	✓		✓		✓		✓		✓		✓		✓		
ARIYAH HAWIRO	✓		✓		✓		✓		✓		✓		✓		
ARINI DWI SYASWANA	✓		✓		✓		✓		✓		✓		✓		
ASSYIFAUL QIBINA	✓		✓		✓		✓		✓		✓		✓		
AZZAH	✓		✓		✓		✓		✓		✓		✓		
AZZINA RANDATUL AISY	✓		✓		✓		✓		✓		✓		✓		
CALYA BALQIS UFARAH	✓		✓		✓		✓		✓		✓		✓		
CHASSA PRINIA UTAMI	✓		✓		✓		✓		✓		✓		✓		
DELLA FIDLIA AFRI	✓		✓		✓		✓		✓		✓		✓		
ELSA IJWITA SA ADAM	✓		✓		✓		✓		✓		✓		✓		
GHINA SYIFA NABILA	✓		✓		✓		✓		✓		✓		✓		
HAFIZAH	✓		✓		✓		✓		✓		✓		✓		
HAFSHAH NAYLA	✓		✓		✓		✓		✓		✓		✓		
HALIRA NADILA	✓		✓		✓		✓		✓		✓		✓		
HILWAH MAHIRAH	✓		✓		✓		✓		✓		✓		✓		
IBEL ZHUFARAH RAMADANTI	✓		✓		✓		✓		✓		✓		✓		
KEYSHA NAUWA ALI	✓		✓		✓		✓		✓		✓		✓		
KHDIRUNISA SITORUS	✓		✓		✓		✓		✓		✓		✓		
LUQYANA KAMILAH	✓		✓		✓		✓		✓		✓		✓		
MARSYA ROWLA ZIVILIA	✓		✓		✓		✓		✓		✓		✓		
NABILAH HUSNA	✓		✓		✓		✓		✓		✓		✓		
NADIN HERLIN	✓		✓		✓		✓		✓		✓		✓		
NAILA AZKIYAH	✓		✓		✓		✓		✓		✓		✓		
QAYSRA SYAHRAZ JANUARDI	✓		✓		✓		✓		✓		✓		✓		
QUNISHA CHELO VIRNA	✓		✓		✓		✓		✓		✓		✓		
SAKINAH MURSYIDAH	✓		✓		✓		✓		✓		✓		✓		
SELVA NOBISKA ARIZULIN	✓		✓		✓		✓		✓		✓		✓		
SHELVI ELISA PUTRI	✓		✓		✓		✓		✓		✓		✓		
SITI NUR JANNAH	✓		✓		✓		✓		✓		✓		✓		
ULIA KHANIFA TAUDIN	✓		✓		✓		✓		✓		✓		✓		
WILDA SULHANA SOPHAN	✓		✓		✓		✓		✓		✓		✓		
WINDA GUSRIANI SUTADI	✓		✓		✓		✓		✓		✓		✓		
NAMA/PARAF GURU															

SAKIT : S
IZIN : I

PONDOK PESANTREN TAHFIZ AL QUR'AN AN NAHL

PEKAN KE 4

NO	NAMA SANTRI	SENIN				SELASA				RABU				KAMIS				JUM'AT				SABTU				AHAD			
		10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
1	AISTYAH YUMNA	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
2	ANISA FEBRIANI	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
3	AULYANTI EKA PERTIWI	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
4	BESTI ALDINI	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
5	EGA ABDILLAH	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
6	HARIZAH HAYATI	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
7	IRMA	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
8	IZZATUL FIKRIYAH	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
9	KALILA NAFEEZA	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
10	LARAS HERITA LOKA	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
11	LATIFA ANI	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
12	MALURA DEVA LISABIL	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
13	MURFADILAH SEKAR A.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
14	RIFKA AZKIA LUTRIANA	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
15	RISKA RAHMADHAN	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
16	SALSYA BHILLA NUR K.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
17	SITI FATIMAH AZZAHRA	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
18	SUHALAH MUMTAZAH	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
19	ZAHRA KASWANDA	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
NAMA/PARAF GURU																													

IT :
 DIR : V SAKIT : S
 JA : A IZIN : I

Picture 4

Report on the results of memorization of students at An-Nahl Islamic boarding schools

Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
 - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

PERSONAL IDENTITY



PROFILE

Name : Miftahul Jannah
Place of Birth and Date : Bangkinang, 15 September 2001
Gender : Female
NIM : 11930220222
Semester : VIII
Religion : Islam
Address : Jl. Dr. A. Rahman Saleh Bangkinang Kota
Mobile Phone Number : +62821 7035 2858

PARENTS NAME

Father : Azhari, S.Sos., M.Si.
Mother : Masni, S.P.
Address : Jl. Dr. A. Rahman Saleh Bangkinang Kota

Hak Cipta Dilindungi Undang-Undang

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EDUCATIONAL BACKGROUND

- 2007 - 2013 : Elementary School of Muhammadiyah 019 Bangkinang
- 2013 - 2016 : Daarun Nahdhah Islamic Boarding School Bangkinang
- 2016 - 2019 : Daarun Nahdhah Islamic Boarding School Bangkinang
- 2019 - 2023 : State Islamic University of Sultan Syarif Kasim Riau.

ORGANIZATION EXPERIENCE

- Member of Scientific Study in HMPS Qur'an and Exegesis Science Department (2021)
- Secretary of HMPS Qur'an and Exegesis Science Department (2022)