

## LEARNING METHODS OF MEMORIZING THE QUR'AN AND EFFORTS TO STRENGTHEN MEMORIZATION OF STUDENTS OF BP AMANATUL UMMAH JUNIOR HIGH SCHOOL PACET MOJOKERTO

Adesisilia Mokodompit

Universitas KH. Abdul Chalim, Indonesia

[mokodompitadesisilia@gmail.com](mailto:mokodompitadesisilia@gmail.com)

### Abstract

BP Junior High School Amanatul Ummah Pacet Mojokerto is a formal educational institution that organizes a Qur'an memorization program. Many students have proven to be able to memorize the Qur'an through accurate reading of tajwid and makbraj letters. At BP Junior High School Amanatul Ummah, at least nine chapters of the Qur'an have been memorized, and there are even students who have managed to memorize as many as thirty chapters. The researcher intends to conduct further research on Qur'an memorization learning at BP Junior High School Amanatul Ummah Pacet Mojokerto. Amanatul Ummah Islamic Boarding School acts as a method for students at BP Junior High School Amanatul Ummah Pacet Mojokerto to strengthen their memory. This study uses a qualitative type. Documentation and observational interviews were conducted to collect data in accordance with the nature of the research and the qualitative sources used. The results of this study are 1) The method of learning tahfidzul Qur'an at BP Junior High School Amanatul Ummah Pacet Mojokerto is the 3T method of tartil, tahfidz and takrir where these three methods from the beginning to the end are continuous, starting from tartil which is taught so that you can read the Qur'an correctly according to tajwid and makbraj hurruf, tahfid which is the memorization process is read 10-20 times so that the memorization sticks in the memory. 2) Efforts to strengthen students' memorization at BP Junior High School Amanatul Ummah Pacet Mojokerto by repeating memorization, recalling memorization or information that students have memorized. 3) Supporting factors for memorization are: a) Internal factors; enthusiasm in memorizing, health, intelligence b) External factors, namely the motivation of parents, abah kyai and teachers as well as tahfidz teaching hours and takrir hours in the evening. Inhibiting factors are a) sinful acts, b) hurting other people's feelings, c) gossiping, d) inciting conflict, e) delaying prayer and f) envy and laziness as well as other despicable traits.

**Keywords:** Learning Methods, Tahfidzul Qur'an, Efforts to Strengthen Memorization.

### Abstrak

SMP BP Pondok Pesantren Amanatul Ummah Pacet Mojokerto merupakan lembaga pendidikan formal yang menyelenggarakan program tahfidzul Qur'an. Banyak siswa yang terbukti mampu menghafal Qur'an melalui pembacaan huruf tajwid dan makbraj yang akurat. Di SMP BP Amanatul Ummah, sedikitnya sembilan juz AlQur'an telah dihafal, bahkan ada siswa yang berhasil menghafal sebanyak tiga puluh juz. Peneliti bermaksud untuk melakukan penelitian lebih lanjut terhadap pembelajaran tahfidzul Qur'an di SMP BP Amanatul Ummah Pacet Mojokerto. Pondok Pesantren Amanatul Ummah berperan sebagai metode bagi santri di SMP BP Amanatul Ummah Pacet Mojokerto untuk memperkuat hafalannya. Penelitian ini menggunakan jenis kualitatif. Dokumentasi dan wawancara observasional dilakukan untuk mengumpulkan data sesuai dengan sifat penelitian dan sumber



*kualitatif yang digunakan. Hasil penelitian ini adalah 1) Metode pembelajaran tahfidzul Qur'an di SMP BP Amanatul Ummah Pacet Mojokerto yaitu metode 3T tartil, tahfidz dan takrir dimana ketiga metode ini dari proses awal hingga akhir berkesinambungan, mulai tartil yang diajarkan agar bisa membaca Al-Qur'an yang benar sesuai dengan tajwid dan makbraj huruf, tahfid yang proses penghafalan di baca 10-20 kali agar hafalan melekat di ingatan. 2) Upaya untuk memperkuat hafalan siswa di SMP BP Amanatul Ummah Pacet Mojokerto dengan cara mengulang hafalan, mengingat kembali hafalan atau informasi yang telah siswa hafalkan. 3) Faktor pendukung untuk menghafal yaitu: a) Faktor Internal; semangat dalam menghafal, kesehatan, kecerdasan b) Faktor Eksternal yaitu motivasi orang tua, abah kyai serta guru serta jam belajar mengajar tahfidz dan jam takrir di malam hari. faktor penghambat yaitu a) dosa maksiat, b) menyakiti hati orang lain, c) ghibab, d) mengadu domba, e) menunda shalat dan f) hasad dan rasa malas serta sifat tercela lainnya.*

**Kata Kunci:** Metode Pembelajaran, Tahfidzul Qur'an, Upaya Memperkuat Hafalan.

## INTRODUCTION

The process of memorizing the verses of the Qur'an often takes a long time because of the large number and the many similarities. This is one of the obstacles. To overcome the existing challenges, an efficient Qur'an memorization learning method is needed, in addition, it can also function as a preventive measure against potential setbacks.<sup>1</sup> Therefore, it is important for all educational institutions, especially those organizing Qur'an memorization programs, to implement the right process to ensure that learning outcomes are in accordance with current success criteria. According to Zuhairini, a technique is a suitable and effective approach in carrying out a particular activity. Therefore, a method can be seen as a collection of procedures used to organize an effort according to the desired priority hierarchy and chronological order of events.<sup>2</sup>

In addition, instructors are an integral element of their learning process must be able to use effective teaching tactics. In addition, it is important to consider the specific conditions and situations of the learner when determining the most suitable methodology for acquiring the knowledge of memorizing the Qur'an.<sup>3</sup> To facilitate and smooth the process of memorizing verses, students can quickly memorize the Qur'an by using the right techniques.

Ahsin, W. Al-Hafidz emphasized that studying the *tahfidz* of the Qur'an can be done in various ways, such as: 1) *Wabdah* Method: This approach makes it easier to memorize the verse of the Qur'an. 2) *Kitabah* Method, which literally translates as "writing". To make it easier to memorize the verses of the Qur'an, he initially used this technique by copying them onto paper. 3) *Sima'i* approach, which is attentive acceptance. In this way, those who want to remember the verses of

<sup>1</sup> Nata Abudin, Education from the Perspective of the Qur'an, (Jakarta: Kencana Prenada Media, 1993), p. 55.

<sup>2</sup> Zuhairini, Methodology of Religious Education, (Solo: Ramadhani, 1993), p. 66.

<sup>3</sup> Results of an interview with the Tahfidzul Al-Qur'an teacher, Mr. Moh. Sholahuddin Al Ayubi, Thursday, February 15, 2024 at 19.32 WIB.

the Qur'an will say them out loud. 4) Integrated Methodology. This methodology integrates the *kitabab* and *wahdah* strategies. Simply put, this book functions primarily as an evaluation of memorizing verses. 5) Group reading and memorizing verses is one component of the "Jama" technique guided by a *ustadz* or teacher. After the teacher reads it, the students also imitate it.<sup>4</sup>

As a result of the development of the Qur'an, more and more Islamic boarding schools and other Islamic educational institutions have been trying to improve their curriculum in recent years. *Tahfidzul Qur'an* is one of the most effective programs available. The meaning of its service is more than just helping students memorize the Qur'an and captivating their interest with the dream of being accepted into the leading school.

Students of BP Amanatul Ummah Junior High School Pacet Mojokerto were observed and interviewed by researchers. It is known that after students reach one *juʿz*, they learn to memorize the Qur'an by practicing *murojaah* in front of the teacher. This practice is carried out for a quarter of a *juʿz* which is equivalent to five glasses or seven pages. And the increase in *juʿz* is checked with additional *ustadz* after reaching *murojaah* one *juʿz*.

## METHOD

Researchers use a field research approach to try to understand the significance of events and how they relate to the communities/individuals living in a particular environment. This research uses qualitative type, through the use of organic and distinctive words and language, a series of scientific methodologies are applied in qualitative research to describe phenomena related to the experiences of research participants, such as behavior, perception, motives, and actions.<sup>5</sup> In education Qualitative research can be used to gain insight into many behavioral phenomena demonstrated by students and instructors during the teaching and learning process.

The purpose of this study is to examine the events and collect empirical data on the *tahfidzul Qur'an* Learning Model and initiatives implemented at BP Amanatul Ummah Junior High School Pacet Mojokerto in an effort to improve student memorization. In this study, the researcher used data collection techniques in the form of: 1) Observation; 2) Documentation; 3) Interview. While the data analysis techniques used are: 1) Data Reduction; 2) Data Presentation; 3) Conclusion. In this study, the researcher used data validity methods in the form of: Participatory Extension and Triangulation.

<sup>4</sup> Results of an interview with the Tahfidzul Al-Qur'an teacher, Mr. Moh. Sholahuddin Al Ayubi, Thursday, February 15, 2024 at 19.32 WIB.

<sup>5</sup> Lexy J Moeleong, *Qualitative Research Methodology*, (Bandung: Rosdakarya 2013), p. 17.

## RESULTS AND DISCUSSION

### Data Findings Results

#### A. The Method of Learning the Memorization of the Qur'an at BP Amanatul Ummah Junior High School Pacet Mojokerto

In BP Amanatul Ummah Junior High School Pacet Mojokerto in the process of learning Qur'an memorization using 3T namely *Tartil*, *Tahfidz* and *Takrir*. In this method makes it easier for students to learn Qur'an memorization. Deputy coordinator of BP Amanatul Ummah Junior High School Pacet Mojokerto stated that in the method of learning Qur'an memorization at BP Amanatul Ummah Junior High School using three methods namely *tartil*, *tahfidz* and *takrir*. The *Tartil* method is a method where before memorizing the Qur'an the teacher will give an example of the correct reading according to *tajwid*, *makhraj* letters and rhythm that are in harmony so that there are no mistakes when memorizing the Qur'an, with this method the teacher will give an example of reading so that students can follow the teacher's reading correctly. Furthermore, the second *tahfidz* method is a method where students start to memorize the Qur'an by reading 10 or 20 times until the reading sticks in their memory so that students who have memorized the reading of the Qur'an can be submitted to the *tahfidz* teacher. The third method is *takrir*, which is a method used to repeat students' memorization so that students do not forget what they have memorized. This method is carried out twice a week.

#### B. Efforts to Strengthen Students' Memorization of the Qur'an at BP Amanatul Ummah Junior High School Pacet Mojokerto

Efforts or attempts in activities to strengthen this memorization in order to achieve the target are by maintaining memorization so as not to forget. BP Amanatul Ummah Junior High School does several things so that the memorization of the Qur'an is maintained in memory and attached or strong.

1. *Takrir*, students' *takrir* at night to repeat memorization to strengthen the students' memorization.
2. *Tasmi'*, where students' memorization is tested by the teacher by giving turns to students who commit violations in learning.
3. Holding an agenda every month to complete the Qur'an, one of which is to hone or strengthen the memorization of *tahfidz* students, and for students who have submitted the memorization of 1  *juz*, their memorization will be tested so that their memorization will be further honed.
4. Often review. Review by repeating memorization on Monday and Tuesday evenings.

5. Giving motivation to students because they have to study every day. We have a slogan that says “memorize until you are finished, study until you die”.

### C. Supporting and Inhibiting Factors in Learning Methods and Memorization Reinforcement at BP Amanatul Ummah Junior High School Pacet Mojokerto

Regarding the method of learning *tahfidzul* Qur’an and efforts to strengthen students’ memorization at BP Amanatul Ummah Junior High School Pacet Mojokerto, it appears that the supporting factors are motivation from parents, *abab kiyai*, teachers, themselves, not only that, other supporting factors are being able to attend *tahfidz* graduation, being able to become a school ambassador, being given enough time, namely *tahfidz* teaching and learning during the day, while the inhibiting factors are laziness, boredom, moodiness, long verses or similar verses, having problems in the school environment or at home, parents’ income that is unknown or mixed with unknown (*syubhat*), it takes persistence because students’ time is very busy with formal school activities in the morning, continued with *tahfidz* teaching and learning during the day and continued with boarding school activities, students’ behavior is not commendable, for example gossiping and others, not only that, students also adapt to the school environment located in the mountains with quite cool air so that it takes adaptation and finally there are some students who still cannot recite or read the Qur’an.

## Discussion

### A. The Method of Learning the Memorization of the Qur’an at BP Amanatul Ummah Junior High School Pacet Mojokerto

The method used by BP Amanatul Ummah Junior High School Pacet Mojokerto in the teaching and learning activities of *tahfidz*, that this school has a 3T method, namely *tartil*, *tahfidz* and *takrir*. This is done to make it easier for students in the process of memorizing the Qur’an to achieve the memorization target. In the 3T process at BP Amanatul Ummah Junior High School Pacet Mojokerto, it begins with *tartil* where students will be taught about the correct reading according to *tajwid*, *makbraj* letters and rhythmic alignment in reading the Qur’an so that students read the Qur’an in rhythm, secondly, there is *tahfidz*, this process is when students can read correctly according to *tajwid*, *makbraj* letters and rhythm that are in harmony, then this *tahfidz* process is a process where students memorize the Qur’an by starting to read together and will continue reading 10-20 times so that the reading of the Qur’an sticks in the memory and can be memorized by the student, and the last is the *takrir* method in this process is carried out at night, namely on Monday and Tuesday nights after the Isha prayer until 20.15 WIB, the aim of this method is to make students’ memorization strong and not easily forgotten.

This is in accordance with what was explained by Muhammad Zain who stated that:<sup>6</sup>

#### 1. *Tabfidz* Method

This means that the memorizer must recount his memory before having a conversation with the *kyai*, *mudbir*, *mutashik*, or other legitimate listeners. When the memorizers want to convey the material, they have learned to the *kyai*, they check the *mushaf* (*bin nazār*). With the presence of shadows, individuals guess the text by looking at the *mushaf*. If not, then they read the contents at least three times without consulting the *mushaf*. If there are no shadows, the content is read accurately memorize.

Remembering the whole gradually if there is a shadow that appears even in one sentence. Repetition of newly acquired knowledge is a necessary process to ensure its retention, after a comprehensive assessment of the initial content. After mastering the substance of one verse, it is continued with the integration of the next material by first reading or scanning the manuscript and strengthening the initial verse, in addition to this is also done when entering the next verse. This process requires the acquisition of new knowledge that has not been stored in one's memory.

#### 2. *Takrir* Method

The *Takrir* method is a memory repetition technique. Applying this approach is important because the inherent difficulty in memorizing and retaining knowledge can sometimes lead to boredom. Strong and easy memories can quickly be damaged or lost altogether. To maintain balance, teachers must consistently compare the material learned during *tabfidz* with the *tabfidz* they have mastered. The application of this evaluation method requires storing information in the brain's warehouse, also called memory, with the exact time depending on the individual. Certain individuals require regular repetition and may even have a continuous learning curve, while others have extraordinary memory capacity and can remember material for long periods of time. The assessment procedure consists of several stages, including:

- a. Without changing the structure, repetition to refresh memory is called maintenance practice, or simply mindless repetition.
- b. Complex exercises, namely structured repetitions that are actively processed and in which meaningful relationships are built.

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<sup>6</sup> Muhammad Zain, Procedures or Problems of Memorizing the Qur'an and Its Instructions, Jakarta: Pustaka Al-Husna, 1985, p. 12.

Kyai emphasized that the *takrir* technique is one of the approaches to memorizing the Qur'an that is very easy, fast and maximally enjoyable. Repetition or *takrir*, is related to the act of replicating sentences, *waqf*, and other similar elements. After the memory is submitted to the instructor, it is reviewed by the student or other students are assigned to help provide corrections. Therefore, this evaluation method supports the claim put forward by Jacques Barzun, an education expert and French soliloquy: "The results of teaching cannot be observed in one day of work. The consequences may not be seen in a period of two decades". Therefore, determining the goal of memorizing the Qur'an requires perseverance, integrity and sincerity.

### 3. *Tartil* Method

This is in by adhering to *tajwid* norms regarding the placement of letters, phrases, stop signs, and other arrangements, this memory approach ensures that words are pronounced accurately. Based on this, it can be concluded that the method of learning *Tahfidzul* Qur'an at BP Amanatul Ummah Junior High School Pacet Mojokerto is, the 3T method of *tartil*, *tahfidz* and *takrir* where these three methods from the beginning to the end are continuous, starting from *tartil* which is taught so that they can read the Qur'an correctly according to *tajwid* and *makbraj huruf*, *tahfidz* which is the memorization process is read 10-20 times so that the memorization sticks in the memory and when students have memorized the Qur'an, they can be submitted to the *tahfidz* teacher and finally *takrir* where this method is a repetition process so that students' memorization is not forgotten in their memorization.

## B. Efforts to Strengthen Students' Memorization of the Qur'an at BP Amanatul Ummah Junior High School Pacet Mojokerto

BP Amanatul Ummah Junior High School Pacet Mojokerto in an effort to strengthen students' memorization by repeating memorization, recalling memorization or information that students have memorized so that by repeating it can strengthen the students' memorization. As previously explained by researchers, it has discussed the *takrir* method, namely repeating memorization, this is an effort to strengthen memorization because with *takrir* students can remember and review the memorization that students have memorized besides this *takrir* there is also *tasmi'* where students will repeat the memorization of the Qur'an in other teachers so that memorization is strengthened because they remember what has been memorized.

There are several other efforts that must be made to maintain or improve memory, including the following:

1. Consistency and repetition of reading in every statement of Ibn Umar's hadith, the Messenger of Allah (PBUH) directed his attention directly to the people who memorized

the Qur'an. *"The people mentioned in the Qur'an can be likened to a camel keeper who always remembers his camel and will stick to it if he continues to feel the need for it. But when he lets go, the camel will definitely leave his care."* It is recommended for people who memorize the Qur'an to read it out loud while studying, wherever they are. Because according to the teachings of the Prophet, *"Whether awake or asleep, a scholar of the Qur'an will certainly remember the information if he studies the Qur'an. However, he will definitely forget it if he does not read it."* The ability to read the Qur'an out loud while sleeping, standing, sitting, or lying down elevates the memorizer to a position of personal excellence.

2. Cultivating the habit of remembering is important for a memorizer of the Qur'an to develop the habit of strengthening his memory and reacquainting himself with forgotten verses or surahs. There are times when the memorization process can reach its peak, where the individual will find it very difficult to repeat the memorization process. Recent scientific studies have shown that newly acquired knowledge is lost quickly, so it requires less time investment than learning unlearned letters. Mastering a new letter is more difficult than reviewing a forgotten letter.
3. Gaining knowledge that has been written by others. Also observing other people's readings or with other people's writings is the most useful source of encouragement. Despite having a great intellectual capacity, a person may still have some shortcomings. In other words, you will eventually forget. This is in line with the teachings of the Prophet Muhammad SAW: *"from Aisha ra, who heard someone reading the Qur'an in the mosque at night. She said, "May Allah bestow mercy on him. was distracted from remembering to your attention. "By observing other people reading the Qur'an, I was able to remember more than seventy letters directly from the lips of the Prophet,"* said Ibn Mas'ud, in addition to using logical reasoning.<sup>7</sup>
4. The meaning of *mentadaburi* is to reflect and understand the words of the Qur'an as an approach to preserving memory. Furthermore, this is the main purpose of divine revelation documented in the Qur'an, as regulated in the QS An-Nisa: 82:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانُ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

*"Then do they not appreciate (studying) the Qur'an? If it (the Qur'an) were not from Allah, they would have found many contradictory things in it."*<sup>8</sup>

With several other efforts in maintaining or improving memory, researchers can conclude that with consistency or repetition of memorization, students' memorization can be maintained,

<sup>7</sup> Umar Tirta Harja and Lasvia. Introduction to Education. (Jakarta: Rineka Cipta), p. 254.

<sup>8</sup> Ahmad Salim Badwilan Guidance for Children to Memorize the Qur'an, (Yogyakarta: Sabil, 2010).

fostering the habit of remembering by reading, listening or observing other people's memorization so that students can also strengthen their memorization, not only that, contemplating is also one of the efforts because with this students carry out understanding and contemplation contained in the Qur'an, this activity is also carried out at BP Amanatul Ummah Junior High School Pacet Mojokerto every week twice after the Maghrib prayer, namely studying the interpretation of the meaning can be applied or can be realized in oneself and the environment.

Not only that, in BP Amanatul Ummah Junior High School Pacet Mojokerto, in teaching and learning activities, repetition is also carried out, where this repetition is carried out at *takrir* time in the evening every week twice a day, namely on Monday and Tuesday, and not only that, this repetition can also be *tasmi'*, where in this case the memorization repetition is tested or examined by other teachers so that with this effort students can strengthen their memorization.

### C. Supporting and Inhibiting Factors in Learning Methods and Memorization Reinforcement at BP Amanatul Ummah Junior High School Pacet Mojokerto

#### 1. Supporting Factors

The following conditions for memorizing the Qur'an are supporting and inhibiting factors for someone in memorizing the Qur'an, according to Wiwi Alawiyah Wahid, namely the supporting factors are as follows:

##### a. Health factors

Health is one of the most important factors for people who will memorize the Qur'an. If the body is fit and healthy then the process of memorizing the Qur'an will be easy and fast without any obstacles or obstacles and within the specified time then it is efficient so that it is relatively smooth and fast.

##### b. Psychological Factors

Furthermore, psychological health is needed by people who will memorize the Qur'an because not only physical health but also psychology must be considered. Because if the person's psychology is disturbed, it will be difficult to memorize the Qur'an.

##### c. Intelligence factor

This factor is also one of the supporting factors in memorizing the Qur'an. Every person has different intelligence so that it is quite influential on memorizing the Qur'an. It does not mean that this intelligence factor is one of the reasons for people not to be

enthusiastic in memorizing the Qur'an Because the most important thing is *istiqomah* in memorizing and often repeating memorization.

d. Motivational factors

People who will memorize the Qur'an certainly need motivation or enthusiasm from the closest people such as parents, family, friends or teachers. With this, it can be ensured that he is more enthusiastic in memorizing the Qur'an but if this motivation is not there, then the enthusiasm in memorizing the Qur'an is reduced.

e. Age factor

If you want to memorize the Qur'an, it is better to do it at a productive age. Because if the age of the memorizer has entered adulthood or old age, then there will be many difficulties that become obstacles.

## 2. Inhibiting Factors

Next are the inhibiting factors in memorizing the Koran according to Sholih bin Fauzan, including the following:

a. Lie

As Allah says about lies in QS. Al-Ghafir: 28:

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ

*"Verily Allah does not appoint those who go beyond the limits and lie."*<sup>9</sup>

b. Likes to hurt others

As Allah says about hurting a believer in QS. Al-Ahzab: 58:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا

*"People who hurt believers and believers, without any wrongdoing they have done, indeed, they have borne lies and real sins."*<sup>10</sup>

c. Backbiting or backbiting other people

Allah says about backbiting other people in QS. Al-Hujurat: 12:

وَلَا يَغْتَابَ بَعْضُكُم بَعْضًا

*"... and do not dog each other."*<sup>11</sup>

d. Hate

As Allah says about *hasad* in QS. An-Nisa: 54:

<sup>9</sup> Department of Religion. RI, Al-Qur'an and its Translation. (Jakarta: CV. Naladana, 2004). p. 138.

<sup>10</sup> Department of Religion. RI, Al-Qur'an and its Translation. p. 527.

<sup>11</sup> Department of Religion. RI, Al-Qur'an and its Translation. p. 369.

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

“Or do they envy humans because of the gifts that Allah has bestowed on them?”<sup>12</sup>

## CONCLUSION

The conclusion of this study is: 1) The method of learning *Tahfidzul Qur'an* in BP Amanatul Ummah Junior High School Pacet Mojokerto is the 3T method of *tartil*, *tahfidz* and *takrir* where these three methods from the beginning to the end are continuous, starting from *tartil* which is taught so that you can read the Qur'an correctly according to tajwid and *makbraj hurruf*, *tahfidz* which is the memorization process is read 10-20 times so that the memorization sticks in the memory. 2) Efforts to strengthen students' memorization at BP Amanatul Ummah Junior High School Pacet Mojokerto by repeating memorization, recalling memorization or information that students have memorized. 3) Supporting factors for memorization are: a) Internal factors: enthusiasm in memorizing, health, intelligence, b) External factors: motivation of parents, *abab kyai* and teachers as well as *tahfidz* teaching hours and *takrir* hours in the evening. Inhibiting factors are: a) sinful acts, b) hurting other people's feelings, c) gossiping, d) inciting conflict, e) delaying prayer, and f) envy and laziness as well as other despicable traits.

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<sup>12</sup> Department of Religion. RI, Al-Qur'an and its Translation. (Jakarta: CV. Naladana, 2004). p. 425.

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