

**PROBLEMATICS OF STUDENTS MEMORIZING THE QUR'AN IN
MAINTAINING MEMORIZATION POST-*PESANTREN* (CASE STUDY OF
USHULUDDIN FACULTY STUDENTS, UINSU)**



Mardianti¹

Universitas Islam Negeri Sumatera Utara, Medan, Indonesia
mardianti02.tinambunan@gmail.com

Muhammad Roihan Nasution²

Universitas Islam Negeri Sumatera Utara, Medan, Indonesia
muhammadroihan@uinsu.ac.id

Fadhilah Is³

Universitas Islam Negeri Sumatera Utara, Medan, Indonesia
fadhilah_is@uinsu.ac.id

Abstract

Memorizing the Qur'an is not only about *ziyadah*, but how to maintain the memory that has been memorized. The Faculty of Ushuluddin UIN SU is one of the faculties that focuses on the *Tahfiz* Al-Qur'an program, as the content contained in the curriculum of the Faculty of Ushuluddin requires memorizing the Al-Qur'an. The purpose of this study is to find out the problems of students who memorize the Qur'an in maintaining memorization after boarding school along with solutions to maintain it. This type of research is descriptive qualitative. The results showed that the problems of students in maintaining memorization after Islamic boarding school were that most students were lazy and not consistent in dividing time, the influence of gadgets, environmental factors, and lack of motivation because there were no teachers and friends. To overcome these problems, of course, there are solutions, namely fixing the intention first, making time in *muraja'ah*, must be *istiqamah* in dividing time, reducing playing gadgets, looking for a good environment, often motivating yourself and looking for mentors and friends, and using the right *muraja'ah* method.

Keywords: Problematics, University Students, Quran Memorizers

INTRODUCTION

The Al-Qur'an is a holy book that is believed to be the word of Allah SWT. This holy book has a very deep meaning and was revealed to the Prophet Muhammad SAW through the intermediary of the angel Gabriel AS (Ash-Shabuny, Muhammad, 2008). The Qur'an contains an abundance of enormous grace for believers and is always the highest authority in all aspects of Muslim life.

In the realm of Islamic scholarship, neglect of the Qur'an is not permitted. This is because a person's understanding of this religious text is directly correlated with his understanding of the Islamic religion as a whole. Therefore, Salaf scholars prioritize the preservation of the Al-Qur'an collectively, considering this as a fundamental foundation that must be built before exploring other fields of science (Mashluchah, 2022). The Qur'an has a very important role as a definite and instructive source, which functions as a guiding light for human existence, and guarantees a safe and prosperous life both in this world and in the afterlife. Therefore, every Muslim strives to uphold the word of Allah SWT, namely the Al-Qur'an, by diligently acquiring accurate reading skills and committing to memorizing its verses and surahs. This practice shows a deep respect for the Qur'an and a firm commitment to safeguarding and preserving this holy book (Syahrifudin, 2004). Allah SWT has said in QS. Al-Hijr verse 9:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Indeed, we are the ones who sent down the Qur'an, and we are also the ones who preserve it." (Asjad, 2012).

Even though the Qur'an has been guaranteed by Allah SWT, it is our responsibility as humans to also ensure its protection. One way to preserve the Koran is through the process of memorizing it. Memorizing the Qur'an is a commendable and accountable obligation. Although anyone can perform this task, not everyone can do it proficiently. Memorizers of the Koran face various challenges in preserving their memories (Isnani, 2018). Islamic boarding schools are Islamic educational institutions that provide intensive training in studying and understanding the Qur'an (Idris, 2013). Several Islamic boarding schools in

Indonesia make it mandatory for them to memorize the Al-Qur'an, where they are specifically guided to become hafiz of the Al-Qur'an (Riduan, Maufur, & Abdurakhman, 2016).

In life in the Islamic boarding school environment, the students are taught to focus more on education, both religious and general education, so the students are passive in using gadgets even though technology is developing rapidly. In most cases, students who have completed their education at Islamic boarding schools and are continuing their studies at universities face challenges. in retaining memorization. To overcome various challenges in memorizing the Qur'an, a person must try consistently and continuously, by making the best possible use of the opportunities given by Allah SWT to memorize the Qur'an through the doors of ease that He has opened. The main key to achieving success in memorizing the Qur'an is hard work and high dedication; Without serious effort, success in memorizing the Qur'an will be difficult to achieve (Abdulawy, 2019).

Students have the responsibility and obligation to maintain and maintain the fluency of their memorization of the Qur'an. If the student cannot maintain his memorization, then he will sin. However, in the process, many students lack consistency and have difficulty achieving their targets in maintaining memorization due to 2 problems: First, internal factors such as laziness and lack of consistency in allocating time. Second, due to external factors, namely the influence of gadgets, environmental factors, and lack of motivation because there are no teachers or friends (Sari, 2023). This problem is an obstacle to maintaining memorization of the Al-Qur'an. Each student faces his or her challenges, which can be seen as a test of a higher power. These tests are only given to individuals who can overcome them. However, there are still many children who can retain information through effective and quality memorization techniques (Izza, 2021).

Memorizing the Koran is a gift that is only given by Allah SWT to His chosen servants. This process requires seriousness, sincerity, and quite a lot of sacrifice. However, after successfully memorizing the Qur'an, the real task is to maintain and maintain this memorization throughout life. As emphasized in the hadith above, keeping the Koran memorized is much more difficult than the initial process of memorizing it (Bambang, 2021). A memorizer of the Qur'an needs to maintain his memorization. However, efforts to maintain

this memorization often encounter various obstacles. This will make some individuals who memorize less enthusiastic about memorizing their memorization (Ilyas, 2020). Therefore, researchers are interested in examining the problems of maintaining and maintaining memorization of the Al-Qur'an, because memorizing the words of Allah SWT is not just about adding more memorization, but how to maintain and maintain memorization.

REVIEW OF LITERATURE

The findings of this research were obtained from a comprehensive review of various studies conducted previously. One relevant research is Fitri Rahmawati's research at UIN Sultan Syarif Kasim Riau in 2023, entitled "*Masalah Hafalan Al-Qur'an Mahasiswa FUSI UIN Sultan Syarif Kasim Riau*". This research highlights that diverse educational backgrounds are a challenge for students who try to memorize the Al-Qur'an to meet the criteria for thesis exams. This is caused by the preparation that was not optimal while in high school, both in maintaining skills in reading the Al-Qur'an, the ability to memorize the Al-Qur'an, and memorization skills in general.

Educational background in high school greatly influences students' ability to continue their education at FUSI, considering that memorizing the Al-Qur'an is very important. Students who are less familiar with the Qur'an may face challenges in achieving the Faculty's goal of memorizing the Qur'an. As a result, many students experience problems in completing their studies within the specified period, namely 8 semesters or 4 years (Rahmawati, 2023). The current research is different from previous studies which only focused on the problem of memorizing the Al-Qur'an. This study will answer the challenges faced by students in maintaining memorization of the Al-Qur'an after leaving Islamic boarding school, as well as propose strategies for preserving memorization among FUSI UINSU students.

RESEARCH METHOD

The research methodology used is qualitative descriptive research. This method is adapted to the main research objectives, namely describing and analyzing. The data collection methods used were observation, interviews, and field notes. Researchers in this study used primary data sources, specifically obtained from informants who were Tahfiz teachers and Islamic boarding school graduate students. This informant is currently studying at the Ushuluddin Faculty of UIN SU and has memorized at least 15 Juz. A total of three lecturers and fifteen students were interviewed. Secondary data sources such as books, theses, and journals are used in this research to provide additional support for primary data needs. These sources were chosen specifically because they are relevant to the research topic. The methodology used for data analysis is descriptive analysis, which involves collecting accurate data and then organizing, processing, and analyzing it to present a comprehensive understanding of the underlying problem.

RESULTS AND DISCUSSION

Problems of Students Memorizing the Qur'an in Maintaining Memorization Post-*Pesantren* (Islamic Boarding School)

Based on the results of interviews with two sources who are lecturers from the Tahfiz FUSI UINSU course, it was revealed "Students' problems in maintaining memorization are caused by being lazy, not being consistent, not using their time well, such as hanging out a lot with friends who are not close to the Al-Qur'an. "the influence of gadgets, environmental factors and not making memorization and *muraja'ah* a priority in everyday life." The same thing was also expressed by lecturer Tahfiz FUSI, namely, "The obstacles in maintaining memorization depend on the student, there are those who, in terms of their economic capacity, have to work with less time to spend, plus lecture schedules and assignments are very busy."

The results of interviews conducted with several students were the cause of the decline in the quality of memorization after completing education in the Islamic boarding

school environment. There are 2 types of factors that influence students in maintaining memorization, namely internal factors and external factors (Nurtsany, Putra Raihan Nur Alam, Linda Hodijah, & Imam Tabroni, 2020). Internal factors that cause a person to be unable to maintain memorization are laziness and not being consistent in dividing time. External factors that cause someone to be unable to maintain memorization are the influence of gadgets, environmental factors, and lack of motivation.

The first internal factor is laziness. This lazy nature arises for several reasons, as stated by Nazwa, who had already memorized up to 15 Juz when she graduated from Islamic boarding school, she revealed, "The internal problem is that I still like to be lazy about *muraja'ah*, because previously in Islamic boarding school I rarely went out, so when I left Islamic boarding school I was more free and didn't there are demands, that's why now I play more than *muraja'ah*, when I come home from playing I end up getting tired and going to sleep." The statement above shows that Nazwa's lazy nature is caused by playing a lot (Purnamasari, 2022).

This lazy nature usually causes not *istiqamah* and lack of *muraja'ah*, this often happens when you have memorized the Qur'an (Al-Hafidz, 2000). One of the students, Umm, said, "Apart from the lack of *muraja'ah*, she also sometimes doesn't *istiqamah* to memorize *muraja'ah*. What's more, his schedule is so busy that when he is tired he will immediately take a break, and he postpones his *muraja'ah* today, to do his *muraja'ah qadha* tomorrow, even though tomorrow his *muraja'ah* may not necessarily be his *qadha*. Sometimes on that day, he is not *muraja'ah* at all." The statement above shows that Umm's lack of *istiqamah* was caused by fatigue due to her busy activity schedule. Not being consistent or consistent in memorizing memorized memorization is a problem often experienced by memorizers of the Qur'an. Memorizing will quickly be lost if you are not consistent in revering it (Simanjuntak, 2023).

The second internal factor is not being consistent in dividing time effectively to maintain memorization. Based on the results of the interview, Aisyah revealed "I can't divide my time effectively, because my activities are so busy and when I'm busy I don't have time to *muraja'ah*." A very important thing in the process of maintaining memorization of the Al-

Qur'an is being able to divide your time well, but most students cannot divide their time well. A hafiz of the Qur'an is required to be more clever in dividing his time in using it, both for world affairs and especially for memorizing it (Riduan et al., 2016).

There are several external factors, namely, the influence of gadgets. Technology is very important for human life in this modern era, many benefits can be used from this technology (Nurtsany et al., 2020). Based on the results of interviews with FUSI UINSU students, they revealed, "There is a negative side that can hinder students in their ability to *muraja'ah* and retain their memorization of the Al-Qur'an. Like playing social media, games, watching YouTube, and so on." "Especially for those memorizing the Qur'an who use excessive gadgets, they will focus more on gadgets and feel lazy about memorizing them."

The second external factor, namely environmental factors, is also a problem because memorizing the Koran cannot be separated from environmental influences which have a huge influence on a person's life. One of them is the social friends who have the most influence. A memorizer of the Al-Qur'an who has the desire to maintain and *muraja'ah* memorize will find it difficult to achieve this if he associates with people who always make us distant from the Al-Qur'an (Hasan, Budiarti, Khadijah, & Hasanah, 2023). If students who memorize the Qur'an are wrong in choosing their social friends, it will affect the quality of their memorization to a greater or lesser extent. Based on interviews, Andriani and Husna admitted, "They are often invited by friends to just hang out and chat, basically they are aware of the importance of *muraja'ah*." This is certainly a problem that many students experience.

The third external factor, namely, lack of motivation due to the absence of teachers and friends who strengthen it becomes a problem in maintaining memorization of the Al-Qur'an (Wiwi, 2014). A memorizer of the Qur'an without a teacher and friends who strengthen it can certainly have a lot of difficulty in memorizing and *muraja'ah* usually if it is wrong it will be difficult to straighten it out (Hijriyanti, 2018). Based on the results of an interview with a student named Yana, it was revealed that "The lack of a supervising teacher greatly affects the ability to maintain memorization. If there is an intensive tutor, it can help maintain memorization. The presence of a teacher makes *muraja'ah* (memorized repetition) more regular and "There is an obligation to deposit memorization. However, if there is no

teacher, memorization that is not fluent will remain fluent because there is no obligation to deposit it." Sheikh Utsaimin expressed a similar view when approached by a final-semester student who was having difficulty memorizing due to his limited study schedule. congested. He explained, "There are two types of forgetting." The first is forgetting which occurs naturally and is not considered a violation because it is part of human nature. This form of forgetfulness is not considered disobedience to Allah SWT. The second is forgetting that occurs due to deliberate negligence. Ignoring memorization in this second form is considered unethical and constitutes a violation. Certain scholars categorize it as a serious violation. This opinion comes from the hadith of the Prophet Muhammad SAW.

عَنْ سَعْدِ بْنِ عُبَادَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ أَمْرٍ يَقْرَأُ الْقُرْآنَ، ثُمَّ يَنْسَاهُ، إِلَّا لَقِيَ اللَّهَ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ أَجْذَمًا

From Sa'ad bin 'Ubadah RA., he said: Rasulullah SAW., said: "It is not someone who reads (memorizes) the Qur'an, then he forgets it, but he will meet Allah SWT., on the Day of Judgment in the condition of judzam (leprosy)". (HR. Abu Dawud) (As-Sijistani, 2009).

Based on the results of interviews with 15 FUSI female resource persons who already have memorized them from Islamic boarding schools. Regarding the internal factor of feeling lazy, there was only 1 respondent who could overcome feeling lazy. Another 14 respondents could not solve the problem. Then, of the 15 FUSI student speakers, there were only 11 respondents who could overcome a lack of consistency in dividing their time effectively. 4 more respondents could not solve this problem. Then, of the 15 FUSI student speakers, only 3 respondents were able to overcome the influence of gadgets and social media. Another 12 respondents could not overcome this problem. Of the 15 FUSI student speakers, only 5 respondents were able to overcome environmental factors and lack of motivation because there were no teachers or friends to strengthen them. Another 10 respondents could not overcome this problem.

Solutions to Overcome the Problems of Students Memorizing the Qur'an in Maintaining Memorization Post-*Pesantren*

Based on the results of interviews with students regarding strategies to increase their ability to memorize the Al-Qur'an: One of the internal components to avoid laziness in studying works is to strengthen your intentions and strengthen your relationship with Allah SWT. This can be achieved by refraining from immoral behavior and ensuring one's motives are sincere in seeking the pleasure of Allah SWT. Another way to overcome the problem of inconsistent time allocation is to develop the habit of continuously studying the Qur'an. It is important for students to regularly set aside time for this purpose. The purpose of time allocation is so that students consistently remember when to dedicate their time to *muraja'ah* of the Qur'an. *Istiqamah*, apart from being defined as consistency, also refers to the commitment of a memorizer of the Qur'an to consistently and efficiently utilize his time for further repetition and memorization. His free time was dedicated to immersing himself in the Koran, which became his main goal.

One of the main external factors is the impact of electronic devices such as gadgets. To minimize the impact of devices, individuals should try to reduce excessive use. Students can achieve this by allocating certain time slots for gadget use and deleting applications that prove to be particularly distracting. Second, this task includes efforts to overcome environmental factors, namely by creating a supportive environment. In terms of preserving the memorization of the Qur'an, students are very vulnerable to the influence of their social friends, especially in terms of attitudes and actions. If a student still feels unsure about their ability to resist the negative impact of lazy and unserious friends, they should distance themselves from these people and look for friends who are committed and dedicated, to maintain their enthusiasm and determination. Therefore, individuals who memorize the Qur'an must actively encourage and encourage each other towards good actions, thereby fostering a conducive atmosphere.

Third, overcoming a lack of motivation due to the absence of mentors and friends by looking for teachers who can guide them and friends who strengthen them. A memorizer of the Qur'an should have a teacher. Under certain conditions, the existence of a teacher is very

necessary. Teachers are not only skilled at memorizing, but also skilled at raising enthusiasm and motivation in their students. That is the essence of a teacher in the educational process who can restore lost enthusiasm, rebuild broken motivation, and also be able to heal a soul that is seriously damaged due to dealing with verses that are considered difficult to memorize. Memorizers of the Qur'an must have principles, apart from having a teacher who directs them, they must also have friends who strengthen them. Likewise with memorizing the Koran, having friends will increase your enthusiasm and return your intentions to your original self, but not all friends can play that role, they just have the same intentions and determination as us, and they don't have to be smarter than us. or those of us who memorize faster than them just have them around us to keep our motivation increasing (Basyir, 2021).

Based on interviews from Tahfiz lecturers, the way to overcome the problems of maintaining memorization of the Al-Qur'an is: "More *muraja'ah*, memorize it during prayer, and *muraja'ah* at least 3 Juz in 1 day but must be *istiqamah*. "Repetition doesn't have to be in a sitting position, it can be while walking, work can be done, and students should use their time to repeat what they have memorized rather than doing things that are not useful." *Muraja'ah* should take time, not wait for free time. The most important thing in memorizing, *muraja'ah*, and maintaining memorization is to straighten out your intentions, perfect your efforts, *istiqamah*, and trust (Revi, 2022).

Based on the results of an interview with the deputy dean 1 lecturer at FUSI, he said that the efforts of the Ushuluddin Faculty for people who memorize the Qur'an are as follows: "Memorization has become a curriculum, so the Faculty has then prepared the equipment. First is the equipment of competent lecturers. Second, the Faculty also has a Tahfiz practicum program, apart from the material in the course, it is also presented in the form of a practicum. So they can simulate each other, that's what the Faculty does. The problem is that even though these two things have been prepared, sometimes students don't memorize them either, they don't memorize them because everyone's abilities are different, whereas students who major in Al-Qur'an Tafsir Science don't all have basic religious knowledge skills. If you already have religious knowledge, it will be easier to memorize. Because he already has the basics from Diniyah, Awaliyah, MAN, or even an Islamic boarding school. The problem is when students who come from general education backgrounds, such as high school and vocational

school, face difficulties. They will have difficulty dealing with it because the Faculty can only provide motivation. Like holding an MTQ for the 10-30 Juz group, apart from maintaining memorization, students are motivated to continue memorizing. However, in reality, in the Tahfiz 30 Juz competition, only 3 students dared to register, even last year no one registered for 30 Juz. "The percentage is around 10% from 15-30 Juz because only very few FUSI students registered to take part in the MTQ competition." The author hopes that the Faculty can pay more attention to people who memorize the Al-Qur'an, this can be done by preparing a forum for people who memorize it, frequently evaluating it, making Al-Qur'an halaqah in the mosque, or other ways. Thus, people who memorize and who maintain their memorization can be more enthusiastic about memorizing and *muraja'ah*.

Based on an interview with lecturer Tahfiz, the target for FUSI students to memorize at UINSU is 5 Juz. He said, "The IAT department is targeted to memorize 5 Juz. Students have also started memorizing from semester 1 to semester 8. However, during the Tahfiz course, they are given less than 5 Juz, so they have to memorize it first. first and if they are consistent in memorizing together with intention, God willing, they can do it. However, the reality is not like that, sometimes some students do not achieve their memorization according to the target of FUSI. "Memorizing 5 Juz is one of the requirements for the comprehensive exam, so if an IAT student cannot achieve the target of 5 Juz then he cannot take the comprehensive exam." *Ustadzah* tries to find out how students can maintain their memorization. The first *ustadzah* method is, for those who have not memorized, try to memorize the Al-Qur'an, 1 semester of 1 Juz means that if 1 Juz is made 16 meetings, 1 Juz has 10 pages. So you can get 5 sheets for UTS for 5 sheets for UAS, and if every student wants to memorize it doesn't have to be a burden if he memorizes only 3 lines every day, God willing, in 1 week he can get 1 sheet. If it is implemented, God willing, it will be easy, but this student has internal and external problems which is the problem. *Ustadzah* emphasized that if he didn't go to class 3 times, he couldn't do UTS. The function and aim are so that they don't play around in Tahfiz courses. The second way is to create a WhatsApp group. Made in pairs, the aim is that the pair can deposit 3 lines with their friend. Before depositing with an *ustadzah*, he can deposit with a friend first.

According to the results of an interview with lecturer Tahfiz, he revealed: "The Ushuluddin Faculty offers Tahfiz courses to students in all majors. The IAT study program is required to have 5 chapters, the IH study program 2 chapters and the SAA, PPI, and AFI study programs 1 chapter. The IAT study program is required to take Tahfiz courses in 4 semesters out of the 8 semesters offered to undergraduates. Apart from the IAT study program, you are required to complete and memorize it outside of the courses offered. If the lecturer who teaches the course presents the Tahfiz course to a class with 30 students, only around 50% of the students reach the target of 1 Juz and at most 70%, there are even other classes where only 40% reach the target. "This is due to environmental factors, laziness, the influence of gadgets, and so on." For IAT majors, around 60% graduated from Islamic boarding schools, but around 20% of those who only graduated from Islamic boarding schools memorized the Qur'an. Some of the students who study at FUSI UINSU also do not graduate from Islamic boarding schools or some students graduate from Islamic boarding schools but are not Islamic boarding schools who memorize the Qur'an.

Efforts to maintain memorization are very strict. *Muraja'ah* is the act of reading from memory to avoid forgetting and making mistakes. This shows that the information received from the original teacher has been memorized effectively and fluently, sometimes being forgotten or even lost altogether. Thus, *muraja'ah* refers to the practice of reciting or repeating previously heard memorized material under the guidance of a teacher (Irsyad, 2016).

There are several ways to do initial *muraja'ah*, one of which is by memorizing new material. This approach requires that the memorized information be repeated at least twice each day for a week. Meanwhile, existing memorization needs to be maintained by repeating it every day or every other day. Individuals who are involved in the process of memorizing the Qur'an also usually repeat their memorization during prayer, both when leading the prayer and when carrying it out themselves. Apart from increasing priority, this approach also increases enjoyment due to the variety of reading material. In addition, this method improves the stability of memory retention. Furthermore, mutual *muraja'ah* refers to the practice where a memorizer of the Qur'an carries out a collaborative study with two or more friends. Participants gather in a circle formation and take turns reading one page, two pages, or verse

by verse. When one individual is engaged in reading, a second individual takes on the role of listener and provides corrections for any inaccuracies. An alternative approach is to read the Juz or memorize the surah in its entirety, starting from the beginning and continuing to the end. This technique is also quite useful for improving memory (Ilyas, 2020). In addition, the *muraja'ah* process can be facilitated by using various instruments such as MP3 players, CDs, cassettes, laptops, and notebooks to listen to the Qari's *murattal* readings (Al-Faruq, 2014).

The optimal time for *muraja'ah* is categorized into four different periods. First, after sunrise, this is the optimal time to commit memorization to memory and review it. Second, during duha time after duha prayer, students have the choice to continue remembering or doing *muraja'ah*. At this time, it is easier to remember and understand. In addition, before going to bed at night, students can do short memorization or review information that has been memorized during the day to prevent loss or forgetting of information. Lastly, especially after evening prayers, when students wake up in the night, this is also an opportunity to remember and review. While waiting for morning prayers, it is more useful to do activities such as reciting the Qur'an, and memorizing or studying the Qur'an, rather than sleeping (Kholidah, 2021).

CONCLUSION

From the explanation it can be concluded that students at the Ushuluddin Faculty of UIN SU have several problems in maintaining memorization of the Al-Qur'an caused by two factors, namely internal factors and external factors. From internal factors, most students are lazy and unable to be consistent in dividing their time. From external factors, the influence of gadgets, environmental factors, and lack of motivation because there are no teachers or friends. To overcome this problem, of course, there are solutions, namely improving your intentions first, spending time in *muraja'ah*, having to be consistent in dividing your time, having to reduce playing with gadgets, looking for a good environment, having to motivate yourself often, and looking for a mentor or partner who can invite goodness is like inviting *muraja'ah* together. And the most important thing is to use the right *muraja'ah* method. In

the future, the authors hope that students will maximize all their abilities to memorize, memorize, and maintain memorization by following memorization programs in Tahfiz classes and outside lectures so that they are more consistent in maintaining memorization.

REFERENCES

- Abdulawy, C. (2019). *60 Godaan Penghafal Al-Qur'an dan Solusi Mengatasinya*. Suka Bumi: Farha Pustaka.
- Al-Faruq, U. (2014). *10 Jurus Dahsyat Hafal Al-Qur'an*. Surakarta: Ziyad Books.
- Al-Hafidz, A. W. (2000). *Bimbingan Praktis Menghafal Al-Qur'an*. Bumi Aksara.
- As-Sijistani, A. D. S. bin al-A. al-A. (2009). *Sunan Abi Dawud*. Beirut: Dar al-Risalah al-'Alimiyah.
- Ash-Shabuny, Muhammad, A. (2008). *Pengantar Study Qur'an*. Bandung: Al-Ma'arif.
- Asjad. (2012). *Al-Qur'an dan Terjemahannya*. Bandung: Sinar Baru Algensindo.
- Bambang, S. (2021). Ancaman Bagi para Penghafal al-Qur'an.
- Basyir, S. (2021). *Kun Bil Qur'ani Najman*. Jakarta: PT Gramedia.
- Hasan, Budiarti, D., Khadijah, & Hasanah, N. I. (2023). Problematika dalam menghafal Al-Qur'an bagi anak Balita di Rutaba Hijrah Sulingan. *Jurnal Pendidikan Sosial Dan Humaniora*, 2(1), 26. <https://doi.org/10.15575/isema.v3i2.5281>
- Hijriyanti, T. (2018). Peranan Pembimbing dalam Meningkatkan Hafalan Al-Qur'an Santri. *Irsyad : Jurnal Bimbingan, Penyuluhan, Konseling, Dan Psikoterapi Islam*, 6(3), 325–342. <https://doi.org/10.15575/irsyad.v6i3.903>
- Idris, U. M. (2013). Pesantren Sebagai Lembaga Pendidikan Islam. *Al Hikmah*, XIV(1), 101–119.
- Ilyas, M. (2020). Metode Muraja'ah dalam Menjaga Hafalan Al-Qur'an. *AL-LIQQO: Jurnal Pendidikan Islam*, 5(01), 1–24. <https://doi.org/10.46963/alliqo.v5i01.140>
- Irsyad, N. Q. dan M. (2016). *Metode Cepat dan Mudah Agar Anak Hafal*. Yogyakarta: Semesta Hikmah.
- Isnani, R. N. (2018). Hubungan Antara Kemampuan menghafal Al-Qur'an Dengan Hasil Belajar Pendidikan Agama Islam Kelas XI Ipa 1 Di Sma Tmi Roudlatul Qur'an Metro Barat Kota Metro. Institut Agama Islam Negeri Metro.
- Izza, B. S. S. F. (2021). *Problematika Tahfiz Al-Qur'an Bagi Mahasiswa Di Pondok Pesantren Madrosatul Qur'anil Aziziyah Beringin, Ngaliyan, Semarang*. Universitas Islam Negeri Walisongo Semarang.
- Kholidah, H. (2021). Waktu Yang Tepat Untuk Menghafal Al Qur'an.
- Mashluchah, L. (2022). Penerapan Metode Bin-Nadlar dan Bil-Ghoib dalam Menghafal Al-

- Qur'an 30 Juz. *Jurnal Pendidikan Dan Pembelajaran Dasar*, 7(1), 1–14.
- Nurtsany, R., Putra Raihan Nur Alam, Linda Hodijah, & Imam Tabroni. (2020). Penanganan Problematika Menghafal Al-Qur'an Bagi Santri Di Pondok Pesantren Baitul Quran Cirata. *Lebah*, 14(1), 14–19. <https://doi.org/10.35335/lebah.v14i1.65>
- Purnamasari, P. (2022). Problematika Dalam Menghafal Dan Muroja'ah Al-Qur'an Juz 30 Surah Pendek Bagi Santri Di TPA Nurul Ulum Unit 093 Kota Prabumulih. *Jurnal Pengabdian Masyarakat*, 1(1), 65–74.
- Rahmawati, F. (2023). *Problematika Menghafal Al-Qur'an Bagi Mahasiswa Fakultas Ushuluddin Universitas Islam Negeri Sultan Syarif Kasim Riau*. Universitas Islam Negeri Sultan Syarif Kasim Riau.
- Revi, R. S. (2022). *Penerapan Metode Murajaah Dalam Menjaga Hafalan Al-Qur'an Santri Putri Di Asrama Haudul Wildan Bangsalsari Jember*. Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember.
- Riduan, M., Maufur, M., & Abdurakhman, O. (2016). Manajemen Program Tahfizhl Alquran Pada Pondok Pesantren Modern Program Management Memorizing the Quran At Islamic Boarding School. *Ta'dibi ISSN 2442-4994*, 5(1), 1–22.
- Sari, L. F. I. S. (2023). Regulasi Diri Mahasiswa Penghafal Al-Qur'an dalam Menjaga Kualitas Hafalan Al-Qur'an di Fakultas Tarbiyah dan Ilmu Keguruan UIN K.H. Abdurrahman Wahid Pekalongan. *SIBERNETIK: Jurnal Pendidikan Dan Pembelajaran*, 1(1), 59–71. <https://doi.org/10.59632/sjpp.v1i1.19>
- Simanjuntak, D. (2023). Faktor-Faktor Pendukung Dan Penghambat Dalam Menghafal Al-Qur'an. *Al FAWATI'H: Jurnal Kajian Al Quran Dan Hadis*, 2(2), 92–101. <https://doi.org/10.24952/alfawatih.v2i2.5613>
- Syahrifudin, A. (2004). *Mendidik Anak Membaca, Menulis dan Mencintai Al-Qur'an*. Jakarta: Gema Insani Press.
- Wiwi, Wahid, A. (2014). *Cara Cepat Menghafal Al-Qur'an* (D. Press, Ed.). Yogyakarta.