



Supporting Factors for Students to Successfully Memorize the Qur'an

Iswandi ¹, Syofrianisda ²

^{1,2} STAI YAPTIP Simpang Empat Pasaman Barat, Indonesia

✉ wandii291@gmail.com

Article Information:

Received May 14, 2025

Revised May 28, 2025

Accepted June 10, 2025

Keywords: *Qur'an Education, Educational Environment, Motivation, Qur'an Memorization*

Abstract

Memorizing is an important goal for many people, because it functions as a guideline for life and answers problems faced by humans. Students need to be equipped with the ability to memorize the Qur'an. Teachers need to create a regular learning program to support the Qur'an memorization program. Supporting factors in memorizing the Qur'an are very important, but supporting factors in memorizing the Qur'an are not considered. Thus, this study examines the supporting factors for students to successfully memorize the Qur'an. In case at Excellent Al-Qur'an Tahfizh Program for Elementary Schools (SD) and Junior High Schools (SMP) throughout West Pasaman. This study uses a qualitative method with a case study approach, data sources are taken through individual and group interviews with seven informants selected using purposive sampling techniques, the informants in question are the principal, teachers and students. The research findings indicate related to supporting factors for students to successfully memorize the Qur'an, namely i) environmental comfort, ii) holding competitions, iii) motivation from teachers and parents, iv) conveying the virtues of memorizing the Qur'an. These findings have succeeded in revealing that supporting factors are needed in order to create students who are successful in memorizing the Qur'an. These supporting factors must be created by the school institution. The principal, teachers and parents must agree to create a conducive educational atmosphere for students.

How to cite:

Iswandi., Syofrianisda. (2025). Supporting Factors for Students to Successfully Memorize the Qur'an (Study at State Elementary School 19 Pasaman). *Diniyyah Jurnal*, 12 (1), 19-26.

E-ISSN:

2810-0050

Published by:

The Institute for Research and Community Service

INTRODUCTION

The Qur'an is an essential element of a comprehensive education that includes teaching students about religion and ethics. Learning the Qur'an by heart is an effort to spread the sacred text of Islam. Furthermore, preserving the Qur'an through memorization aims to familiarize children with worship (Mitra & Adelia, 2021) (Syahdinur, 2021).

The Qur'an is a guide for mankind and has all the solutions to life's problems (Oktapiani, 2020), (Baihaqi, Agus Setiawan, 2021)(Istriana et al., 2023). The urgency of memorizing the Qur'an is a manifestation of the miracle of the Qur'an. If it is assumed that the content of the Qur'an is universal, it means that the actuality of the meaning at the historical level requires dialogue with human experience in the context of time (Tabrani ZA, 2017). In order to preserve the Qur'an, there needs to be an effort to memorize the Qur'an, especially for children (Hidayat et al., 2023). Memorizing the Qur'an is an activity to cultivate and preserve its authenticity. Through memorization, the verses of the Qur'an are stored in the hearts and minds of those who memorize it. Memorizing the Qur'an is done personally and individually (Idayu, 2020), so that the memorizers of the Qur'an are individuals who store the verses of the Qur'an well. Furthermore, in accordance with the nature of children, it is even emphasized to memorize the Qur'an (Rusdiah & Nasyafia, 2021).

The declining interest of Muslims in memorizing the Qur'an is a challenge that must be faced. Parents as educators in the household and teachers as educators in schools, both have the responsibility to guide children to memorize the Qur'an. So that the culture of memorizing the Qur'an always occurs in the younger generation. The declining interest of children in memorizing the Qur'an is one of the consequences of parents and teachers' neglect in guiding children to memorize the Qur'an. Plus, the development of gadgets that are very interesting for children and reduce their love for memorizing the Qur'an.

Memorizing the Qur'an is considered worship if done with a sincere heart without expecting praise from others. One of the characteristics of a knowledgeable person is those who have memorized the Qur'an as stated in Surah al-Ankabut verse 49, which means "*in fact, the Qur'an is clear verses in the chests of those who are given knowledge.*" Moreover, memorizing the Qur'an can affect the intelligence of the natural mind. The human brain is like an electric coil, by memorizing the Qur'an, it can move the cells in the brain (Fatimah & Sri Tuti Rahmawati, 2020).

Sa'dulloh as referred to by Nor Rochmatul Wachida and M. Luqmanul Hakim Habibie stated that there are several benefits from memorizing the Qur'an, among which memorizing the Qur'an is a ship of knowledge and a gift from Allah in the form of a sharp memory and brilliant thinking. It is called "the ship of knowledge" because it will encourage someone who memorizes the Qur'an to achieve higher than his friends who do not memorize the Qur'an even though their age, intelligence, and knowledge are close. Memorizers of the Qur'an also receive a gift from Allah in the form of a sharp memory and brilliant thinking. Therefore, those who memorize the Qur'an understand faster, are more thorough, and more careful because they practice a lot to match verses and compare them with other verses (Wachida et al., 2021).

Memorizing the Qur'an is a noble work, the Qur'an is able to provide peace to the hearts of those who read it (Lutfiyah, 2024). Those who memorize the Qur'an are

able to control themselves to always compete in doing good before Allah and maintain good interactions with other people (Karman et al., 2023) (Masduki, 2018). But the reality in this era of globalization is that there are not a few memorizers of the Qur'an who are lulled by gadgets, so that they no longer carry the Qur'an but gadgets that are always their grip, this certainly has an impact on their social relationships with others. In addition, there are not a few memorizers of the Qur'an who follow the *daurah hafidz* Al-Qur'an in a short time, but after obtaining the title of "*Al-Hafidz*" they do not return to maintaining their memorization, their low level of good behavior, and their low sense of responsibility towards themselves and empathy towards others.

The assumption in the community is that memorizing the Qur'an is always identical to the activities of students who are struggling with Islamic studies at Islamic boarding schools, while school and college students are more often associated with learning general sciences and modern technology. It can be said that it is rare for school and college students to memorize the Qur'an. The connection between memorizing the Qur'an and morals is in line with the vision and mission of the West Pasaman Regency government which is shaking up the *maghrib* recitation in order to realize a Religious, Healthy, and Advanced West Pasaman. One of the steps taken by the West Pasaman Regency government in realizing this is by holding the Excellent Al-Qur'an Tahfizh Program for Elementary Schools (SD) and Junior High Schools (SMP) throughout West Pasaman.

The author conducted initial observations at an elementary school, namely State Elementary School 19 Pasaman. Initial observations that the author made related to the reality in the field showed that the West Pasaman Regency Government Program had been implemented at Elementary School 19 Pasaman, which was implemented 1 hour before school ended. Based on direct observations that the author made, there were several students who memorized the Qur'an and had good behavior and speech according to Islamic demands. However, there were still several students, especially male students, who behaved contrary to or as expected, such as littering, swearing, fighting, not obeying school rules and so on.

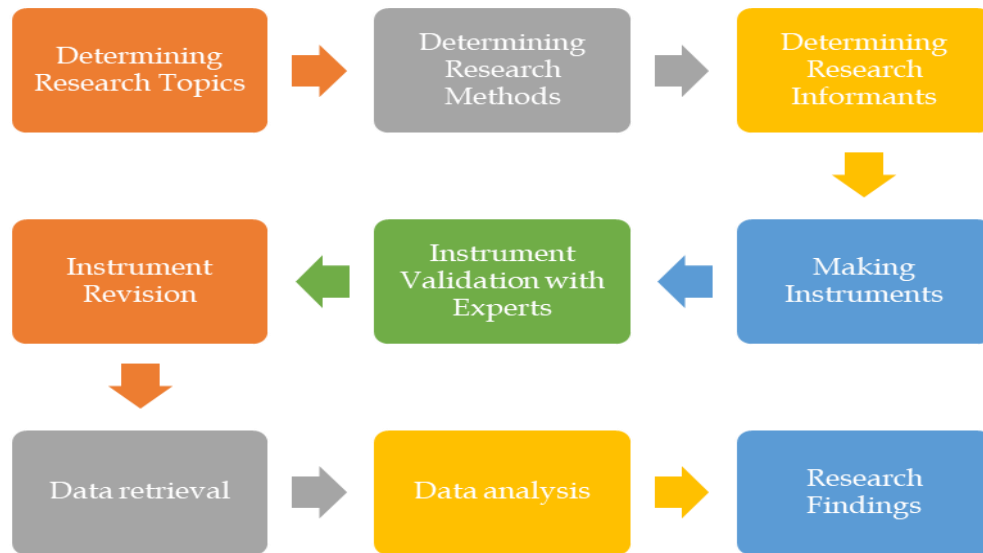
The author also conducted an initial interview on July 11, 2023, with the principal of Elementary School 19 Pasaman, namely Mrs. Irmayani Nst, S.Pd, Sd, the mother said: "The tahfizh al-Qur'an program in this school has been implemented well. This tahfizh program aims to improve student behavior and emotional intelligence. Judging from the results of the teacher's evaluation, student behavior and emotional intelligence can be said to be good. However, there are still some students who memorize the Qur'an but have behavior that is not in accordance with expectations or Islamic teachings, although we and the teachers continue to strive so that the goals of this tahfizh program are achieved as expected. "

And the next interview with one of the PAI teachers at SD N 19 Pasaman, namely Mrs. Dena Nopika, said that "The tahfidz program implemented in this school can be said to be implemented well and regularly. One of the goals of this tahfizh al-Qur'an program is to improve students' morals and emotional intelligence. However, not all students have achieved this goal, there are still some students who behave badly or do not match expectations, for example often fighting, not obeying school rules and so on. "Based on the results of observations and initial interviews conducted at SD N 19 Pasaman, tahfizh Al-Qur'an has a fairly large role in helping

to improve students' commendable morals related to the West Pasaman Regency government program, namely realizing a religious society in the environment of SD N 19 Pasaman. Therefore, the researcher is interested in knowing the Effect of Memorizing the Qur'an on the Behavior of Students in Elementary Schools (Study at SD N 19 Pasaman)".

METHODS

This research method is based on the following scheme;



This study uses a qualitative method with a case study approach. Data sources were taken from seven informants through in-depth interviews, which were selected using purposive sampling techniques. The selected informants have met the criteria, namely understanding the problems being studied well, still being active in the field being studied, having time to provide information to researchers, and providing information in accordance with the facts that occur in the field. Case study research as expressed by (Flyvbjerg, 2011), (Yin, 2016) is a research method to investigate phenomena. What kind of phenomena? In this case, the studies are directed to the activities of memorizing the Qur'an for children at SDN 19 Pasaman. The study focuses on the memorization learning process from beginning to end.

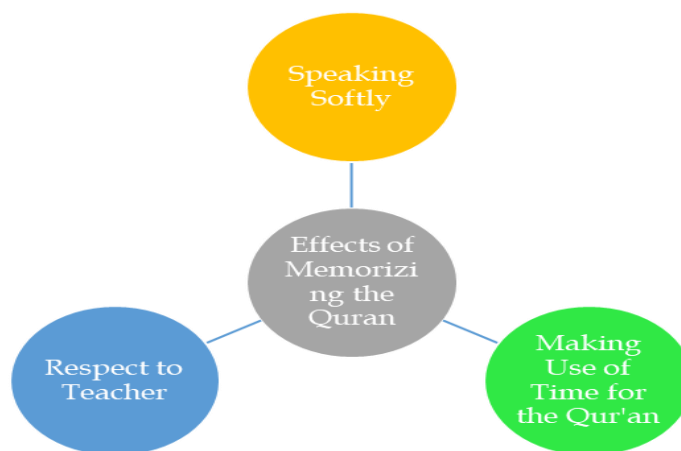
The selected informants were the principal, the Qur'an memorization teacher and 5 children of Pasaman 19 Public Elementary School. The tools for collecting data in the field were interviews and observations. In the interview activity, the author was provided with an interview guideline. Likewise with the observation activity, using an observation guideline. Interviews and observations were conducted with seven appointed informants. The observation and interview guidelines that will be used have been discussed with the research supervisor.

The collected data is processed by: i) data reduction, which is collecting data according to the problem being studied, 2) data display, which is presenting data in a research report, iii) verification, by concluding. Conclusions are made on the findings contained in the research.

RESULT AND DISCUSSION

The research was conducted at SDN 9 Pasaman Barat, with the following student memorization data;

No	Memorization Amount	Number of Students	Caption
1	10-30 Juzz	There isn't any	
2	2-10	There isn't any	
3	1 Juz (Juz 30)	5 people	
4	Haven't memorized Juz 30	25 people	



Furthermore, based on the results of this study, three effects of memorizing the Koran on students' positive behavior were found, as described below;

Based on the results of the author's observations at SDN 19 Pasaman Barat during the implementation of tahfidz coaching, it can be seen that the effect of memorizing the Qur'an on the positive behavior of students is evident. The findings prove three changes in student behavior, i) speaking softly, ii) using more time to read the Qur'an, iii) being more respectful to teachers. This is also supported by the results of the author's interviews with informants, with the effect on students who memorize the Qur'an on their behavior. The results are as follows;

Speaking Softly

The author's interview with the teacher who manages the Qur'an memorization activity that the memorization activity was revealed from the results of the interview, namely: "The implementation of the tahfidz program here or the memorization process starts from the easy ones first, for example from juz'amma, namely surah an-nas, al-falaq and al-ikhlas. The students here when they memorize the Qur'an, the students will listen to or listen to the verses read by the teacher, then after that the students will follow together while improving their reading, namely makhoriul huruf and tajwid. Before students memorize, they improve their reading first, read repeatedly and then submit to their teacher. Students are also encouraged to listen to the chanting of the holy verses of the Qur'an through electronic devices when at home, the purpose is to make it easier for students to memorize or

remember their memorization". Based on the author's observations, no students were found to express harsh words when the memorization was carried out. They are serious about following the Qur'an memorization activity. The memorization is carried out in stages starting from Annas to the letter Annaba '.

Furthermore, in the implementation of memorization according to Nopika Deni, a tahfiz teacher, in the implementation of memorizing the Qur'an, it is indeed conditioned so that students cannot speak well and politely during the activity. With the hope that this habit can continue after the memorization activity is finished.

Making More Time Reading the Qur'an

One of the effects of memorizing the Qur'an for students is having more time to read the Qur'an. This is illustrated from the results of an interview with a PAI teacher that: "The *tahfidz* program here begins with the teacher reading one or two verses then followed by all students simultaneously repeatedly, after that the students will read it again until the reading is fluent and the students submit their reading, after it is appropriate then the students submit their memorization each. After the student has reached the target, the student may continue the next verse. Usually, the target for students to memorize in one day is one or two verses if the verse is long. As for short surahs, it is usually one surah. " Then, the same thing was asked again to a fifth-grade student at SDN 19 Pasaman, namely Dewvita Kana Bastlen regarding the method in the tahfidz program. She said: "Our process of memorizing the Qur'an here begins with reading together through the guidance of the teacher repeatedly and submitting the reading. Then we memorize and submit our memorization to our teacher.

From the interview results above, it can be concluded that the results of the answers of the principal of SDN 19 Pasaman as key information are continuous with the answers of the PAI teacher and the students' answers, namely that memorization activities begin with repeated reading, improving the reading, depositing the reading and then memorizing and depositing each other's memorization. Thus, the activity of reading the Qur'an directly or indirectly gets a longer duration of time, compared to if students are not taught to memorize the Qur'an.

Respect to Teacher

Based on the results of the author's interview with the PAI teacher, students are more respectful to their teachers. This is proven by the results of the author's observations that students who memorize the Qur'an are more polite and respectful to their teachers, do not use harsh language, and apply the principles of noble morals. This condition is different before students are required to memorize the Qur'an, both at school and at home. Thus, the Qur'an memorization program becomes a trigger for students to get used to applying character values and noble morals.

This finding has succeeded in revealing that memorizing the Qur'an can change students' behavior in a positive direction, in fact this program can be used as an example by other schools as a platform for moral education in elementary schools. Thus, the Education Office needs to redesign the tahfiz Al-Qur'an program by paying attention to the application of good character values for students.

CONCLUSION

This study successfully revealed three positive impacts for students in memorizing the Qur'an; speaking softly, using more time to read the Qur'an and respecting teachers. Memorizing the Qur'an is an activity that can calm students' minds and hearts. Teachers have a very important role in the sustainability of the memorization program in elementary schools. The principal's policy also strongly supports the legality of the implementation of the program. Memorizing the Qur'an is a positive activity in guiding students to love and be closer to the Qur'an. The process of memorizing the Qur'an is a process of creating a more useful culture, namely studying the Qur'an.

REFERENCES

- Baihaqi, Agus Setiawan. (2021). Metode Menghafalan Al Qur'an pada Kegiatan Ekstrakurikuler Tahfiz Siswa Madrasah Ibtidaiyah Kota Banjarmasin. *Al Ghazali: Jurnal Pendidikan Dan Pemikiran Islam*, 1(1), 56–67.
- Fatimah, & Sri Tuti Rahmawati. (2020). Implementasi Kurikulum Muatan Lokal dalam Mencapai Target Hafalan Al-Qur'an 4 Juz di SD Islam Annajah Jakarta Barat. *Jurnal Qiroah*, 10(2), 15–36. <https://doi.org/10.33511/qiroah.v10n2.15-36>
- Flyvbjerg, B. (2011). *Case study. The Sage handbook of qualitative research*, 4, 301–316. (pp. 301–316).
- Hidayat, Y., Alfiyatun, A., Toyibah, E. H., Nurwahidah, I., & Ilyas, D. (2023). Manajemen Pendidikan Islam. *Syi'ar: Jurnal Ilmu Komunikasi, Penyuluhan Dan Bimbingan Masyarakat Islam*, 6(2), 52–57. <https://doi.org/10.37567/syiar.v6i2.2214>
- Idayu, H. (2020). Manajemen Waktu Penghafal Al-Qur'an Dalam Meraih Prestasi Akademik. *Transformatif*, 4(1), 75–86. <https://doi.org/10.23971/tf.v4i1.1764>
- Istriana, S., Sa'diyah, Wahyuni, selvi S., Rustandi, S., Suhaemi, F., & Maulana, I. (2023). Per spektif Al Qur ' an Dalam Manajemen Waktu Penghafal Al-qu'an. Qur'anic Perspective In Time Management For Qur'anic Memorization. *Jurnal Ilmiah Pascasarjana*, 3(2).
- Karman, Anwar, R., & Hakim, L. (2023). the Qur'Anic Learning Based on Islamic Eco-Theology At Pesantren. *Jurnal Pendidikan Islam*, 9(2), 169–186. <https://doi.org/10.15575/jpi.v9i2.24933>
- Lutfiyah, S. (2024). Metode Muroja'ah bagi Hafalan Al-Qur'an. *Jurnal Pendidikan Tambusai*, 8(1), 9182–9189.
- Masduki. (2018). Implikasi Psikologis bagi Penghafal Al Qur'an. *Medina-Te*, 18(1), 1–25.
- Mitra, O., & Adelia, I. (2021). Profil Orang Tua Sebagai Pendidik Menurut Al Qur'an. *Tarbawi: Jurnal Ilmu Pendidikan*, 16(2), 170–177. <https://doi.org/10.32939/tarbawi.v16i2.759>
- Oktapiani, M. (2020). Tingkat Kecerdasan Spiritual Dan Kemampuan Menghafal Al-Qur'an. *Tabdzib Al-Akblaq: Jurnal Pendidikan Islam*, 3(1), 95–108. <https://doi.org/10.34005/tahdzib.v3i1.861>
- Rusdiah, & Nasyafia, D. (2021). Penerapan Penghafalan Al-Qur'an Untuk Anak Usia Dini: Studi Kasus Pada Orang Tua Yang Berstatus Sebagai Anggota Jamaah

- Tabligh Kota Banjarmasin. *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam*, 11(1), 95–103. <https://doi.org/10.18592/jtipai.v11i1.6144>
- Syahdinur. (2021). Peningkatan Kemampuan Membaca dan Menghafal AlQur'an. *Seminar Nasional Pengabdian Masyarakat*.
- Tabrani ZA. (2017). Menelusuri Metode Pendidikan Dalam Al-Qur'an Dengan Pendekatan Tafsir Mudhu'i. *Jurnal Studi Pemikiran, Riset Dan Pengembangan Pendidikan Islam*, 2(1), 19–33. <https://doi.org/10.13140/RG.2.1.3555.1440>
- Wachida, N. R., Luqmanul, M., & Habibie, H. (2021). Self Manajemen Dalam Meningkatkan Kualitas Menghafal Al-Qur'an. *Jurnal Kependidikan Islam*, 11, 2021. <http://ejournal.radenintan.ac.id/index.php/idaroh>
- Yin, R. K. (2016). Case Study Research Design and Methods (5th ed.). Thousand Oaks, CA: Sage. 282 pages. *The Canadian Journal of Program Evaluation*, 30(1), 282. <https://doi.org/10.3138/CJPE.BR-240>

Copyright holder:

© Iswandi., Syofrianisda.

First publication right:

Diniyyah Jurnal

This article is licensed under:

CC-BY-SA