

THE EFFECTIVENESS OF MUROJA'AH IN PRAYER ON THE QUALITY OF MEMORIZATION

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ABSTRACT

This article presents research on the effectiveness of muroja'ah in prayer and its impact on the quality of Qur'anic memorization among memorizers in West Java, which is known as an important region in the development of hafidz through the SADESHA program. This study identifies the challenges faced by memorizers, especially those who have graduated from pesantren, in maintaining their memorization due to their busy schedules and lack of time for muroja'ah. Using a descriptive correlational approach with quantitative methods, this study involved statistical analysis to explore the relationship between muroja'ah in prayer and memorization quality. Data were collected through interviews and documentation, and analyzed using bivariate methods and various statistical tests. The results showed that muroja'ah in prayer has a significant influence on improving the quality of memorization in Pondok Tahfidz Generasi Rabbani Qur'ani, with a strong correlation between the two variables, thus providing a clear understanding of the importance of this practice in maintaining memorization of the Qur'an.

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INTRODUCTION

Many people can memorize the Qur'an but few can understand the contents of the Qur'an.¹ Quran memorization is an important part of religious life. Of the total 67 inhabitants of Egypt, about 12.3 million or about 18.5 percent are Quran memorizers. About 7 million people in Pakistan are Quran memorizers. As many as 1 million people or about 20 percent of the population of Libya are memorizers of the Quran, and in Mauritania on the Atlantic coast, many children are also memorizers of the Quran. Meanwhile, Muslims in the Gaza Strip, which is besieged and constantly bombed by the Israeli occupation, manage to contribute 10,000 hafidz and hafidzah every year.² According to Diki Alaudin, Director of Rumah Tahfidz, "The number of Rumah Tahfidz in Indonesia will increase by seven percent or 104 points by 2022."³ In addition, the number of applicants reached 1,659. This number increased from the previous 1,554.

West Java is the region that produces the most memorizers in Indonesia, this can be proven by the SADESHA (One Village One Hafidz) program where this program is a superior program that has been running since 2018 until now the program has succeeded in producing 6000 hafidz in West Java and incised three Indonesian World Record Museum (Muri) Records, namely the record for sending the most hafidz al-Qur'an, namely 1.500 villages, the record for the most Khatam al-Qur'an, which is 250 times Khatam, and the record for the most 30 juz hafidz al-Qur'an graduation, where at that time there were 1,070 participants.⁴ But in the midst of the increasing number of graduates of the Qur'an memorizers, a problem arises where the Qur'an memorizers are unable to maintain their memorization, especially for those who are no longer in the pesantren environment, they are busy with their careers to lose time *muroja'ah*, even though *muroja'ah* is the obligation of the Qur'an memorizer during his life, therefore there needs to be a resolution to overcome this problem. . Ustadz Deden Makyaruddin founder of Indonesia *Muroja'ah* argues that "*muroja'ah* in prayer is the most effective method of *muroja'ah*, the most reward and the most strengthen memorization, both in obligatory prayers or sunnah prayers, especially night prayers."

People who deliberately forget the Qur'an by being lazy will get a big sin as mentioned in a hadith as follows:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرِضَتْ عَلَيَّ أُجُورُ أُمَّتِي حَتَّى الْقَدَاةُ يُخْرِجُهَا الرَّجُلُ
مِنَ الْمَسْجِدِ وَعَرِضَتْ عَلَيَّ ذُنُوبُ أُمَّتِي فَلَمْ أَرْ ذَنْبًا أَعْظَمَ مِنْ سُورَةٍ مِنَ الْقُرْآنِ أَوْ آيَةٍ أُوتِيَهَا رَجُلٌ ثُمَّ نَسِيَهَا

*Anas ibn Malik reported that the Messenger of Allah ﷺ said: "The rewards of my Ummah are revealed to me, up to the reward of the one who removes dust from the mosque, and the sins of my Ummah are revealed to me, and I have not seen a greater sin than a surah or a verse given to a person and then he forgets it."*⁵

Memorization will be easily lost, as mentioned in the following hadith:

¹ M. Quraish Shihab, "Wawasan Al-Qur'an": Tafsir Tematik atas Pelbagai Persoalan Umat", (Bandung: Mizan, 2007), pp. 3

² Abu Ammar and Abu Fathiah Al-Adnani, "Negeri Negeri Penghafal Al-Qur'an" Cet. I, (Solo: Penerbit Al-Wafi, 2015), pp. 20-21

³ PPPA Darul Qur'an, "Jumlah Rumah Tahfidz ditahun 2022 Meningkat", <https://pppa.id/kabardaqu/jumlah-rumah-tahfizh-di-tahun-2022-meningkat>

⁴ NU Online Jabar, Sadesha Program Unggulan JQHNU Jabar, <https://jabar.nu.or.id/kabupaten-bandung/sadesha-program-unggulan-jqhnu-jabar-yang-lahirkan-ribuan-hafidz-hingga-pecahkan-rekor-muri-h74qg>, accessed on 13 March 2024.

⁵ Muhammad bin 'Isa bin Saurah bin Musa bin adl-Dlakhak, *Al-Jami' Al-Kabir-Sunan At-Tirmidhi*, (Beirut: Dar Al-Gharb Al-Islamy, 1998)

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ عَنْ أَبِي بُرَيْدَةَ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَعَا هَدُ وَالْقُرْآنَ فَوَالَّذِي نَفْسِي بِيَدِهِ هُوَ أَشَدُّ تَفْصِيًّا مِنَ الْإِبِلِ فِي عُقْلِهَا.

Meaning: "Narrated Muhammad ibn al-'Ala, narrated Abu Usamah from Buraid from Abi Burdah from Abi Musa from the Prophet (peace and blessings of Allaah be upon him), who said: 'Always keep the Qur'an, by the One in Whose hand my soul is, for it is faster to be lost than a tied camel.'"

As mentioned in a hadith as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ أَدْرِيسَ، عَنْ عَيْسَ بْنِ فَايِدٍ، عَنْ سَعْدِ بْنِ عُبَادَةَ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَا مِنْ أَمْرٍ يَفْرَأُ الْقُرْآنَ، ثُمَّ يَنْسَاهُ إِلَّا لَقِيَ اللَّهَ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ أَجْذَمًا.

"Narrated to us Muhammad ibn al-'Ala, narrated Ibn Idris from Yazid ibn Abu Ziyad from Isa ibn Fa'id from Sa'd ibn Ubadah who said: "No one learns (memorizes) the Qur'an and then forgets it, except that he will meet Allah on the Day of Resurrection in a state of disconnection."⁶

Based on previous research entitled " The Effectiveness of the *Muroja'ah* Method in Improving the Ability to Memorize Al-Qur'an Santriwati Pesantren Al-Kautsar Durenan Trenggalek " written by Nimas Ayu Halila states that one of the supporting factors that influence santriwati in improving their ability to memorize al-Qur'an is tartilan with the *Famy Bi Syauiqin* method or reciting together one khataman a week. The difference is that the study used qualitative methods, while in this study using quantitative methods⁷. Then in a study entitled "The Effect of Tahajud Implementation on the Ability to Memorize the Qur'an at the Bulungcangkring Jekulo Kudus Islamic Boarding School" written by Annisa Noor Taofiqoh stated that the implementation of tahajud prayer had an influence of 15.5% on the ability to memorize at the Al-Anshor Islamic boarding school in Bulungcangkring Jekulo Kudus. This study uses quantitative methods, while the difference is in determining the object, in the study only focuses on tahajud prayer alone, while in this study focuses on prayer in general accompanied by *muroja'ah*.⁸

Pondok Tahfidz Generasi Rabbani Qur'ani is a tahfidz institution that targets all its students to be able to memorize all 30 juz in one sitting. *Tasmi'* is listening to other people who are more experienced or whose memorization is already strong. With this *tasmi'* a memorizer of the Qur'an will know the shortcomings that exist in him, because he could be wrong in the pronunciation of letters or harakat.⁹ But besides its success in memorizing, the students experience problems regarding their time in achieving the memorization target to be able to reach *tasmi'* 30 juz, because in addition they have to pursue new memorization targets, they also have to maintain their old memorization. Many of them complain about their memorization which is very easy to forget. Forgetting the Qur'an is divided into three types, namely forgetting to read, forgetting to memorize, and forgetting teachings. Forgetting the recitation is when someone forgets how to read it either a little or a lot, and this is a disaster.¹⁰ One of the efforts to overcome this forgetting of recitation is that the students are accustomed to *muroja'ah* their

⁶ Al-Sitsani, Abu Daud Sulaiman ibn Al-Ath, *Sunan Abu Dawud*, (Lebanon: Dar al-'Alam Ibn Hanbal, (Beirut dar al-'Alam) pp.257.

⁷ Halila, Nimas Ayu, *Efektivitas Metode Muroja'ah dalam Meningkatkan Kemampuan Menghafal Al-Qur'an Santriwati Pondok Pesantren Al-Kautsar Durenan Trenggalek*, Tulungagung: Alumni IAIN, 2018.

⁸ Taofiqoh, Annisa' Noor, *Pengaruh Pelaksanaan Tahajud terhadap Kemampuan Menghafal Al-Qur'an di Pondok Pesantren Bulungcangkring Jekulo Kudus*, Kudus: IAIN, 2021.

⁹ Ahsin Sakho Muhammad, *Menghafalkan Al-Qur'an*, (Jakarta: Qaf Media Kreativa, 2018), pp.40

¹⁰ Ahsin Sakho Muhammad, *Menghafalkan Al-Qur'an*, (Jakarta: Qaf Media Kreativa, 2018), pp.57

memorization in their sunnah prayers, especially tahajud prayers and duha prayers, with the number of juz that has been determined by the cottage, namely tahajud as much as one juz and duha as much as one juz, either done independently or in congregation .

This study aims to find out about how the implementation of muroja'ah in prayer at Pondok Tahfidz Generasi Rabbani Qur'ani, then about how the quality of memorization of students at Pondok Tahfidz Generasi Rabbani Qur'ani and whether there is an influence between muroja'ah in prayer on the quality of memorization of students at Pondok Tahfidz Generasi Rabbani Qurani.

METHODS

This research uses descriptive correlational research methods with a quantitative approach. Correlational research is research that shows the relationship between one or more variables with one or more variables.¹¹ The data sources in this study are divided into two types, namely primary data sources and secondary data sources. Primary sources are data collected directly by researchers who are collected directly from the first source or where the object of research is carried out in the form of population, samples, and research variables.¹² Secondary sources are sources that contain research results or writings published by authors who do not directly conduct research, not theorists.¹³ Data collection techniques in this study are using questionnaires, interviews and data analysis. Before conducting the analysis test, researchers used validity and reliability tests. Validity is to show the extent to which the measuring instrument is able to measure what will be measured. In a study that contains variables that cannot be measured directly, it must have validity so that the research can be trusted.¹⁴ For the validity test using a computer by entering data into the *Statistical Program for Social Science* (SPSS) version 29 program. Reliability is a measurement to determine the extent to which the measurement results remain consistent, when measuring two or more times against the same symptoms and using the same measurement tool.¹⁵

The measuring instrument used by researchers is a Likert scale, this scale is used by providing several items which are then answered by the respondent according to his own situation. The purpose of this scale is to measure individual attitudes in the same dimension and individuals place themselves towards a continuity of the items given.¹⁶ In this study the authors used the Descriptive Statistical Analysis Method. Descriptive statistical analysis method is a statistical method used to explain or summarize something that has been studied, using sample or population data as it is, without analyzing and drawing conclusions about the general population.¹⁷ In addition, researchers also use the bivariate analysis method using simple regression, which is a technique that is relevant to the topic that researchers will discuss because in this study only two variables are mentioned and the aim is to analyze their influence. The parameters used are by comparing the correlation results or r_{hitung} with r_{tabel} . the conclusion when testing the validity of the instrument is if $r_{hitung} > r_{tabel}$ then the

¹¹ Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif dan Gabungan*, (Jakarta: Kencana, 2017), Cet.4, pp.64

¹² Sofiyon Siregar, *Metode Penelitian Kuantitatif*, (Jakarta: Kencana, 2017), pp.16

¹³ Rahmadi, *Pengantar Metodologi Penelitian*, (Banjarmasin: Antasari press, 2011), pp.41

¹⁴ Sofiyon Siregar, *Metode Penelitian Kuantitatif*, (Jakarta: Prenadamedia, 2017), pp.46

¹⁵ Sofiyon Siregar, *Metode Penelitian Kuantitatif*, (Jakarta: Prenadamedia, 2017), pp.55

¹⁶ Adi Sulisty Nugroho and Walda Haritanto, *Metode Penelitian Kuantitatif dengan Pendekatan Statiska (Teori Implementasi & Praktik dengan SPSS)*, (Yogyakarta: ANDI Publisher, 2022), pp.50

¹⁷ Imam Machali, *Metode Penelitian Kuantitatif*, (Yogyakarta: Fakultas Ilmu Tarbiyah dan Keguruan UIN Kalijaga, 2021), pp.206

instrument can be said to be valid if $(\text{sig}) < 0.05$. the reliability test is carried out by the *Cronbach Alpha* method or formula. This formula determines the internal consistency or average correlation of all items in the instrument to test reliability. An instrument that has reliability if the *Cronbach Alpha* coefficient is greater than the critical value.

Indicators of good *Muroja'ah*

To be able to determine the results of *muroja'ah*, there needs to be indications that must be considered, these indications include¹⁸ :

- a. Focus, this is something that really determines the quality of a person's memorization, because the more focused the memorization will be easy and smooth, and when it is smooth, the memorization will feel good.
- b. Ikhlas, with this sincerity, someone will carry out *muroja'ah* lightly, so that he does not think about how much memorization he has to *muroja'ah*, but he continues to maximize his efforts.
- a. Time, something that cannot be separated from everyday life, so a memorizer of the Qur'an must always use his time for positive activities, especially this *muroja'ah* habit that cannot be separated from the life of a memorizer of the Qur'an.

Indicators of Quality Memorization

According to Green and Kreuter, measurement focuses on the variables being measured, the changes that occur due to the variables being measured, and the results that provide evidence about a particular situation. To assess the quality of a person's memorization, it can be seen from his ability to recite the Qur'an without looking at the Mushaf. For this reason, indicators are needed that can support the quality of memorization, including¹⁹ :

a. Fashahah

The word fashahah means bright or clear. The sentence is said to be fashih if the sentence is clear in pronunciation, clear and good arrangement.²⁰ In order for someone to read the Qur'an fluently, he must know and understand the place where the hijaiyah letters come out. So in this sense it can be concluded that a memorizer of the Qur'an can be said to be fluent if he is able to recite the verses of the Qur'an clearly and is able to pay attention to the elements that are in the letter.

b. Tartil

The word tartil comes from the masdar word "*rattala yurattilu tartil*", from the word rattala fulan kalamah which means someone speaks clearly. A person can be called tartil if he is able to pronounce clearly, coherently, and unhurriedly. A memorizer of the Qur'an must be able to recite the Qur'an with tartil. Tartil has the following meaning:

- 1) Can read the Qur'an well and correctly, with a slow tempo.
- 2) In accordance with the rules of tajweed.
- 3) Can complete the harakat (*tamam al-harakat*)
- 4) Can recite with a beautiful song.²¹

¹⁸ Iwan Agus Supriono, Atik Rusdiani, "Implementasi Kegiatan Menghafal Al-Qur'an Siswa di LPTQ Kabupaten SIAK," *Islamic Education Management* 4, no.1 (Juni 2019): pp. 59

¹⁹ Abu Nizhan, *Buku Pintar Al-Qur'an* (Jakarta: Quantum Media, 2008), pp. 13

²⁰ Mardjoko Idris, *Ilmu Balaghah Antara al-Bayan dan al-Badi*, (Yogyakarta: Teras, 2007) Cet.1, pp.2

²¹ Abdur Rokhim Hasan, *Kaidah Tahsin Tilawah Al-Qur'an Metode Tuntas*, (Jakarta: PTIQ Alumni, 2022), pp.1

c. Fluency of Memorization

Memorization can be said to be smooth if you are able to read it well and correctly, and there are not many mistakes or forgetfulness.

- 1) Able to *finish in one sitting*
- 2) Able to *memorize in life*. After a memorizer of the Qur'an has successfully memorized *the entire memorization*, then he must be able to make the habit for life.

d. Understanding

Memorization can be said to be good if the reader is able to understand what he reads so that it can increase enjoyment and reverence.

RESULTS AND DISCUSSION

Definition of Living Quran and Muraja'ah

Living Qur'an according to language consists of two different words, namely Living which means "Life" and Qur'an which is the holy book of Muslims. Living Qur'an in cross-history is a study or scientific research on various kinds of events or social events related to the Qur'an in a particular Muslim community. While according to the term as mentioned by Dr. Ubaydi Hasbillah that Living Qur'an is an attempt to gain solid and convincing knowledge of a culture, practice, tradition, ritual, thought, or behavior that lives in the community inspired by a verse. According to Heddy Sri Ahimsa Putra, he divides the meaning of Living Qur'an into three paradigms, namely the acculturation paradigm which seeks to identify a process or result of interaction between community beliefs or local culture with teachings related to the Qur'an. Then there is a functional paradigm that seeks to explain the function of interpreting a verse that is believed to be special. And finally there is a phenomenological paradigm that seeks to explain the attitude of the community to their understanding of the Qur'anic verse simply, without knowing the right and wrong.

Muroja'ah etymologically comes from the word roja'a-yuroji'u-muroja'atan which means to review, reconsider, rethink. Muroja'ah is repeating the habit. Muroja'ah repeats the reading / memorization every day and takes a certain amount of time. Muroja'ah is a useful and practical way to develop the ability of sharpening power and memory through the mind to achieve an understanding and ability to remember in a very long period of time if repeated continuously. Meanwhile, memorization according to Ahmad Warson comes from the word "hafidza-yahfadzu-hifdzan". The word hafidza has two meanings: (1) has entered the memory (of the lesson), and (2) can say out of the head (without looking at books or other notes).²²

The Virtues of Memorizing the Qur'an

- a. The Qur'an will be a shafa'at for the reader.

إِقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

"Recite the Qur'an, for it will come on the Day of Resurrection as a reward for the shahibul Qur'an" (H.R. Muslim).

- b. Qur'an memorizers are the family of Allah

إِنَّ لِلَّهِ أَهْلِيْنَ مِنَ النَّاسِ قِيلَ مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ : أَهْلُ الْقُرْآنِ أَهْلُ اللَّهِ وَخَا صَّتُهُ

²² Sofiyon Siregar, *Metode Penelitian Kuantitatif*, (Jakarta: Prenadamedia, 2017), pp.46

"Verily, Allah has families among people." The Companions asked, "Who are they, O Messenger of Allah?" He replied, "The experts of the Qur'an. They are the family of Allah and His chosen ones." (H.R. Ahmad)

- c. His rank will be raised in heaven

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ قَوْمًا وَيَضَعُ بِهِ الْآخَرِينَ

"Verily Allah elevates some people with this Qur'an and humiliates with others." (H.R Muslim)

- d. The memorizer of the Qur'an is the inheritor of knowledge

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا وَالْعِلْمَ وَمَا يُجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ

"Verily, the Qur'an is evident in the breasts of those who are endowed with knowledge. And no one denies our verses except the unjust." (Q.S. Al-Ankabut:49)

- e. Receive a crown of glory

يَجِيءُ الْفُرْقَانَ يَوْمَ الْقِيَامَةِ فَيَقُولُ يَا رَبِّ حَلِّهِ فَيُلْبَسُ تاجَ الْكِرَامَةِ ثُمَّ يَقُولُ يَا رَبِّ زِدْهُ فَيُلْبَسُ حُلَّةَ الْكِرَامَةِ ثُمَّ يَقُولُ يَا رَبِّ ارْضَ عَنْهُ فَيَرْضَى عَنْهُ فَيُقَالُ لَهُ اقْرَأْ وَارْقُ وَتُرَادُ بِكُلِّ آيَةٍ حَسَنَةً.

"The Qur'an will come on the Day of Resurrection and he will say, 'O my Lord, deliver him'. Then that person will be crowned with the crown of karamah (honor). The Qur'an again asks, 'O my Lord, increase it.' That person was dressed in a robe of honor. Then the Qur'an asked again, 'O my Lord, be pleased with him.' Allah was pleased with him. Then it was commanded to the man, 'Recite and continue to ascend (the degrees of Paradise).' Then Allah added to every verse he recited additional favors and goodness." (H.R Tirmidhi and Hakim)

- f. Kept away from Hell

لَوْ جُمِعَ الْقُرْآنُ فِي أَهَابٍ مَا مَسَّتْهُ النَّارُ

"If only the Qur'an were on the skin, Allah would not make it burn in the fire of hell." (H.R Ahmad)

- g. Become the best human being

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"The best among you are those who learn the Qur'an and teach it." (H.R Bukhari)

Supporting Factors in the Implementation of *Muroja'ah*

- a. Mastering the science of Tajweed

Tajweed science is the science of how to read the Qur'an properly and correctly, tajweed science is a basic lesson that must be learned by a reader of the Qur'an, especially for people who want to memorize it, mistakes when reading the Qur'an, both in terms of letters and length and shortness, will have fatal consequences, namely changing the meaning. The law of learning tajweed is fardhu *kifayah*, that is, if in an area there are already those who learn it, the other obligations fall. Meanwhile, the ruling on practicing it is fardhu 'ain.²³

- b. Intelligence Factor

Everyone has a different level of intelligence, thus affecting the process of memorizing or *muroja'ah* al-Qur'an, even so it is not an obstacle to memorizing the Qur'an.

²³ Wiwi Alawiyah Wahid, *Cara Cepat Bisa Menghafal Al-Qur'an*, (Yogyakarta: Diva Press, 2012), pp.71-72

c. Health Factors

Health is important in a person's life. If the body is healthy, the process of memorizing or *muroja'ah* al-Qur'an will feel easier and faster. Therefore, a memorizer of the Qur'an must always maintain health.

d. Psychological Factors

In the process of memorizing or *muroja'ah* al-Qur'an really needs peace of mind, both in terms of mind and heart.

e. Personality Traits

There are traits that must be possessed by a memorizer of the Qur'an, including being serious, patient, optimistic, never giving up, not giving up easily, and always having faith in Allah.²⁴

f. Choosing a conducive atmosphere

Everyone's memorization character is different, some are more comfortable memorizing in crowded conditions, some are more comfortable in quiet conditions. For people who do not like crowds, they should choose a quiet place so that their concentration is not broken. In addition, it must also pay attention to the best time to memorize, for example in the third of the night, at that time it is very good for memorizing.²⁵

g. Using one type of Mushaf

The memorization process does not only use the brain, but the tongue reads, the eyes see, and the brain records. Therefore, choosing one Mushaf is an important factor because this will determine the integrity and fluency of memorization.²⁶

h. Understand the meaning

Understanding the meaning of the verse recited will make it easier for the reader to memorize it, and will make the person feel more enjoyment.²⁷

Inhibiting Factors in the Implementation of *Muroja'ah*

There are several factors that often hinder *memorizers* of the Qur'an in *memorizing* their *memorization*, these factors include:

a. Not in earnest

A person who is not serious in *muroja'ah* will have difficulty maintaining his memorization.

b. Impatient

Patience is a trait that must be possessed by the memorizer of the Qur'an, because if you are impatient it will be very easy to lose enthusiasm and memorization will fall apart.

c. A sense of boredom and dullness due to routine

A routine that is repeated every day for a long period of time can lead to boredom, but this can be avoided by varying the way you *muroja'ah*.

d. Lack of prayer

²⁴ Lisy Chairani and M.A Subandi, *Psikologi Santri Penghafal Al-Qur'an*, (Yogyakarta: Pustaka pelajar, 2010), pp.198

²⁵ Saied Al-Makhtum and Yadi Iryadi, *Karantina Hafal Al-Qur'an Sebulan*, (Solo: Alam Pena, 2018), pp.62

²⁶ Saied Al-Makhtum and Yadi Iryadi, *Karantina Hafal Al-Qur'an Sebulan*, (Solo: Alam Pena, 2018), pp.64

²⁷ Saied Al-Makhtum and Yadi Iryadi, *Karantina Hafal Al-Qur'an Sebulan*, (Solo: Alam Pena, 2018), pp.65

- e. No faith and devotion to Allah SWT

Basic Rules for Memorizing the Qur'an

This rule is a rule that must exist in every memorizer of the Qur'an and cannot be replaced, including²⁸ :

- a. Intention, this rule is the most important rule because every practice depends on intention, including when memorizing the Qur'an, every time sincerity increases at that time the reward on the side of Allah increases.
- b. Strong determination, a person who has a strong determination will always be obsessed with realizing what he has intended with all his might, so this rule is no less important after the intention.
- c. Practicing what has been memorized, memorizing the Qur'an is not the ultimate goal or target but must be accompanied by concrete practice. By practicing what has been memorized, it will make it easier for us to continue memorizing afterwards, and will be stronger.
- d. Avoiding sin, a heart that is entangled with sin will not understand and interact with the Qur'an. every time a person commits an offense then at that time his heart is dirty.

Implementation of Muroja'ah in Prayer

The students at Pondok GRQ are required to always carry out *muroja'ah* in prayer, especially tahajud and duha prayers of 1 juz each, other than that it is not required but recommended. This agenda runs every day and is carried out independently, except for Wednesdays it is carried out in congregation in each dormitory and for Sundays the tahajud prayer is carried out in congregation both Ikhwan and akhwat with a memorization of 2 juz. for tahajud prayer they are prohibited from opening the Mushaf and must read it by *bil ghaib* (without seeing), while for dhuha prayer they are allowed to bring Mushaf or read it by *bin nadzhor* (seeing). The *muroja'ah* agenda in prayer at Pondok Tahfidz GRQ is running well . From the results of distributing questionnaires, it was found that out of 49 respondents 20% always carry out *muroja'ah* in prayer both when in the hut and outside the hut, 41% of the students often carry out *muroja'ah* in prayer whether they are on vacation or not, and 39% who feel sometimes, namely those who sometimes carry it out only outside the hut but leave it outside the hut or during vacation. 67% of the santri carry out *muroja'ah* in prayer with their own awareness, while 27% who sometimes feel forced, and 6% others do *muroja'ah* activities in prayer only to fulfill the rules of the boarding school. As many as 77% consider themselves more confident in memorization after *muroja'ah* in prayer, 14% who sometimes also feel it, and the rest only ever feel it. 55% of the students feel more *solemn* when *muroja'ah* is read in prayer, while 39% sometimes feel *solemn* sometimes not, and the rest never feel it at all. 68% of the students always and often feel that *muroja'ah* in prayer increases the progress of memorization achievement, 20% who sometimes also feel it, and 10 only ever feel it. 87% of the students feel that they always and often feel closer to Allah when *muroja'ah* in prayer, and only 10% think they sometimes feel it.²⁹

²⁸ Ahmad Salim Badwilan *Panduan Cepat Menghafal Al-Qur'an dan Rahasia-rahasia Keajaibannya* (Jogjakarta: Diva Press, 2009), pp. 50-55.

²⁹ Interview with the leader of Pondok Tahfidz Generasi Rabbani Qur'ani, Jafar Sidik, Bandung, February 25, 2024

Quality of Santri's Memorization

The students in the GRQ *tahfidz* hut on average have *mutqin* (strong) memorization, this is evidenced by the routine 30 juz tasmi parade agenda. To achieve quality memorization is certainly not an easy thing, the students are accustomed to *muroja'ah* regularly, starting from daily, weekly, monthly and even yearly. For daily, students are required to carry out *muroja'ah* in sunnah prayers, namely tahajud and duha with an amount of 1 juz each, for tahajud sunnah prayers they are encouraged to read memorization with quality that is already fluent and may not open the Mushaf in prayer, while for duha prayers they are allowed to open the Mushaf and read memorization that is not yet fluent, the goal is that the memorization that is not yet fluent can increase in quality by reading with focus in prayer.³⁰ From the data obtained by from 49 respondents, those who have carried out tasmi' 15 to 30 juz in one sitting are 50%, then those who have tasmi' 10 juz are 33% and the rest managed to mentasmi'kan around 5-8 juz .

Analysis Result

1. Coefficient of correlation

In this study, researchers will use the correlation coefficient interpretation table as a guide to determine the magnitude of the coefficient to measure the significance between two variables and determine the interpretation of the strong or weak influence between the two variables, the following are the results of the correlation coefficient data using the SPSS 29 application.

| Correlations | | | |
|---------------------|----------|---------|----------|
| | | Quality | Murojaah |
| Pearson Correlation | Quality | 1.000 | .812 |
| | Murojaah | .812 | 1.000 |
| Sig. (1-tailed) | Quality | . | <.001 |
| | Murojaah | .000 | . |
| N | Quality | 49 | 49 |
| | Murojaah | 49 | 49 |

The results of this study managed to get the calculation of the product moment correlation coefficient which obtained R_{hitung} 0,812 . This figure shows the degree of relationship between variable X and variable Y, which shows a very strong correlation.

2. Normality Test

In this study to test the normality of the data, the researchers used the Kolmogorov Smirnov method with the SPSS version 29 application, the results were obtained as follows:

| One-Sample Kolmogorov-Smirnov Test | | |
|------------------------------------|----------------|-------------------------|
| | | Unstandardized Residual |
| N | | 49 |
| Normal Parameters ^{a,b} | Mean | .0000000 |
| | Std. Deviation | 2.95588787 |
| Most Extreme Differences | Absolute | .063 |
| | Positive | .063 |

³⁰ Interview with the leader of Pondok *Tahfidz* GRQ, Ja'far Sidik, Bandung, February 25, 2024

| | | |
|-------------------------------------|----------|-------------------|
| | Negative | -.042 |
| Test Statistic | | .063 |
| Asymp. Sig. (2-tailed) ^c | | .200 ^d |

While in the normality prerequisite test at a significant level of 5% it is known that the significance value of the muroja'ah variable in prayer shows a value of $0.200 > 0.05$ so the variable X data is normally distributed. In the linearity test, it is known that the significant value is 0.498, it can be concluded that $0.498 > 0.05$, so it can be concluded that there is a linear relationship between muroja'ah in prayer and the quality of memorization of students.

3. Coefficient of Determination

To be able to find out how much the coefficient of determination is by looking at the correlation coefficient value. In this study, researchers used SPSS, so the way to see the coefficient of determination is to see the R square in the summary model below:

| Model Summary ^b | | | | | | | | | | |
|----------------------------|-------------------|----------|-------------------|----------------------------|-------------------|----------|-----|-----|---------------|---------------|
| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate | Change Statistics | | | | | Durbin-Watson |
| | | | | | R Square Change | F Change | df1 | df2 | Sig. F Change | |
| 1 | .812 ^a | .660 | .653 | 2.98717 | .660 | 91.218 | 1 | 47 | <.001 | 2.281 |

a. Predictors: (Constant), Murojaah
b. Dependent Variable: Quality

Data from the "Model Summary" table can be known the magnitude of the correlation or relationship value (R) which is 0.812. From this output, the coefficient of determination (R square) of 0.660 is obtained, which shows that the effect of the independent variable (Muroja'ah in prayer) on the dependent variable (memorization quality) is 66% while the rest is influenced by other factors.

| Coefficients ^a | | | | | | | | |
|---------------------------|------------|-----------------------------|------------|---------------------------|-------|-------|-------------------------|-------|
| Model | | Unstandardized Coefficients | | Standardized Coefficients | T | Sig. | Collinearity Statistics | |
| | | B | Std. Error | Beta | | | Tolerance | VIF |
| 1 | (Constant) | 6.084 | 2.935 | | 2.073 | .044 | | |
| | Murojaah | 1.224 | .128 | .812 | 9.551 | <.001 | 1.000 | 1.000 |

a. Dependent Variable: Quality

Furthermore, from the anova table, it can be seen that the value of F count = 9.551 with a significance level of $0.001 < 0.05$, so the regression model can be used to predict the dependent variable (Memorization Quality) or in other words, there is an influence of variable X on variable Y, because the significance value is < 0.05 . And the last coefficient

table can be known constant value of 6.084 while the value of muroja'ah in prayer amounted to 1.224 so that the regression equation can be written:

$$Y = a + bX$$
$$Y = 6.084 + 1.224X$$

The equation can be translated as:

1. Constanta of 6.084 means that the coefficient value of the memorization quality variable is 6.084.
2. The regression coefficient X of 1.224 states that every 1% increase in the value of muroja'ah in prayer, the quality of memorization increases by 1.224. The regression coefficient is positive, so it can be said that the direction of influence of variables X and Y is positive.

Then the decision making in the simple regression test

1. Based on the significance value of the coefficient table, the significance value is $0.001 < 0.05$ so it can be concluded that the variable muroja'ah in prayer (X) affects the quality of memorization (Y).
2. Based on the t value, it is known that the t value is $9.551 > t \text{ table } 2.011$ so it can be concluded that the muroja'ah variable in prayer (X) affects the memorization quality variable (Y).

So from the overall data above it can be concluded that H_a is accepted and H_o is rejected or students who always carry out muroja'ah in prayer have quality memorization or students who always carry out muroja'ah in prayer have quality memorization.

CONCLUSIONS

Based on the data obtained, the students have good memorization, students who have carried out tasmi' 15 to 30 juz in one sitting are 50%, then those who have tasmi' 10 juz are 33% and the rest have succeeded in mentasmi'kan around 5-8 juz. Based on the results of the research analysis, it can be seen that muroja'ah prayer has a significant effect on the quality of memorization of Pondok Tahfidz Generasi Rabbani Qur'ani students. This can be seen from the significant value of the *coefficient* table obtained a significant value of $0.001 < 0.05$ so it can be concluded that variable X has an effect on variable Y and based on the value of t count known as $9.551 > t \text{ table } 2.011$ so it can be concluded that variable X has an effect on variable Y. Based on the above calculations, in this study the value of t count $> t \text{ table}$, it can be concluded that H_o is rejected and H_a is accepted, which means that there is an effectiveness of muroja'ah in prayer on the quality of memorization.

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