



Problems of Learning *Tahfidz Al-Qurán* at Muhammadiyah Al-Kautsar Pk Kartasura Senior High School

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Abstract. Education is vital for humans, especially Al-Qur'an education, because, as Muslims, the Al-Qur'an is a guide for human life. In this case, Muhammadiyah Al-Kautsar PK Kartasura Senior High School is a private school in Kartasura, where tahfidz is one of the flagship programs of this school. The authors raise a problem related to *tahfidz*: the problems of learning *tahfidz Al-Qurán* at Muhammadiyah Al-Kautsar PK Kartasura Senior High School. This field research used a descriptive research type. This study examined the problems of learning *tahfidz Al-Qurán*. The subjects in this study were *tahfidz* teachers and 12th-grade students of MIPA-IPS Muhammadiyah Al-Kautsar PK Kartasura Senior High School. Data collection techniques were observation, interviews, and documentation. Data analysis employed Miles and Huberman's concept, including three stages: data reduction, data presentation, and drawing conclusions. The data validity test was then conducted using credibility (degree of confidence) and confirmability (certainty). The research findings related to problems in learning the *tahfidz of the Qur'an* at Muhammadiyah Al-Kautsar PK Kartasura Senior High School consisted of several factors. Regarding the time factor, the time in teaching *tahfidz* was not optimal, i.e., eight hours per week. Supposedly, the intensity of the time can be added because this *tahfidz* is the school's flagship program. In addition, the factor of students is that they were often lazy in doing *ziyadah* and *murojaáh* when learning *tahfidz Al-Qurán*. They deposited new memorization (*ziyadah*) only to complete the deposit obligation. Another student factor is that many students could not read the Qur'an properly and correctly, and many still could not distinguish between the long and short Qura'an readings. Moreover, there was a lack of *murojaáh* enthusiasm among the students. Next is the HR or educator factor, namely the change of teachers and the lack of *tahfidz* tutors. For family factors, the family delegated students' memorization to *tahfidz* teachers, and the family did not give one spare time for quality time to listen to children's memorization.

Keywords: Problems · Tahfidz Al-Qurán

1 Introduction

Education is coaching towards the development of the nation as a whole. Currently, education is demanded to find its role as a strong base and stronghold, which will maintain and strengthen the ethics and morals of the nation. Education is also a medium for socializing noble values, especially religious teachings, which will be more effective if given to students early.

In this case, the Qur'an is the holy book for Muslims, taught by the Prophet and his followers. Al-Qur'an is also the last book the Prophet Muhammad SAW brought down as a guide for Muslims. The truth and authenticity of the Qur'an are maintained. Allah SWT determines the authenticity of the Qur'an in his words, which read:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Meaning: "It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it."

Fundamentally, Muslims are still obliged to protect the Qur'an in real and consistent terms because its maintenance is limited according to the Sunatullah that has been stipulated. Thus, the purity of the Qur'an may be disturbed and distorted by people who hate Islam, especially when Muslims themselves have no concern for maintaining the purity of the Qur'an.

One of the efforts to maintain the purity of the Qur'an is to memorize it because memorizing the Qur'an is a very noble work before humans and Allah SWT. There is not a book in this world that tens of thousands of people memorize in their hearts, except only the Qur'an. Memorizing the Qur'an is necessary because Allah SWT taught the Prophet Muhammad SAW by rote through his intermediary, namely the Angel Gabriel, according to the word of Allah in Surah Asysyura verses 192–195.

وَإِنَّهُ لَنَزْلٌ رَّبِّ الْعَالَمِينَ (192) نَزَلَ بِهِ الرُّوحُ الْأَمِينُ (193) عَلَى قَلْبِكَ
لِتَكُونَ مِنَ الْمُنذِرِينَ (194) بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

Meaning: "This is certainly a revelation from the Lord of all worlds, which the trustworthy spirit 'Gabriel' brought down into your heart 'O Prophet'—so that you may be one of the warners—in a clear Arabic tongue." (Qs Asysyura: 192–195).

Al-Qur'an lessons for children are the first foundation of Islamic education that must be taught early. As stated by Saád Riyadh, "Whoever wants to build a strong and satisfying relationship of love and respect between a child and the Qur'an, they should start at an early age and pay great attention to it.

Meanwhile, learning the Qur'an can be divided into several levels. First is learning to read it fluently and well according to the applicable rules in *qiraat* and *tajwid*. Second is learning the meaning and purpose contained therein. Third is learning to memorize by rote, as done by the companions of the Prophet, to maintain the purity of the great Qur'an effectively. With this memorization, it means putting on the heart of the memorizer.

According to Abdul Rosyid, the heart is the clearest and safest storage place, guaranteed, and cannot be reached by the enemy, envy, and the abuses committed.

Memorizing the Qur'an is a very big and noble task and responsibility. Everyone can definitely memorize, but not everyone can memorize well. The problems faced by people memorizing the Qur'an are many and varied, starting from developing interest, creating an environment, allocating time, and up to the method of memorizing itself.

According to Abuddin Nata, the obstacles or problems in memorizing the Qur'an are divided into two parts: problems that come from within the student and those that come from outside the student. Problems among the students can be in the form of feeling lazy, easily discouraged, unenthusiastic, and lacking motivation. Meanwhile, problems originating from outside the student include teaching staff, advice and infrastructure, time, and *murojaah* activities.

As learning managers, educators must be competent in planning, implementing, and evaluating learning to obtain optimal results. They are also required to make maximum use of various learning media needed in the teaching and learning process so that learning is not boring, such as making an image and then displaying it through an OHP/slide. It attracts students' attention. Educators who are not competent in their fields can become an obstacle in the learning process, including memorizing the Qur'an and lacking teacher guidance.

Furthermore, facilities and infrastructure are crucial in supporting the smoothness or convenience of the learning process concerning education that requires facilities and infrastructure and their utilization, both in terms of intensity and creativity in their use by teachers and students in teaching and learning activities, such as buildings, classrooms, tables and chairs, tools, and teaching media. Currently, various ways are used by educational implementers to improve the quality of education, one of which is by providing educational facilities and infrastructure. The ability of teachers and institutions to provide educational facilities and infrastructure will greatly affect the effectiveness of learning. The teaching and learning process can improve with adequate facilities and infrastructure.

In this case, Muhammadiyah Al-Kautsar PK Kartasura Senior High School is an Islamic educational institution at the upper secondary level, which combines general and religious education. To maintain the purity of the Qur'an, Muhammadiyah Al-Kautsar PK Kartasura Senior High School creates a generation that loves the Qur'an by studying, memorizing, and practicing the contents of the Qur'an. While learning *tahfidz* Al-Qur'an at Muhammadiyah Al-Kautsar PK Kartasura Senior High School, several obstacles or problems emerged that could hinder the learning process, both internal constraints from students, teachers, and factors related to learning.

Based on the results of observations in the field, several obstacles and problems exist, i.e., some students whose reading of the Qur'an was still not fluent. A lack of motivation in students to memorize the Al-Qur'an, inadequate human resources/teachers (many teachers resigned in the middle of the semester), inadequate facilities and infrastructure in schools, inadequate teaching hours for *tahfidz*, and teachers who only taught *tahfidz* in class are among the obstacles faced. It was confirmed by the results of the interviews and observations that many students had insufficient *murojaah* and got low scores on exams. In assessing the aspects of *tajwid* and *makhraj*, they had not met the standards.

Also, students thought that the *tahfidz* lessons were only deposited memorizing and putting *muroja'ah* aside. From the description above, the authors want to learn more about the obstacles and serious problems in learning *tahfidz* Al-Quran at Muhammadiyah Al-Kautsar PK Kartasura Senior High School.

2 Literature Review

Problems of Tahfidz Learning

Problematics comes from the word problem, which can be interpreted as a problem or issue. According to the Great Dictionary of the Indonesian Language, problematic is defined as “things that are still not solved.” Meanwhile, the problem itself, according to the Great Dictionary of the Indonesian Language, is “something that must be resolved.” Thus, what is meant by problematic or problem needs a solution because there is a discrepancy between the existing theory and the occurring reality.

Problems can occur in any scope, anywhere, anytime, and by anyone. From the problem definition above, the problem has the most important characteristics, including:

- a. Negative means damaging, disturbing, complicating, and hindering achieving goals.
- b. Containing several alternative solutions, the problem still needs to be chosen from the possible solutions determined. For example, solving a problem is only possible through analytical decision-making.

In this case, the word “*tahfidz*” comes from the words *hafadzho-yuhafidzhu*, which means guarding, maintaining, and memorizing. *Tahfidz* (memorization) in the language is the opposite of forgetting, always remembering and forgetting a little. The Great Dictionary of the Indonesian Language states that the word memorized means it has been entered into memory. Then, one can recite it from memory. Memorizing (verb) also means trying to absorb it into the mind so that it always remembers.

Memorizing the Qur'an is also a process of remembering all the verse material that must be memorized perfectly. Thus, remembering verses and their parts must be precise from the initial process to recall. If it is wrong to enter or save the material, it will also be wrong to recall it, even if it is difficult to find it again in human memory or memory.

According to Farid Wadji, *tahfidz* al-Qur'an is defined as the process of memorizing the Qur'an in memory so that it can be recited from memory correctly in certain ways continuously. The person who memorizes it is called *al-hafidz* or *al-huffaz*.

Therefore, memorizing the Al-Qur'an is memorizing the Al-Qur'an as a whole, both memorization and accuracy of reading, and pursuing, making routine, and paying attention to seeing memorization from forgetfulness. In conclusion, memorizing the Qur'an is reciting and memorizing by memory (without the Qur'an) what is written in the Qur'an. Thus, it can be seen that the essence of memorization is based on memory. How long it takes to receive a response, store, and reproduce depends on each person's memory because the strength of memory between one person will differ from another.

Further, several reasons prevent memorization and help to forget the Qur'an. People who want to memorize the Qur'an should be aware of it and avoid it. Here are the obstacles that stand out.

- a. Have many sins and immorality. It makes a servant forget the Qur'an and himself and blinds his heart from the memory of Allah.
- b. Do not always follow, repeat, and listen to the memorization of the Qur'an.
- c. More attention to the world's affairs makes him attached to it, and in turn, the heart becomes hard so that it cannot memorize easily.
- d. Memorize many verses quickly and move on to other things before mastering them properly.
- e. His high enthusiasm for memorizing at the beginning made him memorize many verses without mastering them well, and he was too lazy to memorize them and left them.

3 Methodology

a. Types of Research

The type of this research is field research, intensively studying the current situation's background and the interaction of a social, individual, group, institution, and society. This field of research is considered broad research within qualitative research. The important idea of this type of research is that researchers go to the field to observe a phenomenon that occurs directly.

In line with the explanation above, this research is field research with descriptive research, examining the problems of learning *tahfidz* Al-Qur'an.

b. Research Objects and Subjects

The research object is the thing that becomes the point of attention of researchers. The object of this research was at Muhammadiyah Al-Kautsar PK Kartasura Senior High School located at Jalan Slamet Riyadi No 80 Kartasura.

Moleong describes research subjects as informants, which means people involved to provide information about the situation and conditions of the research site. Another opinion suggests that the research subject is the person who will extract information from him for research data. Based on the above understanding, the researchers involved the research subjects, including school principals, *tahfidz* teachers, and students.

c. Data Collection Technique

This study's data collection techniques were interviews, observation, and documentation. After collecting the data, an analysis was carried out by processing the data and drawing conclusions.

a. Observation

The observation technique is a special observation and systematic recording, which is done to obtain information as valid as possible. S Margono refers to observation as systematic observation and recording of symptoms that appear to be objects of research.

b. Interview

An interview is a tool to collect information by asking questions verbally to be answered verbally. According to Kontjaraningrat, interview techniques are generally divided into two major categories: standardized and unstandardized interviews. Standardized or structured interviews are conducted based on a list of questions planned and prepared beforehand by going into the field guided by an interview

guide as a tool. Thus, the data were obtained orally from teachers or related sources, students, and all informants in the interest of this research. On the other hand, unstandardized or in-depth interviews are conducted without prior preparation with a list of questions in a fixed wording and order, which the researcher must strictly adhere to; in other words, the interview process is allowed to flow as long as it fulfills the research objectives. This method is useful in exploring more in-depth problems to sharpen data analysis further when conducting field searches.

This study used a planned interview technique, with the reason for using this interview technique to obtain more in-depth information about the problems of *tahfidz* learning.

c. Documentation

Documentation comes from the word document, which means written items. In carrying out the documentation method, the researchers investigated written items, such as books, magazines, documents, regulations, diaries, and others. Meanwhile, according to Moleong, documentation is used in research as a data source since various documents as data sources are used to test and interpret. The data sought by the documentation method can include student attendance, activity schedules, learning materials, and other documents relevant to the research.

In this study, the documents needed included school profiles, documents supporting the activities of the *tahfidzul Qur'an*, and other data supporting research.

d. **Data Validity**

The researchers validated the data obtained thoroughly and carefully so that the results obtained from this research could be as useful as possible and could be used by the general public. To check the validity of the data obtained, the researchers conducted it through the following techniques:

a. *Credibility (Degree of Confidence)*

Credibility (degree of confidence) is carried out using a triangulation technique to maintain the constancy of observation and checking of members. Triangulation is a data validity checking technique that utilizes something other than that to check data or as a comparison of this data. In this study, the triangulation used source and method triangulation.

Source triangulation compares and re-checks the degree of confidence in information obtained through different times and tools in quantitative methods. Meanwhile, the triangulation method compares the results of observations with the results of interviews.

b. *Confirmability (Certainty)*

Increasing persistence means making more careful and continuous observations. In this way, the data certainty and the sequence of events will be recorded in a definite and systematic manner. The persistence of this observation is intended to look for elements and characteristics relevant to the developing problems and issues at this time so that it is more likely to be useful for all of them.

e. **Data Analysis**

The analysis process in this study was carried out through several stages: data reduction, data display, and conclusion or verification.

a. Data reduction

Data reduction is a process of sorting, focusing on simplification, and transforming raw words that emerge from written records in the field. Data reduction took place from the beginning to the end of the study. The reduced data provides a more specific picture and makes it easier for researchers to collect further data.

Data reduction also takes place continuously during the research process.

b. Data display

After carrying out data reduction, the next step is presenting the data. Miles and Huberman argue that what is meant by presenting data is presenting a set of structured information, giving the possibility of drawing conclusions and taking action. Nasution added that the data presented summarizes data or information in an organized manner, which gives the possibility of drawing conclusions and taking action. Data has been compiled using narrative text; it can be in matrices, graphs, networks, and charts. It is conducted so that the researchers can master the data and are not fixated on piles of data, making it easier for researchers to plan further actions.

The simplified data were then presented by describing them in narrative data to obtain temporary conclusions in the form of research findings.

c. Drawing conclusion

The third step is drawing conclusions or data verification. The conclusion is an analysis of reports from data reduction and display (presenting data) so that data can be concluded. The researchers still have the opportunity to receive input while drawing conclusions and can still be tested again with data in the field by reflecting. The researchers can also exchange ideas with colleagues to achieve scientific truth. The initial conclusions in the early stages are supported by valid and consistent evidence when the researchers return to the field to collect data so that the conclusions are credible.

4 Results and Discussion

a. Problems of Memorizing the Qur'an

The problems faced by students or individuals in the process of memorizing the Qur'an are varied, ranging from developing interest, creating an environment, allocating time, and using methods for memorizing the Qur'an. According to Abdul Majid Khon, fundamentally, the obstacles or problems in memorizing the Qur'an are divided into two parts as follows:

1. Emerging from within the memorizer

The problems in memorizing the Qur'an that arises in the memorizer of the Qur'an are: a) Unable to experience pleasure in reciting the Qur'an and memorizing it b) Too lazy c) Easy to give up d) Her spirit and will weakene) Memorizing the Qur'an because of coercion from others

- a) Unable to experience pleasure in reciting the Qur'an and memorizing it
- b) Too lazy
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- d) Her spirit and will weaken
- e) Memorizing the Qur'an because of coercion from others

2. Appearing from outside the memorizer

Apart from arising from within the memorizer, many problems in memorizing the Qur'an are also caused by external factors, namely the following: a) Not being able to manage time effectively b) There is a resemblance of the verses to each other, so it often traps, confuses, and doubts. c) Do not often repeat verses that are being or have been memorized d) There is no guide or teacher when memorizing the Qur'an.

- a) Not being able to manage time effectively
- b) There is a resemblance of the verses to each other, so it often traps, confuses, and doubts.
- c) Do not often repeat verses that are being or have been memorized
- d) There is no guide or teacher when memorizing the Qur'an.

b. Factors Affecting Memorization of the Qur'an

a. Supporting factors in memorizing the Qur'an

1) Health Factors

Health is a crucial factor for people who memorize the Qur'an. If the body is healthy, memorizing will be easy and fast without any obstacles, and the time limit for memorizing will be relatively fast. However, if the body is not healthy, it will hinder when undergoing health so that when memorizing, there are obstacles due to complaints and pain. It can be preserved by maintaining a diet, scheduling sleep patterns, checking health regularly, and others.

2) Psychological Factors

The health needed by people who memorize the Qur'an is not only from an external perspective but also from a psychological perspective. If one is psychologically disturbed, it will seriously hinder the memorization process. People who memorize the Qur'an need peace of mind, both in terms of mind and heart. However, the memorization process will become unsettled if there is much to think about or worry about. As a result, many verses are difficult to memorize. Therefore, if one experiences psychological disorders, he should increase his dhikr, do positive activities, and consult a psychiatrist.

3) Intelligence Factor

Intelligence is one of the supporting factors in undergoing the process of memorizing the Qur'an. Each individual has different intelligence, which is enough to influence memorization. Even so, it does not mean that a lack of intelligence is a reason for not being enthusiastic about memorizing the Qur'an. The most important thing is to be diligent and persistent in memorizing.

4) Motivational Factors

People who memorize the Al-Qur'an need motivation from their closest people, parents, family, and relatives. With motivation, he will be more enthusiastic about memorizing the Qur'an.

b. Inhibiting factors in memorizing the Qur'an

1) Age Factor

Age can be one of the inhibiting factors for people who want to memorize the Qur'an. If the age of memorizing the Qur'an has entered adulthood or age, there will be more difficulties that will become an obstacle. In addition, the adult brain is also not as clear as the brain of someone who is still young and

has a lot to think about other things. Actually, it is not right for adults to start memorizing the Qur'an. Although seeking knowledge basically knows no time and age, and seeking knowledge is lifelong, a person in adulthood will have many things to think about apart from memorizing the Al-Qur'an. Therefore, if one wants to memorize the Al-Qur'an, he should do it at a productive age so he does not experience difficulties.

2) Disorganized mind

One has difficulty concentrating in noisy situations, where human voices and the ringing of various instruments break concentration.

3) Lack of practice

Concentration is an art and a skill that one cannot master if one does not study and practice it every day.

4) Not focusing attention

Some people have so many activities that their energy is drained and wasted. Thus, they try to think of many things at one time.

5) Easy to give up

There are two kinds of people in this world: first, those who try to realize what they want by feeling worried and afraid if they experience failure. Meanwhile, the second is those who hope to make it happen without fear of failure.

6) Lack of attention

Concentration will not materialize without attention. It means that if one does something important without any elements of interest, he must bring up factors that reinforce random attention. It will give birth to self-motivation.

Learning outcomes are one way to determine whether teaching and learning activities are carried out as planned and have achieved the learning objectives. The results of *tahfidz* learning at Muhammadiyah Al-Kautsar PK Kartasura Senior High School have not been maximally successful due to several problems, including:

a. Time Factor

Time is important in learning, where the time provided by the school for teaching *tahfidz* itself was only four hours a week. In *tahfidz* learning, four hours was not enough because apart from checking students' memorization deposits, the teacher also had to deliver material related to recitation, *makharijul huruf*, and other supporting materials. At Muhammadiyah Al-Kautsar PK Kartasura Senior High School, this *tahfidz* learning is one of the school's flagship programs. Therefore, the learning time of four hours a week is very less.

b. Student Factors

The problem faced by the students of Muhammadiyah Al-Kuatsar PK Kartasura Senior High School is that they did not know or could not read the Qur'an properly and correctly in accordance with the rules for reading the Qur'an so students who had just memorized five verses found it difficult and finally would be slow in pursuing the target of memorization determined by the school. Students at home had not been able to manage time properly. They focused on playing games at home and did not have time to add to their memorization or recite it. Less fluent in reading the Al-Qur'an was also commonly found in the Muhammadiyah Al-Kautsar PK Kartasura Senior High

School. Many students still could not distinguish between the long and short readings, and some did not even understand the various vowels, which became an obstacle for students. Apart from that, there was a feeling of laziness in memorizing, and the lazy nature of these students could be seen from the little time spent with the Al-Qurán. Conversely, colleagues also had positive vibes in memorizing the Qur'an. If his friend has ambitions in memorizing and reciting memorization, it will be self-motivation to be consistent like his friend.

c. HR/Educator Factors

Teachers are an integral component of education. Teaching and learning activities will achieve maximum results if handled by professional educators in their fields. At Muhammadiyah Al-Kautsar PK Kartasura Senior High School, it has been two years since the change of *tahfidz* tutors, and the program's maturation has not been perfect. After a change of teachers and some teachers resigned, only one teacher supported *tahfidz*'s learning from grades X–XII. Therefore, the teacher became less optimal in controlling students' memorization due to the limited scheduled hours, so they did not have time to deliver supporting material.

d. Family Factor

The family is a support system for their children. Here, the role of the family is vital in accompanying their children in memorizing the Qur'an. After a day at school for memorizing deposits monitored by *tahfidz* tutors, it would be nice for parents to provide a special time or quality time with their children at home. The existence of this special time is to glue the relationship between parents and children or vice versa. Thus, there is no discussion regarding "my child memorized 15 juz yesterday, but why is his memorization so messy now!" The *tahfidz* teacher at school is only a student facilitator. The *tahfidz* teacher will accompany students regarding *tahfidz* learning at school, but the students' time at home is very much. Students at home are the responsibility of parents, so cooperation between teachers, parents, and students is needed to maintain students' memorization.

e. Lack of awareness of students to do rote *murojaáh*

Murojaáh is the key to memorizing the Qur'an. *Murojaáh* at Muhammadiyah Al-Kuatsar PK Kartasura Senior High School was not optimal because students only carried out it when they were about to deposit new memorization (*ziyadah*). Supposedly, for *murojaáh*, students are given time to carry it out outside of class hours, or the school gives special time in memorizing memorization. For example, before carrying out teaching and learning activities, a *murojaáh* program is held together.

5 Conclusion

The problems of learning *tahfidz* Al-Qurán at Muhammadiyah Al-Kautsar PK Kartasura Senior High School are based on several factors. Regarding the time factor, the time in learning *tahfidz* is not optimal, i.e., eight hours per week. Supposedly, the intensity of the time can be added because this *tahfidz* is the school's flagship program. In addition, the students were often lazy to do *ziyadah* and *murojaáh* when learning *tahfidz* Al-Qurán. They deposited new memorization (*ziyadah*) only to complete deposit obligations. Another student factor is that many students could not read the Qur'an properly and correctly, and many students still could not distinguish the length of the reading.

Moreover, there is a lack of *muroja'ah* enthusiasm among the students. Next is the HR or educator factor, where there was a change of teachers and a lack of *tahfidz* tutors. For family factors, the family delegated students' memorization to *tahfidz* teachers, and the family did not give one spare time for quality time to listen to children's memorization.

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Authors' Contribution. This research contributes to knowledge related to the problems of learning *tahfidz* Al-Qur'an. The results of this study can be used as evaluation material for schools developing the *tahfidz* program and to realize that problems exist in its implementation. After learning about the problems of *tahfidz* learning, the teacher is expected to try to develop innovations in *tahfidz* learning, making students happy in learning to memorize the Al-Qur'an.

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