

## IMPLEMENTATION OF TALAQQI METHOD IN MEMORIZING AL QUR'AN AT SCHOOL OF HAFIDZ QUR'AN OF MUHAJIRIN IN CENTRAL GRESIK

Hanif Ashar

NIM : 20152550026

e-mail : hanifashar22@gmail.com

**Abstract:** The formulation of this research problem is: *first*, how is the implementation of Talaqqi method in memorizing Al Qur'an at School of Hafidz Qur'an of Muhajirin in Central Gresik ?; *second*, what are the inhibiting and its supporting factors?; *third*, how is the solution to overcome these obstacles?

The type of research in this study used field research with a qualitative approach; and the methods of data collection were observation, interviews, and documentation.

The research findings in this research can be concluded that *first*: The implementation of *Talaqqi* method in memorizing Al Qur'an at School of Hafidz Qur'an of Muhajirin in Central Gresik is carried out with four stages: preparation, applying, material, evaluation and closing; *second*: supporting factor of *talaqqi* method implementation in memorizing Al-Qur'an at School of Hafidz Qur'an of Muhajirin in Central Gresik that is the existence of adequate facilities, productivity of santri (students)' age, professionalism of teachers based on the fields, treatment of ustadz/ustadzah (teachers), quiet environment, santri guardian, as well as regular meetings. While, the inhibiting factors are santri's difficulty in arranging time, lack of awareness of *talaqqi* method benefit, lack of santri's fluency in reading Al-Qur'an, and lack of santri guardian's support; *third*: the solution to overcome these obstacles is to give the task of memorizing at home, to provide a model of tadarrus (reciting) the Qur'an, to encourage students to study in the TPQ (a place of learning to recite Al-Qur'an), to establish communication with the santri guardian.

*Keywords: Talaqqi Method, Memorizing Al Qur'an, Implementation*

### **Introduction**

Al-Qur'an Al-Karim is the only revelation that still exists today. It is a book that never mixed with evil, from wherever it came. *“This book (the Qur'an) has no doubt on it. (Surat al-Baqarah: 21)”*<sup>1</sup>.

The Qur'an is a holy book that guides the life for every Muslim, unlike the other scriptures, then the Qur'an is a holy book whose authenticity and purity has been guaranteed by Allah SWT which has no change, neither addition nor subtraction, no single letter shifts or changes from its place, no letter or word may be inserted by anyone into it, as in Allah's word:

---

<sup>1</sup> H. Salim Bahreisy, *Berdialog Dengan Al-Qur'an*, (Bandung: Mizan, 1996), Cet. Ke-2, 11.



Meaning: “We then inherit the book to those who We chose among the servants, and then among them are those who have persecuted themselves and among them some are middle-aged and among them are (others) who first did goodness [1260] with the God permission. That is a very great gift.” (QS. Al Fathir:32)<sup>5</sup>

Learning the Qur'an is a primary duty for every mukmin (who really has great faith in Allah), as well as teaching it. Learning Al-Qur'an can be divided into several levels, namely: *the first* is learning to read it smoothly and well, according to the rules apply in qira'at (art of reading Al-Qur'an) and tajwid (method of reading Al-Qur'an), *the second* is learning the meaning and sense contained in it and *the last* is learning to memorize it out of the head, as did by the friends at the time of the Prophet Muhammad, up to now.

Memorizing the Qur'an out of the head is the most effective effort in maintaining the purity of the great Qur'an. By memorizing, it means putting on the memorizer heart. And according to Raghīb and Abdurrahman, “tempat tersebut (hati) merupakan tempat penyimpanan yang paling aman, terjamin, serta tidak bisa dijangkau oleh musuh dan para pendengki serta penyelewengan-penyelewengan yang dilakukan.”<sup>6</sup> The heart is the safest, secure, and inaccessible for the enemies, the envious persons and the abuses done.

Memorizing the Qur'an is a very noble work. Both in front of human being and especially in the presence of Allah SWT. There are many virtues and benefits to be gained from the memorizers, the virtues obtained both in the world and in the hereafter. In addition, the Qur'an memorizers have very important role in maintaining the purity and authenticity of the Qur'an until the end of time.<sup>7</sup> According to Fathoni, “menghafal Al-Qur'an itu gampang-gampang sulit, gampang dihafal tapi sulit dijaga”.<sup>8</sup> Memorization of the Qur'an is very easy but little difficult, easy to memorize but difficult to maintain. The problems faced by people who are memorizing the Qur'an are many and varied. It starts from the development of

<sup>5</sup> Ibid., 439.

<sup>6</sup> Raghīb As-Sirjani & Abdurrahman A. Khaliq, *Cara Cerdas Hafal Al-Qur'an* (Solo: Aqwam, 2007), 45.

<sup>7</sup> Ilham Agus Sugianto, *Kiat Praktis Menghafal Al-Qur'an*, (Bandung: Mujahid Press, 2004), 31.

<sup>8</sup> M. Fathoni Dimiyati, *Memilih Metode Menghafal Al-Qur'an Yang Baik dan Upaya Mencetak Huffazhul Qur'an Yang Sempurna* (Mojokerto: Summary for santri of PP Bidayatul Bidayah), 2.

interest, the creation of the environment, the division of time, until the method of memorization itself.

In the world of learning and teaching (PBM), method is far more important than material. Thus, the urgency of methods is in the process of educating and teaching. A learning process can be said to be unsuccessful if in the process do not use a method. Because the method occupies the second most important position after the goal from a series of learning components: objectives, methods, materials, media and evaluation.<sup>9</sup>

The method is said to be good and suitable when it can lead to the intended purpose. Likewise in memorizing the Qur'an, a good method will have a strong influence on the process of memorizing Al Quran, so as to create the effectiveness in memorizing the Qur'an.<sup>10</sup> The researcher believes that this *Talaqqi* method is effective in learning to memorize Al-Qur'an, where the students submit or memorize the new memorization in front of a teacher or instructor.<sup>11</sup> With this method, it is possible for the teacher to directly supervise, assess and guide the maximally the santri's ability in memorizing verse by verse. Besides, it will also have an influence on the santri's psychic.

With reference to the above explanation, this research was formulated with the title "Talaqqi Method Implementation of Memorizing Al Qur'an at School of Hafidz Qur'an of Muhajirin in Central Gresik".

## A. Research Method

This research used qualitative approach. Qualitative research is a research that produces descriptive data in the form of written words or oral from people or behavior that can be observed.<sup>12</sup> This approach is expected to produce a deep description of the behavior, speech and writing that can be observed by the researcher from the santri (learners) and teachers in implementing the talaqqi method in memorizing the Qur'an for early children at School of Hafidz Qur'an (SHQ) of Muhajirin in Central Gresik.

---

<sup>9</sup> Armani Arief, *Pengantar Ilmu dan Metodologi Pendidikan Islam* (Jakarta: Ciputat Press, 2002), 109.

<sup>10</sup> Ibid., 150.

<sup>11</sup> H. Sa'dulloh, S. Q., *9 Cara Praktis Menghafal Al-Qur'an* (Jakarta: Gema Insani, 2008), 54.

<sup>12</sup> M. Djamal, *Paradigma penelitian kualitatif edisi revisi*. (Yogyakarta: Pustaka Pelajar, 2015) 9.

This research took place at School of Hafidz Qur'an (SHQ) of Muhajirin in Central Gresik which is located at Jl. Kh. Zubair No. 54 Gresik.

In this study, the subject was selected based on the purpose. The purposive technique of question is that informants interviewed deliberately determined by the researchers and directly involved in the talaqqi method implementation of memorizing Al-Qur'an at School of Hafidz Qur'an (SHQ) of Muhajirin in Central Gresik. Among them will be the subject of this research are: principal of School of Hafidz Qur'an (SHQ) of Muhajirin in Central Gresik, santri (learners), asatidz as the mentor teachers, and student guardians.

This type of research was field research, which is descriptive that is the most basic form of research and intended to describe the existing phenomena, both natural phenomena and human engineering.<sup>13</sup>

In this study, the author used data retrieval techniques that include observation, interviews, and documentation. The steps taken in conducting data analysis of this study is by data reduction, data presentation, conclusion and verification.

## **B. Research Result**

In this report of research, the authors will describe four important things, namely; general description of SHQ Muhajirin in Central Gresik, talaqqi method implementation of memorizing Al Qur'an at SHQ Muhajirin in Central Gresik, inhibiting and supporting factors of talaqqi method implementation in memorizing Al Qur'an at SHQ Muhajirin in Central Gresik, and the solution of overcoming the obstacles of implementing the talaqqi method in memorizing Al Qur'an at SHQ Muhajirin in Central Gresik.

### **1. General Overview of SHQ Muhajirin in Central Gresik**

SHQ Muhajirin in Central Gresik is an institution under the auspices of the Al-Muhajirin Mosque in Gresik located at Jl. KH. Zubair no. 53 Gresik, a geographical location belonging to the village of Gapurosukolilo, Gresik city sub-district, a famous region for its high religious atmosphere because of adjacent to the grave of one of the wali songo (nine Islamic scholars), Sheikh

---

<sup>13</sup> Nurkasanah, Final Paper, Islamic Education Studies (PAI), Faculty of Teaching and teacher Training, UIN Sunan Kalijaga Yogyakarta 2013)

Maulana Malik Ibrahim. In addition, the area is also known as Arabian village, because most of the population is citizen of Arabian descent.<sup>14</sup> One of the programs of the SHQ Muhajirin in Central Gresik is memorizing the Qur'an for early children using the *talaqqi* method that emphasizes the introduction of faith and love in the Qur'an from an early age. Up to now SHQ Muhajirin students have reached 250 students with the number of ustadz / dzah (teachers) as many as 16 people.

In practice, the SHQ Muhajirin in Central Gresik provides two learning programs that we can describe as follows:<sup>15</sup>

**a) Roudhotul Hafizh Qur'an (RHQ)**

This program is for children aged 3-6 years, with a period of learning for 1 year memorizing at least 30<sup>th</sup> juz (part) using *talaqqi* method where the students do not need to be able to read the Qur'an.

**b) Madrasah Hafizh Qur'an (MHQ)**

This program is for children aged 7-17 years, with a period of learning for 1 year memorizing at least 29<sup>th</sup> and 30<sup>th</sup> juz (part).

To achieve the target of each program above, learning at SHQ Muhajirin in Central Gresik uses a fun memorizing method and guided ustadz / dzah who memorized Al Qur'an with supported facilities of air-conditioned class.

While, the schedule of learning activity is twice a week on Saturdays and Sundays, as follows:<sup>16</sup>

DAY	SESI	LEARNING TIME
SATURDAY	1	14.00 s/d 15.30 WIB
	2	16.00 s/d 17.30 WIB
SUNDAY	1	08.00 s/d 09.30 WIB
	2	10.00 s/d 11.30 WIB

## 2. Talaqqi Method Implementation of Memorizing Al-Qur'an at SHQ Muhajirin in Central Gresik

<sup>14</sup> Observation Results in Muhajirin Center, on July 23, 2017.

<sup>15</sup> Interview quotes of Ust. Ihdal Minan, as Principle (SHQ) Muhajirin Center Gresik, on July 25, 2017

<sup>16</sup> Quotes of interview results with Ust. Ihdal Minan, as Principle at School of Hafidz Qur'an (SHQ) Muhajirin Central Gresik on July 25, 2017

“Talaqqi” comes from the Arabic language from the word *laqqa* (fiil madhi), *yulaqqi* (fiil mudhori '), *talqqiyan* (masdar) which means “to convey”.<sup>17</sup> Similarly, the word “talaqqa” (fiil madhi), *yatalaqqi* (mudhori fiil '), *talaqqiyan* (masdar) means “to convey”.<sup>18</sup>

“Talaqqi” means learning directly from someone who is an expert in reading the Qur'an.<sup>19</sup> This method is more often used by people to memorize the Qur'an, because this method includes two factors that determine the maximum cooperation between teachers and students.

One of Ustadzah who teaches at SHQ Muhajirin in Central Gresik, namely Nina Nur Fajriyatus Siyam explained that the implementation of *hifdzul Qur'an* using *talaqqi method* in SHQ Muhajirin in Central Gresik includes:

a) Preparation / opening stage

In this stage, a ustadz / ustadzah is conditioning the students so that they are ready to memorize the Qur'an. This initial step is very important because it becomes a critical success factor in the next step. At this stage, ustadz / ustadzah is delivering the opening greetings, asking news, leading students / santri to read prayer, yelling boosters, and checking one by one student / santri. The teacher usually takes for about 5 minutes in this stage.<sup>20</sup>

b) Apperception stage

This stage is necessary to strengthen the previous memorization material so as not easy to lose or forget, because one of the characteristics of the Qur'an is easy to memorize but it is also easy to lose. The teachers lead the santri to read memorization together at this stage. The time allocation for completing this stage is for about 15 minutes.<sup>21</sup>

c) The stage of giving the material

This stage is the core or the most important step of a series of learning activities implemented in the SHQ Muhajirin in Central Gresik. The stage of giving the material is divided into the following four steps:

1) Building the concept (التلاوة و التحسين)

<sup>17</sup> *Ibid*, 24.

<sup>18</sup> *Ibid*, 24.

<sup>19</sup> *Ibid*, 24.

<sup>20</sup> Quotes of interview results with Ustadzah Nur Fajriyatus Siyam, as one of the teachers at School of Hafidz Qur'an (SHQ) Muhajirin Central Gresik on August 3, 2017.

<sup>21</sup> Quotes of interview results with Ustadzah Nur Fajriyatus Siyam, as one of the teachers at School of Hafidz Qur'an (SHQ) Muhajirin Central Gresik on August 3, 2017.

At this stage students are guided by Ustadz / dzah (instructor) to pronounce the memorizing material in accordance with the rules of tajwid by emphasizing on *rosh* song. At this stage, the santri of RHQ is guided by imitating one by one part of the verses pronounced by ustadz / dzah. While, the santri of MHQ is guided by reading with *nadzar* (looking at the Qur'an manuscripts) with material that will be memorized.

2) Understanding the concept (التحفيظ)

At this stage, each santri take turns to submit directly memorization to ustadz / ustadzah (mentors). It is important to know the ability of students individually. As a santri is depositing his/her memorization, the other santri are doing *mudarosah* or learning in the group by listening to each other. After all santri have finished one by one, ustadz / dzah (supervisor) leads all students to read memorization together.

3) Explaining the content (التفسير و التدبر)

At this stage, ustadz / ustadzah supervise the contents of the surah, the story or the background of the reveal.

4) Presenting of moral value/*ibrah* (التطبيق )

At this stage, ustadz / ustadzah (mentors) conveys the lessons or moral value that can be taken in the hope that children are able to apply, implement the lessons or moral value of the surah or verse memorized.<sup>22</sup>

d) Evaluation

At this stage ustadz / ustadzah (supervisors) evaluate one by one santri about their achievement achieved on that day. Of course, the evaluation here is a daily evaluation, while, in addition, *munaqasyah* (exam) performed once every 3 months in the framework of quarterly evaluation.

e) Closing

This is the final stage of daily learning, where ustadz / ustadzah (counselors) are conditioning the santri to stay order, then giving advice and motivation, and closing with prayers.

### 3. Inhibiting and Supporting Factors of Talaqqi Method Implementation in Memorizing Al-Qur'an at SHQ Muhajirin in Central Gresik

<sup>22</sup> Quotes of interview with Ustadzah Nur Fajriyatus Siyam, one of teachers at School of Hafidz Qur'an (SHQ) of Muhajirin in Central Gresik on August 3, 2017.



There are also inhibiting factors in the *talaqqi* method implementation of memorizing the Qur'an at the School of Hafidz Qur'an (SHQ) of Muhajirin in Central Gresik. Ust. Ihdal Minan mentions to the author some of the obstacles that are felt now by the students of School of Hafidz Qur'an (SHQ) of Muhajirin in Central Gresik., namely:

- a) The santri feel difficulties in arranging time, because they have two obligations those are studying in the school and memorizing Al-Qur'an. This is exacerbated by the lack of meeting time which is only 2 times a week which the learning time is only about one and a half hours. This means that every effective week only has three hours of learning.
- b) Lack of santri awareness of the benefit of *talaqqi* method in memorizing Al-Qur'an, especially in *mudarosah* (memorize the verses of Al-Quran in a relay) activities of group which should santri *muroja'ah* (repeat) memorization in groups (santri take turns to let their friends hear their memorization in group everyday) but, in reality, santri tend and prefer *muroja'ah* self-memorized recitation.
- c) Some of the students of the School of Hafidz Qur'an (SHQ) Muhajirin in Central Gresik have not been well or have not been able to read the Qur'an yet. This can be an obstacle because the process of memorizing is accompanied by reading the Qur'an with tartil (reciting with reflection and a pleasant voice) then it will be a powerful memorization.
- d) Lack of santri guardian support because most santri guardian only fully surrender to ustadz / ustadzah without willing to help or nurture his son and daughter to keep memorization during at home. Though it is very risky if we expect maximum results with only twice meetings a week.<sup>23</sup>

The factors that support the *talaqqi* method application at School of Hafidz Qur'an (SHQ) Muhajirin in Central Gresik are as follows:

- a) The existence of adequate facilities and infrastructure, including grand enough building with air-conditioned class facilities.
- b) Old productivity of santri's who studied at School of Hafidz Qur'an (SHQ) Muhajirin in Central Gresik which is ranging from 3 to 17 years old. These

---

<sup>23</sup> Quote of interview results with Ust. Ihdal Minan, as Principle at School of Hafidz Qur'an (SHQ) Muhajirin Central Gresik on August 4, 2017.

are the golden ages in which the function of human memory is still high so it is easy to facilitate the effort of memorizing the Qur'an.

- c) Teacher professionalism based on the expertise, i.e. Al-Qur'an. The majority of teachers at School of Hafidz Qur'an (SHQ) Muhajirin in Central Gresik is *hafidz / hafidzah* (memorizers) of 30 juz Al Qur'an.
- d) The existence of coaching for ustadz / ustadzah to improve their good quality in the field of science tajwid, fashahah and way to teach Al-Qur'an.
- e) The condition of the environment which is calm can carry away humans psychological easily that is where they live.
- f) The existence of FORWALI (students guardian forum), which facilitate communication between the institution and santri guardian with regard to the student development.
- g) The existence of regular meeting conducted either between ustadz / ustadzah and along with santri guardian. It is very important to solve the problems that arise both in terms of learning and other problems.<sup>24</sup>

#### **4. Solution to Overcome Obstacles of Talaqqi Method Implementation in Memorizing Al Qur'an at SHQ Muhajirin in Central Gresik**

To overcome the students' obstacles at School of Hafidz Qur'an (SHQ) Muhajirin in Central Gresik who feel difficult to set time, according to Ust. Ihdal Minan, is ustadz / ustadzah has done revamping currently, one of which is by making a commitment with students and students' guardian about the material target that must be memorized along with giving the task of memorizing at home after every maghrib by monitoring from student guardian. In addition, the management of SHQ Muhajirin in Central Gresik also seeks additional time of learning on effective days.<sup>25</sup>

In overcoming the problem of the santri awareness lack about the importance of talaqqi method in memorizing Al Qur'an, the management of SHQ Muhajirin in Central Gresik always gives direction for teachers so that besides they are able to teach well, they must give a good role model about the

---

<sup>24</sup> Quote of interview results with Ust. Ihdal Minan, as Principle at School of Hafidz Qur'an (SHQ) Muhajirin Central Gresik on August 4, 2017.

<sup>25</sup> Quote of interview results with Ust. Ihdal Minan, as Principle at School of Hafidz Qur'an (SHQ) Muhajirin Central Gresik on August 4, 2017.

importance of tadarrus among the memorizers of the Qur'an. This can be done by routinely holding tadarrus, mutual listening among the teachers before the lesson begins while waiting for the bell ringing.<sup>26</sup>

In overcoming the obstacles of the students who read the Qur'an is not based on tartil or even cannot read the Qur'an yet, the management of School of Hafidz Qur'an (SHQ) Muhajirin in Central Gresik provide unceasingly socialization of the learning importance of reading Al Qur'an well and correctly. Besides, the management also encourages students at School of Hafidz Qur'an (SHQ) Muhajirin to be willing to learn in the Qur'an Educational Park (TPQ) Muhajirin in Central Gresik which hold lessons every Monday to Friday. Thus there will be a balance between learning to read the Qur'an on Monday to Friday in the Qur'an Educational Park (TPQ) and learning to memorize the Qur'an on Saturday to Sunday at School of Hafidz Qur'an (SHQ) Muhajirin.<sup>27</sup>

Meanwhile, to overcome the problem of support lack of some santri guardians towards their children in learning to memorize Al Qur'an, the institution of School of Hafidz Qur'an (SHQ) Muhajirin in Central Gresik is not bored to build good communication with santri guardians in order to create mutual understanding and supporting. This effort is done by making the group of social media, Whatsapp of guardian santri, creating a santri guardians forum, and holding regular meetings.<sup>28</sup>

### **C. Conclusion and Suggestion**

Based on the research result about Talaqqi method implementation of memorizing Al Qur'an at SHQ Muhajirin in Central Gresik, it can be concluded as follows:

1. School of Hafidz Qur'an (SHQ) Muhajirin in Central Gresik is an institution under the auspices of the Al Muhajirin Mosque in Gresik located at Jl. KH. Zubair No. 53 Gresik, a geographical location belonging to the village of Gapurosukolilo, Gresik city sub-district, a famous region for its high religious atmosphere because it is adjacent to the grave of one of the walisongo (nine

<sup>26</sup> Quote of interview results with Ust. Ihdal Minan, as Principle at School of Hafidz Qur'an (SHQ) Muhajirin Central Gresik on August 4, 2017.

<sup>27</sup> Quote of interview results with Ust. Ihdal Minan, as Principle at School of Hafidz Qur'an (SHQ) Muhajirin Central Gresik on August 4, 2017.

<sup>28</sup> Quote of interview results with Ust. Ihdal Minan, as Principle at School of Hafidz Qur'an (SHQ) Muhajirin Central Gresik on August 4, 2017.

Islamic scholars), Syaikh Maulana Malik Ibrahim. In addition, the area is also known as Arabian village, because most of the population is citizen of Arabian descent. One of the programs of School of Hafidz Qur'an (SHQ) Muhajirin in Central Gresik is a program of memorizing the Qur'an for early children using the *talaqqi* method that emphasizes the introduction of faith and love of the Qur'an since an early age. Up to now SHQ students have reached 250 students with the number of teachers (ustadz / ustadzah) as many as 16 people.

2. Implementation of *talaqqi* method in memorizing Al Qur'an at School of Hafidz Qur'an (SHQ) Muhajirin in Central Gresik implemented with four stages namely: Preparation / opening, appersepsi, giving material, n evaluation, and cover.
3. Factors supporting the implementation of *talaqqi* method in memorizing Al Qur'an at School of Hafidz Qur'an (SHQ) Muhajirin in Central Gresik is the existence of adequate facilities and infrastructure, students who study is on productive age, teaching staff based on their expertise, the existence of coaching for ustadz / ustadzah to improve the quality in the field of Qur'an, calm environment conditions, having formed FORWALI (santri guardian forum) that facilitate communication between the institution and santri guardian, and the existence of regular meetings. While the inhibiting factor that influences in memorizing the Qur'an at School of Hafidz Qur'an (SHQ) Muhajirin in Central Gresik is students' difficulty in managing the time, because the students have the obligation of studying at school and memorizing Qur'an, lack of santri awareness toward the benefits of *talaqqi* method in memorizing Al- Qur'an, some santri cannot read Al-Qur'an fluently with tartil yet and lack of support from santri guardians.

In overcoming the obstacles of the *talaqqi* method implementation of memorizing the Qur'an at School of Hafidz Qur'an (SHQ) Muhajirin in Central Gresik, there are several solutions have been done. Solution for students at School of Hafidz Qur'an (SHQ) Muhajirin in Central Gresik who are difficult to manage time is to make a commitment with students and santri guardian about the material target that must be memorized along with giving the task of memorizing at home every day after maghrib by monitoring from student

guardian. In overcoming the problem of the santri awareness lack of the importance of talaqqi method in memorizing Al Qur'an, the management at School of Hafidz Qur'an (SHQ) Muhajirin in Central Gresik always provide direction for teachers so that besides they are able to teach well, they must give a good role model about the importance of tadarrus among the memorizers of the Qur'an. In overcoming the obstacles of the students who have not read the Qur'an in tartil or even cannot read the Qur'an, the management at School of Hafidz Qur'an (SHQ) Muhajirin in Central Gresik unceasingly provide socialization of the importance of learning to read Al Qur'an well and correctly. Besides, the management also encourages students at School of Hafidz Qur'an (SHQ) Muhajirin to be willing to learn in the Qur'an Educational Park (TPQ) Muhajirin in Central Gresik which hold lessons every Monday to Friday. Meanwhile, to overcome the problem of lack of support from some santri guardians toward their children in learning to memorize Al Qur'an, the institution of School of Hafidz Qur'an (SHQ) Muhajirin in Central Gresik, is not bored to build good communication with santri guardians in order to create mutual understanding and supporting. This effort is done by making the group of social media, whatsapp of santri guardians, creating a santri guardians forum, and holding regular meetings.

Connected to the results of research that the researcher did at School of Hafidz Qur'an (SHQ) Muhajirin in Central Gresik, then there are some suggestions the author convey as follows:

### **1. Suggestions for management of SHQ Muhajirin in Central Gresik**

The first suggestion of the writer is for the management of School of Hafidz Qur'an (SHQ) Muhajirin in Central Gresik, so that the learning methods that can improve the existing of memorizing Qur'an should be maintained and developed gradually so that the students get better and maximum results in memorizing the Qur'an.

### **2. Suggestions for ustadz / ustadzah (instructor)**

The writer's suggestion for ustadz / ustadzah at School of Hafidz Qur'an (SHQ) Muhajirin in Central Gresik is to always improve the self quality in learning science of memorizing Al Qur'an. This is very important considering the quality

of santri very dependent on the teachers' quality. In addition, it is suggested that they activate more communication with the santri guardian to solve problems that may arise during the process of memorizing the Qur'an.

### 3. Suggestions for santri

Santri who have problems in memorizing the Qur'an must keep the spirit. Do not ever despair to complete the noble task of memorizing the Qur'an and santri must have a special target in adding rote and doing it.

## REFERENCES

- Arief, Armani, *Pengantar Ilmu dan Metodologi Pendidikan Islam*, Jakarta: Ciputat Press, 2002.
- As Sirjani, Raghil dan Abdul Muhsin, *Orang sibuk pun bisa hafal Qur'an*, Solo: PQS Publishing, 2013.
- As Sirjani, Raghil dan Abdurrahman Abdul Khaliq, *Cara cerdas hafal Al Qur'an*, Solo: PT Aqwam Media Profetika, 2011.
- Bahreisy, Salim, *Berdialog Dengan Al-Qur'an*, Bandung: Mizan, 1996.
- Bahri Djamarah, Saipul, *Strategi Belajar Mengajar*, Jakarta: PT.Rineka Cipta, 2002.
- Bin Ahmad bin Hasan Hamam, Hasan, *Menghafal Al-Qur'an Itu Mudah*, Jakarta: Pustaka At-Tazkia, 2008.
- Djamal, M., *Paradigma penelitian kualitatif edisi revisi*, Yogyakarta: Pustaka Pelajar, 2015.
- Fathoni Dimiyati, M., *Memilih Metode Menghafal Al-Qur'an Yang Baik dan Upaya Mencetak Huffazhul Qur'an Yang Sempurna*, Mojokerto: Ringkasan untuk santri PP Bidayatul Bidayah, 2000
- Hadi, Sutrisno, *Metodologi Research 1*, Yogyakarta: Yayasan Penerbit Fakultas Psikologi UGM: 1986.
- J. Moleong, Lexi, *Metodologi Penelitian Kualitatif*, Bandung: Rosdakarya, 2005.
- Muda Harahap, Hakim, *Rahasia Al Qur'an*, Jakarta: Darul Hikmah, 2007.
- Noeng Muhajir, Noer, *Metodologi Penelitian Kualitatif Edisi IV*, Yogyakarta: Rake Sarasin, 2000.
- Nur, Subhan, *Energi Ilahi tilawah Al-Qur'an*, Jakarta: Republika Penerbit, 2012.

- Nurkasanah, Skripsi, Jurusan PAI (Pendidikan Agama Islam) Fakultas Tarbiyah dan Keguruan UIN Sunan Kalijaga Yogyakarta 2013.
- Sugiyono, *Memahami Penelitian Kualitatif*, Bandung: Alfabeta, 2005.
- Sugiyono, *Metode Penelitian Pendidikan*, Bandung: Alfabeta, 2007.
- Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif*, Bandung: Alfabeta, 2014.
- Sugiyono, *Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*, Bandung: Alfabeta, 2014.
- Surahmad, Winarto, *Pengantar Peneliti Ilmiah*, Bandung: Tarsito: 1985.
- Syaodah Sukmadinata, Nana, *Metode Peneliyan Pendidikan*, Bandung: Remaja Rosdakarya, 2009.