

METHOD OF MEMORIZING AL-QUR'AN ACCORDING TO BADUWAILAN

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Abstract

The purpose of this study is to explore the urgency of memorizing al-Qur'an education and how the theory of memorizing al-Qur'an according to Baduwailan. This research is a qualitative research with a type of library research, and data analysis techniques using inductive and deductive. The findings of this study can be concluded: first, memorizing the Qur'an is very important as a scientific foundation in the field of religion and other sciences. Earlier scholars required memorization of the Qur'an as the beginning of learning before learning other sciences. Memorizing the Qur'an is a tradition of Salaf Salih which continues to be passed on until this time until the age to come. Therefore, the spirit of memorization must continue to be encouraged in the midst of Muslims. Second, the theory of memorizing the Qur'an according to Baduwailan is as follows: (a) Ikhlas; (b) Correcting pronunciations and readings before memorizing; (c) Determine daily memorization; (d) Establish memorization before continuing; (e) Using a Manuscripts for Tahfiz; (f) Memorizing While Understanding Verses; (g) Binding Between the Beginning and End of the Letter; (h) Keep memorizing deliberately and learn.

Keywords: Memorization, al-Qur'an, Baduwailan

A. INTRODUCTION

For a Muslim, al-Qur'an is a book that is the main source of Islamic teachings and is a guidance that was revealed by Allah to the Prophet Muhammad for all people. In it God addresses many human minds and feelings, teaches tauhid, sanctifies them with various acts of worship, shows them things that can bring goodness and benefit in individual and social life, and guides them to noble religions, so that they can actualize themselves, develop themselves, and elevate themselves to the level of human

perfection.¹

According to Abu Ammar,² the study of the Qur'an carried out by the Messenger of Allah has succeeded in changing the personalities of his companions totally and forming them as true Muslims who were then able to change the face of history with the Qur'an, then the Qur'an gave birth to leaders who were sincere, honest, just,

- 1 Al-Nawawi, *at-Tibyan fi hamalatil Qur'an (Adab Penghafal al-Qur'an)*, (Solo: al-Qowam, 2015), 2.
- 2 Abu Ammar. *Negeri-negeri Penghafal al-Qur'an*, (Solo: al-Wafi, 2015), 51.

trustworthy, capable and compassion for the people as can be found in Abu Bakr, Umar bin Khathab, Usman bin Affan, and Ali bin Abi Talib.

Al-Qur'an gave birth to sincere, capable, decisive, disciplined, courageous and responsible warriors as can be found in the figure of Abu Ubaidah bin Jarrah, Sa'd bin Abi Waqash, Khalid bin Walid, Amru bin Ash and others.

Al-Qur'an gives birth to sincere, honest, trustful, disciplined, generous, caring and helpful people who help others; as can be found in the figure of Usman bin Affan, Abdurrahman bin Auf, Talha bin Ubaidillah, Sa'd bin Abi Waqash, and others.

The Qur'an gives birth to sincere, diligent, tenacious, knowledgeable and humble preachers and daughters as can be found in the figure of Abdullah bin Mas'ud, Abdullah bin Umar, Abdullah bin Amru bin Ash, Abdullah bin Zubair, Abdullah bin Abbas, Zaid bin Thabit, Ubay bin Ka'ab Muadz bin Jabal, and others.

Al-Qur'an gave birth to the Muhajirin and Ansar generation who had strong faith, straight worship, noble morals, halal livelihoods and a solid community life. Their feet pressed against the earth, but their spirit and spirit reached the sky. They are able to balance material and spiritual life, personal and social life, world life and the hereafter.³

According to Ulwan,⁴ children are a mandate for their parents, their hearts clean, pure and innocent, empty of all engravings and images. Children will always accept everything that is carved into it, and will tend to whatever influences it. So if he is accustomed and taught to do good, surely that will be how children are formed.

So that both parents will get happiness in this world and the hereafter. The child will be an educated person. But if a child is accustomed to doing evil and abandoned like a wild animal, then he is miserable and woeful. His sin will be borne directly by his parents as the person in charge of God's message.

Al-Qur'an education becomes very important given from the age of children 6-12 as an effort to form children having an Islamic personality, which has the Islamic aqeedah as the foundation when thinking and acting in life.⁵

At present, due to the limitations of parental supervision, due to the busy schedule of parents and the lack of time for children to gather with parents, religious education is usually left to institutions that are trusted to guide religious learning and the Qur'an for early childhood.

The child's ability to memorize starts at a young age, when the child starts learning to speak and master it well, after the age of three. The ability to memorize is different from one child to another. But the most important thing for us is to start, routinely, be patient, and seek merit.⁶

Children's memory at the age of 6-12 years reaches the greatest intensity, and is the strongest. Memorization and memorizing power are the most powerful. And the child is able to load the most amount of memory material. Therefore, for those who have a sincere intention to seek the pleasure of Allah and the height of their position in heaven, they will accustom their children to memorize the Qur'an from a young age because of the ease at that time and before the piles of other activities. which prevents the child from doing that. Really correct

3 Sayyid Quthub, *Ma'alim fi ath-Thariq*, (Yogyakarta: Darul Uswah, 2011). 32.

4 Ulwan, *Tarbiyatul Aulad*, (Solo: Insan Kamil, 2015). 105.

5 Muhyidin, *Mengajar Anak Berakhlak al-Qur'an*, (Bandung: PT. Remaja Rosdakarya, 2008). 24

6 Baduwailan, *9 Panduan Cepat Menghafal al-Qur'an*, (Jogjakarta: Diva Press, 2012), 231

the words of a wise person: memorize in childhood as carving on a stone.⁷

Reflecting on the scholars in the golden age of Islam, such as Shafi'ite priests, Ibn Sina and others, they were scholars who rested on a strong tahfidz foundation. Imam Syafi'i, the influential cleric of the influential Syafiiyah school in Indonesia, has memorized the Qur'an since he was seven years old. Likewise Ibn Sina, a medical expert, memorized the Qur'an since he was nine years old. This shows that ta'fidz al-Qur'an is very important as a scientific foundation in the fields of religion and other sciences. Earlier scholars required memorization of the Qur'an as the beginning of learning before learning other sciences.

Dr. Baduwailan is an education expert in memorizing the Qur'an which has many works. He offered several concepts so that he could easily memorize the Qur'an.

B. RESEARCH METHODS

This type of research is library research, namely research whose main object is books or other sources of literature. That is, data are sought and found through literature review from books that are relevant to the discussion.

This research is a qualitative research with a type of library research. This qualitative research uses the activity procedure and the final presentation technique descriptively.⁸ That is, the purpose of this research is to get a clear picture of the method of memorizing the Qur'an according to Dr. Baduwailan.

The types of data in this study are divided into two; The first primary data source, which is in the form of a book by

Dr. Baduwailan namely: 9 Quick Guide to Memorizing the Qur'an and "Asrar Hifdzil Qur'an". Second, secondary data sources, namely books written by other authors that are still relevant to the subject matter that are related in this study.

Qualitative data analysis used in this study is in the form of words rather than numbers arranged in broad themes. In analyzing the data after the writer has collected using the following methods:

- a. Inductive method, which is used when found data that have elements in common then from there drawn general conclusions.
- b. Deductive method, which is used instead the general understanding that there is already found data that can strengthen it.
- c. Descriptive Method, which is used to describe everything related to the subject matter in a systematic, factual and accurate manner about the factors of the nature and relationship of the two phenomena investigated.

From here finally taken a general conclusion that originally came from existing data about the object of the problem.

C. RESEARCH RESULTS AND DISCUSSION

1. The Urgency of Memorizing the Qur'an

Tahfidz is a mashdar form of haffadz which has the meaning of memorization and means the process of memorizing something into memory so that it can be pronounced by rote by a certain method. Whereas those who memorize al-Qur'an are called hafidz.

According to Nawabuddin, tahfidz al-Qur'an contains two points, namely memorizing the whole al-Qur'an and matching them perfectly and always

7 Baduwailan, *9 Panduan Cepat Menghafal al-Qur'an*, (Jogjakarta: Diva Press, 2012), 254

8 Moleong, Lexy J, 2014, *Metodologi Penelitian Kualitatif*, Bandung : Remaja Rosda Karya, hlm 6

continuously and seriously in keeping memorization from forgetting.⁹

Memorizing al-Qur'an, maintaining it and reasoning it must pay attention to several main elements, namely: living visual forms so that they can be recalled even without looking at the book, reading the memorized verses regularly, memorizing al-Qur'an is required to memorize overall both memorization and accuracy, as well as to persevere, routinize and keep memorization from forgetfulness.¹⁰

So memorizing the Qur'an is the process of memorizing the Qur'an as a whole, both memorization and accuracy of its readings and to pursue, recite and devote his attention to keep memorization from forgetfulness. Thus it can be seen that the nature of rote learning is based on memory. How long it takes to receive responses, store and reproduce depends on the memories of each person, because the strength of memory between one person and another varies.

According to Abu Ammar, the Qur'an is a holy book that is "stored" in the bosom of people who are endowed with knowledge by Allah, as he says: "Actually the Qur'an is the real verses contained in the breasts of people who were given knowledge. No one denies our verses except those who are wrongdoers." (QS. Al-Ankabut: 49).¹¹

Every time the Prophet received revelation through the angel Gabriel, he immediately conveyed it to his friends. They also memorize it in the chest. Some friends there who get the mandate to write it. One of them was Zaid bin Thabit, he said: I wrote down the revelations for the Prophet, while he dictated them to me. After writing it down, I read it to him. If it turns out there

is scattered, then he straightens it straight away. Only after that I went to teach it to the other friends.(HR. Thabrani).

Memorizing the Qur'an is a tradition of Salaf Salih which continues to be passed on until this time until the age to come. Therefore, the spirit of memorization must continue to be encouraged in the midst of Muslims.¹²

2. Theory of Memorizing the Qur'an According to Baduwailan

Baduwailan explained some important rules that can help in memorizing the Qur'an because memorization must be above clear methods and planing to produce the expected results. The rules are:¹³

a. Ikhlash

Ikhlash is a basic requirement among the demands of any kind of worship. He is one of the two basic pillars of worship received as QS. Al-Kahf: 110. Whoever wants to be glorified by Allah by memorizing His Book, he must set his charity only to seek the face of Allah, without intending to gain any material or meaningful gain..

b. Correcting Pronunciations and Readings

This side is the second pillar of the two pillars to receive charity. He is a pillar of the truth of charity and conformity to the sunnah. Anyone who wants to memorize the Book of Allah he must learn the Qur'an from experts, who really mastered it. It is not enough for him to only rely on himself. Because, the most important feature of the Qur'an is that it should not be taken except from through talaqqi (learning directly) from the experts.

9 Nawabudin, A. R. 1991. *Teknik Menghafal al-Qur'an*, Bandung: CV. Sinar Baru, hlm 24.

10 Nawabudin, A. R. 1991. *Teknik Menghafal al-Qur'an*, Bandung: CV. Sinar Baru, hlm 27

11 Abu Ammar, 2015, *Negeri-negeri Penghafal al-Qur'an*, Solo: al-Wafi, hlm 52.

12 Abu Ammar, 2015, *Negeri-negeri Penghafal al-Qur'an*, Solo: al-Wafi, hlm 18.

13 Baduwailan, 2014. *Asrar Hifdzil Qur'an (Cara mudah dan Cepat Hafal al-Qur'an)*, Solo: Kiswah, hlm 49-53

The proof, the Messenger of Allah took it (studied) from Gabriel. The Companions learned it from the Messenger of Allah. And so on until the Qur'an arrives to us in a state of being preserved from every deviation, death, and reduction.

c. Determine Daily Memorization

Observing this principle is one of the things that makes it easy to memorize the Book of Allah. This rule presents a variety of daily iltizam for anyone who wants to memorize. Let the memorizers of the Qur'an determine a number of verses to memorize every day, or it could be one or two pages. The Messenger of Allah advised: "Take (do) the deeds of deeds that you are capable of, because surely Allah will not be bored (accept it) until you are bored (alone). The charity that Allah loves the most is what is done continuously by the culprit, even if it is a little." (HR Bukhari dan Muslim).

d. Strengthen Memorization Before Continuing

For those who memorize the Book of Allah it is not fitting to continue memorization before solidifying the previous memorization perfectly. The activity that can help this is to repeat the memorization every day at the best possible time. For example, repetition after the obligatory prayers and sunnah; time waiting for prayer, and so on. All these activities can help to strengthen memorization.

e. Use One Mushaf for Tahfizh

People who can memorize by looking and by listening. The location of verses in the mushaf will be drawn (recorded) in the mind if often read and seen. If a memorizer changes his mushaf, it will cause the mind to split. Therefore, it will be more important if you still use a mushaf. Preferably use a special mushaf for memorizers; which each page begins with (initial cut) verses and ends with (final cut) verses.

f. Memorizing While Understanding Verses

Among the biggest factors that can help a memorizer in memorization is understanding the verses that are being memorized, knowing the relation of one verse to another verse. What needs to be underlined is; get used to memorizing and understanding together. Because, both complement each other and support each other, each other needs each other.

g. Binding Between the Beginning and End of the Letter

After completing memorizing one full letter, it would be better if the memorizer does not switch to another letter except after binding the beginning of the letter which has been memorized with the end of the letter. That way, memorization of each letter will be formed in one strong bond that can not be separated.

h. Maintaining Memorization with Muraja'ah and Studying

This principle is very important on the one hand. Because, it is better for people who have been guided by Allah to memorize His Book to look after it; in a deliberate way and study it continuously. It would be better if muraja'ah done with other hafizh. In this case there is a lot of goodness, for example, can help in terms of strengthening memorization, correct memorization which was memorized wrongly. More than that, the habit of studying with other hafizh will facilitate continuous learning. Usually, people will be diligent when with others, rather than alone.

Devoting daily wirid for muraja'ah will be very useful. That is because the Qur'an, although it is easy to memorize, it is also easily released and forgotten, that is, if a hafizh does not take care of it deliberately and repeats it. As the saying of Rasullah PBUH: "Take care of this Qur'an. For the sake of the Essence that the soul of

Muhammad is in His hands, truly it is easier to escape than the release of a camel from its reins." (HR Bukhari dan Muslim).

Based on these rules, the practice of memorizing the Qur'an according to Baduwailan is as follows:¹⁴

1) Honest and True Intention

The intention in memorizing the Book of Allah is to face His pleasure and the elevation in heaven. Not intending to seek worldly values, a case of wealth, wealth, or an honorable position. As said by the Messenger of Allah: "Whoever learns the knowledge that is supposed to be with it looks at the face of Allah SWT, but he learns it is nothing but to seek the riches of the world, then he will not get the aroma of heaven on the Day of Judgment." (HR. Abu Dawud).

2) Pray and Pray Continue

Allah Ta'ala promises ease in memorizing the Qur'an as in QS. Al-Qamar: 17. Likewise in QS. Al-A'la: 6, Allah explained: "We will recite (Al-Quran) to you (Muhammad), so you will not forget."

Only He alone has the power to make the servant read so that he does not forget. Therefore, memorizing the Qur'an must draw closer to Allah, pray while humbling yourself at times where prayer is most likely to be answered, such as midnight and after prayer.

3) Istighfar and Leaving the Evil

The memorizer of the Qur'an should have his heart clean of all impurities so that he is ready to accept the Qur'an, to memorize, to empower him. There is an authentic hadith from Rasullaah SAW. that he said: "Know that in fact there is a clot in the body of blood. If it is good, then the whole body is good; and if he is corrupted, so will the whole body. Know (that blood clot

is the heart)." (HR. Bukhari dan Muslim).

Issued by Abu Ubaid through the Al-Dhahak bin Muzahim channel, he said, "No one who studies the Qur'an then forgets it, but because of the sin he has committed. Because Allah says, 'And whatever calamity befalls you it is caused by the deeds of your own hands, and Allah forgives a large portion (of mistakes).' (Ash-Shura: 30) Then al-Dhahak said, 'What calamity is that greater than forgetting the Qur'an? "

4) Patience and determination

If the memorizer of the Qur'an routinely memorizes and be patient on all difficulties encountered at the beginning of the activity, surely he will find convenience. And this has become sunnatullah as He said: "Surely after that difficulty there is ease. Surely after that difficulty there is ease." (Asy-Syarh: 5-6).

The Messenger of Allah promised promising rewards for those who had difficulty reading and memorizing the Qur'an as in his words: and filial piety. And, the parable of the person who reads the Qur'an and he tries to perfect it (repeating it) while it feels heavy for him, so for him two merits." (HR. Bukhari dan Muslim).

5) Taking the time

Memorizing the Qur'an demands to take time and always settle it, and this is part of the sacrifice in worship. Allah Ta'ala said: "You will never come to the (perfect) virtue, before you spend some of the treasure you love ..." (Ali Imron: 92).

There is nothing more valuable and valuable in the sight of Allah than the Qur'an. This is what the Prophet said to Ashhabu Shuffah (a group of needy people from the Muslims): "... Two verses from the Book of Allah, that is better than two camels, and three (verses) are better than three (camels), and four (verse) is better than four (camels), and (more than four verses is better) than the number of camels." (HR.

14 Baduwailan, 2014. *Asrar Hifdzil Qur'an (Cara mudah dan Cepat Hafal al-Qur'an)*, Solo: Kiswah, hlm 55-80

Muslim).

6) Daily Wirid for Tahfizh and Daily Wirid for Qira'ah

As the Messenger of Allah said: "The most beloved of God is routine though little." (HR. Bukhari then memorization of the Qur'an should make memorization and reading of the Qur'an as daily wirid.

Narrated by Ibn Abi Dawud from Abdurrahma Al-Sulami that he regularly reads the Qur'an five verses five verses. It was also reported from the salaf that they routinely read the Qur'an carefully five verses five verses and also ten verses ten verses."

Therefore, for anyone who wants to memorize the Book of Allah should determine for himself a number of verses that will be memorized every day, passionate about him as his desire for food and drink. However, it is different for each individual, according to their respective conditions. So, the memorizer of the Qur'an must know how many verses he can memorize in one day. He should not overburden himself than he can.

7) Maintain and Routine in Recitation and Study

It was narrated from Ibn Umar that the Messenger of Allah said: "Indeed the parable of the shahib (hafidz) of the Qur'an is like the owner of a bound camel. If he takes care of him, he will continue to have it, and if he takes it off, the camel will leave." (HR. Bukhari dan Muslim)

8) Early in the morning

Rasulullah SAW said: "O Allah, bless my age in the morning" (HR. Abu Dawud and Tirmidhi). Therefore, let the memorizer of the Qur'an read wirid in the morning, such as qira'ah and memorize after the Fajr prayer, so that it is included in the Prophet's prayer to get blessings. He should do this before starting his preoccupation with

world affairs that obstruct tahfizh and stop qira'ah. Also to clear the heart and rest the body at the time of blessing.

Also in order to get a large portion of the reward mentioned in the Anas hadith, he said, the Messenger of Allah said: "Whoever prays the Fajr (Fajr) in congregation then sits while chanting to Allah until the sun rises, then prays two cycles, then he obtains like the reward of pilgrimage and Umrah perfectly, perfectly." (HR. Tirmidzi).

9) Befriend the Qur'an's Ahlul

Let the memorizers of the Qur'an befriend the experts of the Qur'an, test their memorization, listen also to their readings. Because, in this practice there are infinite rules, among them:

- a) Habit and continuity. Someone sometimes will feel bored when alone memorizing. When you gather with close friends and relatives, he will become active and accustomed. Something he would not have if alone.
- b) Keep time. Sometimes someone feels confused when alone, but it rarely happens when he reads the Qur'an to others.
- c) Correct mistakes and correct recitation.
- d) Remind a friend that he might forget some of his memorization. This is the case with Rasullah peace be upon him when he listens to someone in the mosque and then says, "May Allah have mercy on it. He has reminded me of this and this verse. Thus laying ta'awun, helping each other in the goodness and piety that we are clearly told to do.

10) Increase qira'ah at key times

Increasing qira'ah in the month of Ramadan and the last ten days is emphasized, and on odd nights it is emphasized even more. Other times that are used to multiply reading the Qur'an are at the beginning of the ten months of Dhu al-Hijjah, the day of

Arafat, Friday, after dawn and at night.

11) Prayer

Let the memorizer of the Qur'an read his memorization on the following three occasions:

First: Qiyamullail. Allah Ta'ala said: "They are not the same; among the experts of the book there are groups that apply straight to adherents of Islam to Islam, they read the verses of Allah at some time in the evening, while they also prostrate (prayer)." (Ali Imran: 113).

The Messenger of Allah said: "When the shahibul Qur'an stands (prayer) then reads it night and day then he remembers it. And if he doesn't do that he forgets." (HR. Muslim).

Second: Sunnah prayer. From Abu Hurairah, he said, "The Messenger of Allah said:" 'Would one of you like to return to his family when he got three fat pregnant camels?' We replied, 'Yes.' He said, 'The three verses that you read in the prayer better than three fat pregnant camels.'" (HR. Muslim).

Third: imitate the prayer of Fardhu from the Holy Prophet. From Jabir bin Samurah ra, he said, "Indeed, the Prophet (SAS). at dawn prayers (Fajr) used to read (Qaf): Qaf, for the sake of a very noble Qur'an ... And, his prayers after that were light." (HR. Muslim).

Familiarize yourself with reading the letter that was frequently read by the Prophet at certain times. Narrated from Abu Sa'id ra. he said, "The Messenger of Allah said: 'Whoever reads the Surah Al-Kahf on Friday, the light shines for him between two Fridays.'" (HR. Baihaqi)

Narrated from Ibn Abbas, that the Holy Prophet on Friday in the Fajr prayer used to read; "Alif lam mim, tanzilul book min la raiba fih" (letter of US-Sajdah) and Al-Insan. In Friday prayers read Surah al-Jumu'ah and al-Munafiqun. (HR. Muslim).

Narrated from Nu'man bin Bashir, he said, "In the two-day prayer (Eid al-Fitr and

Eid al-Adha) and Friday, the Holy Prophet used to read the Sabbihisma Rabbikal a'la and Hal ataka hadithul ghasiyah." the same, so he recites both in two prayers." (HR. Muslim)

12) Reading Memorization in Different Circumstances

Narrated Abdullah bin Mughaffal said, "I saw the Messenger of Allah on the day of Fathu Makkah (conquest of Mecca), he was on his camel while reading the Al-Fath letter." (HR. Bukhari)

As for reading the Qur'an while lying down it is mentioned in the Word of the Exalted: "Verily in the creation of the heavens and the earth, and the alternation of night and day there are signs for intelligent people. (Namely) those who remember Allah standing or sitting or lying down; and they thought about the creation of heaven and earth (while saying), "O our Lord, Thou art not created this in vain, Glory be to You, then our sight is from the torment of Neraaka." (Ali Imran: 190-191)

It is stated in the authentic hadith of Aisha, she said, "The Messenger of Allah leaned on my lap when I was menstruating, and then she read the Qur'an." (HR. Bukhari dan Muslim)

13) View the Mosque and Study the Qur'an in it

Memorizing the Qur'an is better if it is done inside the mosque because it is more solemn so it is easier to memorize. Uqbah bin Amir said that the Messenger of Allah had come while we were in the shuffah (back porch of the mosque), and then said: 'Who among you who likes to go every morning to Buthhan or Al-Aqiq and then bring (home) two camels that big hump, in an innocent state and cut off friendship? We answered, "O Messenger of Allah, we like that. He said, "Didn't one of you go to the mosque early in the morning and then study or read two verses from Katabullah, that is better

for him than two camels. And, three (verses) are better than three (camels), four (verses) are better for him than four (camels); and (henceforth it is better) than the number of camels. " (HR. Muslim).

14) Read aloud

Because reading out loud will awaken the heart of the reader, make him focus to reflect on it, make his ears pay attention and drive out drowsiness. In addition it will add to the enterprising reading while minimizing laziness.

It was mentioned in the hadith of Abdullah bin Abi Qais, he said. "I asked 'A'ishah,' How was the Messenger of Allah's Messenger (did it slow down or raise the voice)? He answered, 'Both of them have been working on it. Sometimes he slowed down and sometimes hardened. 'Abdullah said,' Praise be to Allah who has given you room in this matter. " (HR. Muslim).

There are many rules when hardening the readings in memorizing and studying the Qur'an, among others:

- a. Oral training in reading. This will make it easier to pronounce after this.
- b. Make ears accustomed to listening. In this case it is very helpful in memorizing.
- c. The appearance of correction from the listener when there is a mistake, so that the reader gets the rule. In addition they also benefit from listening.

15) Writing Memorized Verses

Writing memorized verses is a process of memorization because writing will leave an imprint on the memory making it easier to memorize it. Allah Ta'ala said: "Read in the name of your Lord who created. He created man from a clot of blood. Read it, and your Lord is the Most Gracious. Who teaches (human) with intermediaries qalam [write read]. " (QS. Al-Alaq: 1-4).

16) Persevere in the manners of the Qur'an and its followers

Abdullah bin Mas'ud said, "It should be that the memorization of the Qur'an is recognized by the prayer at night when people sleep, with fasting during the day when people break (not fasting), with sadness when people rejoice, with tears when people laugh, with silence when people talk a lot, and with solitude when people are arrogant. "

Keeping the etiquette of the Qur'an must be pursued by presenting feelings; that he is praising Allah, the Exalted. Read it like a person who sees Allah Ta'ala. Because if he does not see Allah, indeed Allah Ta'ala sees it. Should also, when they want to read, they must clean their mouths with siwak or otherwise, it is permissible to read in a sacred state, even if he reads in a state of circumcision it is also permissible according to ijma 'of the Muslims. And, when you want to read you must read ta'awudz, based on the word Ta'ala: "When you read the Qur'an, you should ask for protection from Allah from the accursed Satan." (An-Nahl: 98).

If you want to start reading, let your attitude be solemn and conscientious. Allah Ta'ala said: "Do they not heed the Qur'an or are their hearts locked?" (Muhammad: 24).

"This is a book that We send down to you full of blessings so that they pay attention to His verses and so that those who have thoughts can learn from them." (Shad: 29).

Cry when reading the Qur'an. This is the safat 'arifin (those who know). Allah Ta'ala said: "And they leaned on their faces while weeping and they grew more solemn." (Al-Isra': 109).

Read slowly (tartil). Scholars have agreed to read reading in a tartil. Allah Ta'ala said: "... And read the Qur'an slowly." (Al-Muzzamil " 4).

It was narrated from Umm Salamah ra., That he betrayed the reading of the Prophet Muhammad. namely clear reading; letter by

letter. (HR. Abu Dawud, An-Nasa'i, dan At-Tirmidzi).

The realization of practical steps in memorizing the Qur'an is as follows:

1. Taking the ablution water and perfecting the ablution, then praying two rak'ahs, then praying to Allah to make it easier to memorize the Qur'an.
2. Determine the rote limit every day and listen to those who have mastered (hafizh).
3. Read the sentence meanings of what you have memorized, as well as their Asbabu nuzul. For example referring to the book Muktashar Tafsir Ath-Tabari.
4. Do not exceed the daily target until it is good to memorize it.
5. A memorizer must not move to a new target unless after completing the old target.
6. Pay attention to verses mutasyabihat. This can be supported by examining many books, for example the book 'aun al-Rahman by Abu Dzar al-Qalamuni.
7. Memorize by using just one mushaf.
8. Write what you want to memorize to make it easier to memorize, and write what you have memorized in order to find out which one is wrong.
9. When wrong in wirid qira'ah, then you should punish yourself with something that changes, or by observing obedience such as fasting, alms, prayer, and others.
10. Repeating memorization while walking to the mosque, to school, or others. So that no time is wasted.
11. Performing the sunnah prayer and reading the memorized verse in it.
12. The next day, read what you have memorized without seeing the Manuscripts once and by looking at the Manuscripts once, before starting to

memorize a new verse or surah.

13. Perform daily, weekly, and monthly muraja'ah regularly and continuously.

D. CONCLUSION

The findings of this study can be concluded: first, memorizing the Qur'an is very important as a scientific foundation in the field of religion and other sciences. Earlier scholars required memorization of the Qur'an as the beginning of learning before learning other sciences. Memorizing the Qur'an is a tradition of Salaf Salih which continues to be passed on until this time until the age to come. Therefore, the spirit of memorization must continue to be encouraged in the midst of Muslims. Second, the theory of memorizing the Qur'an according to Baduwailan is as follows: (a) Ikhlah; (b) Correcting pronunciations and readings before memorizing; (c) Determine daily memorization; (d) Establish memorization before continuing; (e) Using a Manuscripts for Tahfizh; (f) Memorizing While Understanding Verses; (g) Binding Between the Beginning and End of the Letter; (h) Keep memorizing deliberately and learn.

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