

**THE MOTIVATION OF
MEMORIZING THE HOLY QUR'AN
FOR THE UNIVERSITY STUDENT
(THE CASE STUDY AT PPTQ NURUL FURQON,
WETAN PASAR BESAR, MALANG)**

THESIS

BY

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**ISLAMIC EDUCATION DEPARTMENT
TARBIYAH FACULTY
THE STATE ISLAMIC UNIVERSITY OF
MAULANA MALIK IBRAHIM MALANG**

April, 2013

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Submitted to Tarbiyah Faculty of Maulana Malaik Ibrahim

State Islamic University of Malang

To meet a requirement to obtain

A Bachelor Degree of Islamic Education

BY

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(THE CASE STUDY AT PPTQ NURUL FURQON, WETAN PASAR BESAR,
MALANG)

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DEDICATION

Along with gratitude to the God for all the prompts and intercession of His Prophet, I dedicate this work is nothing else except for special people that I respect and obey, they are my beloved Father and Mother

(Ayahanda Toha and Ibunda Hartini)

Your love and prayers are the glowing lantern in each of my struggle

Your exertion and sweat droplets are the bridge in each of my struggle

I proud to be your ducky.

Your educations to me are able to deliver my successful that I will never give up here.

Your sincerity has flowed in every drop of my blood and seep away in the recesses of my heart.

Hopefully I can be a pride for you all foreverAmin!

MOTTO

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

**“The better person among you, is
whoever learns The Holy Qur’an and
teaches it” (HR. Bukhari)**

Dr. H. Nur Ali, M. Pd

The Lecturer of Tarbiyah Faculty

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Matter : Atiqoh Malang, March 30, 2013
Appendixes : 4 (Four) Exemplar

Dear
Dean of Tarbiyah Faculty
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Malang

Assalamu 'alaikum Wr. Wb.

After carrying out at several times for guidance, both in terms of content, language and writing techniques, and after reading the following thesis:

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As the advisor, we argue that the thesis has been proposed and tested decent.

So, please tolerate presence.

Wassalamu 'alaikum Wr. Wb.

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STATEMENT

I hereby declare, that in this paper there is no work that has proposed to acquire a degree at a university, and the best of my knowledge, there is also no work ever written or opinions of others, except that in writing referred in this manuscript and mentioned in the bibliography.

Malang, March 30th , 2013

Atiqoh
09110280

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This thesis was focused on management of religious guidance, so it was conducted to find out procedure, the motivation and the impact of memorizing the Holy Qur’an as the University Student and as *santri* at PPTQ Nurul Furqon.

The author realizes that this writing can not be separated from the guidance, direction and constructive criticism from various parties. Therefore, in this occasion the author wants to thankful as much as possible and the highest award to:

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3. Dr. H. M. Zainuddin, MA as the Dean of Education Faculty
4. Dr. H. Moh. Padil, M. Pd.I as the Head of Islamic Education Department
5. Dr. H. Nur Ali, M. Pd as the advisor who has spent his time, energy and mind, to provide guidance, motivation and advice for finishing this thesis.
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The author knows that there are still deficiencies in the writing of this thesis. Therefore, the author hopes to the suggestions and constructive criticism from readers for future improvement. Finally, the author hopes this thesis can be beneficial and useful for all and for educational institutions.

Malang, March 30th 2013

Author

DIRECTION OF ARABIC - LATIN transliteration

The written of Arabic-Latin in this thesis use directive transliteration base on the collective decision between the Minister of Religion Republic of Indonesia and the Minister of Education and Culture Republic of Indonesia number 158/1987 and number 0543 b/U/1987 that in broad outline can be described as bellows:

A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ذ	=	dl	ن	=	n
ح	=	<u>h</u>	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	,
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

B. Long Vowel

Vocal (a) panjang = â

Vocal (i) panjang = î

Vocal (u) panjang = û

C. Diphthong Vowel

أو = Aw

أي = Ay

أو = û

إي = î

CONTENT LIST

COVER PAGE

TITLE PAGE	i
APPROVAL	ii
AUTHENTICATION SHEET	iii
DEDICATION.....	iv
MOTTO	v
ADVISOR OFFICIAL NOTE	vi
STATEMENT PAGE	vii
ACKNOWLEDGMENT	viii
DIRECTION OF ARABIC-LATIN TRANSLITERATION	x
CONTENTS LIST.....	xi
APPENDIX LIST.....	xiv
ABSTRAK	xv

CHAPTER I INTRODUCTION

A. Background of the Study	1
B. Problem of the Study	8
C. Objectives of the Study	9
D. Significances of Study.....	9
E. Limitation of the Study	10
F. The term of study	12
G. The Previous Study	12

H. The Systematic of Discussion	15
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CHAPTER II REVIEW OF RELATED LITERATURE

A. Motivation	18
B. Concept of Memorizing The Holy Qur'an	23
C. The university Student	29

CHAPTER III RESEARCH METHOD

A. Approach and Type Research	34
B. Attendance of Researcher	36
C. The Research Sites	36
D. The Sources of Data Provided	37
E. The Technical of Data Collection	39
F. Data Analysis	37
G. Checking The Validity of Data	41

CHAPTER IV EXPOSURE OF DATA AND RESEARCH FINDINGS

A. Description of Research Object	44
B. Exposure of Research Data	
1. The procedure of memorizing The Holy Qur'an	48
2. The motivation of memorizing The Holy Qur'an	52
3. The impact of memorizing The Holy Qur'an	63

CHAPTER V DISCUSSIONS THE RESULT OF RESEARCH

A. Procedure of Memorizing the Holy Qur'an At PPTQ Nurul Furqon	68
--------------------------------------------------------------------------	----

B. The Motivation of Memorizing The Holy Qur'an For University Student at PPTQ Nurul Furqon	71
C. The impact of memorizing The Holy Qur'an	73

CHAPTER VI CONCLUTION AND SUGGESTION

A. Conclusion	75
B. Suggestion	77

BIBLIOGRAPHY

APPENDIX

CURRICULUM VITAE

APPENDIX LIST

Appendix 1. the schedule of PPTQ Nurul Furqon

Appendix 2. Organizational structure PPTQ Nurul Furqon

Appendix 3. The data of the teacher (*ustadz*) at PPTQ Nurul Furqon

Appendix 4. The data student at PPTQ Nurul Furqon

Appendix 5. The example of attendance of *setoran*

Appendix 6. The example of permit ion letter for *santri*

Appendix 7. The *Sanad* of memorizing The Holy Qur'an at PPTQ Nurul Furqon

Appendix 8. The pictures

Appendix 9. Evidence of consultation

Appendix 10. Official Statement

ABSTRACT

Atiqoh, 2013, *the Motivation of Memorizing The Holy Qur'an for University Student (The Case Study at PPTQ NurulFurqon, WetanPasarBesar, Malang)*. Thesis Islamic Education department, Tarbiyah Faculty, Maulana Malik Ibrahim Malang State Islamic University of Malang. Advisor, Dr.H. Nur Ali, M.Pd

Key word: Motivation, Memorizing The holy Qur'an, University Student

University Student are the person who will become intellect human, who expected to make better for their selves, family, society, even the nation. They are as the candidate of the management of the nation must have enough capability depend on that person's ability. As the significant person, they must have foundation, in order to use their capability for good manner. It is needed good morality and mentality.

To get that goal, a lot of solution is offered such as character education, workshop, training, or other ways. Al-Qur'an and As-Sunnah is the best foundation for human being to life in this world. As two main resource of Islamic teaching, those have to be studied well, without distinguish the differences background, either in the sciatic or in the social. Because the hole of The Holy Qur'an is the guide of the life, and all of aspect is exist in that Holy Book. Depending on that holy Book, it can create good human with good mentality and morality.

Based on those reason, the phenomenon of memorizing The Holy Qur'an while study at university become strategy of some University. Those two things, memorizing The Holy Qur'an and becoming University Student is not easy. That needs the strong motivation in order they are not failed to finish either in memorizing the Holy Qur'an or in studying at University.

In this research the researcher, as the main objective of this research, is that the researcher want to get the information about the motivation of memorizing The Holy Qur'an for university student. This research is conducted at PPTQ Nurul Furqon, with the main object are the *santri* of this *pesantren* and the stakeholder of this *pesantren*. In this location the researcher is easy to get the object, which 80% the *santri* here are university student, and mostly are from Maulana Malik Ibrahim Malang State Islamic University of Malang. And they are from any kinds of department and faculty. The other aims, as the special objectives of this research are 1) to get information about the procedure of memorizing The Holy Qur'an at PPTQ Nurul Furqon, 2) to know the motivation of memorizing The Holy Qur'an for University student from different major, and 3) to know the impact of memorizing the Holy Qur'an especially for university student.

The approaching of this research is qualitative description using the method of interview, observation and documentation. The interview is offered to seven *santri* from different department, from the *kiyai* as the manager of the *perantren*, from the *ustadz* and from the chief of the *pesantren*. From the result of the interview, the procedure of memorizing The Holy Qur'an in PPTQ NurulFurqon is conducted by *setoran* three times every day, twice for remembered memorizing and once for additional memorizing. The motivation of memorizing the Holy Qur'an for the *santri* are coming from their self, which usually started from looking at the phenomenon of memorizing The Holy Qur'an at university when they were staid at university dormitory as the new student, the other person are parent or someone special such as boyfriend of best friend. The situation of the *pesantren* also supports their activities in memorizing The Holy Qur'an. It can be proof with the consistent of doing *setoran* in everyday, even though it cannot fully complete three times but minimally they can do consistently. Almost they can not doing *setoran* because of campus activities such as making the assignment, still at the campus, or tires because of arriving from the campus. Memorizing The Holy Qur'an can make their feeling are peaceful. Those activities are not disturbing their studies, event they got good grade on their major. It is proved with the grade of GPA which those are on the high level of GPA on their department.

ABSTRAK

Atiqoh, 2013, *Motivasi Menghafal Al-Qur'an Bagi Mahasiswa (Studi Kasus di PPTQ Nurul Furqon, Wetan Pasar Besar, Malang)*. Skripsi. Jurusan Pendidikan Agama Islam, Fakultas Tarbiyah, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing, Dr. H. Nur Ali, M.Pd

Kata kunci: motivasi, menghafal Al-Qur'an, mahasiswa

Mahasiswa merupakan orang yang akan menjadi seorang intelektual, yang manadi harapkan untuk bisa memperbaiki diri sendiri, keluarga, masyarakat bahkan untuk Negara. Mereka sebagai calon-calon pengurus bangsa harus memiliki kemampuan yang cukup sesuai dengan bakat dia. Sebagai orang yang sangat berperan, mereka harus memiliki pegangan, agar mereka dapat menggunakan kemampuan mereka untuk cara yang baik. Hal itu membutuhkan moral dan mental yang baik.

Untuk meraih tujuan itu semua, banyak solusi ditawarkan, seperti adanya pendidikan karakter, Workshop, Training ataupun cara yang lain. Al-Qur'an da As-Sunnah merupakan pegangan yang paling baik bagi manusia dalam menjalani kehidupan di dunia ini. Sebagai dua sumber utama pendidikan Islam, kedua hal itu harus dipelajari dengan baik, tanpa membeda bedakan background mereka, baik itu untuk orang science maupun orang sosial. Karena keseluruhan Al-Qur'an merupakan pedoman hidup dan semua aspek kehidupan ada di dalamnya. Dengan menyandarkan pada kitab suci tersebut, hal itu dapat menciptakan manusia yang unggul disertai dengan mental dan moral yang baik pula.

Berdasarkan alasan tersebut, fenomena menghafalkan Al-Qur'an bersamaan dengan belajar di kampus menjadikan strategi bagi beberapa universitas. Kedua hal tersebut, baik itu menghafalkan Al-Qur'an dan menjadi mahasiswa merupakan hal yang tidak mudah. Itu semua membutuhkan motivasi yang tinggi agar mereka tidak gagal untuk menyelesaikan hal tersebut baik itu menghafalkan Al-Qur'an maupun belajar di kampus.

Dalam penellitian ini, sebagai tujuan utama penelitian ini yaitu untuk mendapatkan informasi mengenai motivasi menghafalkan Al-Qur'an bagi mahasiswa, penelitian ini dilakukan di PPTQ Nurul Furqon dengan object utamanya yaitu santri pesantren dan pihak atasan pesantren tersebut. Pada pesantren ini peneliti mudah untuk mendapatkan sasaran, yang mana 80% santri di sini adalah mahasiswa, dan kebanyakan dari mereka adalah dari UIN Maliki Malang. Dan mereka adalah dari berbagai jurusan dan fakultas. Tujuan lain, sebaigai tujuan kshus yaitu: 1) untuk mendapatkan informasi mengenai prosedur menghafalkan Al-Qur'an di PPTQ Nurul Furqon, 2) untuk mengetahui motivasi

menghafalkan Al-Qur'an bagi mahasiswa dari berbagai jurusan, dan 3) untuk mengetahui pengaruh dari menghafalkan Al'qur'an khususnya bagi mahasiswa.

Pendekatan pada penelitian ini yaitu dengan penelitian deskriptif dengan menggunakan metode interview, obserfasi dan dokumentasi. Interview di tujukan kepada 7 mahasiswa dari jurusan yang berbeda, kepada kiyai sebagai menager pesantren, kepada ustadz dan kepada ketua pesantren tersebut.

Hasil interview yang diperoleh menunjukkan bahwa prosedur menghafal di PPTQ Nurul Furqon yaitu menggunakan system setoran tiga kali, dua kali untuk pengulangan hafalan dan satu lagi untuk tambahan hafalan. Kemudian motivasi menghafalkan Al-Qur'an para mahasiswa didapat dari diri mereka sendiri yang mana biasanya dimulai dengan melihat fenomena menghafal Al'qur'an di kampu sketika mereka tinggal di asrama universitas ketika menjadi mahasiswa baru; orang lain yang menjadi motivasi mereka antara lain adalah orang tua, orang special seperti pacar atau sahabat karib. Situasi pesantren juga mendukung kegiatan mereka dalam menghafal Al-Qur'an. Hal itu dapat dibuktikan dengan konsisten mereka dalam menjalankan setoran setiap harinya, walaupun tidak dapat sepenuhnya dilakukan selama tiga kali dalam sehari tetapi minimal mereka dapat menjalankan dengan konsisten. Kebanyakan dari mereka tidak dapat mengikuti setoran karena kegiatan kampus, seperti tugas kampus, masih di kampus, atau kecapekan dating dari kampus. Menghafalkan Al-Qur'an dapat menjadikan perasaan mereka menjadi tenang dan dimudahkan permasalahan hidup mereka. Kegiatan tersebut tidaklah mengganggu belajar mereka, bahkan mereka mendapatkan nilai di atas rata-rata pada jurusan mereka. Hal itu bisa dibuktikan dengan nilai IPK mereka yang mana mereka mendapatkan IPK yang tinggi pada jurusan mereka.

CHAPTER I

INTRODUCTION

A. Background of The Study

The Qur'an is the main source of Islamic teaching and the ultimate guidance for human life. Understanding the Holy Qur'an also becomes urgency in this Global Era.

In the reality we have to ask: do we need The holy Qur'n in this global era? While almost of the nation that the citizen has the Holy Qur'an (moslem) is on the left behind.

For the opposition, the state which their life is far from the guidance of the Holy Qur'an, even does not know any more about The Holy Qur'an are include to the developed country such as America, Europe (west), Japanese, South Korea, Taiwan, Hongkong, Singapore and Australia, they can be told that they are far from The Holy Qur'an but more prosperous than common Islamic country. So, is it still need The Holy Qur'an?

For the needs of worldly life, for the moment it may without Al-Qur'an but for the safety of the hereafter it becomes very important. With the Holy Qur'an we will be save in the hereafter even in this worldly life,

but without The Holy Qur'an the safety will not be gotten although the prosperous is gotten.

There is the question in this decade, "why the Moslem left behind, then non-Muslim country is develop? to answer this question, Amir Syakib Arsalan explain that the the main point is muslim now left behind because they left the value of The Holy Qur'an and though with *jumud* (frozen and stagnant) to understand it. It can be prove that Islam ever got the Gold era when thee west was still in the "darkness and left behind", even when the Muslim can understand and want to The Holy Qur'an¹.

The miracle of the Holy Qur'an is the greatest creation, which at the jahiliah era the unbeliever want to make the similar with the verse of The Holy Qur'an but it was failed. It can describe how beautiful of the word of The Holy Qur'an. But now, when The Holy Qur'an are read the other people just deny it.

And now from the containing, muslim always left to respond the discovery of The Holy Qur'an which is correlated with the science and technology². It is unique that almost the discovery of those are from non-muslim, which some of them enter to the Islam , such as³:

Maurice Buchaille (specialist doctor, French) who make research about the truth of the story of The prophets. From that research it is concluded that AL-Qur'an is accurate to tell about those story even in the

¹ Ahmad Zahro Al-Hasaniy, *urgensi Al-Qur'an di Era Global (Kristalisasi pemikiran: Ahmad Zahro al-Hasaniy*, the paper is presented on the training Interpreneur Para Penghafal Al-Qur'an first generation, Nurul Hayat, Surabaya, February 14, 2013.

² Ibid..

³ Ibid..

arrangement or the truth that make impossible that it is made by The Prophet Muhammad who is *Ummi*, cannot read and write.

Jacques Cousteau (the diver in French) he told, I testify that the Holy Qur'an is the revelation from Allah. Our knowledge now is only implication of the Holy Qur'an which is explained in The Holy Qur'an since 14th centuries ago. It is because of he found the equivalent between empiric and the "unique theoretical" in The Holy Qur'an after diving between two straits which meet four seas (Aden bay, which meets Hindi sea and Red Sea and Gibraltar traits which meets Atlantic and Middle Sea) in the reality the water is not mixed. From the advice of Dr. Maurice Burceille that case is related to the Holy Qur'an Al Furqon: 53 and Ar-Rahman 19-20.

Ayrton Allison (the head of department of Nuklir at Oxford University) he enters to the Islam in front of the conference of Muslim International in Kairo, Egypt in 1985. He found the differences between sleeping and dead which scientifically it is difficult to make different between sleep and dead. But his assistant DR. M. Yahya Asy-Syarafiy did the research about it. That research is 100% suitable with the countain of verse Az-Zumar 42.

Hartwigg Hirsfeld said "we may not shock if we founding that The Holy Qur'an is the source of the knowledge. Everything is correlated with the sky and the earth, trading and job, human life that is told often. And it

raises the monographs of the interpretation from any part of that Holy Book. In this case, The Holy Qur'an creates great discussion and creates the amazing development from any kinds of the knowledge branches.

Fuat Sezgin (lecture in Frankfurt University, Germany) who did the research for 30 years toward for about one million manuscript of the key of Islamic Heritage which is also written to be 20 encyclopedias, explain bravely that the knowledge in the western which is developing now is the imitation of Islamic knowledge at the previous era.

Wortman and Carrel (both are researcher from America) make research about the creation of human and find that in the urine of the pregnant woman there is substance that contains the kerosene, and it is not found on the urine of the women are not pregnant. That attracts the theory of Darwin. They said "we are really come from the soil." and only the Holy Qur'an told rapidly and consistently told that human is created from the soil. Read Al Imran 59, Al-A'raf 12, Al-Hijr 28, As-Sajdah 7, as-shod 76, ar-Rahman 14, etc.

All of them are the person who gets the guidance from the Holy Qur'an by using their mind to think.

Not only the miracle of The Holy Qur'an that makes The Holy Qur'an is great things, but also the authenticity of the Qur'an itself cannot be doubted. It is not only because of The Qur'an has been preserved as a documented text but also it have been memorized by Muslims since the

very beginning era-during the foundation era-up to now in the modern era. This phenomenon seemingly confirmed the promise of Allah in preserves the Qur'an. Allah says in Surrah Al-Hijr verse 9:

لَحْفُظُونَ لَهُ، وَإِنَّا لَدَّكَرْنَا نَزَّلْنَا حُنَّ إِنَّا ﴿٩﴾

Means: “We have without doubt, send down the message (i.e. Qur'an; and we will assuredly Guard it (from corruption)”⁴.

The method of memorizing is the main characteristics of Bani Abasiyah era⁵, the golden age of Islam when the sciences begin to be studied by the Islamic scholars. Imam Hanafi said that in the next process the will retell it and contextualize the memorized material in order in the discussion and the debate the student can respond to compete the enemy and to raise something new⁶. This method can familiarize them to still memorize and avoid the mistaken and, perpetuating role in their lives. The benefit is further than the lesson. It can encourage them to discuss their understanding, memorization and knowledge that is ready to use whenever and wherever⁷.

⁴ Abdullah Yusuf Ali, *the Meaning of The Holy Qur'an (new edition with revised Translation, commentary and newly compiled Comprehensive index)*, (Maryland USA: Amana publication, 2009), p.621

⁵ Suwiti and Fauzan, *Sejarah Sosial Pendidikan Islam* (Jakarta: Kencana, 1998), p.15

⁶ Ibid..

⁷ *Metodologi Penajaran Agama*, published by the cooperation of Tarbiyah Faculty of IAIN Walisongo Semarang and Pustaka Pelajar (Jokjakarta, 2004), p. 45

At the prophet era those who memorized The Qur'an (*huffadz*) were the companions of the prophet himself. Nowadays most of the *huffadz* are Muslims from all Muslim countries who usually started memorizing the Qur'an at the very early age. In Indonesia usually they do not have high education.

It is no doubt that education is one way for a person to vertically mobilize his or her position in the social stratification. At the same time those who are muslim knowledgeable (attacked a high degree of education) will be benefit to the society at large. Allah in The Qur'an will raise also dignities and status of the faithful and knowledgeable Muslims as mentioned in surrah Al-Mujadalah (11):

كُمَ اللّٰهُ يَفْسَحُ فَاَفْسَحُوا الْمَجْلِسِ فِي تَفْسَحُوا كُمَ قِيلَ اِذَاءِ اَمَنُوا الَّذِيْنَ يَتَأْتِيَهَا
 دَرَجَاتٍ الْعِلْمِ اَوْ تَوَاوَالَّذِيْنَ مِنْكُمْ ءَاَمَنُوا الَّذِيْنَ اللّٰهُ يَرْفَعُ فَاَنْشُرُوا اَنْشُرُوا قِيلَ وَاِذَا ل
 حَبِيْرٌ تَعْمَلُوْنَ بِمَا وَاَللّٰهُ

Meaning: “O you who believe! When you are told to make room in the assemblies, (spread out and) make room: (apple) room with Allah provide for you. You are told to rise up, Rise up: Allah will rise up, to (suitable) ranks 9and Agrees), those of you who believes and have been granted knowledge. And Allah is well-acquainted With all you do”⁸.

Another important aspect of university student is that, the university student can also acts as the agent of change and social science control. Due to this crucial function of the goal, Maulana Malik Ibrahim Malang State Islamic University (UIN Maliki) has been acted to equip

⁸ Abdullah, op.cit.,p.1436

their students not only both science and knowledge but also with the Islamic knowledge which AlQur'an as the main resource of it. Al-Quran has a very close relationship with all disciplines. Even the Qur'an, the Islamic University students (UIN) serve as the principal source in the study of science⁹. One of the program units under the UIN Maliki Malang Is Hai'ah Tahfudil Qur'an-HTQ (institute of memorizing The Holy Qur'an) which helps and assists the university student who wants to memorize The Holy Qur'an, even though it is a quite new phenomenon that usually student who are busy, they may subject, they have enrolled; they also memorize The Holy Qur'an. It is alluring that this program has successfully recruited with the total of 1884 students from various majors both religious and non-religious departments in this university¹⁰. The members of this institute unit consist of people who have finished memorizing The Holy Qur'an and also those who have not memorized yet The Holy Qur'an. Not all of the member can join and finish the program of memorizing The Holy Qur'an. They are usually active in the first year that finally only highly motivated and committed student who can complete their memorizing of the whole of The Holy Qur'an. It can show the motivation is very important in the process of memorizing The Holy Qur'an.

⁹ Imam Suprayogo, *Kewajiban Meamahami Al Qur'an*, Monday 25 Juli 2011 04:09 (Kolom Rektor UIN Malang <http://rektor.uin-malang.ac.id/index.php/artikel/1874-kewajiban-memahami-al-quran-.html>).

¹⁰Interview with Nur Salam, the official of HTQ, Wednesday, 8th November 2012 at 13.30.

In the context of education, one of the important characteristics of the motivation is the spirit of someone learners in learning activities, Sudirman AM stated that: In the overall learning motivation is the driving force in the rise of student interest in learning, ensuring the continuance of learning activities and to provide direction to the learning activities, a goal desired by the subject to learn so that it can be achieved. So do in memorizing the Qur'an, it needs high motivation to be consistand for keeping that Holy Book.

For this reason the importance of motivation for students to memorize and keep the 30 Chapter of the Qur'an, in the midst of and the challenges for them. In this thesis it will be disclosed motivation to memorize the Quran on which the students in some universities in Malang, such as Brawijaya University (UB), the Islamic State University (UNISMA), Malang State University (UM) and Islamic State University Maulana Malik Ibrahim Malang, where they memorize the Holy Qur'an at PPTQ Nurul Furqon Malang.

PPTQ (Pondok Pesantren Tahfidzul Qur'an) Putri Nurul Furqon is the choosen place for research which this pesantren is the unique pesantren. Located on the centre of Malang city, it is exactly located at the east side of big market (Pasar Besar). Surrounded by the crowded situation but this pesantren can create good santri which most of them (80%) are university students who has high spirit in memorizing The Holy Qur'an.

A. Problems of The Study

Based on background of study above, this study is conducted in order to find the answer of research problems, the main problem in the study was formulated as follows:

1. What are the procedures of memorizing The Holy Qur'an at Pondok Pesantren Tahfidul Qur'an (PPTQ) Nurul Furqon?
2. What are the motivations of university student in memorizing The Holy Qur'an at Pondok Pesantren Tahfidul Qur'an (PPTQ) Nurul Furqon?
3. What are the impacts of memorizing The Holy Qur'an?

B. Objectives of The Study

Based on the problem of study above, the objectives of study of this research are:

1. To know the procedures of memorizing The Holy Qur'an at Pondok Pesantren Tahfidul Qur'an (PPTQ) Nurul Furqon.
2. To know the motivations of university student in memorizing The Holy Qur'an at Pondok Pesantren Tahfidul Qur'an (PPTQ) Nurul Furqon.
3. To know the impacts of memorizing The Holy Qur'an.

D. Significances of The Study

Based on the objectives above, this research is expected to give beneficial for:

1. The institution

This research, especially for Maulana Malik Ibrahim Malang State Islamic University, is expected to give the information about the motivation of university student in memorizing The Holy Qur'an which can be developed by the university. And for PPTQ Nurul Furqon, in order to become the reflection to maintain the existence and the development of this Islamic boarding school, to be able to give more beneficial either for the environment or the national future.

2. The development of education

This research is expected to make PPTQ Nurul Furqon as the model of standard Islamic boarding school especially for the higher education and support the new generation with the characteristic of Al-Qur'an. This research also expected to the international view about the proof of the authenticity of Islamic religious by keeping their Holy Book.

3. The researcher

This research is expected to give the motivation and information to maintain the values of The Holy Qur'an for the researcher and to imitate that motivation.

E. Limitation of The Study

This study consist of two scope, these are:

1. Theoretical study

The theoretical study consists of theory studies and library research which is correlated to scientific theory about the activities of memorizing The Holy Qur'an and about the important of motivation for the study. In this study there are a lot of literatures used by the writer as the reference and discussion of the research finding. In this study the writer has the direction of the basic of research development.

2. Empirical research

The empirical research starts from data studies and research object on the field. Then it is continued to do the research to the field by the target such as:

- a. The profile of the *pesantren*, include the history since the establishing PPTQ Nurul Furqon till now with the motive of the *Kyai* to establish the *pesantren* in the busy of the activity of the environment of the city, the total of the progress of the student.
- b. The management of *pondok Pesantren* by the *Kyai*, which is talk about the facilitation in the building, the organization system, and activities management which talks about other activities conducted by the student as the obligation except memorizing The Holy Qur'an

such as *solat jamaah*, *khataman*, *istighosah*, *diba'iah*, *qiro'ah*, *ro'an* and study Islamic classical book (*kitab kuning*).

- c. The implementation of memorizing The Holy Qur'an especially for the university student which talks about the time of depositsring the memorizing to the Kyai (*setoran*), time management, and *khataman* time by the student.
- d. Any support and inhibitor of the implementation of memorizing the Holy Qur'an in PPTQ Nurul Furqon.

F. The Terms of Study

- a. Motivation: enthusiasm for doing something¹¹
- b. Memorizing: to learn something so that you will remember it exactly¹².
- c. The Holy Qur'an: Allah saying which has miracle come down to Prophet by the mediator of Jibril written in the depositsred to us continuously, who read is worship started from Al-Fatihah and ended by Surah of An-Nas.
- d. University student: the person who study in high school.
- e. PPTQ (Bahasa Indonesia): Pondok *Pesantren* Tahfidul Qur'an is the Islamic Boarding school which specializes for memorizing The Holy Qur'an.

¹¹ Cambridge Edvanced learner's Dictionary, third edition

¹² Ibid..

G. The Previous of Study

This research discusses about the model of Islamic Boarding School to implement the strategy of Memorize the Holy Qur'an, based on the exploration of researcher, there are some results of research that have been done before and it have relevance with this research, those previous researches are:

1. Motivasi Mahasiswa Dalam Menghafal Al-Qur'an di Pondok *Pesantren Salafiyah Syafi'iyah Nurul Huda Mergosono Malang*. This thesis is written by Hariri (04110235), the student of Maulana Malik Ibrahim Malang State Islamic University from Islamic education major in the year of 2008.

The result of this thesis shows that: The procedures of memorizing The Holy Qur'an for the university student in *PondokPesantrenSalafiyah Syafi'iyah Nurul Huda Mergosono* are: a) Before *setoran* they have to memorizing by their self, b) Depositing the memorizing of The Holy Qur'an to the *Ustadz* c) in the evening after *ashar* they remain the memorizing by their self (*muraja'ah*) and d) after *maghrib* deposits the memorizing to the *Ustadz* except on Thursday night

The method that is used for memorizing is the method of *wahdah*, means memorizing verse by verse until remember exactly. There are some motivation for memorizing The Holy Qur'an; from their selves, parent and other friend who memorizes it too. The

challenges of memorizing The Holy Qur'an are: the similar verse, a lot of activities, and the decline of the spirit. And the other motivations are *SholatTahajut*, repeating the memorizing by their selves, parent and the limitation time in the Pondok *Pesantren* Salafiyah Syafi'iyah Nurul Huda.

This research is different with this previous study which this research chooses the site that can be used as the model for the ideal pesantren for memorizing The Holy Qur'an and especially for university student. And the samples of the research are the university student from different background and different department.

2. Pengaruh Kegiatan Menghafal Al-Qur'an Terhadap Prestasi Belajar Siswa SMA Al-Munawwariyyah (Studi Kasus Di Sma Al-Munawwariyyah Di Sudimoro Bululawang Malang). This thesis is written by Nurul Fadlilah (07110265) the student of Maulana Malik Ibrahim State Islamic University of Malang

The research shows that the activity of memorizing The Holy Qur'an does not result in decreasing the grade in the school.

This previous research is different with this research which this research chooses the pesantren which most of the santri are the university student. They are the person who can think by their selves without any force. The university student has their own reason of memorizing The Holy Qur'an then the student of junior or senior high school.

3. *Motivasi Sebagai Upaya Mengatasi Problematika Santri Menghafal al-Qur'an di Madrasah Tahfizhul Qur'an Pondok Pesantren al-Munawwir Komplek Q Krapyak Yogyakarta*. Skripsi thesis, UIN Sunan Kalijaga Yogyakarta. Written by laily fauziyah nim. 05410061, (2010)

The results if these theses are:

(1)The Problems of students in memorizing can not make the Qur'an as a top priority, too much immorality, impatient, lazy and desperate, forget, not able to read well, are not able to manage time well, a little of the repetition (tikror), family factors, and conditions Muwajjih (Caregiver). (2) The motivation of self develops students themselves, such as by increasing the intention to try to motivate your self to immediately finish the Holy Qur'an. While external motivation influences such as the serious attention of the board, the motivation of the parents, the motivation of the family, the caretakers cottage and although not directly meet with santri. The role of motivation is very influential for madrasah students of Tahfizhul Qur'an, in the absence of strong self-motivation students then students will succeed to finish Qur'an 30 chapters will be posible.

This thesis has differencial with this previous thesis, which this thesis takes the special locus, which is at PPTQ Nurul Furqon, which most of the santri are University student. They are the santri which most of them are taken the risk of memorizing The Holy Qur'an by their own

mind. And they are mode adult who can use the Holy Qur'an as their guidance for their life. They can become the example of a good generation for the nation.

H. The Systematic of Discussion

To get the clear description and comprehensive in the content of discussion in this research, so globally it can be viewed into the systematic of discussion in this research below:

- Chapter I** : An introduction. In which consists of the background study, the problems of study, the objectives of study, the significances of study, the limitation of study, the terms of study and the systematic of discussion
- Chapter II** : The study of literatures. In this chapter the researcher discusses about the memorizing The Holy Qur'an, the motivation and the university student.
- Chapter III** : To discuss about research method, approach and type of research, the attendance of researcher, research site, source of data, technique of data collection, analysis of data and checking the validity of data.
- Chapter IV** : The result of the research. In this discussion contains about the object of research and data exposure. The object of the research includes the general description of

research site, profile of research sites includes the history and the development of PPTQ Nurul Furqon Malang, structure of organization, data of the students, the facilitation. Then the exposure of the data consists of the procedures of memorizing The Holy Qur'an, the motivation of memorizing The Holy Qur'an of university students at that pesantren and impact of memorizing The Holy Qur'an.

Chapter V : The analysis and discussion result of research, it means the discussion to the findings of research that is about the procedures of memorizing The Holy Qur'an, the motivation of memorizing The Holy Qur'an of university students at that pesantren and impact of memorizing The Holy Qur'an.

Chapter VI : The closing which contains the conclusion and suggestion of the research.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Motivation

1. The definition

There are a lot of definitions of motivation either from the language or from the term, according to some experts.

Motivation comes from the Latin word *movers* that means moving. Then the word motivation is defined as the business moves¹.

Originated from the word "motive", motivation can be defined as the driving force that has become active. Motives become active at certain times, especially when the need was felt to achieve goals/urgent².

According to Mc. Donald, the motivation is the energy change in a person which is characterized by the emergence of "feeling" and preceded with the responseto the presence ofGod³.

Then Freud (1966) defines that motivation is the physical energy which gives the power for human to conduct certain act⁴.

¹ See Esa Nur Wahyuni, *Motivasi dalam pembelajaran* (Malang:UIN Press, 2010) P.12

²Sardiman. *Interaksi dan Motivasi Belajar Mengajar*.(Jakarta: Raja Pers, 1986). P.73

³ Ibid..

⁴ Ibid..

The concept of motivation in Al-Ghozali perspectives, as the existence of al-iradad which arises from the driving force (al-ba'isat) from the sensitive soul, is the strong impetus⁵. And then from the motivation it will raise the willing which is divided to be two kinds, the willing (al-nuzu') which chooses the command of mind and left (al-tark) worship guidance. The first is God act (fi'il Allah ta'ala) and the second is from human itself.

It can conclude that motivation is the effort to give the power for human soul to conduct certain act.

a. The function of motivation

Motivation is an essential condition of learning. Motivation is closely linked to the goal. In connection with that there are three functions of motivation⁶:

- 1) To encourage human to do, so as a driver or motor that releases energy. motivation in this case is the motor of any activity undertaken
- 2) To determine the direction of the act, which is the direction will be achieved. Therefore, the motivation to provide direction and activities that must be done in accordance with the formulation of the objectives.

⁵ Hozainni, thesis "*konsep Motivasi Dalam Perspektif Al-Ghozali* (Uin Maulana Malik Ibrahim Malang, 2009

⁶ Ibid. p. 84

- 3) To complete the act, which is to determine what actions should be done to match in order to achieve the goal, by setting aside the actions that are not useful for this purpose.

That is similar with Sardiman opinion that there are three functions of motivation:

- 1) To encourage human to do.
- 2) To determine the action direction, means to the goal.
- 3) To determine the action direction. Means to determine what actions that has to be done with balance to reach the goal.²⁹

In the Al-Ghozalli perspectives the core of motivation is in order human can lead this life as the khalifah (leader) in this world both in the lahiriyah (physically) as the obedient of action rule which is revealed in The Holy Book, and as the batiniyah (soul) is to reach the superiority of the soul⁷.

Based on those functions, it is very important to establish the motivation for human life in order to achieve their goal on their action.

b. Types of motivation

Viewed from various perspectives, motivation divided into types:

- 1) Motivation seen from the base formation.

²⁹Sardiman.A., *Interaksi dan Motivasi Belajar Mengajar*. CV. Rajawali Pers. Jakarta. 1990. P. 84

⁷Hozaini. Op.Cit.. p 87

- a) Innate motives, the motives are innate, in which there is no motive to learn such as encouragement to eat, drink, work, rest and sex. This motive is often called biological motivation implied by Arden. Fransen motif termed psychological drivers encouragement.
- b) Motives are studied, namely the motive arising studied. For example: the urge to learn a branch of science, the urge to teach something in the community. These motives are often referred to as the implied motives socially. Because human social life with other fellow human beings, so the motivation is formed. Fransen termed with affiliative needs. In manager activities learning, it can help businesses achieve.

2) According to the scholar

According to the scholars, there are two types of motivation; those are intrinsic motivation and extrinsic motivation.

a) Intrinsic motivation

Intrinsic motivation is an activity / learning activities initiated and forwarded by appreciation of the needs and drives are absolutely related to learning activities. In this case Sardiman in his book "Teaching and Learning Interaction and Motivation", explains that the motivation is intrinsic motives to be active or not functioning

should be stimulated from the outside, because the individuals have no incentive to do something²².

So it is natural motivation of a person and is often called the motivation is pure and real, useful in learning situations functional.

b) Extrinsic motivation.

Extrinsic motivation is the drive to achieve the goals that lie beyond the act of learning²⁵. In this case Sumadi Suryabrata also argues that the motivation is extrinsic motives functioning due to external stimuli²⁶.

c. Approaching of the motivation⁸.

1) Behavioral Approaching to motivation

According to behavioural view, an understanding of the student begins with a careful analysis of the incentives and rewards present in the classroom.

2) Humanis approach to motivation

Humanistic perspective approach to motivation emphasizes personal freedom, choice, self-determinatin, and striving for personal growth. From the humanistic perspectives, to motivate means to encourage people's inner resourches-their sense of competence, self-

²² Sardiman, *Op.Cit.* p: 104

²⁵ Heinz Kcok. *Op.Cit.* p:71

²⁶ Suryadi Suryabrata, *Psikologi Pendidikan*, Rajawali Press Jakarta. 1993. p:72

²⁷ S. Nasution. *Didaktik Asas-asas Mengajar*.Jemmars.Bandung. 1986. p:20

⁸ Anita Woolfolk, *Educational psychology*, USA: Pearson, Allyn and Bacon. 2005. P. 343

esteem, autonomy, and self-actualization. Maslow's theory is a very influential humanistic explanation of motivation.

3) Cognitives approach to motivation

In many ways, cognitives of motivation also develop as a reaction to the behavioral views. Cognitives theory believes that behavior is determined by our thinking, not simply by whether we have been rewarded or punished for the behavior in the past. Behaviour is initiated and regulated by plans, goals, schemas, expectations and attributions.

4) Sociocultures conceptions of motivation

Sociocultures views of motivation emphasized participation in communities of practice. People engage the activities to maintain their identities and their interpersonal relations within the community through participation in activities of group.

B. The Concept of Memorizing The Holy Qur'an

1. The significance of memorizing The Holy Qur'an.

There are some Significants of the person who memorizes The Holy Qur'an who has specialized, such as: *first*, they are the person who has right of blessing from Allah. *Second*, they has right to be gales by the other person. *Third*, they get the reward from God is doubled. *Fourth*, they become Allah's family in the world. *Fifth*, they are included to the creation of Allah which is venerated such as the angel. *Sixth*, in the

hereafter their parent gets great gift from Allah/ *syafaat*. *Seventh*, applied crown and robe of honor God. *Eight*, they gets peaceful. *Ninth*, get the honor from human. *Tenth*, they will be priorities⁹. *Eleventh*, The Holy Qur'an consists of the knowledge in this world and hereafter, from the past to the future. *Twelfth*, it also can change human perspective in the environment¹⁰. Then it can a medicine for the physic and priciest illness, there is no boring, worry, sad, or other negative thinking¹¹.

Is it important to memorize the Holy Qur'an, while the expert of the technology and the information in this globalization era can solve the capability of the Hufadz (the person who memorize the Holy Qur'an), that is the speed ad the easiness to find the Holy Qur'an verses. It is still needed the persons memorizing The Holy Qur'an, because who expert of the technology and the information it is still needed the morality and the mentality of the owner. As one way of keeping the authentic and as the proof of its miracle of The Holy Qur'an, the hufadz is still needed because they are believed has strong mentality and morality in the involving of guarding the honor of the Holy Qur'an.

5) The threat for the *hufadz* who neglected The Holy Qur'an

The Holy Qur'an has to be read, understood and implements to be guidance in human life. There are some threats for the person who neglects

⁹ Ridhoul Wahidi, *Kitab ajaib Menghafal Al-ur'an saat Kuliah*, (Penok: Pustaka Zeedny: 2011), page. 11

¹¹ Abdud Daim Al-Kahil, *Hafal Al-Qur'an tanpa nyantri*, (Surakarta:Pustaka Arafah, 2011) page 20-23.

their memorizing, these are: *First*, get view goodness and get a lot of badness. *Second*, The Holy Qur'an will argue in here after. *Third*, it is the big sin to neglected The Holy Qur'an.

6) The method of memorizing The Qur'an

According to Amjad Qosim, there are three types of the method of memorizing The Holy Qur'an, these are¹²:

a. Memorize some verses or a paragraph

In the practice, those who memorize the method read a paragraph with the correct reading as much as two or three times and then listen to this verse to others. After that is continued with the second verse to memorize that way before. And then plays the next verse. Followed by the third verse to memorize, memorize the verses and then let out one by one, from the first verse to the third paragraph. Then it is followed the fourth paragraph to one page. With this method more frequently read verses earlier. Thus is in repeated repetition of the half from the end of the page. Once a page is considered to memorize and then played to another person three times.

This method according to Amjad is the slowest method for frequent repetition. In the other hand, this method is recognized as the

¹² Amjad Qosim, *Hafal Al-Qur'an dalam Sebulan*, (Solo: Kiblat Pers, 2010), page 125

weak method because it is difficult to connect from one verse to the other verses, so they need to open their Qur'an for several times.

The excess of this method according to Ridhoul Wahidi are: they will be more careful to makhorijul letter sounds and reading the verses, and more thoroughly in ayat mutashabihat verses (verses the same editorial¹³).

b. Dividing a page becomes three parts

This method divides a page to the three parts, then the verses in one part is read for several times. If this part is fluent, it is connected to the other part, becomes one page.

By this method the connection between one part to the other part will be perfect, with the better method and it more wasting time. In the other side, the weaknes of this method according to Ridhoul Wahid are: will be difficult to recite verses in Tartil, in addition when dealing with verses that have the same editorial would be somewhat difficult to distinguish and identified it¹⁴.

c. Memorizing one page at once.

It is not extremely different with the other method. The person who uses this method by memorizing one pages perfectly, slowly and

¹³ Ridhoul Wahidi, *Kitab Ajaib Menghafal Al-Qur'an Saat Kuliah*. Jakarta: Pustaka Zeedney, 2011) Page 57

¹⁴ Ibid. page 58

correctly for three times, or fifth times based on the speed and the capability of every person. The advantages of this model is that it will be able to understand the meaning and faster memorized the verses memorized, while the disadvantages of this method include the quickly forgotten verses that have been memorized¹⁵.

In this advance era, which the electronically technology and information developed well, the memorizing the Holy Qur'an is still be needed. How advance of the technology and information it is still need the mentality and morality of the user. As one way to keep the authentic and the proof of the miracle of The Holy Qur'an the person memorizing The Holy Qur'an is the believable person has the strong mental and morality to keep the honor of The Holy Qur'an¹⁶. The university student as the agent of social change has logical thinking and critical thinking. It becomes the modal of the person in this globalization era. While, memorizing the Holy Qur'an and studying in the university can create better result.

According to Ahmad Zahro, the intention of Memorizing The Holy Qur'an are¹⁷: Care for The Holy Qur'an and spread it out, enhances the frequency of readingal-Quran, facilitates cientific research related to the science-Islamization, controlling the action to always conform to the Holy Qur'an and seeking please of Allah.

¹⁵ Ibid. Page 60.

¹⁶ Op.,cit. Ahmad Zahro

¹⁷ Ibid..

From the observation of the researcher in the university area, there are some university students memorizing The Holy Qur'an in the first years, but they are not continued in the next years. There are some reasons, such as busy with the activities as like: becoming the guider in the university area, busy with the organization or other activities. It can be shown from the data of university student who register in the organization of memorizing The Holy Qur'an (HTQ) in Maulana Malik Ibrahim Malang State Islamic Unniversity of Malang. The total member who followes this organization in every years till 1884 students, and every years who become new member of this organization is always increase. And the last year in 2012, the member registered are 525 student, but the student who followed the graduation of memorizing The Holy Qur'an for 5 chapters, 10 chapters, 15 chapters till 30 chapters just around 20^s student in every years.it means that only 4% who followed the graduation of memorizing The Holy Qur'an from the members per years.

It can be seen that not the entire person memorizing The Holy Qur'an has strong intention in memorizing of the hole of The Holy Qur'an. For the university student it needs highly intention for doing two difficult things, memorizing The Holy Qur'an and studying in university students.

C. University Student.

1. Definition of university student

University student (mahasiswa) is the calling name for the person who is studying at the higher education at the university or other higher education.

In the history, the university student around the world has been taken the important role for the history of the state. For example, in Indonesia on May 1998, hundreds university student were successful to force president Soeharto to abdicate as the president.

A student is a learner, or someone who attends an educational institution. In some nations, the English term (or its cognate in another language) is reserved for those who attend university, while a schoolchild under the age of eighteen is called a pupil in English (or an equivalent in other languages), although in the United States a person enrolled in grades K-12 is often called a student. In its widest use, *student* is used for anyone who is learning¹⁸.

In the perspective of the scholars in Indonesia, the university students are the agent of change, some others say that the university students are the generation of the nation and the reflection of the nation in the future. Talking about the definition of the university student from the different aspect such as the law, health, and society understanding, below it will be explained one by one:

¹⁸ <http://en.wikipedia.org/wiki/Student>

The definition of university student from the “peraturan Pemerintah RI” number 30 in the year of 1990 is “*peserta didik yang terdaftar dan belajar di perguruan tinggi tertentu.*”

In the perspectives of Sarwono (1978)¹⁹ mahasiswa is “*setiap orang yang secara resmi terdaftar untuk mengikuti pelajaran di perguruan tinggi dengan batas usia sekitar 18-30 tahun.*”

In the Knopfermacher opinion (in the Suwono, 1978)²⁰, university student is “*insane-insan calon sarjana yang dalam terlibatannya dengan perguruan tinggi (yang makin menyatu dengan masyarakat), dididik dan di harapkan menjadi calon-calon intelektual*”.

From those definitions we can conclude that the university student is everyone who is registered as the student of university, which is expected to be the intellectual for better society.

2. The expectation of the university student.

The university student becomes the person that is expected for themselves, for the family, society, the nation, even for the world.

¹⁹ *Pengertian Definisi Mahasiswa Menurut Para Ahli*, Posted by [admin](#) on May 13th 2012 at 2:04 pm (<http://definispengertian.com/2012/pengertian-definisi-mahasiswa-menurut-para-ahli/>)

²⁰ Ibid.,

The arrival of Megawati Soekarnoputri, the fifth former Indonesian President at UIN Maliki in the ceremony of giving two names for Social and Rectorate building runs smoothly. The ceremony runs from 10:30 am, witnessed by all academicians of UIN Maliki. After launching a building, one of President Ir. Soekarno's daughters gives scientific oration in the meeting hall of Rectorate building, the fifth floor (October 19th).

In her oration, Mega asks the entire students of UIN Maliki to be perfect student. Thus, there will be their contribution to this beloved country. Student, for her is the candidate of national generation that is able to contribute the entire power and thought for the sake of national progress.

To be university student, said Mega, never only want to pursue a title. If it is the goal of study, then they will only be small-minded humans and hard to develop. Hence, students should have reasonable power and thought that can contribute to broad society.

Students' job is not merely for learning theory, but also they should be agent of change to deliver people to be better. At present, she said, we have been hypnotized by neoliberals and capitalism community.

Foreign investors have already controlled 75 percents of natural source wealth in Indonesia, and therefore, our job today is making people more independent and not always to be losers against capitalists. "The cost of potatoes is under agriculture product of foreign country, this is students' job to have research to find the cause and its solution," she said strictly.

On that speech she said²¹,

My father (Ir. Soekarno, Editorial), told Mega, had ever asked me why Indonesia is called very rich country. That moment, I tried to find the answer and recently, I really find an answer for the question. Indonesia is rich because of the effect of volcanic eruption that happened 75 years ago and it was the only greatest volcanoes in the world. The effect of the eruption causes the land fertility to this country. "Our land is very fertile and its product will be never under neighbor country. Then, why is our recent product always under foreign country's?" she asked to all audiences.

This is our great job, especially for students who participate in thinking and acting for the sake of a concrete change. "Woman or man is the same; struggling and politick is not for men only, women can do too, like me," she said.

While, talking about memotizing for the Holy Qur'an, Said Aqil Hussein Al Munawwar motivates new students (maba) to memorize Holy Quran. is specifically directed to motivate thousands of new students to memorize Holy Quran. He said that how much reward gained by hafidz/ah (Holy Quran memorizer, red.). In god's eyes,

²¹Kolom Rektor, *Mega Asks Students of UIN Maliki to be Perfect Students*, Monday, 24 October 2011 10:11

further, hafidz/ah gets the glorious position. "The knowledge of people who memorize Holy Quran will always be kept by Holy Quran,"²².

He also shares tips to be easier in memorizing Holy Quran. Hafidz/ah, according to Said Aqil may not stop from taking holy water (wudlu/ritual ablution). The reason is that ritual ablution can remove body from small stains, and then self-holiness is guaranteed by the holy water.

The next tip is hafidz must be consistent in implementing Tahajud prayer everyday. The implementation of Tahajud prayer becomes the crucial thing because at that moment, all the prayers are heard by god. In social interaction, Said Aqil said that hafidz/ah should maintain social intercourse with opposite sex of non-muhrim (people in one blood lineage). The bad heart because of oversight to the opposite sex will harden to memorize Holy Quran verse.

²²Kolom Rektor *Said Aqil Hussein Al Munawwar motivates new students (maba) to memorize Holy Quran*

CHAPTER III

THE METHOD OF RESEARCH

A. The Approachs and Type of Research

The research which is used in this discussion is descriptive with qualitative approach. It can be categorize as the qualitative research because this research does not use the number in the research. It also includes to the descriptive research because it explains deeply about the phenomenon happens in the society, which most of the theory is taken from the field study. It is correlated with Albert Szent-Gyorgyi understanding about research who said that, research is to see what everybody else has seen, and to think what anybody else though¹.

Likewise Kirk and Miller said that qualitative research is the certain tradition in the social science depends on the researcher perspective fundamentally in their field correlated with them in their language and the term².The qualitative research depends on the scientific background as the unity, utilize human being as the tool of the research, using the method of qualitative, conducting analytical data by inductive, guides the research objective I the effort to fine the basic theory, descriptively, more concern to the process than a result, limitate the study by focusing, has the certain

¹ [Albert Szent-Gyorgyi quotes \(HungarianBiochemist, 1937 Nobel Prize for Medicine, 1893-1986\)](#)

²Lexy J. Moloeng, *Metodologi Penelitian Kualitatif*, (Bandung: PT. Remaja Rosdakarya,

criteria, to check the validity of the data, the research planning is agreed by two side, the researcher and the subject of research³.

The research begins from the researcher seeing the phenomenon of memorizing The Holy Qur'an in the Maliki Malang State Islamic University, which can progress from the beginning of the organization of HTQ (*Ha'ah Tahfidz Qur'an*), JQH (*Jami'iyah Qura' wal Huffad*) as the previous name, until in this year. In the beginning there is no certain appropriate place to support the activities of it. At that time it was just the group of the student who memorizes it and becomes the advisor in the *Ma'had Sunan Ampel Al-Ali*, the dormitory of UIN Malang, and becomes supervisor of the Organization. Over a time, this organization becomes bigger and now it can be seen from the people who memorize The Holy Qur'an, sometimes we can see in the mosque of the university and also some student going to Neng Isma's house for depositsring the memorizing. In the other case, there are some *pesantren* which care about these activities, but they do not have certain method or strategy. In the researcher point of view, all of that action needs a good system for it in order the memorizing of the Holy Qur'an can run well, especially for the beginner without disturbing the student's activities in the university.

PPTQ Nurul Furqon as the most ideal *pesantren* for student above, which they can memorize The Holy Qur'an since they enter to the

³Ibid.,page. 27.

university until finishing the memorizing it, and in order to finish the memorizing before going out from the university.

B. The Attendance of Researcher

The attendance of researcher is one of important element in the qualitative research. The role of the researcher here becomes the full participant and the researcher itself. The researcher here becomes the member of the *pesantren* of PPTQ Nurul Furqon Malang, as the *santri* of this *pesantren* since July 2011. In this case the researcher can do observation every day since the first time becoming *santri* in this *pesantren* until making this thesis. In the other hand, the attendance of the researcher status is known by the advisor, the teacher and other member of PPTQ Putri Nurul Furqon.

So the position of researcher in the qualitative research is very complex, because the role of researcher here is not only as a researcher but also they are as the collector of data, analyzer of data and the informer of that data.

C. The Site of Research

This research is conducted at PPTQ Nurul Furqon Malan which is located at Koprak Usman street No. 35/1 Wetan Pasar besar Sukoharjo, Klojen, Malang, East Java, phone number: (0341) 334 565. The selection of this site of research is because this *pesantren* for memorizing The Holy Qur'an is the only appropriate place for memorizing The Holy Qur'an

which most of *santri* are study at the University surrounding Malang. This *pesantren* gets the progress of the total of *santri* from the year to the other year.

This *pesantren* is unique from the location, addressed in the centre of Malang city, exactly the east side of central market (Pasar Besar, Matahari) Malang, where it can develop among the busy society which a lot of the neighbor is the seller in the market, and this *pesantren* was built between over population, but this *pesantren* still comfortable for memorizing The Holy Qur'an because of the design of this building special for *pesantren* for this aim. This *pesantren* is about seven kilometers from campus location, UIN Malang, Malang State University, Brawijaya University, Islamic university of Malang, etc. The role of the *kyai* itself gives a lot of contribution for the society around the *pesantren*.

The object of this research is the *santri* of PPTQ Putri Nurul Furqon, the *kyai*, and the chief. The observation is conducted everyday since Nophember until April 2013.

D. The Source of Data

Ariunto said that source of the data in the research is the subject, as the objective of the data source⁴.

There are some sources of data that researcher uses to get the information which consists of the *santri*, the *kiyai* and supervisor itself.

⁴ Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktek* (Jakarta: PT. Rineka Cipta, 1998), p.114.

In Lofland point of view, explains that the main resource of qualitative research is the worlds and the action, and for the addition is the additional data such as any kinds of documents, etc⁵.

1. The main source (primer)

Primer data is data source which is taken by the researcher is the interview to:

- a. The *santri* of PPTQ Putri Nurul Furqon, 7 persons
- b. *Kyai* of PPTQ Putri Nurul Furqon, K.H. M. Chusaini
- c. Ustadz of PPTQ Putri Nurul Furqon, M. Nizar Asrofi
- d. The chief of PPTQ Putri Nurul Furqon, Ayu Lestari

2. Additional source (secondary)

Additional source is the data, not include to the world and the action of the written source (Maleong, 2002: 113). It can be scientific magazine, source files, personal documents, and official documents.

The additional sources in this research are:

- a. The history of PPTQ Putri Nurul Furqon Malang
- b. The location of PPTQ Putri Nurul Furqon Malang
- c. Vision and mission of PPTQ Putri Nurul Furqon Malang
- d. The organizational structure of PPTQ Putri Nurul Furqon Malang
- e. The condition of *santri* in PPTQ Putri Nurul Furqon Malang
- f. The activities of *santri* in PPTQ Putri Nurul Furqon Malang

⁵ Lexy J. Moleong, Op. Cit, p.157.

- g. The facilitation of PPTQ Putri Nurul Furqon Malang
- h. The attendance of *setoran* in PPTQ Putri Nurul Furqon Malang

Based on those resources the main resources of this research is the *kiyai* of this *pesantren*.

E. Technique of Data Collection

The technique of data collection is the most strategic stage in the research, because the main objective of research is getting of data. Without knowing the technique of data collection, so the researcher will not get data that fulfill standard of data that is determined.⁶The technique of data collection that is done in this research is as follows:

1. Observation

Observation is monitoring and registry of the object by the systematic of the observational phenomenon⁷. The observation can be done in every day because the researcher here also becomes the participant of the activities in this *pesantren*. The observation is conducted by looking the other *pesantren* which has rather similar with the aim of this *pesantren* in this area. Then, the observation is conducted in the PPTQ Nurul Furqon Malang by looking at the situation, the people in this site, and the society surround this *pesantren*.

⁶Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R & D* (Bandung: ALFABETA, cv, 2010), page: 224.

⁷ Suandarrumidi, *Metodologi Penelitian: petunjuk Praktis untu Peneliti pemula* (Yogyakarta: Gajahmada University Press, 2002), p. 68.

2. Interview

Interview is the conversation that is conducted with certain aim, this conversation is conducted by two sides, those are interviewer who asks the question and a person who is interviewed or the object of interview that gives an answer from the interviewer's question. This method is used to collect data through interview with the members of the *pesantren*, such as *kyai*, *ustadz*, the chief and the main informant as the object is *santri*.

3. Documentation

Documentation is a technique of data collection by accumulating and analyzing the related documents, either written document, picture or electronic⁸. It can be gotten by copying from the supervisor or from the *kyai*.

F. Data Analysis

The stage of Data Analysis is begun with the interview to the *Kiyai* about the history of the *pesantren*, management, strategy, organization and other information which is recorded and written by the researcher. The next interview is to the chief and the vice-chief of the *pesantren* with the same treatment. The researcher also collects any kinds of documentation such as the data of the *santri*, attendance of the *setoran*, organization structure with the job list, schedule and other informations. The researcher

⁸Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung:PT. Remaja Rosdakarya, 2007), page. 221.

does the observation in this *pesantren* when *santri* doing *setoran* to the *kiyai* and make a note about the situation. The researcher also observes viewing the activities and in a hole day. All of the activities will be documented by making the note. Taking the picture will be conducted if it is needed. All of the documentation will be collected, than it will be reduced by doing the abstraction, the effort to make the core of the resume, process and keeping the quotations in order to stay awake⁹. All of the data will be categorized to be some part. The next step is verification of the data. The last step, the researcher gives the interpretation of the data.

G. Checking The Validity of Data

The checking the validity of data in the process of research is very important as the responsibility of the process and the result of research. There are some criteria of the validity of the research are, credibility (internal validity), depositsability (external validity), dependability (reliability), and conformability (objectivity).

1. Credibility (internal validity)

Credibility (internal validity) can be checked in several ways such as extension of observation, improving persistence observation in the research, triangulation, discussion with the colleague, and member check.¹⁰

⁹ Lexy J. Moleong, *Metode Penelitian kualitatif (Edisi Revisi)* (Bandung: Rosda) 2004, page 247.

¹⁰ *Ibid*, page: 270.

2. Depositsability (external validity)

Depositsability is external validity in qualitative research. External validity shows the level of accuracy or the result of data can be applied into the population where the sample is taken.

3. Dependability (reliability)

In qualitative research, dependability is called as reliability. A reliable research is if another people can re-observe the process of that research. In qualitative research, checking dependability can be done by doing audit toward all process of research.¹¹

4. Conformability (objectivity)

Conformability in qualitative research can be defined as checking the objectivity of research. A research is called as objective if the result of research is agreed by many people. Examine the conformability is examine the result of research and it is related with the process of research that is conducted by researcher.

In this result, there are some steps to check the validity. First, by the persistent observation, the researcher comes to the observation site continuously, till the researcher feel satisfied to the observation. Second, triangulation, the researcher collecting such as by interview to the *kiyai*, *ustadz* and the supervisor of the *pasantren*, then taking the

¹¹*Ibid*, page: 277.

equivalent from all the result correlated to the observation in the field and the documentation. Second, by peer debriefing, the researcher search any supporting information to the people who has experience about *pesantren* for memorizing The Holy Qur'an. Third, the research matches one data to other to get the certain data. The next step is member checking, which the data, analytic categories, interpretation and conclusion are tested with member of the stakeholder.

CHAPTER IV

EXPOSURE OF DATA AND RESEARCH FINDINGS

A. Research Object Description

1. The History of PPTQ Nurul Furqon

The history of PPTQ Nurul Furqon is the expansion of the man *pesantren* of Roudlotus Sholikhin, with the same *kiyai*, K.H. Muhammad Chusaini.

At the first time, Muhammad Husaini did not have the intension to build Islamic Boarding School. As the guardians, he is not the descent of the *kiyai*, which usually happen for the *kiyai*. He just remembered the advice of his teacher, Kyai Syadzili “please, teach even only one verse”. He teaches a lot of children in several mosque/*langgar*. One day, on mosque Roudlotus Sholikhin, Wetan pasar Besar, where he lifed with his wife, the manager of the mosque needs the person as the cleaning service. *Kiyai* Husaini ordered two of his student; they were the person from *Probolinggo* and *Gondang Legi*. They were made a room on the top of mosque. They were memorizing to the *kiyai* too. Over a time, the students who want to memorize the Holy Qur’an were increase¹.

On 22 of August 2002, the Islamic Boarding school for man, Rooudlotus sholikhin was inaugurated. There are 20 *santri* which

¹Data from the administration of *pesantren*.

consisted of the pure *santri* and the university student. The next period, there are some women who want to memorize the Holy Qur'an. Usually they are the resident of Islamic boarding school area. On 2006, there was the land sold in the area of this *pesantren*. It was about 130 m². On 2009, the construction of this building was finished, while waited for the *santri* for woman, on 1 of January 2010, this *pesantren* for woman is formalized with 5 settled *santri*. Now, on 2013 the totals of woman sentries are 75 person. And in *pesantren* of Roudlotus sholikhin, man *pesantren* there are about 50 *santri*. It is because of the load of the *santri* here, and now it will be rebuilt in order to add the *santri* for about 150 *santri*. 80% of the *santri* here are the university student who is busy with the collage activities and the duties.

2. Geographical

From the geographical, PPTQ Nurul Furqon located at Koprak Usman street number 35, alley 1, Wetan pasar Besar, Sidoarjo, Klojen, Malang. From the west, it is adjacent with the big market and Matahari department store, while the others are adjacent with the residential of this district.

3. The situation of the santri

There are three status of the *santri* at PPTQ Putri Nurul Furqon, those are to distinguish the *santri* in searching knowledge. Those statuses are: *first*, the *santri* which specialstudies **religious knowledge or memorizing The Holy Qur'an**. *The second*, *santri* which is memorizing **The Holy Qur'an while studies in the formal school around the pesantren of**

PPTQ Nurul Furqon. *Third*, santri who memorizes The Holy Qur'an and studies in The pesantren, while studied in the higher education or at the university out of the pesantren. The condition of the santri describes the status of the santri, either they are the hufadz or the hufadz with the formal title. The main background of memorizing The Holy Qur'an is *Takhasus Takhaffudz Al-Quran*.

4. The form and the aim of pesantren activities

Based on the great dreams of Indonesia's building (Pembangunan Nasional Indonesia) is to achieve Indonesia's people completely (has the quality and the morality) and the horror of the Pesantren Tahfidzul Qur'an "Nurul Furqon". So the studies and operational activities run well based on those two honor direction.

5. The facilities of the *pesantren*

The facilitation of pesantren is given to the santri in order they fill at home, so they will not like to go out from the pesantren. It is related to kiyai explanation

Memberikan fasilitas kepada santri juga jadi motivasi bagi mereka, semua kebutuhan dipenuhi agar mereka merasa kerasan di pondok menganggap pondok itu keluarga sendiri sehingga tidak perlu pulang-pulang atau sering keluar².

All of that facilities are given from Kiyai, which most of them are gotten from the giving from any kinds of the donator, such as Ayu Lestari explain:

Kalo sarana dan prasarana itu ada yang dari abah, ada yang dari donatur mbak... donaturnya juga macem-macem mbak. Misalnya kalo kulkas itu dari pemkot, computer itu dari kebalen, terus

² Interview with The Kiyai on March 19, 2013. At 06.30 on the hall of PPTQ Nurul Furqon

bangku-bangku buat ngaji itu. Kalo sapu, tempat, sampah dan peralatan kebersihan itu dari dana olahan pondok³

From the observation, the fasilitation of the ppesantren is more complete than common pesanten. The building is designed well which no wonder if santri likes to stay at this boarding. For example the place for setoran is cool, using green flowered carpet, using 6 tables in the front of kiyai and ustadz place, and sixt tables for nderes before going to the front, the ustadz place is using the pillow in order to be soft for sitting, there are two electrical fan on the top and setoran site for setoran is covered. In every stairs there are two clean bathrooms which always full with the water. Pesantren has two kitchens and cooperation. All of that fasilitation is given to santri to help santri for fulfilling their needs. Bellow is the fasilitation list of the pesantren.

Table 4.1 Fasilitation List

No.	Names	Total
a.	Living rooms	7 rooms
b.	Bathrooms	9 rooms
c.	kitchen complete with the staff	2 stairs
d.	the cooperatives	2 stairs
e.	Warehouse	1 room
f.	Musholla	1 room

³Interview with bak ayu (cief) on March 19, 2013. At 07.00 on the Aisyah room.

g.	Halls	3 stairs
h.	parking lot	1 area
i.	Clotheslines	1 stair
j.	Bookcase	80 sets
k.	Cupboard	104 sets
l.	electronic fan	3 sets
m	Shoescase	8 sets
n.	Microphone	3 sets
o.	Soundsystem	4 sets
p.	sets of Cleaning stuff	4 sets
q.	folding table	6 sets
r.	table for <i>setoran</i>	18 sets
s.	Whiteboard	2 sets
t.	Electronic mosquito hitters	2 sets
u.	battery light	6 sets
v.	Bucket	18 sets

B. Data Exposure

1. The procedure of memorizing the Holy Qur'an at PPTQ Nurul Furqon

There are three times for depositsring the reading/memorizing The Holy Qur'an. These are:

1. After subuh prayer, it is about 05.00 o'clock until 06.00 o'clock;
2. After ashar prayer, at 15.00-16.30 and
3. After Isya' prayer at 19.30 until 20.30.

One from these three times, is for additional reading (*setoran*), and the other times are for repetition reading (*deresan*). For the repetition reading (*deresan*) is conducted everyday, maximum reading are 5 pages (1/4 chapter). It has to be ordinal from the first chapter, second till the end, then comes back again to the first after finished in the last chapter.

In PPTQ Nurul Furqon there is no selection for new *santri*. *Kiyai* said

*santri yang mondok di sini itu ya santri yang punya semangat, punya niat yang kuat, bisa bayar atau tidak yang penting mau rajin dan kerja keras untuk bias hafal Al-Qur'an. Walau ada uang tapi malas-malasan ya sama saja, mending meski tidak mampu tapi mau berusaha keras untuk menghafalkan Al-Qur'an*⁴

From the chief told

*kalo dari abah itu biasanya melihat muatannya pondok mbak, tapi kalau tentang dulu awalnya dari Gus ada usulan untuk diadakan seleksi tapi sampai sekarang belum terealisasikan" then she continued,"sajane Abah itu pernah ngongkon pengurus "iku pilihono', tapi bagaimana miih embak-embak, orang ngerti seperti apa-apanya kan pas sudah masuk pondok*⁵

⁴ Interview with The *Kiyai* on March 19, 2013. At 06.30 on the hall of PPTQ Nurul Furqon.

⁵ Interview with bak ayu (chief) on March 19, 2013. At 07.00 on the Aisyah room.



The
acti
viti
es

in PPTQ are not only memorizing The Holy Qur'an, but also other activities such as *ngaji kitab kuning*, *qiro'ah* and others. The picture of this some activities can be seen as the picture bellow

Dhiba'iyah activities

Arabic language studies

Those activities are from *Kiyai* command. Actually those are suggested in the beginning to the management, but because of it is not be realized, by the command of the chief of madrasah (M. Nizar Asrofi), now it has more active. The schedule of those activities can be seen such on the appendix.

Interviewing to the santri about their activities in the pesantren, Wirda said:

Biasanya iku saya setoran sehari dua kali mbak, soalnya biasanya kalau sore itu saya masih di kampus, atau kadang juga masih ngerjakan tugas kelompok. Tapi kadang juga kalau malam kalau tugas lagi banyak banget ya saya gag setoran malam. Tapi tetap saya usahakan untuk setoran mbak⁶.

Eli has different reason than Wirda, she said,

Kalau saya itu biasanya setoran dua kali mbak, biasanya kalau sore itu saya masih di kampus, kalau nggak ya sampai di pondok itu saya sudah capek mbak, jadi gak siap kalau setoran habis kuliah. Tapi kalau gak kuliah atau hari Minggu itu ya biasanya setor tiga kali⁷.

Hidayah has different reason than Wirda and Eli. She explained:

Kalau saya biasanya gag setor pas sore... soalnya kalau sore itu pas pulang dari kuliah itu rasanya capek, jadi ya saya istirahat mbak, jadi gag ada persiapan juga buat setoran sore. Ya walaupun saya pulang kuliah itu sebelum ashar sudah sampai di pondok⁸

Then Diah gives the argument for her setoran, she said:

biasanya saya setor sehari tiga kali, tapi kadang juga cuma dua kali. Dan itu biasanya karena saya belum siap setoran. Jadi waktu mau setoran eh ternyata setorannya belum jadi ya gag jadi setoran mbak.⁹

Istiqomah as the science student, she also has the reason why she is only doing setoran twice. She said:

Kalau saya setoran sehari dua kali mbak, kadang juga sehari. Soalnya kalau sore itu saya masih di kampus, kuliah sampai sore. Atau kadang juga ngerjakan tugas kelompok¹⁰.

For imma told about setoran, she said:

⁶ Op.,cit. Wirda

⁷ Op.,cit.Eli

⁸ Op.,cit.Hidayah

⁹ Op.cit.Diah

¹⁰ Op.cit.Istiqomah

Kalau dulu mbak, saya setoran itu biasanya satu kali, soalnya tugas saya semester kemarin itu banyak mbak, dan setiap hari itu pasti ada tugas. Kadang juga saya sampai lemburan ngerjakan tugas mbak. Tapi sekarang ini sejak semester lima tugasnya sudah lumayan, tidak seperti dulu lagi, biasanya bisa setoran dua kali, malah kalau kuliahnya libur itu bisa tiga kalimbak¹¹.

Siti xxx, who is the *santri* that is relax (in his opinion), rarely doing *setoran*. She said

wah jarang sekali mbak, kadang seminggu tiga kali, soalnya saya itu orang yang santai dan tidak berambisi seperti temen-temen lain. Mungkin itu dari tugas, greget kurang, dan kurang anteng (consistent). Karena saya ini kan orangnya santai ya mbak tapi yang penting itu saya tidak boleh lupa dengan Al-Qur'an saya sampai kapan pun.¹²

Talking about the *setoran*, from the observation this activitie look amazing, at one time of *setoran* is about 60 *santri* transferred their memorizing, and there are two corrector, usually they are Kiyai Chusaini and his son (gus) M. Nizar Asrofi or M. Nafis Muhajir. This activities seem like the picture bellow



Setoran activities



Preparation for setoran

2. The motivation of memorizing the Holy Qur'an

¹¹ Op.,cit.Imma

¹² Op.,cit.Imma

The motivation of memorizing The Holy Qur'an is very important for the person to maintain their intention to finish memorizing The Holy Qur'an and commitment to keep it.

According to the *Kiyai*, K.H Muhammad Chusaini, he said

motivasi itu sangat perlu karena 80% santri di sini adalah mahasiswa, dan mereka sangat sibuk. Menjadi mahasiswa itu sulit, menghafalkan itu juga sulit. Sulit plus sulit, agar tidak gagal perlu diberi motivasi. Dan yang paling utama adalah memanfaatkan waktu. Buktinya juga banyak, saya sendiri juga tahu banyak santri yang setorannya jarang absen tapi nilainya justru tinggi¹³.

It is not possible, because according to him, it has been approved that the *santri* who are diligent to *setoran*, it will not disturb their study, even they can be the best in the memorizing and in the study result.

In his opinion, the main key of that achievement is the management time management.

As the guardian and as the teacher/*ustadz* of the *pesantren*, from his perspective, he agrees that the motivation from the guardian is very important. There are a lot of ways to give motivation to the university student with his own way. These are:

Giving the advice, from the observation of the researcher, usually he gives the advice in *khatamanin* every last week for a month, in Islamic celebration day, or after finishing *setoran* activities (sometimes). That motivation from *kiyai* can be seen as this picture.

¹³ Op.,cit.M.Chusaini

The warning/reprimand, The *Kiyai* Muhammada Chusaini Argues,

kalau saya memarahi santri itu bukan karena apa-apa tapi justru karena saya menyayangi mereka¹⁴.

the speech and advice

From the observation when the *santri* makes mistakes on the reading, sometimes the *kiyai* shout certain word to the *santri*, this intention for the *kiyai* is giving the warning, in order in the next time, the *santri* will remember that moment and will not do the same mistaken.

The familiarity, the *santri* in this *pesantren* is treated as the family of the *kiyai* in order the *santri* feels at home.

Giving good facilities, In *Kiyai*'s opinion said

memberikan fasilitas kepada santri juga jadi motivasi bagi mereka, semua kebutuhan dipenuhi agar mereka merasa kerasan di pondok menganggap pondok itu keluarga sendiri sehingga tidak perlu pulang-pulang atau sering keluar¹⁵.

The interview with some *santri*, they are from different department.

Here the description of them

The



Table 4.2 Data of the Sample and Studies Background

No.	Name	Department	Categories
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¹⁴ Op.,cit.M.Chusaini

¹⁵ Ibid..

1.	Wirdatuz ZahroAfifah Ridwan	Ahwal as- syahsiya	Religious category
2.	Eli fathur Rohmah	Islamic Education	Religious category
4.	Diah Nurhalimah Mufida	Arabic liteature	Religious category
3.	Hidayah	English linguistic	Non- Religious category
5.	Istiqomah	Mathematic	Non- Religious category
6.	Imma Rohmatul ‘Aisyah	Accounting	Non- Religious category
7.	Siti xxx ¹⁶	Biology	Non-Religious category

When they are asked about the reason of memorizing The Holly Qur’an, Imma said

Pertanyaan yang sering ditanyakan tapi sulit dijawab. Kalau saya pribadi keinginan dari saya sendiri. Kata orang menghafal Al-Qur’an itu tidak tau kapan hidayah itu datang. Awalnya dulu sma saya ingin di pondok tapi tidak kesampaian, tapi setelah saya kuliah, di kampus saya melihat mbak-mbak itu menghafal Al-Qur’an kok kayaknya enak dilihat¹⁷

Then, the researcher asked, “*terus kenapa peyan ko kepengen mondok untuk menghafal Al’Qur’an?*”

¹⁶ The complete name is not allowed to be written by the owner.

¹⁷ Interview with Imma on March 14, 2013 at 19.00 on hall room

She answered,

Awalnya tu dulu saya ngajinya kan di pondok Qur'an, jadinya banyak mbak-mbak yang menghafalkan Al-Qur'an, itu di pondok Lerboyo. Di situ kan memang ada pondok untuk menghafal Al-Qur'an to mbak. Terus saya lihat mbak-mbak yang menghafalkan jadinya pengen mondok ngafalin Al-Qur'an. Begitu mbak...¹⁸

Talking about motivation from pesatren, the researcher asked, "kalau anda pernah dimarahi sama abah tidak? Kemudian apa membuat anda jadi down atau menjadi termotivasi?"

She told,

bolak balik mbak, tapi malah bisa membuat saya tu bilang pada diri saya sendiri agar besok-besok lagi bisa lebih lancar

Then, from that interview, wirda said that she memorizes the Holy Qur'an,

Saya menghafalkan Alqur'an karena saya ingin membahagiakan orang tua, untuk mewujudkan impian dan cita-cita memiliki anak yang hafal al-Qur'an, dan saya senang sekali karena pada kenyataannya ternyata saya bisa. Sebenarnya sebelum saya kuliah saya memang pengen menghafalkan AlQur'an. Pokoknya kalau tidak jadi kuliah ya saya mondok untuk menghafalkan Al-Qur'an. Alhamdulillah saya diterima kuliah dan ternyata saya bias sambil menghafalkan Al-Qur'an¹⁹"

Then, researcher asked, *lalu kapan anda punya cita-cita untuk menghafal Al-Qur'an tersebut?*

She answered

itu kan dulu cita-cita ibu saya mbak. Jadi ibu saya dulu itu waktu lulus Mts ingin menghafalkan Al-Qur'an tapi karena masalah biya jadinya malah dinikahkan. Terus cita-cita itu diteruskan ke anaknya, tapi tidak memaksa. Kalau saya punya pikiran itu pas mau masuk kampus setelah saya mendaftar beasiswa bidik misi, kalau saya diterima berarti saya kuliah tapi kalau saya tidak diterima saya mau mondok untuk menghafal Al-Qur'an. Tapi setelah masuk kampus ternyata saya juga bisa menghafalkan Al-Qur'an²⁰

¹⁸ *Ibid.*

¹⁹ Interview with Wrda on March 14, 2013 at 11.00 on hall 3rd floor

²⁰ *Ibid.*

While, according to Eli, her reason to memorize The Holy Qur'an is *“untuk menjaga kalam Illahi’, dan hal itu datang dari diri sendiri, bukan karena orang lain, ataupun disuruh orang tua saya²¹”*

The researcher asked again, *“lalu pyan kok kepengen itu awalnya dari siapa?”*

“ sebenarnya setelah saya mondok dulu saya kepingin menghafal Al-qur'an, tapi tidak boleh orang tua saya. Soalnya katanya sudah besar itu sulit menghafalkan. Kalau awalnya dulu itu di daerah saya sejak saya kecil itu ada majelis yasinan yang sebeforelun membaca yasin itu mbak-mbak membaca bil-ghoib satu juz satu juz. Jadi di desa saya itu ada jamaah namanya seaman manteb, itu dihadiri banyak orang dari berbagai orang, ramie sekali mbak, jadi mereka satu persatu membaca satu juz dan disemak oleh banyak orang, jadi saya keinginan saya itu dari situ. Terus di pondok dulu juga ada anjuran untuk menghafal Al-Qur'an, tapi belum terlaksana, dan baru sekarang bisa menjalaninya²².

When she is asked about the motivation from the kiyai, while researcher asked, *“ pernah dibentak Abah tidak? Lalu apakah menjadi termotivasi atau malah menjadi kapok? , then she answered*

Pernah mbak, kalau awalnya dulu takut tapi lama-lama termotivasi, kalau saya itu prinsipnya kalau hari ini salah besok tidak boleh salah, kalau hari ini dibentak, besok tidak boleh dibentak. Karena kesalahan saya dulu itu kecepeten menghafal mbak, tapi sama abah gak boleh. Kecepatan sama tajwidnya kurang, tapi sekarang ya Alhamdulillah mbak²³.

Then, hidayah argues about his reason for memorizing The holy Qur'an

²¹ Interview with Eli on March 12, 2013 on 11.00 in khodijah's room

²² *Ibid.*

²³ *Ibid.*

saya pingin hafal Al-Qur'an, yak arena saya pingin mbak. Jadi bukan karena orang tua saya atau siapa-sia. Tapi juga dengan menghafalkan Al-Qur'an saya selain itu juga bias membahagiakan kedua orang tua saya²⁴”

kenapa kok pengen, apa ada dorongan dari orang tua atau gimana? She answered,

lek saya kan juga menghafal Al-Qur'an mbak, kakak saya juga, jadi ya ada dorongan dari keluarga juga²⁵

the researcher asked “*berarti yang menyuruh anda menghafal tu apa juga dari dorongan mereka?*”

She said,

kalau saya pengen menghafal ya pas maasuk IUN ini mbak, la daripada nganggur mbak, kan mesti kalau di makhad banyak nganggurnya juga kan mbak.

Kalau waktu setoran pernah dibentak Abah?

Then she said,

Yo mestine mbak, tapi yo biasa wae ki. Kalau awal pertma dulu ya ndredeg mbak, tapi lama-kelamaan ya biasa

Diah's reason on memorizing The Holy Qur'an, she said,

saya pingin menghafalkan Al-qur'an yak arena pingin,,, pokoe yo pengen ngono lah mbak. Terus dengan menghafal al-Qur'an saya bis mengaji lebih sering. Kalau saya tidak akan sering ngaji seperti sekarang ini²⁶

then the researcher asked, *lalu kenapa kok anda ingin menghafalkan Al-qur'an?*

Then she told

Asline itu pingin sejak dulu mbak, ya peyan bisa membayangkan sendiri kadang walaupun tidak hafal Al-Qur'an ada orang yang yang bisa membetulkannya. Apalagi kalau bisa hafal Al-qur'an, mereka akan bisa membenarkan bacaan orang lain sekaligus bisa hafal bacaannya. Alangkah bahagiaya orang yang yang seperti itu. Selain karena seneng, juga bisa memperdalam ilmu agama, tapi

²⁴ Interview with Hidayah on March 12,2013 on 11.45 in Khodijah room

²⁵ *Ibid.*.

²⁶ Interview with Diah on March 12, 2013 on 12.00 in Juwairiyah room

gimana ya mbak sebenarnya ya tidak sih, soalnya saya juga tidak mempelajari ilmu tafsirnya²⁷.

Tapi setidaknya ada sedikit-sedikit ilmu yang masuk kan?

Ya wes gitu lah mbak. Terus juga bisa mendekatkan diri kepada Allah , soalnya kalau menghafalkan Al-Qur'an kan pasti nderes, dan kalau nderes yang di deres ya Al-Qur'an. Seperti halnya orang yang membaca Al-Qur'an tiap hari sehingga kita bisa merasa dekat dengan Allah²⁸

Kalau didukani Aba, pernah?Apakah jadi motivasi atau justru jadi taakut?

Kalau didukani ya gag pernah tok mbak. Tapi tergantung suasana hati, kadang setelah dimarahai itu kadang jadi motivasi, kenapa kok tadi tidak nderes sungguh-sungguh?sehingga jadi termotivasi. Tapi kadang juga bisa dijadikan trauma²⁹.

Istiqomah give the statement about her reason in memorizing the holy Qur'an,

Saya kepingin mawujudkan impian orang tua saya, karena orang tua saya sangat menginginkan ada anak-nya yang menghafal Al-Qur'an, dan akhirnya saya bias mewujudkan impian itu. Soalnya kan saya itu anak terakhir, sedangkan kakak-kaka saya itu tidak ada yang menghafal Al-Qur'an. Padahal Ibu saya itu ingin sekali punya anak yang hafal Al-Qur'an.Orang ibu saya itu kalau tahu ada orang menghafal Al-Qur'an itu seneng gitu mbak. Ya Alhamdulillah ternyata saya anak terakhir bisa menghafalkan Al-Qur'an³⁰.

And for Siti xxx told the story why she is memorizing The Holy Qur'an. She explained:

ini jujur-jujuran ya mbak, dulu sebenarnya saya mau masuk mesir (tapi sekarang gag jadi) dan yang jelas kalau mau masuk mesir kan harus menghafalkan Al-Qur'an. Makanya waktu saya di SMA saya menghafalkan Al-Qur'an.Mungkin karena itu mbak, niat saya menghafalkan Al-Qur'an itu belum lillahi Ta'ala sehingga yang

²⁷ *Ibid..*

²⁸ *Ibid..*

²⁹ *Ibid..*

³⁰ Interview with Istiqomah on March 12, 2013 at 16.00 in office room, 2nd floor

belum sepenuhnya. Sampai saya sempat berhenti satu tahun. Tapi saya malah di takdirkan kuliah di UIN Malang yang jurusannya sebenarnya tidak saya senangi (Biologi) tapi mungkin itu keinginan Tuhan yang mana menjadikan saya yang orang santai ini bergelut di science, dan masuk di dunia yang ruwet. Dan ketika di kampus itu sepertinya saya disuruh oleh Allah untuk ngafalin, kejadian itu saat saya melihat selebaran acara Syaui, Syahrul Qur'an, (one of HTQ's Agenda) akhirnya saya ikut kegiatan itu walaupun saya masih mbolos mbolos ikut kegiatan itu. Dan pada akhir semester 2 saya putuskan untuk masuk pondok tapi tidak masuk HTQ, karena nanti status saya akan diketahui orang. Ya walaupun pada akhirnya teman-teman saya juga tahu juga. Jadi saya simpulkan lagi ya mbak, jadi motivasi tadi karena keyakinan. Walau belum bisa berhadapan dengan Allah setidaknya bisa bicara dengan Allah melalui Al-Qur'an. setidaknya berharap jadi penjaga firmanya, moso orang lain sedang aku tidak³¹.

1) The obstacles and the solution

They also have different obstacles in memorizing the Holy Qur'an while study at university.

First, wirda's obstacle is the assignment, and she also gets difficulties when she found difficult words from the reading of The Holy Qur'an. But memorizing the verses of The Holy Qur'an can concur with his studies at AlAhwal As-Syahsiyah. She explain

Kalau saya itu mbak ini... biasanya masalah saya dalam menghafal al Qur'an itu karena tugas mbak, kalau saya lihat yang anak ICP yang lainnya kaya mbak Rani, sampeyan atau rina itu kok kayaknya tugasnya itu tidak berat ya mbak. Kalo saya kok merasa tugas kuliah itu kok ada... terus mbak. Tapi kalau saya sedang malas gitu untuk membangkitkan motivasi saya ingat orang tua saya yang kerja keras untuk saya mbak, selain itu juga dukungan dari seseorang³².

³¹ Interview with Siti xxx on March 16, 2013 in Hall room 2nd floor

³² Op.,cit.wirda

Second, Eli's obstacle in memorizing The Holy Qur'an is lazy, sleepy and tired. Such as what she said,

Kalau kendala saya dalam menghafal Al-Qur'an itu ya ini mbak males, wes mesti iku. Selain itu yo ngantuk, kadang juga capek waktu pulang kuliah. Kalau biasanya cara saya menghilangkan rasa malas saya itu ya ini mbak ya istirahat, kalau ngantuk ya tidur. Kadang juga saya telfon ke seseorang³³

Third, Hidayati has the similar obstacle in memorizing the Holy Qur'an such as lazy and sleepy. She told:

Kalau kendala saya menghafal alqur'an yo iku mbak males, ngantuk. Terus meningkatkan kembali motivasi, piye yo mbak... yo embuh mbak, yo pokoe setor ngono mbak³⁴.

Fourth, talking about Diah's problem in memorizing The Holy Qur'an, she said:

Biasanya kendala saya dalam menghafalkan al-Qur'an itu apa ya mbak, ya rasa malas mbak. Kalau cara saya menghilangkan rasa malas itu biasanya saya mengingat kedua orang tua saya. Dan kalau saya malas biasanya saya tidur.³⁵

Fifth, Istiqomah, the main problem is the assignment and lazy. To solve her problem, she will sleep and take a rest³⁶.

Sixth, for Imma, the main obstacles in the memorizing the Holy Qur'an while become university student are laziness, environment, and confuse when there are a lot of assignment³⁷.

³³ Op.,cit, Eli

³⁴ Op.,cit. Hidaya

³⁵ Op.,cit. Diah

³⁶ Op.,cit. Istiqomah

³⁷ Op.,cit.imma

Sevent, Siti xxx's main obstacle is assignment and enjoy people, she just remove that emotion with traveling or eating with her friends³⁸

2) The reason to stay in PPTQ Nurul Furqon.

Even thought PPTQ Nuru IFurqon is far from the campus, this place becomes their choice for memorizing The Holy Qur'an.

Wirda said

PPTQ Nurul Furqon memiliki system yang bagus, yaitu setoran tiga kail. Selain itu juga bisa mengontrol bacaan yang baik, seperti mengetahui waqof-waqofnya, selain itu juga dituntun dengan baik pula oleh abah Kiyai³⁹.

While, Eli argues

saya milih tinggal di pondok ini karena saya diajak Dije (her friend). Yo awale aku ora ngerti pondok iki mbak, tapi jare aku dijak Dije mondok, pokoe neng pondoke ustadz Nizar ngono, yo wes ternyata enak nang kene⁴⁰.

Hidayah gives the reason,

soalnya kalau di pondok itu lebih terkontrol daripada di tempat lain. la pondok Qur'an seng paling cedek kan kene iki mbak.⁴¹

Then Diah chooses this *pesantren*, said,

³⁸ Op.,cit.Sitixxx

³⁹ Op.,cit.wirda

⁴⁰ Op.cit.Eli

⁴¹ Op.,cit Hidayah

*pondok Nurul Furqon satu-satunya pondok terdekat dari kampus, maksudnya pondok yang benar-benar khusus untuk menghafal Al-Qur'an, sehingga saya bisa focus menghafal Al-Qur'an*⁴².

For Istiqomah, she chooses this *pesantren* ,

*Awalnya kan dulu saya dikasih tahu pondok ini sama teman saya, pas pertama saya lihat ppondok ini sepertinya pondoknya enak, selain itu juga murah, Qur'annya juga jelas, Tajwid maupun waqofnyapun juga terkontrol*⁴³.

Imma has different reason to stay in this *pesantren*.

*She said karena di pondok ini jauh dari kampus, jadi saya tidak terganggu dengan kegiatan di kampus. Kalau saya tinggal di kampus sedikit-sedikit ada tugas kelompok, saya harus datang, atau ada kegiatan lain saya harus ikut.*⁴⁴

Siti xxx gives the reason of staying in this *pesantren*

*alasan saya memilih tinggal di pondok ini karena kiyainya sabar dan tidak otoriter, saya tahu dari cerita teman-teman saya dulu. Dan memang benar. Dulu saya sempet di pondok dekat sardo, memang saya di sana bisa nambah cepet, tapi saya kurang suka untuk diatur-aturlah sehingga saya memilih tinggal di sini*⁴⁵.

3. The effect of memorizing The Holy

Every person who memorizes The Holy Qur'an has different impact of his memorizing.

For the *kiyai* he has the expectation for his *Santri*:

Harapannya kalau sudah keluar nanti seperti dalam Hadist

خيركم من تعلم القرآن و علمه

⁴² Op.,cit. diah

⁴³ Op.,cit. Istiqomah

⁴⁴ Op.,cit.imma

⁴⁵ Op.,cit Sitixxx

orang yang mengajar Al-Qur'an bias menyebarkan Al-Qur'a, mengajarkannya, dimanapun dia hidup dia bisa mengajari Al-Qur'an agar tidak ada lagi orang yang tidak menghafal Al-Qur'an, kalau orang-orang tidak bisa membaca al-Qur'an minimal mereka harus bias membaca”⁴⁶

From that interview, the researcher gets the data about the effect of memorizing The Holy Qur'an. Memorizing the Holy Qur'an, while study at university does not give bad impact to their studies.

Asking to the Ustadz M. Nizar Asrofi, in the *pesantren* usually called Gus (calling name for *Kiyai*'s son). He told,”

Yang saya rasakan menghafal AlQur'an tidak susah, dengan menghafalkan AlQur'an jalan hidup saya diluruskan, Qur'an tidak memberatkan, poko'e niat. Apayang saya dapatkan itu semua dari Al-Qur'an, seperti kuliah saya, sampai lulus. Karena S1 saya dulu angkatan pertama beasiswa Qur'an; S2 saya juga beasiswa Al-Qur'an yang pertama untuk S2; Rizki dan kerja saya juga semua Karena Al-Qur'an⁴⁷.

In his opinion, the process of memorizing the Holy Qur'an from the beginning of memorizing will give impact to the end of memorizing she said,

karena proses menghafal itu bermacam-macam. Inginnya itu awalnya membaca artinya, sehingga motivasinya akan meningkat. Karena kosa katanya juga semakin meningkat. Apalagi kalau jurusannya bahasa arab, itu akan menjadikan motivasi baginya.”

Then the researcher asked, '*kalau jurusannya bukan bahasa Arab?*', He add "*yo tambah ngerti artine*"⁴⁸.

He has expectation for the university student who memorizes The Holy Qur'an, especially in UIN Maulana Malik Ibrahim Malang. She explore,

⁴⁶ Interview with K.H. M Chusaini, on March 19, 2013 at 06.30

⁴⁷ Interview with M. Nizar Asrofi on March 18, 2013 at 20.30

⁴⁸ Ibid..

harapannya yang pertama, di UIN kan belum ada Pedoman, Sehingga seharusnya ada pedoman menghafal Alqur'an bagi Mahasiswa; kedua, bias baca hafalan dengan lancar; ketiga waktu khataman bias merasakan maknanya; dan kelima, apalai di UIN, jangan hanya dihafal, tapi juga dialami.⁴⁹

Then, asking the answer to the *santri* Wirda said,

Dengan menghafalkan al-Qur'an saat ini telah menjadi kebanggaan tersendiri buat saya, karena saya bisa buktikan kalau saya benar-benar bias menghafalkan Al-Qur'an. Selain itu kalau di jurusan saya saya menjadi termudahkan, kare karena ada mata kuliah yang harus menghafalkan ayat-ayat Al-Qur'an, jadi ya saya terbantu sekali⁵⁰.

Then, Eli said,

saya merasa nyaman dengan menghafalkan Al-Qur'an, selain itu kuliah saya pun terasa dimudahkan, daripada sebelum saya menghafalkan. Jadi sekarang walaupun saya tidak terlalu bersunngguh-sungguh di kuliah saya herannya tapi saya tetap dapat hasil yang memuaskan.⁵¹

For Hidayah argued,

Opo yo mbak yo, efeknya buat saya itu ya ini mbak saya merasa menghafal Al-Qur'an itu berat. Pokoknya semakin banyak hafalannya itu semakin berat. Tapi selain itu tentunya saya merasa tentram. Kalau hubungannya dengan pelajaran, ya walaupun jurusan saya Bahasa Inggris tapi kan juga ada mata kuliah yang ada hubungannya dengan al-Qur'an kayak studi Qur'an, ulul albab... ngono loh mbak⁵².

While, diah opinion,

dengan menghafal Al-Qur'an sekarang saya bisa membaca Al-Qur'an lebih sering, saya bias nderes setiap hari. Kalaupun saya tidak menghafalkan al-Qur'an pasti saya tidak bias sering ngaji seperti saat ini⁵³.

Istiqomah has different reason, she said,

⁴⁹ Op.,cit. M. Chusaini

⁵⁰ Op.,cit. Wirda

⁵¹ Op.,cit. Eli..

⁵² Op.,cit. Hidayah

⁵³ Op.,cit. Diah

deres Al-Quran itu buat saya bias bikin plong, jadi ketika saya merasa stress, seperti stress gara-gara tugas kuliah atau juga masalah dengan pacar, dengan nderes hafalan saya itu rasanya bisa meringankan beban pikiran saya”.

Imma looked difficult to answer this question, thenshe said that

emm... opo yo mbak, efeke ki... yo, kuliah jadi lancar, terkadang iku ya mbak kalau ujian tidak belajar pun nilai tetap bagus. Selain itu juga hati menjadi tentram.⁵⁴

Then asking to Siti xxx she said

saya lebih tahu ilmu yang sebenarnya dari Al Qur’an, karena say abaca artinya, berlahan-lahan mencari tahu, sehingga pengetahuan itu menjadi pasti. Maksudnya kalau dulu itu Cuma tahu dari ustadz, sekarang jadi tahu sendiri⁵⁵

From the interview, for them, memorizing the Holy Qur’an does not disturb their study; even they get high level GPA than other student in their departments.

The following is the table of the impact of memorizing The Holy Qur’an while studied in university with the GPA.

No.	Name	Department	Memorizing period	Amount of rote	GPA
1.	Wirdatuz Zahro Afifah Ridwan	Al-Ahwal As-Syahsiyah	2 years	15 chapters	3,79
2.	Eli Fathur	Islamic	2 years	15	3,80

⁵⁴ Op.,cit.imma

⁵⁵ Op.,cit,Sitixxx

	Rohamah	Education		chapters	
3.	Hidayah	English linguistic	1,5 years	15 Chapters	3,3
4.	Diah Nurhalimah Mufidah	Arabic Literature	2 years and 9 mouths	20 Chapters	3,91
5.	Istiqomah	Mathematic	2,5 years	14 Chapters	3,5
6.	Imam Rohmatul 'Aisyah	Accounting	2 years	9 chapters	3,7
7.	Siti xxx	Biology	3-4 years	No more than 10 chapter ⁵⁶	3,3

⁵⁶ She said that is secret

CHAPTER V

DISCUSSION

A. The Procedure of Memorizing The Holy Qur'an At PPTQ Nurul Furqon, Malang

The procedure is the way to do¹. The procedure of memorizing The Holy Qur'an in PPTQ Nurul Furqon is about the way, or characteristic method that used in this *pesantren*.

Every *pesantren* for memorizing The Holy Qur'an has different procedure for memorizing The Holy Qur'an. It is the way of the *pesantren* to reach the goal. The goal of *Pesantren Tahfidz* is to create the hafidz/hafidzoh or the person who memorizes The Holy Qur'an. Usually the procedure is made by *kiyai* that is agreed and followed by the entire member of the *pesantren*.

In PPTQ Nurul Furqon, there is no selection for the person who wants to study there. The main important thing is the intention of the person to memorize the holy Qur'an and there is the space for that new student. In the reality the *santri* here is homogeny, which is 80 % is university student and 20% is student or does not study again. Almost they are buzy, which almost every morning the *pesantren* is quite. Except in the time of *setoran*, every *santri* will gather in the hall in first stair to deposits

¹ Cambridge dictionary

their memorizing of The Holy Qur'an. They have to repair their reading of The Holy Qur'an. Even when the begin entering the *pesantren* does not have good reading, in the process of memorizing The Holy Qur'an they are guidance for their reading such as the stopping (*waqof*), spelling (true article), pronunciation (*makhroj*), the reading role (*tajwid*) and the tone (*qiro'ah*) of The Holy Qur'an.

In this *pesantren* there are three times of depositing thememorizing of the holy Qur'an. Those are after *subuh* prayer (at 05.00-06.00), after *ashar* prayer (at 15.00-16.30) and after *isya'* prayer (at 19.30-20.30). Usually for university student, they do *setoran* just twice, in the morning and at night. At evening time, sometime they are still at campus or tired after finishing their study at university. Or they are not ready yet to do the *setoran* because of arriving in the boarding. That two times are enough to deposits the new page/additional memorizing and one time of repetition memorizing.

For the model of memorizing the Holy Qur'an in this *pesantren*, the *santri* can transfer the additional memorizing/new memorizing minimally one page in one time and maximum and maximum are 5pages/0,25 chapter.

Then the method of memorizing the hole of the Qur'an is started from the *Juz'amma* (chapter 30), continued to the first chapter, second, third, until the last, chapter 30. The principle here is page per page. After it is collected till 5 pages become $\frac{1}{4}$ chapters, it is depositing to the *kiyai* or

Gus. And that quarter chapter is continued to the next quarter chapter if the other pages are finished. That is repetition is repeated every chapter and formed becomes one cyclone of repetitions. If that is not stopped, the memory will insert the reading of the Holy Qur'an in human mind.

In this *pesantren*, they are not use certain Holly Qur'an book but *mushaf Usmani* or *Kudus* is suggested by the *kiyai*. In the reality, every person uses different Al-Qur'an from different publisher. The main point is using *Qur'an pojok* (Qur'an which is in every page is begin and ending by the verse). Usually they use the *mushaf* that there is Indonesian or Arabic translation.

For the *santri* who has been fluently in the memorizing The Holy Qur'an, becomes the obligation to stop their additional memorizing The Holy Qur'an every 5 chapters or usually called *terminalan*. But for the *santri* who has been fluently it is does not matter. Not only that, if the total of memorizing is one chapter, it has to be fluently, whatever have to be fluently. In the reality there are some *santries* who are not really fluently and run well and less consistent.

So that is important for the person who want to memorize the Holy Qur'an to have the spirit, strong intention in order to be diligent and struggle hard to achieve the goal in memorizing The Holy Qur'an.

B. The Motivation of Memorizing The Holy Qur'an for University Student

There are different motivations of memorizing The Holy Qur'an. The main motivation is intrinsic motivation that is the motivation from their selves.

The motivation becomes significant thing for human to do certain activities. Seems like this statement, memorizing the Holy Qur'an also needs high motivation. If there is no high motivation that person will failed to finished memorizing the holy Qur'an. Because memorizing the holy Qur'an is difficult.

But there are a lot of ways to get the motivation for memorizing The Holly Qur'an.

The *first* is motivation from that person itself. It can be called intrinsic motivation. Intrinsic motivation in memorizing The Holy Qur'an can be strong intention, high spirit and diligent or want to struggle hard in order to reach the goal, that is capable in memorizing The Holy Qur'an.

The intrinsic motivation can be increased by Al-Qur'an itself. By understanding the contain of it, it can ensure and peaceful for the heart. From this research, usually the person who memorizes the Holy Qur'an determines to take the decition for memorizing it because there is stimulus. For example they ever know people reading The Holy Qur'an without looking at the Holy Qur'an, and then they want to be like them. The role of

the environment more over the family is very significant to give that stimulus of memorizing The Holy Qur'an.

The *second* is the motivation from the outside. It can called extrinsic motivation. In the memorizing The Holy Qur'an the outside is very important. The outside/extrinsic here also can be categorized to be some types. The university student, who memorizes in the university environment, gets less than in the *pesantren* specialize in the Memorizing the Holy Qur'an. But sometime it is not be realized by the person. If that person compare with the other environment they will that differences. The environment itself can be divided to the other things such as the place, family, friends, or someone special.

Good place can make comfortable to read the Holy Qur'an, the place that is quite, cool, or warm can defend the reading, but sometime only simple place is enough to defend reading The Holy Qur'an. If there are a lot of choices it better for a lot of people to read The Holy Qur'an in one era.

Then family cannot be separated to the memorizing The Holy Qur'an. Because family is the person member that still has back blood with the person who memorizing the holy Qur'an. They are the first people that can be related to them. And family is the basic of that person life, and they are the first people that give education to the person till they can memorize.

Someone with special relationship, from the interview, the research gets new information that boy friend or what ever the status, who has special relationship, can give the motivation. They are the problem for the memorizer, but almost, they are the motivator for the memorizers, especially for woman. They are not become the obstacle for the memorizers. But if that relationship continued to the next step (e.g. marriage), the women will out from the *pesantren* and it can head of that activities.

Kiyai; kiyai as the person who has the authority in the *pesantren*, in the tradition they are regarded by the member of the *pesantren*. Usually the *santri* will obey the *kiyai*'s suggested. Sometime the punishment such the warning by southing can be the motivation for them, but sometimes it can make the person who memorizes The Holy Qur'an shocked.

From the observation, without realized, friends are good person that can give impact to the other person. *Santri* of memorizing The Holy Qur'an sometime follow her closer friend.

Those are the motivator for memorizing The Holy Qur'an.

C. The Effect Of Memorizing The Holy Qur'an

The effects of memorizing The Holy Qur'an from that research are: in the feeling such as peaceful, calm, removing the obstacle in the life, and feeling happy because of get easy way in this life, it also can ensure the person.

In the other side, as the university student, memorizing The Holy Qur'an is not disturb to the studies, even the person who memorizes The Holy Qur'an get the better GPA than other student.

CHAPTER VI

CLOSSING

A. CONCLUSION

After conducting theoretical studies and analytical of the data from the field about the motivation of memorizing The Holy Qur'an for University student, it can be conclude that:

1. The procedure of memorizing The Hoy Qur'an at PPTQ Nurul Furqon are;
 - a. The person who is memorizes The Holy Qur'an must have high spirit and strong intention
 - b. Using the system of 2-1 maximally means that twice time for remaining memorizing (*deresan*) and once for additional.
 - c. The step of memorizing The Holy Qur'an has to be arrangement, from first chapter, second, third, till the end chapter 30.
 - d. All of the pages which have been memorized have to be remembered correctly.
 - e. Every person who is memorizing has to use true reading (*tajwid, makhroj and waqof*)
2. The motivation of memorizing The Holy Qur'an for university student at PPTQ Nurul Furqon are;

- a. Intrinsic motivation; it is come from the person itself. They are recognizing about the magnificence of the person memorizing The Hoy Qur'an.

In the process of memorizing The Holy Qur'an it can increase the awareness of the person by understanding the meaning of the text of The Hoy Qur'an. The firs intention of memorizing The Holy Qur'an rises from the stimulus of the environment.

- b. Extrinsic motivation; are from the person that have advance relationship with that person, e.g. parents, someone special, close friends, and *kiyai*.

3.The impact of memorizing The Holy Qur'an for university student at PPTQ Nurul Furqon

- a. Memorizing The Holy Qur'an can impact for the feeling, e.g. make peaceful and calm
- b. Can make easy for solving problem, the person who is memorizing the Holy Qur'an rarely feel stress or get hard problem. It can argue the opinion that memorizing The Holy Qur'an has a lot of obstacle and that is difficult things.
- c. Memorizing The Holy Qur'an will not disturb the studies, it is proved by the GPA which all of them get higher score of GPA than other student at that department.

B. SUGGESTION

This thesis still has the mistaken and weakness, for the advisor, the researcher hopes that more guiding to make better for this thesis and for the future researcher.

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