



Predicting Students' Academic Achievement on the Patterns of Tahfidz al-Qur'an Programs in Public Universities

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan aktivitas tahfidz al-Qur'an mahasiswa perguruan tinggi umum di Jawa Timur, Indonesia, mengeksplorasi permasalahan dan kendala pelaksanaan tahfidz, dan menginvestigasi hubungan aktivitas tahfidz dengan prestasi akademik. Penelitian ini merupakan penelitian deskriptif dengan pendekatan kualitatif dan kuantitatif. Pendekatan kualitatif untuk mendeskripsikan pola aktivitas dan permasalahan tahfidz. Pendekatan kuantitatif untuk menguji hubungan aktivitas tahfidz dengan prestasi akademik. 25 mahasiswa tahfidz di empat fakultas berpartisipasi dalam studi ini. Teknik pengumpulan data dengan wawancara dan dokumen prestasi akademik. Hasil penelitian mendemonstrasikan bahwa pertama, ada tiga tipe mahasiswa tahfidz dengan pola aktivitas: menambah hafalan, muraja'ah, dan melancarkan hafalan. Metode yang digunakan *talaqqi* dan *musyafahah* serta *tasmi'* dan *muraja'ah*. Kedua, permasalahan mahasiswa tahfidz berfokus pada manajemen waktu, intensitas pertemuan mahasiswa dengan ustadz yang minim, atmosfir yang mendukung proses tahfidz belum terbentuk, dan metode hafalan yang hanya bertumpu pada aktivitas otak kiri belum memaksimalkan kecerdasan majemuk. Ketiga, hasil uji korelasi aktivitas tahfidz dengan prestasi akademik didapatkan nilai sangat signifikansi, yaitu 0.01. Temuan ini mengindikasikan bahwa jika aktivitas tahfidz al-Qur'an meningkat maka prestasi belajar pun mengalami peningkatan.

Kata Kunci: Aktifitas Tahfidz, al-Qur'an, Prestasi Akademik Mahasiswa

Abstract

The present study reports student activities of tahfidz al-Qur'an at a public university in East Java, Indonesia, explores obstacles in enacting tahfidz programs, and examines the relationship between tahfidz activities and academic achievement. Grounded in mixed-methods, a qualitative approach was undertaken to describe patterns of tahfidz activities and problems, whereas the quantitative one was employed to measure the relationship between tahfidz activities and academic achievement. 25 students of tahfidz

programs in four faculties volunteered to participate in the study. Data were collected through interviews and academic achievement documents. Study findings expose that there were three types of tahfidz students with numerous activity patterns, i.e. giving additional memorization, muraja'ah, and memorizing fluency using talaqqi-musyafahah and tasmi'-muraja'ah methods. Another result portrays that tahfidz students' problems relied on time management, the lack of meeting intensity between students and their ustadz/teachers, the unsupported atmosphere, and the memorization method that did not optimize multiple intelligence. This study also reveals the fact that the tahfidz activities and academic achievement had a significant correlation ($p < .01$). It indicates that if the activities of tahfidz al-Qur'an encouraged, the student's learning achievement would leverage as well.

Keywords: *Students' Academic Achievement, Tahfidz Programs, Qur'an*

INTRODUCTION

The Qur'an is the holy book which is maintained its authenticity. *Tahfidz* al-Qur'an is part of an effort to preserve it of which this tradition has occurred since the time of the Prophet to this millennial era. The tradition of *tahfidz* al-Qur'an began to emerge in Indonesia not only in rural areas but also in urban areas with the establishment of centers for Qur'anic studies and *pesantren tahfidz*. High appreciation for *hafidz* is shown by the fact that several public universities in Indonesia have accepted *hafidz* students through the non-academic achievement pathway (Nafisah, 2019). Moreover, several state universities also provide scholarships to prospective students who pass the *tahfidz* selection with a specified number of memorization.

Studying and memorizing al-Qur'an is not easy but it is not impossible to do. The Qur'an consists of 30 juz, 114 surahs, and 6236 verses. It contains several provisions regarding *al-amr* (orders), *an-nahy* (prohibitions), *al-wa'd* (promises), *al-wa'id* (threats), *al-qasas wal-akhbar* (stories and information), *al-ibr wal-amtsal* (lessons and parables), *al-haram wal halal* (halal and haram), *ad-du'a* (prayer), and *an-nasikh wal-mansukh*. There are short, long, similar and repeated verses (Zahid, 2012). The activity of memorizing it not only relies on the strength of memory, cognitive dexterity, and suitable memorization methods, but also enthusiasm, strength of intention, activity management, teacher guidance, and persistence.

Several studies on *tahfidz* al-Qur'an among students have been widely conducted. Ginanjar (2017) examined the activity of memorizing the Qur'an along with its effect on student's academic achievement. This was a case study on students of a scholarship program at an Islamic boarding school in West Java, Indonesia. The

questionnaire was given to 38 students of Islamic education study program at *tarbiyah* department. Data were analyzed using path-analysis technique. The results show that memorizing the Qur'an had a positive and significant effect on student's academic achievement.

Similar study was carried out by Suwandi & Wahyudi (2020) with the object of academic achievement of *hafidz* students at Faculty of Islamic Studies, Yogyakarta, Indonesia. This quantitative study involved 70 respondents of *hafidz* students with the number of memorization varying from 1 juz to 30 juz. The results of the study reveal a positive and significant influence between memorizing the Qur'an and students' academic achievement. It is assumed that the respondents or students had strong motivation and were supported by external factors, internal factors, interests, talents, intelligence, and also organization.

Trinova & Wati (2016) examined the contribution of memorizing the Qur'an to the mental health of Islamic education students at an Islamic public university in West Sumatra, Indonesia. Quantitative study was conducted by giving questionnaires to 80 respondents. The number of memorization of the respondents started from 1, 2, 3, 8, 10, 12, 14, 15, and 20 juz. The finding of this study indicates that there was a significant relationship between memorizing the Qur'an and the students' mental health. This means that *tahfidz* al-Qur'an can improve the quality of his mental health. Mental health is one of the internal factors that determine students' academic achievement.

Fauziyah (2020) examined the *tsiqah hifdz* Al-Quran with the students' Arabic language *maharah*. This study was conducted under the reason how students with low motivation increase their memorization and also maintain its process. This study aimed to determine the relationship between *tsiqah Tahfidz* and Arabic *Maharah* in Ma'had Az-Zubair bin Al-Awwam. Quantitative study was undertaken by distributing questionnaires to 26 respondents. The results showed that there are four levels of *tsiqah hifdz* students from very high, high, low, and very low. Likewise, language skills were divided into four groups, i.e. very high, high, low, and very low. In addition, it reported that students with high memorization *tsiqah* had high Arabic language *maharah* as well.

The Qur'an and intelligence are also interesting discourses among neuroscience. Julianto & Etsem (2015) conducted a research on the effect of reciting Al-Quran on short-term memory abilities. The research participants were four female students who

had the same ethnicity, voice color, and the habit of reading the Qur'an every day. The subjects were divided into a control group and an experimental group. Each group was recorded using an electroencephalogram or EEG. This study demonstrated while there was no significant differences in the control group, in the experimental group, a significant increase was measured.

Another study was conducted by Zulkurnaini, Kadir, Murat, & Isa (2012) by randomly selecting 28 participants from students of a Malaysian university. EEG signals were recorded in three conditions namely before, during, and after listening to the Qur'an and classical music. During this experiment, each sample listened to surah Yasin and Canon D major classical music by Pachelbel. These findings suggest that listening to the Qur'an recitations increased the alpha band more than listening to classical music. As a result, listening to the Qur'an might result in a more relaxed and alert environment compared to classical music. Alpha waves could affect the brain in a positive way to stimulate the development of intelligence.

In response to this, it is understood that study related to *tahfidz* al-Qur'an with academic achievement has been widely carried out with the students at Islamic education or Islamic studies study program as the research subjects. Meanwhile, the general study program students at public universities had not been researched yet. The study that has been carried out a quantitative approach to test the hypothesis. Meanwhile, the typology of *tahfidz* student's activities in the midst of busy lectures has not been explored in depth. To fill this gap, this study highlights the connection with the typology of *tahfidz* students' activities during their undergraduate studies and learning achievement at public universities by undertaking research setting at a public Islamic university in East Java, Indonesia. This study aimed to describe the students' *tahfidz* al-Qur'an activities, identify obstacles and constraints to the implementation of *tahfidz* al-Qur'an, and reveal the relationship between *tahfidz* al-Qur'an activities with students' academic achievement.

The present study is a descriptive research that seeks to describe symptoms, events, and critical incidents that occur with quantitative and qualitative research approaches. A quantitative approach is used to determine the relationship between *tahfidz* al-Qur'an and academic achievement, while a qualitative approach is to reveal activity patterns and problems experienced by the *tahfidz* students.

25 students of *tahfidz* al-Qur'an volunteered to participate in this study. They were derived from four faculties in the university and memorized nearly 30 *juz*. Data were garnered through 0interview and documents. The documents were in the form of Grade Point Average (GPA) of the *tahfidz* students. Interview data were analyzed during data collection and afterwards, while the academic achievement document data were analyzed by using the correlation test to determine the significance of the relationship between *tahfidz* activity and achievement.

TAHFIDZ STUDENTS' ACTIVITIES

The researcher carried out a search of *tahfidz* students from four faculties in the Islamic university and the Qur'anic Talent event. Referring to the existing data, it was found that the 25 university students were in the process of *tahfidz* al-Qur'an (see Table 1).

Table 1. Distribution of *Tahfidz* al-Qur'an Program Students

No.	Faculty	Total
1	Faculty of Engineering	7
2	Faculty of Math and Science	6
3	Faculty of Social Sciences and Law	3
4	Faculty of Science Education	9

To reveal students' memorization activities, the researcher conducted interviews with the informants. Table 2 shows the three types of student's memorizing categorization.

Table 2. Student's Qur'an Memorization Category

Type	Title	Total of Students
A	Students who almost finish memorizing (≥ 20 Juz) and continue the memorization process	2
B	Students who almost finish memorizing ($3 \leq x < 20$ juz) and continue the memorization process	20
C	Students who memorize 1-2 juz and do not continue memorizing, only <i>muraja'ah</i>	3

Based on this categorization, students' *tahfidz* activities can be divided into three groups. First is those included in type A where *tahfidz* activities are carried out by adding memorization and showing it to the *ustadz / ustadzah*. They also perform *tikrar* (repeat) the verses they have memorized in the morning and at night and after performing the obligatory prayers. The number of memorization must reach 1 - 3 juz each day. During college holidays, they are required to repeat 5 juz memorization every day. This type A student has started *tahfidz* before entering college. The student's educational background is senior high school held in *Pesantren* (Islamic Boarding School).

This type A *tahfidz* student adds memorization every day independently and shows the memorization to the cleric / *kyai* on holidays (Saturday - Sunday). In front of the *tahfidz* teacher, the student chants al-Qur'an to add to his memorization (*ziyadah*) and chants the juz that has been memorized beforehand. After that, the teacher listens to the recitation of al-Qur'an to memorize the following week (*Musyafahah*). *Tahfidz* students take the memorization home to memorize and show it at the next meeting. This first pattern applies to students who do not live in *hifzil* Qur'an *pesantren* or they live in student *pesantren*, however, there are no *hafidz ustadz/ustadzah*. Students choose to memorize one week or two weeks to the *ustadz* at their *pesantren* before studying at the university. This is due to the fact that it considers the sanad Qur'an of the teacher. In an effort to maintain a number of memorization owned, students who almost know al-Qur'an, *tahfidz* activities become heavier because they have to add memorization deposits and repeat their previous memorization. *Tikrar* is a necessary thing, because if memorization is not often repeated, it will be fossilized.

Second, *tahfidz* students of type B started *tahfidz* al-Qur'an while studying at the university. The *tahfidz* activities carried out are almost the same as in type A, namely adding to memorization (*ziyadah*) and repeating (*muraja'ah*). In this group, the number of memorization is still a little. Some of them have *ustadz / ustadzah* to show their memorization. Some of them are still at the independent memorization stage.

Third, *tahfidz* students type C already memorized some verses before becoming the student and did not continue the *tahfidz* process, only repeating the memorization he had (*tikrar*). *Tikrar* activities are carried out after Fajr prayer and at night. The intensity

of reading and memorizing al-Qur'an in Type A is higher than that of students of type B and C.

The activities of students of the *tahfidz al-Qur'an pesantren* are different compared to students who memorize al-Qur'an and live not in Al-Quran Islamic boarding school. *Santri*/students who live in the *tahfidz pesantren* can deposit their memorization every day. Memorization deposit activities must be conducted every day at Fajr. Each student regularly adds memorization according to the target set. Meanwhile, the repeating activity (*tikrar/muraja'ah*) is carried out after memorizing a minimum of half or one juz every day. Students' activities to add memorization are carried out individually with independent time management. *Santri* who are currently studying will spend memorizing time in the middle of crowds doing assignments and attending lectures. This *tahfidz* culture has been integrated into the lives of the students, so that, memorizing al-Qur'an becomes an easy daily routine to carry out. Table 3 shows the distribution of study programs, types of memorization, and the achievements of *hafidz* students.

Table 3. Distribution of *Tahfidz* Student for Each Department and GPA

No.	Initial	Number of Memorization	GPA	Type
1	AH	3 Juz	3.23	B
2	DR	2 Juz	3.43	C
3	DB	2 Juz	3.22	C
4	FR	2 Juz	3.29	C
5	SAY	2 Juz	3.26	C
6	YSD	3 Juz	3.54	B
7	MFA	3 Juz	3.56	B
8	KS	27 Juz	3.58	A
9	RJ	9 Juz	3.36	B
10	RNS	6 Juz	3.35	B
11	NM	3 Juz	3.43	B

No.	Initial	Number of Memorization	GPA	Type
12	RD	4 Juz	3.63	B
13	NIC	4 Juz	3.44	B
14	FAZ	3 Juz	3.50	B
15	ED	5 Juz	3.47	B
16	MM	10 Juz	3.27	B
17	WU	3 Juz	3.43	B
18	SNL	4 Juz	3.46	B
19	AR	3 Juz	3.79	B
20	MNC	3 Juz	3.54	B
21	EU	3 Juz	3.47	B
22	SWU	4 Juz	3.51	B
23	WSF	5 Juz	3.45	B
24	AM	23 Juz	3.52	A
25	NA	5 Juz	3.45	B

In this vein, there are two factors that affect students' memorizing abilities, namely: (1) students with strong rote skills have strong self-motivation and enthusiasm, like challenges, and are able to focus on and concentrate on memorizing; and (2) students with good rote skills are low due to weak brain perception, easy to forget, weak five senses that interfere with the memorization process (Arif & Nggolitu, 2019).

PROBLEMS AND CONSTRAINTS FOR IMPLEMENTING *TAHFIDZ*

Learning and memorizing al-Qur'an has so far been synonymous with the activities of students who are struggling with Islamic science lessons in Islamic boarding schools, while the students are more often associated with learning activities in general sciences and technology. Based on the results of the interview, some of the obstacles faced by students of *tahfidz* al-Qur'an covered, first, students found it difficult to divide their time and concentration between *tahfidz* and lectures, especially the first

and second year students. In the case of students who were not able to manage their time properly, they decided to temporarily (*mauquf*) stop adding memorization and keep on carrying out the *tikrar* (repeating the memorization that has been mastered).

Second, *Tahfidz* students who live in boarding house found an atmosphere that was not conducive to memorizing. The culture of the boarding house was crowded and the absence of friends to memorize al-Qur'an was a significant obstacle too. Third, the intensity of student-ustadz meetings for *tahfidz* al-Qur'an was inadequate. Some students collected memorization independently and deposited memorization after it had been collected. This had an impact on the lack of control over daily *tahfidz* activities. Fourth, there was no achievement target for daily memorization. This had an impact on the lack of student's motivation both in adding memorization and writing scores. Fifth, *Tahfidz* students who were also campus activists, found it difficult to share time with various assignments. In this context, a priority scale was compulsory.

The difficulty of students dividing their time between lectures, organizations, and *tahfidz* does not mean that student activists are difficult to become a *hafidz*. The main problem is with the time management. The fact is, not all students who have the intention to memorize al-Qur'an are able to realize their intention. Not all students who memorize al-Qur'an can complete up to 30 juz. Not all students who memorize 30 juz are able to read "*bil ghaib*" fluently and well. Likewise, not all *hafidz* are given the gift to make their memorization a *dhikr* in which he always chants in *istiqamah* until the end of his life. Therefore, it requires the strength of intention, *istiqamah*, and good time management, so that the planned targets can be achieved.

Tahfidz students have a double burden than non-*Tahfidz* students. This can be seen from the students' daily activities during active lectures including: (1) preparing for lectures every day, (2) attending lectures, (3) preparing mid-term test and final test, (4) completing the task, (5) student's activities, and (6) daily activities. Table 4 shows an overview of the comparison of daily activities between students of the *Tahfidz* and non-*Tahfidz* program:

Table 4. Allocation of *Tahfidz* and non-*Tahfidz* Students' Daily Activities

Activities	Duration of Non Tahfidz Student	Percentage	Duration of Tahfidz Student	Percentage
Lecture Preparation	1 hour	4.1	1 hour	4.1

Activities	Duration of Non Tahfidz Student	Percentage	Duration of Tahfidz Student	Percentage
Attending Lectures	6 hours	25	6 hours	25
Student activities	2 hours	8.3	2 hours	8.3
Doing task	2 hours	8.3	2 hours	8.3
Rest, pray, eat	2 hours	8.3	2 hours	8.3
Entertainment	1 hour	4.1	-	-
Sleep	8 hours	33.3	5 hours	20.8
Shop and self-cleaning	2 hours	8.3	1 hour	8.3
Increasing memorization	-	-	1 hour	4.1
<i>Muraja'ah</i> new memorization	-	-	1 hour	4.1
<i>Muraja'ah</i>	-	-	1 hour	4.1
Assessment	-	-	1 hour	4.1
Total	24 hours	100 %	24 hours	100 %

Table 4 provides an overview of students' free times and opportunities for *tahfidz* in the midst of studies and organizational activities. The division of time above gives them the opportunity to have the right to sleep, eat, and rest, in addition to learning, *tahfidz*, and organizational activities. With such an allocation, students who have a strong commitment will be able to carry out both scientific and *diniyah* activities. *Tahfidz* students spend at least 5 hours to increase their memorization and repeat their memorization. The time allocation has not been added to the schedule for Saturdays, Sundays, and holidays, where there are no campus activities. This time can be used for additional time doing assignments, organizational activities, entertainment, and also memorizing deposits.

The daily schedule of *tahfidz* students is certainly more tiring. This is due to the allocation of 5 hours each day for the Qira'atil Quran, thus, the recreational activities are minimized. Likewise, the time to sleep is only 5 hours. As a consequence, student's activities in general, such as chatting, playing games, socializing, traveling, must be abandoned. Undergraduate studies can be taken normally for 8 semesters or 48 months. This period of time allowed students to earn a Bachelor's degree and also *hafidz* Al-Quran. These targets can be achieved with *mujahada*, *riyadlah*, high self-motivation, and good self-regulation. Table 5 portrays the time management patterns and memorization targets for students during their undergraduate study times.

Table 5. *Tahfidz* Targets of 30 Juz during College

Year	Month 1-2	Month 3-4	Month 5-6	Month 7-8	Month 9-10	Month 11-12
First	<i>Tahsin</i> Juz 1 -10	<i>Tahsin</i> Juz 11-20	<i>Tahsin</i> Juz 21-30	<i>Tahfidz</i> Juz 1	<i>Tahfidz</i> Juz 2	<i>Tahfidz</i> Juz 3
Second	<i>Murajaah</i> Juz 1-3	<i>Murajaah</i> Juz 1-5	<i>Murajaah</i> Juz 1-7	<i>Murajaah</i> Juz 1-9	<i>Murajaah</i> Juz 1-11	<i>Murajaah</i> Juz 1-13
Third	<i>Tahfidz</i> Juz 4-5	<i>Tahfidz</i> Juz 6-7	<i>Tahfidz</i> Juz 8-9	<i>Tahfidz</i> Juz 10-11	<i>Tahfidz</i> Juz 12-13	<i>Tahfidz</i> Juz 14-15
	<i>Murajaah</i> Juz 1-15	<i>Murajaah</i> Juz 1-17	<i>Murajaah</i> Juz 1-19	<i>Murajaah</i> Juz 1-21	<i>Murajaah</i> Juz 1-22	<i>Murajaah</i> Juz 1-23
Fourth	<i>Tahfidz</i> Juz 16-17	<i>Tahfidz</i> Juz 18-19	<i>Tahfidz</i> Juz 20-21	<i>Tahfidz</i> Juz 22	<i>Tahfidz</i> Juz 23	<i>Tahfidz</i> Juz 24
	<i>Murajaah</i> Juz 1-24	<i>Murajaah</i> Juz 1-25	<i>Murajaah</i> Juz 1-26	<i>Murajaah</i> Juz 1-27	<i>Murajaah</i> Juz 1-28	<i>Murajaah</i> Juz 1-30
	<i>Tahfidz</i> Juz 25	<i>Tahfidz</i> Juz 26	<i>Tahfidz</i> Juz 27	<i>Tahfidz</i> Juz 28	<i>Tahfidz</i> Juz 29-30	

Table 5 is the memorization target of *tahfidz* students with reference to the density of the lecture agenda in each semester. In the first year, the first semester focuses on improving the reading from the recitation and *fashahah* side. This is the basis for *tahfidz* as well as *tartil* and *mujawwad*. In addition, freshmen are still in the adaptation phase to a new environment. The course load is still full (around 24 credits).

In the second semester, *tahfidz* activities begin to be carried out with a target of every half juz per month. In the second year, there is an increase in the target. Every month, students add 1 juz of memorization and repeat the memorization that they have acquired. So, the target in the second year is a memorization of up to 15 juz. In the third year of the first half, the target is one juz per month. While in the third year of the second half, the target is the half juz per month. KKN (community services) or PKL (internship programs) that may come out in semester 6 should be considered as the obstacles in succeeding the *tahfidz* program. In the fourth year, the target of monthly memorizing is only half a juz with the consideration of the increasing number of memorization and requiring more time allocation for *muraja'ah*. Annual and monthly targets can be achieved if good time management is carried out for daily activities.

Apart from time management, another important thing is the management of the *tahfidz* method. The method commonly used is to read every verse and repeat it until memorized. After memorizing it, then students need to move on to the next verse. The technique of memorizing al-Qur'an is basically transferring the writing read by the sight of a *hafidz* into the brain stored in memory. The more senses that are used to memorize, the stronger will be the memory of the verses of al-Qur'an. Therefore, memorizing al-Qur'an is not only read silently, but also spoken, so that it is heard by one's own ear. If possible, it moves the hand to write the verse that has been memorized earlier. The selection of the *Mushaf* is also important. A *hafidz* is not advised to change al-Qur'an used. This will make it difficult for the memory to recall the memorization it already has.

There are two methods of teaching and learning *tahfidz* al-Qur'an that are commonly implemented, i.e. the *talaqqi* and *musyafahah* (word of mouth). The *Talaqqi* method is a teaching and learning method conducted by face to face mode with the teacher. This method was practiced by Rasulullah SAW in teaching al-Qur'an to his companions and continued from generation to generation. *Musyafahah* is a method of learning al-Qur'an by paying attention to the lips of the teacher to get the correct pronunciation and *makhraj*. In this method, the students pay attention to the lips and recitation of the teacher while giving a signal to the place where the verse stops (*waqaf*).

Second, the methods of *tasmi'* and *muraja'ah* refer to the fact that the students listen to their reading in front of the teacher. The teacher, then, corrects if something goes wrong. *Muraja'ah* is a method of repeating a verse that has been heard to the teacher. What started out is good and smooth, but there is a weakness or forgetfulness. The majority of *tahfidz* students followed the second method, namely *tasmi* and *muraja'ah*. Of the 25 students, only one student applied *talaqqi* and *musyafahah* methods.

Al-Maududi reveals six effective strategies for students to memorize Al-Quran, namely: getting used to reading Al-Quran as much as 5 Juz per day, listening to recitations of Al-Quran through multimedia, *talaqqi*, and *musyafahah*, memorizing Al-Quran one page gradually, connecting the memorization verse by verse, page by page, and letter by letter, regular *muraja'ah* after Maghrib time, and one hour before Fajr with *tartil* (Al Maududi, Mujahidin, & Hafidhuddin, 2014).

The strategy of memorizing al-Qur'an can also be done by (1) reading each part of the verse carefully and precisely by looking at the *Mushaf* over and over again based on the sense of sight and the depiction of *lafadz* in the brain (al-Nadzar), (2) memorizing each verse as a whole and repeating it until well-memorized (al-wahdah), (3) memorizing each verse and sounding it aloud to be recorded (audio visual), and (4) memorizing each verse and involving exercise to strengthen memorization (psychomotor) (Akbar & Hidayatullah, 2016).

Every student has a different learning style, including memorizing al-Qur'an. There are four ways to make it easier for memorization to be stored in memory, including: (1) understanding the verse by utilizing the cognitive abilities of *fahmul mahfudz*; (2) repeating the verse memorized until it sticks in the mind of *tikrar al-mahfudz*; (3) writing verses that are read by optimizing the hand motor of *kitabatul mahfudz*, and (4) paying attention to the verses that are played by optimizing the coordination of the hearing senses and *isti'amul Mahfudz* brain memory. In addition, increasing the ability to memorize is also supported by the *tahfidz* curriculum, coaching patterns, and a supportive academic atmosphere.

Memorizing al-Qur'an has been synonymous with optimization of the left brain which is based on logical, linear, and critical thinking. The need to recite a verse according to the *Mushaf* dominates the memorization process. The memorization process feels heavy and bored because of the imbalance of the left and right brain work. Efforts to find rote methods that activate the left and right brain began to be discovered. The psychological condition of the *hafidz* experiences dynamics, in one condition experiencing a passionate fall in love with Al-Quran, in other conditions, routine activities can lead to boredom (Budi & Mahpur, 2014).

The *ILHAM* method introduces the concept of integration of seven types of intelligence in the process of memorizing. There are seven intelligences. First, linguistic intelligence works in the stage of pronouncing verses correctly and fluently according to the *makharij al-huruf*, *shifat al-huruf*, and also the tajwid regulation. Second, mathematical intelligence is sharpened in memorizing lines of verses, number of pages, number of verses, and others. Third, visual intelligence plays a role in observing objects (written verses) accurately. A well-optimized visual intelligence will give you the ability to write down memorized verses as well as their location on a page. Fourth,

musical intelligence functions in reciting verses with beautiful songs and melodies. Fifth, kinesthetic intelligence is optimized by moving the hand to mark the difference between verses. Sixth, interpersonal intelligence is developed when listening to each other's memorization of other students, reinforcing and motivating each other. (Firdausi, 2017). Seventh, intrapersonal intelligence fosters an independent attitude, discipline, respect for time, and is resilient in facing all challenges in the process of memorizing al-Qur'an, which is continuously given by the teacher to their students.

RELATIONS OF *TAHFIDZ* ACTIVITIES AND STUDENTS' ACADEMIC ACHIEVEMENTS

Academic achievement is the student's learning attainment during the learning process expressed in quantitative form / numbers. In Higher Education, student's achievement can be seen from Achievement Index. There are two achievement indexes namely IPS (Semester Achievement Index), learning outcomes obtained by students in one semester, and GPA (Cumulative Achievement Index), learning outcomes obtained during college (Santika, 2020). Achievement Index is obtained through an assessment of students from test results, active attendance, and tasks completed.

To find a relationship and the level of significance of *tahfidz* activity with academic achievement, Spearman's correlation test was conducted.

Table 6. Statistical Calculation

		Tahfidz Activities	GPA
Tahfidz Activities:	Pearson Correlation	1	.447*
	Sig. (2-tailed)		.020
	N	25	25
		Tahfidz Activities	GPA
Spearman's rho	Tahfidz Activities	Correlation Coefficient	1.000
		Sig. (2-tailed)	.
		N	25
	GPA	Correlation Coefficient	.522**
		Sig. (2-tailed)	.005
		N	25

** . Correlation is significant at the 0.01 level (2-tailed).

Table 7 depicts the correlation between students' tahfidz al-Qur'an activities with academic achievement was positive, if the tahfidz al-Qur'an activities increased, the student learning achievement would also increase. Thus, student academic achievement could be affected by memorizing al-Qur'an activities. This could be illustrated that the relationship between the two was formed like a straight line that was interconnected and cooperated, in the sense that, if al-Qur'an memorization activities were improved, the learning achievement of students of *tahfidz* would also increase. Practical implications that can be done are efforts to increase the memorization of al-Qur'an activities in order to improve student's learning achievement.

This finding is interesting to study further. Tahfidz students in the midst of their busyness in achieving memorization targets, but still achieve good learning achievements. The results of this study are in line with the Ginanjar's findings (2017), Suwandi & Rafiul Wahyudi (2020) and Trinova & Wati who found a significant relationship between tahfidz activities and student's mental health. This means that the Quran's tahfidz can improve the quality of mental health. Students' mental health refers to being calm in dealing with problems, being wise, the ability to manage emotions, motivating themselves, and also building harmonious interactions with others, as well as a high sense of empathy. Mental health is an internal factor that determines student academic achievement. This research is also in line with Fauziyah, Alrasi & Ritonga who found that memorizing tsiqah has a positive correlation with the achievement of students' language competencies. Likewise, the findings of this study support the results of research (Julianto & Etsem, 2015) which reveal the effect of reciting al-Qur'an on short-term memory abilities. When a person reads al-Qur'an in the brain, there is a thinking activity, an activity that involves emotions and also divine activities. The same thing also resulted from the findings (Zulkurnaini, Kadir, Murat, & Isa, 2012) that when someone listens to al-Qur'an will result in a relaxed and alert condition.

When referring to the assessment of academic achievement, there are three components, i.e. active attendance related to self-management, test results related to the realm of cognition, and assignment scores related to persistence. These components formulate the hafidz who are in the following conditions, (1) a person who is accustomed to memorizing al-Qur'an, will learn to be serious in life, and learn to organize and organize his life; (2) memorizing al-Qur'an, has peace of mind and

emotional stability so that it can solve life's problems; (3) memorizers of al-Qur'an are accustomed to carrying out activities routinely to achieve the specified targets, so they are accustomed to completing tasks according to the target; (4) a trained hafidz performs high concentration; and (5) memorizing al-Qur'an always functions its brain cells to be active. The elements above, i.e. seriousness in facing all circumstances, mental calmness, and emotional stability, enthusiasm for learning with targets, high concentration and strength of memory constitute internal factors that contribute to the achievement of maximum learning achievement.

CONCLUSION

The present study highlights several points. First, there are three types of *tahfidz* students at the public Islamic university, namely type A students who have almost completed *tahfidz* al-Qur'an (≥ 20 Juz). *Tahfidz* activities by adding memorization, *muraja'ah*, and memorizing. Type B students who memorize ($3 \leq x < 20$) *juz* al-Qur'an and continue the process of *tahfidz*. Activities carried out add to memorization and *muraja'ah*. Type C refer to students who memorize 1-2 *juz* al-Qur'an. The activity that is carried out is only repeating the memorization. Second, problems and constraints faced by students of *tahfidz* al-Qur'an, ie. time management between *tahfidz*, lectures, and organizational activities, less supportive boarding conditions, the lack of intensity of student meetings with ustadz for *tahfidz* for memorization deposits, absence of a daily memorization target, an atmosphere that supports the *tahfidz* process has not yet been formed, and the memorization method that only relies on left brain activities has not yet maximized multiple intelligence. The statistical tests report that there was a significant relationship between *tahfidz* activities and student achievement. *Tahfidz* activities in the form of the intensity of reading and memorizing al-Qur'an of Type A students are more than students of type B and C *tahfidz*. Learning type A students are above the average learning achievement of *Tahfidz* students. Based on the correlation test, it is known that the correlation coefficient value is positive. This shows that the correlation between students' *tahfidz* al-Qur'an activities is positive. It implies if the activities of *tahfidz* al-Qur'an increase, the student achievement will also increase.

Referring to the results of the research, the researcher provides the following recommendations: (1) *Tahfidz* students need to develop a community of al-Qur'an

lovers by designing various programs, such as: *tasmi'*, *tahsin*, *musabaqah* Hidz al-Qur'an, al-Qur'an seminars, *tahfidz* training, Sanad al-Qur'an program, and study guidance. It is hoped that this platform for the expression of *tahfidz* students can generate motivation and enthusiasm in maintaining, broadcasting al-Qur'an and also improving academic and non-academic achievements; (2) Public Tertiary Education Institutions need to provide regular achievement guidance services and al-Qur'an for *tahfidz* students and involve them in religious activities on campus; and (3) this research can be a basis for further researchers to study the model of *tahfidz* coaching for public university students and the effectiveness of the *tahfidz* method for adult memorizers.

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