

The Role of Asaatidz in Developing an Interest in Memorizing the Quran in Santriwan With the Kulliyatu Tahfiidzil Quran Program at the Assalaam Islamic Modern Boarding School Pebelan Kartasura Sukoharjo

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Abstract

The Quran has an important role in every human life because it is a reference and guide for all mankind as well as a guide in determining something that is right and vanity. The obligation of every human being is to be able to learn and understand the content in it. So the first step to be able and to understand the Quran is to read according to the rules of tajwid which is then continued by memorizing it. The purpose of this study is to know how the role of assatidz in developing interest in memorizing the Quran for santriwan with the Kulliyatu Tahfiidzil Quran (KTQ) program at the Assalaam Islamic Modern Islamic Boarding School Sukoharjo. The method in this research is qualitative. And the sample is the santriwan member of KTQ. The conclusion of this study that the role of companion asaatidz is very important in the process of memorizing the Quran so that it can become a character of students in their daily lives. Educators must also carefully look at the development of students in memorizing the Quran correctly according to the rules of tajwid science and good role models or examples in words and actions in memorizing the Quran. The result of this research supports the research of Nurul Latifatul Inayati (2018).

Keywords: Role of Asaatidz, Interest in Memorizing the Quran, Kulliyatu Thafidzil Quran Program.



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INTRODUCTION

The Quran is one of the most great holy books and as a complement to all the samawi books that Allah handed down to His ummah through the Prophet Muhammad SAW. In addition to being read and understood, it also really needs to be memorized. The writings in the Quran are then transferred to the hearts of those who memorize and this makes a measure of the faith of a servant. Zakiah Darajat (1993:40) explained that the purpose of Islamic education is to guide and shape people into pious servants of Allah, have a strong steadfastness of faith, always obey worship, and have noble morals. And it can be said that almost all movements in his daily life starting from words, deeds and actions that are done only to seek the pleasure of Allah Almighty, namely by carrying out all His commandments and staying away from everything forbids. In Islamic education, the Quran certainly has a very important role in which there are many Islamic educational resources. Also as a guide and guideline for mankind so that santriwan must be guided and directed by asaatidz to want to memorize and understand the content contained in the Quran. It can be said that in addition to bringing light to people who are close to the Quran, it can also bring the light of proficiency.

Juwariyah (2010:45) states that education is an activity in order to develop all the potentials and aspects that exist in the human person that run for life throughout human life. The meaning of the statement above is that the education intended is not only formal education that exists in schools with space and time facilities, but outside the formal can also be said to be education. According to students, asaatidz is the most influential model and role model. Therefore, in improving the interest of memorizing the Quran, asaatidz must take the time and

get used to doing murojaah with the aim of always maintaining its memorization. Another goal is to form character and behavior in increasing the interest of students to like and get used to memorizing the Quran as has been done by the *asaatidz*. Of course, from here *asaatidz* really wants his students to be pious, obedient, accomplished and have above-average quality. And to become a person as mentioned above, a balanced religious science and general science are needed. Because the gate in gaining knowledge is to read the Quran and explore what is contained in it.

The reality, there are still some companion *asaatidz* who are willing to realize the importance of the role in educating students, more specifically in developing an interest in memorizing the Quran. Some *asaatidz* feel that the awareness of KTQ program students is high so that they pay less attention in terms of rote deposits that must be achieved according to the target, so at the end of the semester a small part there are still students who have not reached the targets that have been determined in the KTQ program. In other, the caused low of interest in memorizing students because they prefer to read novels, comics, magazines and the lack of assistance *asaatidz* in memorizing the Quran and this results in the achievement of the memorization target cannot be achieved at the end of the semester.

From an educational reality that exists at the Assalaam Islamic Modern Islamic Boarding School, especially students who take part in the KTQ program, the author is interested in researching more deeply related to the influence of the role of *asaatidz* from the development of interest in memorizing students who follow the program. From some of the theories, it can be concluded that the interest in memorizing the Quran must begin early. Because the interest arises from experience, *asaatidz* must be able to role-play as well as be responsible in increasing memorization interest, maintaining memorization of students who are guided and increasing more assistance in the activity. Therefore, interest also does not arise by itself, but arises from the experiences experienced by students. *Asaatidz* should also set an exemplary example in consistent and *istiqomah* in memorizing the Quran from an early age. Because *asaatidz* is an educator and companion who is always in the cottage or dormitory.

From the explanation above, the author is interested in writing an article with the title "The Role of *Asaatidz* in Developing Interest in Memorizing the Quran in Santriwan with the Kulliyatu Tahfiidzil Quran (KTQ) Program at the Assalaam Islamic Modern Islamic Boarding School, Pabelan, Kartasura, Sukoharjo, Central Java". The formulation of the problem in this study is how is the role of *asaatidz* in developing an interest in memorizing the Quran for santriwan of the Kulliyatu Tahfiidzil Quran (KTQ) Program at the Assalaam Islamic Modern Boarding School Sukoharjo? This study aims to determine the role of *asaatidz* in developing an interest in memorizing the Quran for santriwan of the Kulliyatu Tahfiidzil Quran (KTQ) Program at the Assalaam Islamic Modern Boarding School Sukoharjo. The thinking framework in this study is indicated by an independent variable in the form of the role of *assatidz* in carrying out an interest in memorizing the Quran in the santriwan of the Kulliyatu Tahfidzil Quran Program. With correlation analysis, this study seeks to prove the hypothesis, Suryono (2017).

RESEARCH METHOD

The method in this study is qualitative with the type of natural observation research and interviews, where the researcher is a key instrument, data sampling is carried out by snowball and triangulation methods, (Sugiono 2010: 15). The population in this study was a santriwan member of the Kulliyatu Tahfidzil Quran (KTQ) of Islamic Assalaam Modern Boarding School Sukoharjo. The sample in this study was santriwan member of Kulliyatu Tahfidzil Quran (KTQ) Program. The object of this study is the Kulliyatu Tahfidzil Quran (KTQ) Program of Assalaam Islamic Modern Boarding School Sukoharjo. The data collection techniques in this study are:

library research, namely the method of collecting data from library books as a written method. Field research is research conducted at the scene. As for the place of data collection in this study, the Kulliyatu Tahfidzil Quran (KTQ) Program of Assalaam Islamic Modern Boarding School Sukoharjo. There are several methods for this, namely:

1. Observation. Suharimi Arikunto (2002:146) explained that interviews include focusing attention on an object using all sensory devices (sight, smell and hearing). This observation was carried out with the aim of knowing asaatic services to students of the KTQ program in order to develop an interest in memorizing the Quran santriwan at the Assalaam Islamic Modern Boarding School. In this study, respondent data was taken, the situation and the surrounding environment related to the role of asaatic in developing requests to memorize the Quran in KTQ program students at the Assalaam Islamic Modern Islamic Boarding School.
2. Interview. Moleong (2002:135) explains that an interview is a conversation between the interviewer and asking the interviewee questions to answer questions Which is a question and answer method to investigate the experience of feelings, motives, and so on. This method can be used to find information about work programs and the division of tasks of the Kulliyatu Tahfidzil Quran (KTQ) program manager of the Assalaam Islamic Modern Boarding School. Interviews conducted with:
 - a. Santriwan KTQ program at Assalaam Islamic Modern Boarding School.
 - b. Asaatidz who accompanied the KTQ program at the Assalaam Islamic Modern Boarding School.
 - c. Nurkholis MR, S.Pd, as the headmaster of guidance at the Assalaam Islamic Modern Boarding School.
 - d. Iwan Sudiono, S.Pd.I as the coordinator of KTQ program.
3. Documentation. Suharimi Arikunto (2002: 236) explained that documentation is a way taken to find data about things or variables in the form of notes, surveys, minutes and so on. It is intended to test and interpret and forecast temporary results of studies. This method is also used to obtain data on matters related to research in the form of an overview, environmental conditions, organizational structure, data on memorization of students, activity schedules and photos of activities of students of the KTQ program at the Assalaam Islamic Modern Boarding School.

RESEARCH RESULTS AND DISCUSSION

According to Bogdan and Biklen in Muhammad Idrus (2009: 62), namely research from the results of observation and meaningful interviews and consisting of field notes made by the researchers themselves and added from the work of others in the form of transkrip interviews, official documents, pictures, photos or other data from related parties at the research location. The results of an interview with a student named Muh. Ahda, who is a student of class XII science 2 from Jember (interview on Tuesday, November 8, 2022 at 09.30 -10.00 WIB in the foyer of the Assalaam cottage mosque) obtained information that the efforts made by the students in developing an interest in memorizing the Quran in santriwan with the KTQ program are there by following all directions and orders from the asaatic companion of the KTQ program. How to manage the time in memorizing the Quran with other activities outside the KTQ program, respondents always use the daily schedule as a reference in activities in dormitories and classes. In the hope of maximizing his memorization.

On the other hand, the efforts made by responden in maintaining motivation to keep the spirit of maintaining the memorization of the Quran are to always remember the struggle of parents at home in finding sustenance to support the cost of education while at home. Another effort made by respondents was to muroja'ah with KTQ companion asaatic or with fellow

friends who participated in the KTQ program. As for dealing with the problems faced during memorizing the Quran, respondents always communicate with the companion *asaatidz*. The problems encountered in memorizing the Quran can come from internal and external factors. Internally derived from the respondent himself is feeling lazy because of lack of motivation and passion in memorizing the Quran. Meanwhile, externally it is his lack of attention as a companion *asaatidz* because he feels that his students who are included in the KTQ program are consciously better at memorizing the Quran.

Role can be interpreted as a dynamic positioning process. The point is that if a person carries out his rights and obligations according to his position, then it can be said that he is carrying out a role. What needs to be known is the difference in position with roles, namely for the benefit of science and the two cannot be separated and are always tied together (Soekanto, 2009: 212-213). According to Soekanto (2009: 214), there are several factors that greatly influence oneself with the role and *hrus* performed, namely:

1. Clarity of behavior and knowledge appropriate to the role.
2. Consistency of meaningful people's responses to the roles performed.
3. Fit and balance between roles.
4. Cultural alignment and expectations of the role behavior.
5. Behavioral separation that will create role behavior discrepancies.

Levinson in Soekanto (2009:213), explains that roles include three things, including:

1. The role includes norms that are linked to a person's position in society and is a series of rules that guide a person in society.
2. Role is a concept of what a person does in and is interpreted as an organization.
3. Role is a person's behavior that is very important for the social structure of society.

Then the interview was also conducted with the KTQ companion *asaatidz*, namely Ust Iwan Sudiono, S.Pd as the coordinator of the KTQ program (interview on Saturday, November 12, 2021 at 16.00 -17.00 WIB at his residence in type B) information was obtained that the efforts made by *asaatidz* in developing interest in memorizing the Quran in KTQ program students, namely by providing motivation by educating, Guiding, fostering, training, becoming a *tauladan* in mentoring.

Another method used by *asaatidz* is to always understand and place the role of *asaatidz*'s position in developing an interest in memorizing the Quran as a guide, trainer, and companion. Thus, interest in memorizing the Quran with the KTQ program can increase. In assistance provided when formal and informal learning activities. According to the Basic Rules of Santri (Tibsar) (2015: 4-5) *ustadz / ustadzah* is a cottage employee given duties by the Director whose main task is to educate, teach, train, guide, develop, assess, evaluate and carry out the administrative functions of students both inside and outside teaching and learning activities.

The role of a trainer, the *asaatidz* have the task of training students in memorizing and fond of reading the Quran correctly in accordance with the rules of *tajwid* science, multiplying memorization of verses and *hadith* with the aim that the students are skilled and speak in public. According to Ahmad Syauqi Nur (2014:16-19), among the roles of *asaatidz* include:

1. As a Coach
 - a. Train students' skills in Arabic and English in everyday *mu'amalah* and can use them actively.
 - b. Train students to like to read the Quran in accordance with the rules of *tajwid* and increase memorization.
2. As an Educator

- a. Instilling an attitude to students to become individuals who have an awareness of who created the universe and who he is.
 - b. Instilling in students to become individuals who have awareness of their obligations as servants of Allah SWT.
 - c. Assisting students in their maturity process reasonably and responsibly.
 - d. Always pay close attention to the affective, cognitive and psychomotor development of students.
 - e. Instilling an attitude to students to become private who have a person who is aware of orderly, clean, comfortable and tolerance.
3. As a Guide
- a. Guiding students in learning activities, both formal and informal.
 - b. Guiding students in terms of worship and practicing religious teachings in accordance with the knowledge gained in everyday life.
 - c. Guiding students in developing their potential and improving achievements, so as to obtain what they aspire to.
4. As a Role Model
- a. To be an Islamic role model in terms of worship, charity and in words and deeds.
 - b. Become an example in enforcing discipline and following the norms that apply in society including in terms of association, clothing and other activities.

Other interviews were conducted by researchers of Muh'. Ihsanur Rosyadi respondents who is a class XI science 3 student of Assalaam High School unit from Sukoharjo (interview on Tuesday, November 8, 2021 at 13.00 -14.00 WIB in the east gazebo of the men's east kopel). The description of the interview that has been conducted to the respondents, at the beginning of the conversation, the researcher asked about whether there were efforts made by the students in increasing the interest in memorizing the Quran. Then from the questions that the researcher asked the respondents, The answer "exists". Then related to the increase in interest is related to how to manage time in memorizing the Quran with other activities. The answer was obtained from the respondent that the way to manage time is to keep all the schedules that have been arranged by the cottage in this case the impression and school as well as additional schedules in between empty time to memorize the Quran.

On the other hand, the information obtained about the efforts made to maintain motivation and remain enthusiastic in memorizing the Quran is to always remember parents at home who have worked hard to pay for education while in the cottage, so that respondents always remember how to be proud of both parents by increasing achievements, especially in terms of memorizing the Quran. The problem faced by respondents in the process of memorizing the Quran is derived from the respondent's own internals, namely feeling less motivated towards themselves and this arises because of the density of activities and activities in the cottage which makes students sometimes unable to control their memorization activities. Other problems come from external and usually from friends or roommates. When he was focusing on memorizing the Quran, suddenly the friend invited to play and sometimes joked with other students which made it difficult for respondents to concentrate on memorizing the Quran.

The result of the interview with Muh. Ihsanur Rosyadi can be concluded that asaaidz has a very important role in accompanying and improving the memorization of the Quran. Bimo Walgito in Elly Damaiwati (2007:39), interest is a condition in which a person has attention to an object and is accompanied by a desire to know and learn and ultimately prove more about the object. Andi Mappiare (1982:62), interest is a mental device consisting of a mixture of

feelings, expectations, stances, feelings, fears that lead a person to a certain choice. The characteristics of interest expressed by Hurlock in Ahmad Susanto (2013:62) include:

1. Interests develop in harmony with physical and mental development.
2. Interests have a lot to do with learning readiness.
3. Interest tied to learning opportunities.
4. Interests are heavily influenced by the surrounding culture.
5. Emotional interests.
6. Interest develops with limitations.
7. Interests are egosntric.

There are several factors that greatly influence a person's interest in learning, according to Muhibbin Shah (2006: 114), including: first, internal factors that come from the student's personality. This includes the physical and spiritual condition of the student. Second, the influence of the surrounding environment, namely asaaticz. Third, the influence of approaches that include strategies and methods used in the student learning process.

Another respondent was conducted by a researcher on one of the KTQ program companions, namely Ust Sholahudin Al-Ayyubi as a devotion in the men's impression (interview on Saturday, November 12, 2021 at 08.00 -08.30 WIB in the type D devotion room). from interviews with respondents, information was obtained that to increase interest in memorizing the Quran in santriwan with the KTQ program, it is necessary to instill student awareness by generating motivation in themselves by giving advice in the hope that students will be more aware of themselves in memorizing the Quran. The motivation given can be in the form of understanding the importance of memorizing the Quran for yourself and those around you. Mahmud Shaltut in Hery Noer Aly (1999:33) states that the instructions in the Quran are grouped into three parts, including:

1. Instructions about a person's creed and beliefs and are bound to his faith.
2. Guidance on morals that comes from the human person and this as a guideline for norms in social life.
3. Instructions about sharia and law and must be followed by a person in his relationship with God.

There are several main requirements for a person before starting the process of memorizing the Quran and must be fulfilled, including:

1. Clearing up the problems around it.
2. Sincere intentions.
3. The existence of a steadfast and patient nature.
4. Istiqomah in staying away from toxicity.
5. Ridlo of parents.
6. Learn to the expert.

In other ways, the method of memorizing the Quran can also be used by using two systems, first memorizing by following a special program. The second can be tiered from 2 years, three years or even four years. And all of that requires the constancy of time discipline in repeating the memorization of juz in the Quran that he has memorized. Motivation has a very important role in the process of memorizing the Quran. And sometimes along the way, motivation sometimes goes up and down. When a student has a problem with friends or family, the student feels that his motivation is low so he tries to communicate with the dormitory guardian or asaaticz companion of KTQ activities. Thus this can and greatly helps to restore the

motivation of students so that interest in memorizing the Quran will again rise and recover. This is done with the aim of being able to maintain and increase the memorization of the Quran. In addition, to maintain the memorization of the Quran, students also perform muroja'ah with a companion asaaticz with a predetermined schedule, and also by repeating their memorization when in prayer. Shaikh Ahmad Sahin in Ahmad Salim Badwilan (2008:232-233) explains the steps that make it easier to memorize the Quran, including:

1. Intentions with sincerity.
2. Strong desire in memorizing the Quran.
3. Patient and steadfast.
4. Balancing in reading books and hadiths related to memorizing the Quran.
5. Proper timing.
6. Reading correctly according to tajwid rules.
7. Consistent.

Shaikh Ahmad Syahim in Ahmad Salim Badwilan (2008:233-234) said that the obligation of a hafidz must avoid the following:

1. Riya'.
2. Arrogant with yourself and others.
3. Be proud of yourself and feel smarter.
4. The main requirements for memorizing the Quran include.
5. Always repent and multiply istigfar.
6. Humble.
7. Sincere in memorizing or learning it.
8. Ridlo of God's gift.
9. Increasing the reading of the book of interpretation and the story of the Quran.

CONCLUSION

From some of the descriptions above, it can be interpreted to increase and develop an interest in memorizing the Quran in santriwan with the KTQ program, namely the need to instill student awareness by generating motivation in students so that students are more aware of themselves in memorizing the Quran. In addition to motivating oneself, an understanding of the importance of memorizing the Quran must be given to yourself and the surrounding community. In addition, there are other efforts that must be made by KTQ companion asaaticz in providing motivation to memorize the Quran, namely giving rewards or awards for students who have exceeded the memorization target to be more motivated. By providing motivation and rewards, the memorization of the Quran in KTQ program students will increase.

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