

METHOD OF MEMORIZING AL-QUR'AN FOR LANSIA IN THE ISTIQOMAH TAKLIM ASSEMBLY GIWANGAN UMBULHARJO, YOGYAKARTA CITY

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Abstract: *This study aims to find out why the elderly are interested in memorizing the Al-Qur'an. This research uses a qualitative approach. The form of this research is a case study, a case study is a form of study that is very suitable for studying an event or situation in more depth, And to get a more comprehensive understanding of individual aspects, events, or situations and the focus of the study is the elderly who memorize Al-Qur'an in the Istiqomah Giwangan Umbulharjo Taklim Council, Yogyakarta City. The data were collected using the methods of documentation, observation and interviews. The results of this study indicate that the elderly are interested in memorizing the Al-Qur'an because they want to learn more about the Qur'an by memorizing. In this study, it was also found that age did not prevent them from memorizing the Qur'an. A strong desire for the elderly to memorize the Al-Qur'an is that they want to gain many benefits because as a basis for religion, reach for glory, And carry out obligations, all based on motivation to worship God. Meanwhile, the method used by the elderly in memorizing Al-Qur'an uses the Wahdah method.*

Keywords: *Methods, Al-Qur'an memorization, Elderly.*

INTRODUCTION

Al-Qur'an is the word of Allah that was sent down to the Prophet Muhammad Mut Worried by means of the Angel Jibril, and is rewarded for those who read it. Since the early days of Islam, the dynamics of Islamic education throughout the Muslim world have always been linked to the teachings of the Qur'an (Ramdane et al, 2017). Al-Qur'an contains various things, ranging from issues of worship, amaliyah, the last day, the stories of the previous people, the books of Allah that were revealed to His Messenger, history, and science. The Qur'an was revealed gradually, with the aim of making it easier to understand, memorize and practice. Allah commands to keep it from change and substitution. Preservation of the Al-

Qur'an does not mean that Allah directly guarded the phases of the writing of the Qur'an, but Allah involved His servants to help protect the Qur'an. What do Al-Qur'an memorizers do in understanding the contents of the Al-Qur'an, of course, is through the process of reading the Koran first then memorizing it.

In general, what motivates many circles to memorize the Qur'an is that it has a positive influence on physical health, intelligence, IQ and emotional stability. In addition to its effect on emotional intelligence and spiritual intelligence, memorizing the Qur'an also has an effect on cognitive intelligence or academic achievement (Ginanjar, 2017). These motivations have an effect on the interest in memorizing the Qur'an

because the activity of tahfizh Qur'an is an intelligent activity that relies on the strength of memory and the consistency of the willingness to perform repetitions. According to Sirjani, memorizing Al-Qur'an is not an easy, simple task, and can be done by everyone without taking special time, seriousness to exert ability and seriousness (Sirjani, 2007). In fact, many people argue that an early age is an age where someone can easily memorize the Al-Qur'an. According to Ahmadi, the development of children's memory power will be permanent when the child is approximately 4 years old and will reach the best intensity when the child is approximately 8-12 years old. At the time, memorization power can contain a lot of material, so it can be said that the memory of kindergarten age children is very important to be optimized (Ahmadi et al, 2005). The most important part of remembering the Qur'an is the learning process. In general, this memorization activity is carried out privately, one teacher for one student. One of the obstacles in memorizing the Al-Quran is the limited number of teachers, considering that currently there is an increasing interest in memorizing the Al-Quran among students, students and adults. Then what if those who are interested in memorizing the Qur'an are elderly parents?

Tahfidz Qur'an Educational Institutions are special educational institutions for producing Al-Qur'an memorizers whose existence is familiar in the midst of society, including the Indonesian people. According to Lahim, the educational program to memorize Al-Qur'an is a program to memorize Al-Qur'an with strong memorization of Al-Qur'an lafadz-lafadz and memorize the meanings, Al-Qur'an is always there and lives in the heart at all times, making it easier to apply and practice it (Al-Lahim, 2008). Memorizing the Qur'an may be a big challenge for someone who does

not master Arabic well due to their lack of knowledge of Arabic vocabulary and grammar, But the fact is that more and more people who do not speak Arabic continue to memorize the Koran for various reasons. There is no age limit for always studying, let alone memorize the Al-Qur'an. So, most enthusiasts of Tahfidz are enthusiasts of productive age, namely school age and students, but in reality, it is not only an official institution that specializes in memorizing the Qur'an in society, But memorizing the Al-Qur'an is much in demand by the elderly who are in the tackling assemblies, one of which is the Istiqomah Giwangan Umbulharjo Taklim Assembly in Yogyakarta City. This phenomenon is very important to be researched considering that the participants who memorize the Qur'an are the elderly. Why are the elderly interested in memorizing Al-Qur'an and what methods are used in memorizing Al-Quran.

METHODS

This study uses a qualitative approach, because problems related to humans are fundamentally dependent on observation. Qualitative research is research that intends to understand the phenomenon of what is experienced by research subjects holistically, and by means of description in the form of words and language, in a specific context which is natural and by making use of various scientific methods (Moleong, 2007).

The form of this research is a case study. That is the method of memorizing al-Quran for the elderly in the Taklim Istiqomah Giwangan Umbulharjo Yogyakarta City. This form of research was chosen for the main reason that case studies are a very suitable form of study to study an event or situation more deeply, and to get a more comprehensive understanding of aspects of an individual, event, or situation (Creswell, 2008).

In general, data collection techniques in qualitative research can be pursued in three ways, namely: observation, both direct observation and participant observation, interviews and documentation. The stages of data collection carried out in qualitative research need to be visualized in accordance with the activity phase to be carried out so that the process is more focused. The activities in question are efforts and processes in determining places or individuals, gaining access and building relationships, conducting sampling, collecting data, recording information, solving problems in the field and storing data (Creswell, 2015).

The data analysis process begins by examining the available data from various sources, both primary and secondary sources. The purpose of data analysis in a study is to describe the facts of the research results so that they become meaningful data that are easy to understand and interpret (Burhan, 2001). The data obtained were then analyzed in a phenomenological and an educational reductive manner during data collection (Barnadib, 1994). Among them are reducing data, presenting data, drawing conclusions and carrying out data verification. Reducing data are an activity of collecting data from the field which is then sorted and choosing which data is essential and not essential. (Shobron and Anshori 2020)

RESULTS AND DISCUSSION

Interest in Memorizing Al-Qur'an

Islam has provided an Islamic Education curriculum, in which there is a recommendation to memorize the Al-Qur'an, because the Al-Qur'an builds behavior and morals, also maintains speech, and strengthens aqidah. The content of the comprehensive Tahfidz curriculum that includes practical and ukhrawi aspects can guarantee an appreciation of religious life and form

noble morals (Ikhwan *et al.*, 2020). Al-Qur'an that was revealed to the Prophet Muhammad was the greatest miracle effect, its content is always relevant to life, and the knowledge contained in it is a gift to humans. Humans are caliphs on earth. Islam views the earth and everything in it is a mandate from Allah to the Caliph, so that it can be used as well as possible for the common welfare. To achieve this holy goal, Allah provides guidance through His messengers, including both faith, morals, and sharia.

Every human being in carrying out their activities must have something that is the driving or driving force in each of their activities. The impetus or drive may come from within the individual or may come from outside the individual. Internal motivation arises because of conditions in individuals such as; passion, desire, change, excitement, and feelings (Afzan *et al.*, 2010). According to Siti Aisyah, at first, the elderly wanted to memorize the Al-Qur'an because they received information that the Istiqomah Giwangan Umbulharjo tackling group in Yogyakarta City was a special tackling group to memorize the Al-Qur'an. In the tackling assembly all participants are elderly. The interest of the elderly in memorizing the Al-Qur'an is because they want to learn more about the Al-Qur'an by memorizing. The factor for the emergence of interest when there is attention from the individual, in other words, interest is the cause and effect of attention, the interest in memorizing appears after the elderly pay attention to information about rote training, then comes the inner urge to attend the training (Witherington, 1982). Interest is a feeling of preference, attachment, and a tendency of the heart to something or an activity, without being told, does not grow alone, but there is an element of need (Slameto, 2010). Of course, family support means a lot to all participants who memorize the Qur'an,

who are mostly elderly. The motivation of the family really determines the success of an effort made in memorizing the Al-Qur'an. Motivation is the driving force for a conscious effort to influence a person's behavior so that he can move his heart to act to do something to achieve certain results or goals (Purwanto, 2004).

According to Siti Aisyah, the elderly in the Taklim group of Istiqomah Giwangan Umbulharjo in Yogyakarta City have a religious family background. They are a family that emphasizes the importance of learning and drawing closer to Allah. A person in his life, looks for two types of education, namely those related to religion and others based on world science which is called academic education or formal education. Both religious and formal education plays an important role in individual life (Nawaz, 2015). Based on the idea that the purpose of Islamic religious education is to purify the soul, form morals, prepare someone from a religious perspective, even from a skilled human being (Fatimah et al, 2020). One of them is that the elderly have the hope of becoming Al-Quran memorizers. Even when they are not young anymore, for them there is no obstacle to memorizing the Al-Qur'an. The strong desire for the elderly to memorize Al-Qur'an is that they want to gain many benefits, as the basis of religion, reach for glory, and carry out obligations, all based on the motivation of worshiping Allah. Psychological support has an important role in the process of memorizing the Qur'an. The greatest support comes from the family. There is psychological support from the family, supervising teachers, administrators, and the available guidance system will make it easier for the elderly to memorize the Qur'an well. The form of support given by the family is in the form of advice when one of the parents experiences a decline in enthusiasm, pray for the parents, provide spiritual strength for the parents, and

provide for parents' needs. Support from friends, mentors, and administrators can also strengthen the motivation of these elderly people in memorizing the Qur'an (Suryono et al, 2017).

When someone decides to memorize the Al-Qur'an there must be a strong will in him. The strength and weakness of the will to memorize the Qur'an is influenced by intention. The intention will be the driving force for the reciter of the Qur'an to be able to exert all of his thoughts, actions, and wills so that he can be istiqomah in memorizing the Qur'an. Maintaining alignment of intention is an important thing in memorizing Al-Qur'an. (Shobron, 2019). Al-Quran memorizers must have sincere intentions because of Allah, not because of worldly goals such as wanting praise or respect from others. A sincere intention because Allah will generate strength in the memorizer of the Al-Qur'an so that he can be consistent in memorizing the Al-Qur'an. In addition, memorization is an effective tool for brain empowerment, illustration enhancement, and oration features (Muhammed, 2010).

The Method Used

The method is a systemized way of working to facilitate the implementation of an activity in order to achieve specified goals. In the teaching and learning process, of course, there are learning methods. Learning methods are ways that teachers take to create a pleasant and supportive teaching situation for the smooth learning process and achieve satisfying learning achievement (Hardini et al, 2012). The term method is often equated with the term approaches, strategies, and techniques, to achieve applied educational goals or the right and fast way to achieve educational goals according to the needs of students (Roqib, 2009). Memorizing the Qur'an is not a task and an easy matter, one of the most important efforts to pay attention to in the formation of Al-Quran

memorization is the method (Surakhmad, 1982). The methods are very important to use in memorizing Al-Qur'an so that it is easier to memorize. There are so many methods of memorizing Al-Qur'an. One example of research at the Tahfidz Al-Qur'an Center, namely Madrasah Qur'an, Terengganu, Malaysia is in the process of producing students who are able to memorize. The Tahfidz center uses the Sabak, Para Sabak, Ammokhtar and Halaqah Dauri methods (Arifin, 2013).

Memorizing Al-Qur'an is the process of reading the Al-Qur'an without looking at the writing of the Al-Qur'an repeatedly so that you always remember in order to obtain knowledge based on the correct tajwid rules. The elements of the strategy in the tahfidz learning style need special attention by all parties when compiling the tahfidz learning curriculum in order to achieve student quality excellence (Hashim, 2015). The process of memorizing goes through three stages, namely entering memory into memory (encoding), storing information that has been entered (stored), recalling the memory (Sa'dullah, 2008). Tadabbur is meant to reveal what is hidden through contemplation. Thus, Qur'anic tadabbur refers to a practical way of instruction that requires a combination of approaches and is carried out in a reflective way (Abas Asyafah, 2014).

Memorizing the Al-Qur'an requires several skills, namely being able to read the Al-Qur'an properly and correctly according to the tajwid (Arifin, 2013). Siti Aisyah stated that the elderly in the istiqomah tackling assembly in memorizing the Koran used the Wahdah method, which is to memorize one by one the verses they want to memorize, then present them in front of the teacher so that the teacher knows where they are memorizing and also to have proper knowledge. Wrong reading. The Wahdah method is memorizing one by one the

verses you want to memorize. To achieve the initial memorization, each verse can be read ten times or more so that this process is able to form a pattern in the image, but until it actually forms a reflex motion in the speech (Al-Hafidz, 2005). The talkie is a method of memorizing Al-Qur'an by means of the student presenting the rot in front of the teacher (Herry, 2012). In a study, using four techniques to memorize the Qur'an including Wahdah, Kitabah, Sima'i, and Jama, then applied in the tahfidz exam, it turns out that the most commonly used method is the Wahdah method (Ikhwanuddin et al, 2014). There is the Wahdah method, a method that is very easy to apply in memorizing the Al-Qur'an. (Nuha et al, 2018)

Then doing repetitions with other people, either with family at home or with friends in Majelis taklim, is a basic requirement to achieve success in memorizing the Al-Qur'an. Repeating a recitation or muroja'ah is repeating or reciting a memorized verse from the Al-Qur'an. This method can be done alone and also with other people (As-Sirjani et al, 2013). In fact, you will not be able to memorize the Al-Qur'an well, unless you repeat it many times. In fact, there are some of the scholars who repeat a problem 100 times, some of them also repeat it up to 400 times, so that the knowledge they get seems to be between their eyes (Az-Zawawi, 2015). To further strengthen the memorization of the elderly, Majelis tackling istiqomah also used the method by listening to the mp3 Murotal Al-Qur'an. This is done at certain times, one of which is after the dawn prayer is over.

CONCLUSION

Memorizing the Al-Qur'an does not have to be included in formal tahfidz educational institutions, because currently it is spread throughout the archipelago, special assemblies for memorizing the Qur'an with several methods applied to

make it easier to memorize the Al-Qur'an. This study concluded that the interest of the elderly to memorize the Al-Qur'an was because they wanted to learn more about the Al-Qur'an by memorizing it. The elderly believe that they will get many benefits because the Al-Qur'an is the basis of religion, By memorizing it will reach glory and of course carry out the obligation to maintain and practice the contents contained in the Al-Qur'an and solely for the worship of Allah. The Wahdah method memorizes one by one the verse you want to memorize, then present it in front of the teacher so that the teacher knows where the memorization is and also to know whether a reading is correct or wrong.

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