

CORRELATION BETWEEN MEMORY AN QUR'AN WITH STUDENT LEARNING ACHIEVEMENT AT ASH-SHOHWAH INTEGRATED ISLAMIC JUNIOR HIGH SCHOOL, BERAU- EAST KALIMANTAN

Nurul Hidayah, Tobroni, Achmad Tito Rusady

Universitas Muhammadiyah Malang
tobroni@umm.ac.id

ABSTRACT

This study aims to describe whether there is a correlation between the memorization of the Qur'an and student achievement and the form of the correlation between the ability to memorize the Qur'an and learning achievement. This research uses a mixed approach (mixed methods) with a sequential explanatory research type. Data in this study were obtained through observation, interviews, questionnaires, and documentation. quantitative and qualitative data analysis was carried out by comparing the quantitative data carried out in the first stage and the qualitative data in the second stage. The study results show that: (1) There is a significant correlation or correlation between the memorization of the Qur'an and student achievement at SMPIT Ash-Sohwa Berau. (2) The correlation between memorizing the Qur'an and learning achievement is when a person memorizes the Qur'an, his brain is accustomed to remembering and storing the verses of the Qur'an, which requires a high level of focus and accuracy. So that the brain gets used to being focused and thorough, which positively impacts other activities, including the learning process at school. In addition, those who memorize Al-Qur'an are given the ease in life by Allah ﷻ and are directly guided in living life so that they are protected from things that are not good.

Keyword: Correlation, Al-Qur'an Memorization, Learning Achievement

A. INTRODUCTION

Education is necessary for every human being because, through education, humans can become real human beings with complete personality qualities and integrity. In addition, education or educational activities in a more philosophical language can be formulated as activities to develop all essential or innate abilities (potentials), which include basic physical and spiritual abilities (Ridwan et al., 2018). Meanwhile, according to the National Education System Law Number 201 of 2003 Article 1 Paragraph 1, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to maintain religious and spiritual strength, self-control, personality, and intelligence. Morals, as well as the skills needed by himself, society, nation and state. From this, it is evident that religious education is integral and must exist in national education (Achadi, 2018).

The foundation of Islamic education is the philosophy of the Muslim community itself, namely the Qur'an and Hadith (Izzan, 2012). In its implementation, there are still many problems in Islamic religious education related to the lack of ability to read and write al-Qur'an and Hadith caused by a lack of time to study al-Qur'an and Hadith (Vutra, 2019), coupled with the lack of available material. In the curriculum.

In this era, Islamic education is facing quite heavy challenges. Namely, education is not just to produce quality students in terms of achievement, but Islamic education must be able to form an Islamic character amid increasingly apprehensive teenage associations (Latifah, 2017). Recently, parents have been increasingly aggressively enrolling their children in a school institution that organizes *Tahfidzul Qur'an* for their students. This is due to parents' concerns about the morals and character of today's young generation. One of the things that must be taught to children is everything about the al-Qur'an because the al-Qur'an is a guideline for human life (Irwan, 2020).

Ibn Khaldun (d. 808/1406), a historian from North Africa who is often seen as the founder of sociology, emphasized the importance of teaching the al-Qur'an to children. According to him, Al-Quran education for children is a religious symbol that is widely carried out and continues to be encouraged by its adherents in all corners of the region because the Al-Quran is the basis of education that forms character and is more embedded in the heart when it is taught at a young age (Khaldun, 2011).

One of the efforts of learning the al-Qur'an, as well as an effort to maintain the purity of the al-Qur'an is to memorize it (Irsyad, 2017). Apart from being a safeguard for Muslims against the purity of the Qur'an, memorizing the Qur'an is an identity and necessity for every Muslim. The Messenger of Allah ﷺ said: "Indeed, those who do not have the slightest recitation of the Qur'an in their throat or heart are like an empty house", (HR. Tirmidzhi).

This hadith explains that Allah glorifies and orders every Muslim to memorize the Al-Qur'an, even if only a little (Nizhan, 2008). It is very apprehensive; the house is empty and arid because no one lives in and cares for it. That's like a person who doesn't have any memorization of the Al-Qur'an at all; his heart will feel empty because there are no verses of the Al-Qur'an that adorn his heart. In addition, Allah ﷻ says in al-Qur'an Surah Al-Hijr verse 19:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Meaning: "Indeed, it is We who sent down the Qur'an, and surely We (also) who maintain it." (The Holy Qur'an Al-Hijr: 19)

This verse explains that the Al-Qur'an is a holy book that is preserved both in its contents and in its contents. However, taking care of the Qur'an does not mean that Allah ﷻ directly takes care of the stages of the writing of the Qur'an, but involves His servants to

participate in guarding the Qur'an. One of the forms of realization is memorizing the Al-Qur'an, which maintains the purity of sentences and readings (Badruzaman, 2019).

Logically, students who memorize al-Qur'an will be busy memorizing and verses of the al-Qur'an, so they do not focus on general learning at school however, if one of the benefits of memorizing al-Qur'an is strengthening the lot. So, students who have memorized the al-Qur'an will have a stronger memory than students who do not have memorized the al-Qur'an. This hall is in line with research from Adiwijayanti explaining that there is a positive Correlation between the memorization of al-Qur'an and mathematics learning achievement, namely class VIII B MTs Yanbu'ul Qur'an 2 Muria who take part in the al-Qur'an memorization program have higher achievement than students who do not follow the al-Qur'an memorization program. -Qur'an (Adiwijayanti et al., 2019). Then research by Sofyan Rofi also found that after the Tahfidz Qur'an program was carried out, the average achievement of SMP Muhammadiyah 9 Watukebo students had increased (Rofi, 2019).

Then, in the modern world of education, the Al-Qur'an memorization program is one of the leading subjects, especially in Integrated Islamic Schools (IT). They argue that memorizing the al-Qur'an is one of the methods of increasing academic achievement, which aims to form a noble character (Mattson, 2013).

Integrated Islamic Junior High School (SMPIT) Ash-Sohwa Berau is one of the private Islamic schools that organizes an Islamic-based National Education curriculum that prioritizes Islamic Religious Education with the provision of *Tahfidzul Qur'an*. Before the pandemic, SMPIT Ash-Sohwa used a Full Day learning system to better protect its students from the negative environment outside. However, during this pandemic, they are online learning, including memorizing the Qur'an. However, given the sloping number of corona viruses, face-to-face learning is currently being carried out in stages.

In addition, the flagship program of SMPIT Ash-Sohwa Berau is the Tahfidzul Al-Qur'an program, where classes are divided into two, namely the Regular class and the ITahfidz class. Regular classes must memorize three chapters within three years, and Tahfidz classes must memorize a minimum of five chapters within three years. Although education in Islamic Religion and Tahfidzul Al-Qur'an lines are superior programs, this does not exclude other general subjects, such as Mathematics, Social Sciences, Science, Languages, and so on. Learning Tahfidzul Al-Qur'an is a development lesson from Islamic Religious Education with the hope that it can improve student learning achievement in various other fields. This is to the function of humans on earth as caliphs and 'abd, so they must balance between the world and the hereafter, relationships with God, other people and nature (Putra & Tobroni, 2017).

Based on the importance of the urgency of memorizing the Al-Qur'an for life and learning achievements that must be maintained, the formulation of the problem in this study is whether there is a correlation between the memorization of the Al-Qur'an and student learning achievement. And what is the correlation between the ability to memorize al-Qur'an and learning achievement?

B. LITERATURE REVIEW

1. Memorizing the Qur'an and Learning Achievement

a. *Tahfidzul Qur'an*

Tahfiz Qur'an consists of two syllables, namely Tahfidz and Qur'an. Tahfiz which means memorizing. Memorization comes from the basic word hafal, which comes from the Arabic hafidza-yahfadzu-hifdzan, which is the opposite, namely always remembering and slightly forgetting (Yunus, 1990). Memorization means taking good care of his memory and "not letting his guard down". The word hafiz contains the meaning of emphasis and repetition, maintenance, and perfection. It also means

supervising (Hidayah, 2016). Memorization is trying to absorb it into the mind so that it always remembers (Haekal et al., 2018).

According to Khaldun (2011) one of the benefits of memorizing is increasing linguistic instincts and the beauty of using language. According to him, people who want to learn Arabic must memorize a lot. Based on the quality of the memorized memory and the level of language, as well as the extent to which the beauty and linguistic instincts are mastered by the person who memorizes it. Especially memorizing the verses of the Al-Qur'an.

While the meaning of the Al-Qur'an is the holy book revealed by Allah ﷻ to the Prophet Muhammad ﷺ as a mercy and guidance for humans in life and in their lives, literally, the Al-Qur'an means reading (Razak, 1997).

According to Wadji (2010), tahfiz al-Qur'an can be defined as the process of memorizing al-Qur'an in memory so that it can be recited or recited out of the head correctly in certain ways continuously. The person who memorizes it is called al-hafiz, and its plural form is al-huffaz.

Based on the definition of memorizing al-Qur'an above, it can be concluded that memorizing al-Qur'an is a process for maintaining, butchering, and preserving the purity of al-Qur'an which was revealed to Rasulullah ﷺ outside the head so that no changes and falsifications occur and can butcher from forgetfulness.

b. Metode Menghafal al-Qur'an

The memorization method is the method used in memorizing the Al-Qur'an and is one of the factors that cannot be ignored because it also determines the success of memorizing the Al-Qur'an (Nurrahma, 2018). As for the method used in memorizing the Qur'an, namely:

1. Kitabah or deposit means write This method is done by writing verses that will be memorized (Ahsin Wijaya Al-Hafidz, 2019).
2. Talaqqi is presenting or playing directly, memorizing the Al-Qur'an in front of the teacher (Herry, 2013).
3. Sima'i means I hear. The makal meant by this method is listening to reading to memorize it (Malik, 2019).
4. Wahdah is memorizing one by one the verses he wants to memorize. After really memorizing it, then proceed to the next verses in the same way, and so on (Ahsin Wijaya Al-Hafidz, 2019).
5. Combined method, which is a combination of the Wahdah method and the kitabah method. If he has succeeded in writing the verses he has memorized correctly, then he may continue to memorize the following verses. However, if he is not yet perfect in writing the memorization he has memorized, he re-memorizes the verse to achieve a valid memorization value.
6. Jama' Method, meaning the method of memorizing which is done collectively, namely the memorized verses are read collectively or together, led by an instructor/teacher.
7. Talqin, which is a method of teaching memorization that is carried out by a person the teacher reads one verse, then the student imitates it over and over again so that it sinks into his heart (Al-Hafiz, 2012).
8. Mu'aradah, that is, students and other students read alternately (Rauf, 2013).

9. Muroja'ah, namely repeating or re-reading verses of the Qur'an that have been memorized. This method can be done alone or with others ((Raghib As-sirjani, 2013).

2. Learning Achievement

a. Definition of Learning Achievement

Learning achievement consists of 1 dual syllables, namely "achievement" and "learning." In the Big Indonesian Language Dictionary, what is meant by the etymological presentation is the result that has been achieved, done, done, and so on. Learning achievement can be interpreted as changes in learning outcomes or behavior related to knowledge, skills, and attitudes in specific processes due to individual interaction experiences with their environment (Zulkarnaen et al., 2020).

According to the psychological sense, learning is a process of change, namely changes in behavior as a result of interaction with the environment in meeting the needs of life.

From the two words mentioned above, namely the words 'achievement' and 'learning,' in this case, it can be concluded that learning achievement is a change in behavior that takes the form of changes in knowledge, motor skills, attitudes, and values that can be measured actually as a result of the learning process. Students obtain this through their tenacity in learning through educational assessments of student development and progress (Haekal et al., 2018).

a. Factors Influencing Learning Achievement

The learning achievement achieved by a person is the result of the interaction of various factors that influence him or both from within (internal factors) and from outside (external factors) of the individual. Which are classified as internal factors are:

- 1) Physical (physiological) factors, both innate and acquired. These factors include vision, hearing, body structure, and so on.
- 2) Psychological factors, both innate and acquired, consist of:
 - a) Potential factors, namely intelligence and talent.
 - b) Factors of fundamental skills, namely achievements that are owned. Non-intellective factors, namely certain personality elements, such as attitudes, habits, interests, needs, motivation, emotions, and self-adjustment. Factors of physical and psychological maturity.
 - c) Social factors, which consist of family environment, school environment, community environment, and group environment.
 - d) Cultural factors such as customs, science, technology, and art.
 - e) Spiritual environmental or security factors.
 - f) These factors directly or indirectly affect learning achievement (Adiwijayanti et al., 2019).

3. The Relationship Between Memorization of the Qur'an and Learning Achievement

Humans generally have three bits of intelligence within themselves, namely Intellectual Intelligence (IQ), Emotional Intelligence (EQ) and Spiritual Intelligence

(SQ) (Firmansyah, 2021). Intellectual intelligence (IQ) is intelligence related to the ability to learn and create (Sriani, 2015). Usually, children who have high intellectual intelligence (IQ) will have exemplary learning achievements at school (Magdalena et al., 2020).

Salovey and Mayerl, as quoted by Herwati define emotional intelligence or what is often called EQ 1 as: "*The set of subsets of social intelligence which involves the ability to monitor social feelings involving abilities in other people, to sort things out and use this information to guide thoughts and actions.*" (Herwati, 2016). This is significantly related to daily life for self-control and interaction with the surrounding environment.

The last is Spiritual Intelligence (SQ) which was first initiated by Danah Zohar and Marshall. is Divine intelligence, which uses the word Spiritual. In the Big Indonesian Dictionary, the word spiritual is also used in the form of spirit, which means "push or spirit" (Daryanto, 1997). So, Spiritual Intelligence (SQ) is related to Divine Intelligence which is related to religion, in this case, is Memorizing the Qur'an. Someone who can memorize the Al-Qur'an indeed they have the ability or attachment to the Al-Qur'an itself. Because memorizing the Qur'an does not only rely on intellectual intelligence but requires purification of the heart (Muhammad, 2017).

According to Agustian (2004) Tawhid is the one key that directs all potential good intelligence, IQ, EQ and SQ, as the centre of orbit in the human self. Monotheism, the essence of God's existence, is the first thing in human beings; monotheism can stabilize the pressure on the amygdala (emotional, nervous system) so that it is always under control.

This is where spiritual intelligence (SQ) emerges to complement the IQ and EQ that exist in each person. Spiritual Quotient (SQ) is intelligence that acts as the foundation needed to effectively function IQ and EQ. Even SQI is the highest intelligence in ourselves. According to Zohar and Marshall (2005), spiritual intelligence plays the most role in one's success and happiness. People with spiritual intelligence have three equally strong sides in their lives, namely, knowing themselves and God and others. That is, knowing is not just knowing but a deep and sacred awareness of these three aspects. Spiritual intelligence is effective against destructive human behavior and becomes a guide (pointer) for humans to live a good and decent life. Spiritual intelligence is in the form of being wiser, having high motivation, having good responsibility, having a sense of justice and selflessness, and having good discipline and integrity (Tobroni, 2018). Complete success is if a person can understand spiritual intelligence well and apply it in life (Sofiyah, 2019).

From this statement, it is clear that SQ alone cannot solve problems, so a balance of emotional and intellectual intelligence is needed (Misbach, 2008). Antony explained that IQ, EQ, and SQ intelligence are integrated and inseparable systems (Agustian, 2001). Therefore, if one of this intelligence is not functioning, it will cause inequality and failure in all aspects of human life. To create a happy human being in the world, the hereafter, and everything. "*Robbanal ātina fil ad-dunyāl hasanah, waḥḥil al-ākhiratil hasanah, waqināl 'adzāba lan-nār.*" Meaning: "O our Lord, give us good in this world and good in the hereafter and protect us from the torment of hell" (Sriani, 2015). Because faith (iman) and science (ilm) cannot be separated, faith without knowledge will not be able to make someone live happily, while knowledge without faith will drown someone in stupidity. In Muslim perception, religion and science or science must complement each other (Lubis & Tobroni, 2017).

The essence of Spiritual Intelligence (SQ) is how humans draw closer to Allah ﷻ. The result of this closeness will pave the way for achieving Intellectual Intelligence (IQ) and Emotional Intelligence (EQ). Among the things that bring us closer to Allah ﷻ is by matching the Al-Qur'an. Someone with spiritual intelligence (SQ) will get Allah's approval so they can easily accept various lessons or knowledge given to them (Firmansyah, 2021).

Al-Qur'an is "*hudan li lannas*" (guidance for man). The more they read, memorize and understand, the greater the instructions they get (Sukino & Muttaqin, 2019). Likewise, they are used to memorizing the Al-Qur'an, they are used to discipline in memorizing, high focus and memory to complete the memorization (Sapittri, 2019). Thus, making the memorizer of Al-Qur'an able to grasp well what is being taught to him.

With various assets taught in Tahfidzul Al-Quran, learning, such as focus, memory, and discipline, should align with learning achievement at school because students are used to being focused and disciplined in accepting assignments. Thus, those who have Spiritual intelligence (SQ) will be able to balance their intellectual intelligence (IQ) and emotional intelligence (EQ) because their closeness to Allah makes the soul calm and increases the motivation to live higher in carrying out daily life.

C. METHOD

The approach used is mixed methods research, which is a research method that combines or combines dual methods, both quantitative and qualitative methods, to be used together in a research activity to obtain data that is more comprehensive, valid, reliable, and objective (Sugiyono, 2018).

The type of research used in this mixed methods research is sequentially explanatory. This method combines sequential quantitative and qualitative research methods (Sugiyono, 2018). Quantitative research was carried out first, then qualitative research to understand better and deepen the quantitative results obtained previously.

D. DISCUSSION RESULTS

1. Contents of Results and Discussion

This study is a prerequisite for knowing whether the research data comes from an average population. If the research data comes from the normal distribution if the level of signal significance > 10.5 ; otherwise, if the signal significance level < 10.05 , then a distribution is said to be not normal. To test for normality using the *kolomograph-smirnov* test on the computer program SPSS 23.0 for windows.

In line research, the data collected was in the form of a questionnaire containing questions related to learning *Tahfidz al-Qur'an* and student achievement. The output of the normality test results obtained are:

Table 4.5
The output of Normality Test Results

	Unstandardized Residual
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N		57
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	2.12588760
Most Extreme Differences	Absolute	.077
	Positive	.077
	Negative	-.063
Test Statistic		.077
Asymp. Sig. (2- tailed)		.200 ^{c,d}

a. Test distribution is Normal.

b. Calculated from data.

The calculations above can be concluded that the Sig. (12-tailed) in the *Tahfidzul Qur'an* Learning Questionnaire is 0.200, and the Learning Achievement Questionnaire is 0.200, so it can be concluded that the scores of the *Tahfidzul Qur'an* Learning Questionnaire and Learning Achievement are normally distributed because the ISig value (2-tailed) is greater than 0,05.

The linearity test is a test that will determine whether the data we have corresponds to a linear line or not. The regression linearity test was carried out to measure the degree of closeness of the Correlation, predict the magnitude of the direction of the Correlation, and predict the magnitude of the dependent variable if the value of the independent variable is known. The formulation of the hypothesis that will be tested for the linearity test of the data is as follows:

H0 : Data with linear pattern

H1 : Data does not have a linear pattern

Suppose the data has a linear pattern, then $\text{sign} > 0.05$; if the data does not have a linear pattern, then $\text{sign} < 10.05$. The results of the data linearity test using SPSS 23.0 are as follows:

Table 4.6
The output of the Linearity Test Results is in the form of ANOVA Tables

ANOVA Table			Sum of Squares	df	Mean Square	F	Sig.
Prestasi belajar (Y) * Hafalan Qur'an (X)	Between Groups	(Combined)	469.346	20	23.467	5.395	.000
		Linearity	372.844	1	372.844	85.720	.000
		Deviation from Linearity	96.503	19	5.079	1.168	.335
	Within Groups		156.583	36	4.350		

Total	625.930	56			
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The regression line equation linearity test was obtained from the deviation from the linearity line, namely $F_{hit} = 1.168$, with $p\text{-value} = 0.335 > 0.05$. This means that H_0 is accepted or the regression equation Y over X is linear or is a linear line.

Using the Product Moment formula, this test was carried out to find the Correlation between Qur'an Memorization (X) and Student Learning Achievement (Y). The basis for decision-making from the person correlation test is:

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- a) If the significance value is < 0.05 , then it is correlated
- b) If the significant value is > 0.05 , then there is no correlation

The hypothesis to be tested is as follows:

H_a : There is a Correlation between Memorization of the Qur'an and the Learning Achievement of students at SMPIT Ash-Sohwa Berau

H_0 : There is no Correlation between the memorization of the Qur'an and student achievement at SMPIT Ash-Sohwa Berau

The following is a summary of the results of the correlation analysis between Memorization of the Qur'an and Learning Achievement:

Table 4.7
The output of Al-Qur'an Memorization Correlation Test Results with Learning Achievement

Correlations			
		Hafalan Qur'an (X)	Prestasi belajar (Y)
Hafalan Qur'an (X)	Pearson Correlation	1	.772**
	Sig. (2-tailed)		.000
	N	57	57
Prestasi belajar (Y)	Pearson Correlation	.772**	1
	Sig. (2-tailed)	.000	
	N	57	57

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

Based on the table above, it can be seen that there is a correlation or Correlation between the Memorization of the Qur'an and Learning Achievement obtained from sig scores. (2-tailed) $0.000 < 0.05$. Then this Correlation can be seen from the Pearson correlation, which is 10.772 and belongs to the strong correlation category. So it can be concluded that memorizing the Qur'an is related or positively correlated to student achievement at SMPIT Ash-Sohwa Berau with a strong correlation.

Contents of the Results of the Discussion

1. The Correlation Between Memorizing the Qur'an and Student Achievement at SMPIT Ash-Sohwa

This study aims to determine whether or not there is a Correlation between the Memorization of the Qur'an and Student Achievement at SMPIT Ash-Sohwa. Based on the research results and analysis of the sig value data. (2-tailed) of $0.000 < 0.05$ means testing the hypothesis in this study, namely H_0 is rejected, and H_a is accepted because. In this case, there is a significant Correlation between Qur'an memorization and student achievement at SMPIT Ash-Sohwa Berau.

Furthermore, if you look at the Pearson Correlation value of 0.772 and it is positive, it gives the result that the Correlation that occurs is positive; that is, if a student's memorization of the Qur'an is good, then his learning achievement will be good too. This is to several previous studies, such as research conducted by Adiwijayanti (2019), Sofyan Rofi (2019), and Pasaribu, (2018), who also obtained research results on a positive Correlation between Memorizing the Qur'an and Learning Achievement.

In addition, the correlation coefficient value of 0.772 is at the interval 0.61 s/d 0.80, which means a strong Correlation. Thus, the Correlation between Qur'an memorization and student learning achievement has a significant or strong Correlation. The many achievements of Tahfidz class students in other competitions, such as Mathematics OSN, Quiz, etc can prove this hall.

2. Form of Correlation between Al-Qur'an Memorization Ability and Learning Achievement

The correlation between Al-Quran memorization ability and learning achievement can be seen from various sources, including through observation and interviews from tahfiz teachers who monitor the development of children and students who memorize the Al-Quran and still have achievements in other learning.

Initially, based on the results of an interview with Mr. Hamidan Ansari (25 years), said that the background for the formation of the Tahfidz class at SMPIT Ash-Shohwah Berau was to provide an in-depth understanding of the importance of studying the Al-Qur'an. While the purpose of making this class is to raise awareness among students so that they get used to and memorize the Qur'an, instill in students the morals of the Qur'an, and improve the quality of education at SMPIT Ash-Shohwah. Apart from that, the Deputy Principal of the Al-Quran section also added that this tahfiz class was a form of support for the school program from the previous regional leader, late. Ust. H. Muharram, wants to form a generation of the Qur'an in Berau (grounding the Al-Qur'an in Berau).

From this, it can be seen that SMPIT Ash-Shohwah has the belief that learning the Qur'an is very much needed in life and can improve the quality of education at SMPIT Ash-

Shohwah. In addition, SMPIT Ash-Shohwah is the first school in Berau to have a Tahfidz class. Then, followed by several other schools, such as MTsN, Hidayatullah, and so on.

Some of these schools' duplication of learning Al-Quran tahfiz indicates that having a Tahfidz class can improve the quality of school education because other schools are following SMPIT Ash-Shohwah's footsteps to ground the Al-Qur'an in Berau. In practice, the memorization method used is the Wafa method, and it does not just deposit memorization. Still, there are murojaah and Tahfidz exams conducted per semester called the Al-Qur'an parade, and the final school exam in grade 9 is called the Ujian Akhir Tahfiz (UAT). This is done to maintain the quality of Tahfidz graduates from SMPIT Ash-Shohwah. The critical point of the murojaah process and that there is an exam at the end of the semester, is to ensure the quality of students' memorization, not limited to pursuing the quantity of memorization, but also to maintain the quality of the existing memorization.

Through the interview process of eight Tahfidz class students, which consisted of two students from class 17 Tahfidz, five students from class 8 Tahfidz, and one from class 9 Tahfidz, the result was that they agreed that memorizing the Qur'an could improve their focus on other learning in class. This is because they are used to focusing on memorizing the verses of the Al-Qur'an every day.

This is in line with research conducted by Ginanjar in 2017, which stated that memorizing the Al-Qur'an has a positive effect on academic achievement because listening to or reading the Al-Qur'an will trigger the brain to emit brain waves, which are brain waves. This will change by the verses or surahs that are read. These brain waves increase brain power, so students who often listen and read the Al-Qur'an can increase their strength or focus (Ginanjar, 2017).

Of course, students who are enrolled in the Tahfidz class will spend more time reading and memorizing muroja'ah. Apart from that, SMPIT Ash-Shohwah is also given quite a long time for tahfidz learning; in a day, there are three tahfidz classes with a period of 1 hour 30 minutes. Even though much time is spent memorizing and studying the Al-Qur'an, they can easily divide their time with other subjects. As said by Murfidah, a grade 8 student of tahfidz: "Initially entering the Tahfidz class, I did experience difficulties in adjusting study time and memorizing, but gradually I got used to it." They feel something is missing when they don't study and memorize the Qur'an every day as said by M. Dzaky Al-Fajri, a grade 7 student of Tahfidz: "There is something missing or different when one day they don't memorize or read the Al-Qur'an. 'an".

This proves that those who are accustomed to memorizing the Al-Qur'an have a strong Correlation with the Al-Qur'an, so they will feel inadequate when they do not accompany the Al-Qur'an for just one day. Those who memorize the al-Qur'an and take care of it, Allah promises to ease their way of life in this world and in the hereafter. As the word of Allah ﷻ in al-Qur'an surah al-Qamar lay 22:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

Meaning: *"Indeed, We have really made the Qur'an easy as a lesson. So, is there anyone who wants to take a lesson "*.

The meaning of the word facilitate in the verse above shows the position of grace and encouragement to understand the Qur'an. Understanding the Qur'an will come by distancing oneself from error and guiding to guided paths (Sjamsudin, 2019). Thus, people who study

the Qur'an, including those who memorize the Qur'an, will receive a gift directly from Allah so that their hearts are always guided towards good paths, including seeking knowledge. Thus, Allah will always guide students who memorize the Qur'an and make it easier for them to pursue other academic knowledge. It is not surprising that many of them excel not only in the academic field, they are also able to achieve non-academic achievements, such as in the fields of photography, taekwondo, and calligraphy. However, most of the Tahfidz class students won competitions in the academic field, as explained by Mr. Hamidan Ansari that the Tahfidz class won more in the academic field, while for the regular class, it was usually in the non-academic field.

In addition, the room and atmosphere of the Tahfidz class are made as comfortable as possible with Islamic nuances. They are equipped with motivational words adorn the glass walls so that students are more enthusiastic about reading them daily. Before starting the Tahfidz class, the teachers of the Al-Qur'an always motivate students to be enthusiastic about memorizing the Al-Qur'an and try to get closer to students when they are having difficulty memorizing. This is done to create a comfortable atmosphere when memorizing and to avoid difficulties and stress for students in memorizing the Qur'an and other general learning. Then, for students who do not meet the target in memorizing, an Al-Qur'an quarantine will be held, in which students will stay at a hotel for one week to focus on memorizing. This is done, so students remain comfortable and calm and get a new atmosphere in memorizing. Not only that, there are teachers who are always ready to help students memorize and wake them up for the night prayer, asking Allah for help to make it easier for them to memorize the Qur'an. In its journey, this Qur'an quarantine made children memorize according to the required target.

The difference felt by students when they entered the Tahfidz class was that their average academic achievement had increased; there were even students who had never gotten a ranking at all when they were in elementary school, then entered SMPIT Ash-Shohwah in the Tahfidz class and got 1st place, and won 1st place. OSN Mathematics Branch at the Berau Regency level, M. Noval Munawwar, a class 9 Tahfidz student with 15 memorized chapters. Initially, he entered the Tahfidz class because of his parent's wishes, but when he went through it, he felt comfortable and ultimately positively influenced his life. In fact, at this time, he opens tutoring for other students who want to study mathematics. Noval said that he felt several benefits when memorizing the Qur'an, namely increasing the ability to remember learning material, daring to appear in public, making parents proud because they fulfilled expectations, making it easier at every step of learning and increasing enthusiasm and motivation in learning. In addition, Fauzan Badali, a grade 7 student of Tahfidz, also said that one of the benefits of memorizing the Qur'an is that he is better able to manage time as best he can because he is used to managing time for memorizing and studying.

From this, memorizing the Qur'an does not interfere with other learning achievements. This activity of memorizing al-Qur'an will help students memorize and understand the theories being studied because the al-Qur'an contains the foundations and principles so that by memorizing the al-Qur'an it can form individual character and help individuals to develop their intelligence or physical intelligence. This intelligence will grow and develop properly if the brain is often trained for high concentration. This high concentration creates

positive energy waves. This positive energy wave is a secret force in a memorizer of the Al-Qur'an. One verse in the Qur'an can increase intellectual intelligence, especially for memorizers of the Al-Qur'an who store thousands of verses in their brains (Nurnaningsih et al., 2021). In addition, Nawaz and Jahangir also conducted research which found that the activity of memorizing the Qur'an had a significant effect on learning achievement and had an influence on the behavior of daily life (Maimun & Yasin, 2018).

Thus, the correlation between memorizing the al-Qur'an and learning achievement is when a person memorizes the al-Qur'an, then his brain is accustomed to remembering and storing verses of the al-Qur'an, which requires a high level of focus and accuracy so that the brain gets used to being focused and thorough, which will positively impact other activities, including the teaching and learning process.

In addition, those who memorize al-Qur'an are given ease in life by Allah ﷻ and are guided in living life to avoid things that are not good. Thus, Allah ﷻ makes it easier for the memorizers of the Qur'an to seek other knowledge. It is not surprising that those who memorize the al-Qur'an usually also get good academic grades because Allah ﷻ has direct help to prove the miracles of the al-Qur'an. As the word of God in the Qur'an surah al-Faatir verses 29-30, namely:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ (29) لِيُؤْفِقَهُمْ أَجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ (30)

Meaning: “Indeed, those who always read the book of Allah and establish prayers and spend part of the sustenance that Kamil bestows on them secretly and openly hope for a trade that will not lose money so that Allah will perfect their rewards and add to them from His bounty. Indeed, Allah, Most Forgiving, Most Gracious.”

The latter memorize the Qur'an because their parents want them to get their parents' and their parents' approval, including Allah's blessing. Thus, the path they choose will be more advantageous because apart from taking their parents to heaven, it will also make their lives more accessible because of their parent's approval.

E. CONCLUSION

1. Based on research results and analysis of sig value data. (2-tailed) of $0.000 < 0.05$ means testing the hypothesis in this study, namely H_0 is rejected and H_a is accepted because. This means there is a significant Correlation or correlation between Qur'an memorization and student achievement at SMPIT Ash-Sohwa Berau. The correlation obtained is a positive correlation; that is, if a student memorizes the Qur'an well, then his learning achievement will also be good. In addition, the value of the correlation coefficient obtained was 0.772 and was at an interval of 10.61 ls/dl 10.801, which means a strong Correlation. Thus, it can be seen that the Correlation between the memorization of the Qur'an and student learning achievement has a significant or strong Correlation.
2. The correlation between memorizing the al-Qur'an and learning achievement is that when a person memorizes the al-Qur'an, his brain gets used to remembering and storing verses of the al-Qur'an which requires a high level of focus and accuracy so that the brain gets used to it. To focus and be thorough, which has a positive impact on other activities, including the teaching and learning process. In addition, partial memorizers

of al-Qur'an are given convenience by Allah ﷻ and are guided in living life to avoid things that are not good. Thus, Allah ﷻ will make it easier for the memorizers of the Qur'an to seek other knowledge. It is not surprising that those who memorize the al-Qur'an usually get good academic grades, too, because Allah ﷻ has directly helped to prove the miracles of the Qur'an.

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