



MANAGEMENT PROBLEMS OF MADRASAH DINIAH TAKMILIAH AWALIAH REJANG LEBONG OLD RELIGIOUS UNITS IN MEMORIZING AL-QUR'AN JUZ AMMA

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Abstract

The purpose of the study was to find out what management problems students have in memorizing the Al-Qur'an Juz Amma. This study uses a qualitative descriptive method while collecting data, the authors use three techniques, namely survey techniques which are used to find out things related to the Tahfiz learning system to obtain data, and interview techniques are used to seek information from students who follow Tahfiz Al-Qur'an, the documentation technique used to obtain information regarding the completeness of the tahfiz Al-Qur'an learning activities carried out, and the supporting data in this study, namely students and teachers of Madrasah Diniyah Takmiliah Awaliyah Agam Tua Rejang Lebong Unity. Based on the results of the study, it can be concluded that the problems of students in memorizing the Al-Qur'an Juz Amma is indeed true, there is evidence that some students who follow Tahfiz Al-Qur'an get unsatisfactory grades. this is caused by several factors such as the factor of not being able to feel the pleasure of the Qur'an, the Lazy factor, the lack of motivation, the forgetting factor, the factor of dishonest intentions, the factor of not being able to read the Qur'an, the factor of not being able to manage the time, factors of lack of repeating readings, factors of school origin, school environment factors, factors of lack of guidebooks for memorizing the Qur'an..

Keywords: Problematics, Management, Santri, Memorizing the Qur'an

Abstrak

Tujuan penelitian untuk mengetahui problematika manajemen santri apa saja yang dimiliki dalam menghafal Al-Qur'an juz Amma. Penelitian ini menggunakan metode deskriptif kualitatif sedangkan pengumpulan data, penulis menggunakan tiga teknik yaitu teknik survei yang di gunakan untuk mengetahui hal yang berkenaan dengan sistem pembelajaran tahfiz untuk mendapatkan data, dan teknik wawancara ialah digunakan untuk mencari informasi dari santri yang mengikuti Tahfiz Al-Qur'an, teknik dokumentasi yang digunakan untuk mendapat informasi yang berkenaan dengan kelengkapan dalam aktivitas pembelajaran tahfiz Al-Qur'an yang dilaksanakan, dan data yang menjadi pendukung dalam penelitian ini yaitu santri dan guru Madrasah Diniyah Takmiliah Awaliyah Kesatuan Agam Tua Rejang Lebong. Berdasarkan hasil penelitian yang dapat di simpulkan bahwa problematika santri dalam menghafal Al-Qur'an Juz Amma memang benar adanya bukti ada sebagian santri yang mengikuti Tahfiz Al-Qur'an ini mendapatkan nilai yang tidak memuaskan. hal ini di sebabkan oleh beberapa faktor seperti faktor tidak bisa merasakan

kenikmatan Al-Qur'an, faktor Malas, faktor kurang motivasi, faktor lupa, faktor niat yang tidak ikhlas, faktor belum bisa baca Al-Qur'an, faktor tidak bisa mengatur waktu, faktor kurangnya mengulang bacaan, faktor asal sekolah, faktor lingkungan sekolah, faktor kurangnya buku panduan untuk menghafal Al-Qur'an.

Kata Kunci: Problematika, Manajemen, Santri, Menghafal Al-Qur'an

INTRODUCTION

According to the language of the Qur'an, it comes from the word *Qa-ra-a* which means reading. According to Abdul Khalaf, the Qur'an is the word of Allah revealed to the Prophet Muhammad. Through the intermediary of the angel Gabriel in Arabic, as one of the miracles revealed to the Prophet which was made a law for mankind, as a means of getting closer to Allah SWT, and containing the value of worship for those who read it¹.

Al-Quran is the main source and the first position as a basic guide that regulates all aspects of human life, the Qur'an is also the main and first source in Islamic teachings, in addition to containing the main points of religion it also contains everything needed for the benefit of human life, both personal and social, both in the form of moral values and legal norms that regulate human relations with Allah SWT, as well as human relations with fellow humans also regulate human relations with the universe².

But at first Al-Qur'anul Karim was revealed to the Prophet who was ummi (cannot read and write). Therefore, the Prophet's attention was only to memorize and live it, so that he could master the Qur'an exactly as the Qur'an was revealed. After that he read it to his people as clearly as possible so that they too can memorize and strengthen it.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

"It is He Who sent to the illiterate a Messenger among them, who recited His verses to them, purified them and taught them the Book and Wisdom (As Sunnah), and verily, they were previously in complete error. real." (Surat al-Jumuah: 2). (Al-Qur'an and Translation, 2014)

Usually people who are ummi only rely on the power of memorization and memory. At the time of the revelation of the Qur'an the Arabs were in such a high dignity and perfect memory. They are very strong in memory and can think very openly. If seen among the specifics of the Qur'an that it is a book that is young to be memorized³.

¹ Syaikh Manna Al-Qaththan, *Pengantar Studi Ilmu Al-Qur'an* (Pustaka Al-Kautsar, 2018); Abu al Sana Shihab al Din al Sayyid Mahmud Al Alusi, *Ruh al Ma'ani Fi Tafsir al Qur'an al Azim wa al Sab' al Masani*, vol. 1 (Lebanon: Beirut: Dar al Kutub al 'Ilmiyah, 1994).

² M. Quraish Shihab, "Membumikan Al-Quran," *Bandung: Mizan*, 1992, <http://saifbintoro.mywapblog.com/files/membumikan-al-quran.pdf>; Achmad Zainul Arifin dan Wina Valestin Valestin, "Pandangan Al Zamakhshari Tentang Ayat-Ayat Pluralisme Dalam Tafsir Al-KasshaF," *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 1, no. 2 (2018): 46–60, <https://doi.org/10.31538/almada.v1i2.219>.

³ Ali Mohtarom Ali Mohtarom, "Implementasi Metode Apel Dalam Menghafal Juz 'amma Guna Meningkatkan Daya Ingat Santri Madin Childern," *al-Murabbi* 1, no. 1 (2017): 31–54.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

"And indeed we have made the Qur'an easy for learning. So is there anyone who takes lessons" (Q.S. Al-Qomar: 17).

In *lafazh-lafazh* Al-Qur'an and sentences and verses contained harmony, enjoyment and ease, which makes it easy to memorize for people who want to memorize it, want to put it in the chest and make his heart as a container for the Qur'an. Rasulullah (Prophet) said:

"Abdullah bin Amru bin Al-As narrated that the Messenger of Allah (SAW) said, "Whoever reads, memorizes and practices ten verses of the Qur'an. So he is not recorded as a person who is negligent, whoever reads, recites and practices a hundred verses of the Qur'an then he is recorded as a person who diligently worships, whoever reads, memorizes and practices a thousand verses of the Qur'an, then he is recorded as a person who is given an abundant reward" (HR. Abdu Daud). (Hadith) Hasan, also narrated by Ibn Hibban in Sahih ibn Hibban, and ibn Khuzimah).

Based on the hadith, it can be understood that if someone memorizes the Qur'an then he has listened to and obeyed the message of the Messenger of Allah, namely by holding on to the Qur'an by reading and memorizing it, by reading and memorizing the Qur'an the closer to get the primacy of the Al-Qur'an itself, because by memorizing someone will open the Qur'an more often. studying, repeating, reviewing, then repeating it over and over again to keep it memorized. from here a person memorizes the Qur'an little by little and increasingly understands the content of the verses of the Qur'an, and loves and strives to practice it⁴.

There are many more traditions of the Prophet. Which explains the virtue of memorizing and pay attention to the Qur'an. this shows how noble the Qur'an is in the sight of Allah SWT. and those who seek to glorify it will be glorified. Rasulullah SAW. when taking care of the martyrs' at the battle of Uhud he prioritized people memorizing the Qur'an⁵.

Memorizing knowledge in the chest has a very important position. Without memorizing knowledge⁶. it is not possible for the student of knowledge to reach the desired level. The position of a student in science matters is judged by his ability to memorize the texts of the book and as-sunnah as well as scientific subjects⁷. also the ability to convey the opinions of the scholars, the more memorized a student of knowledge, the higher his position. Among the things that show the importance of memorizing the Qur'an and its great power is

⁴ Rony dan Siti Ainun Jariyah, "Urgensi Pendidikan Karakter Dalam Membentuk Akhlak Peserta Didik," *Tafkir: Interdisciplinary Journal of Islamic Education* 1, no. 1 (2020): 79–100, <https://doi.org/10.31538/tijie.v1i1.18>.

⁵ An-Nawawi, *At-Tibyan fi Adabil Hamlatil Qur'an* (Surabaya: Al-Hidayah, 2010); Gista Naruliya Siswanti, "Eksistensi Dan Konsep Syifa' Dalam Tafsir Fakhruddin Al-Razi," *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 2, no. 2 (16 Juli 2019): 1–16, <https://doi.org/10.31538/almada.v2i2.330>.

⁶ Noor Alyani Yaacob, Mariana Mohamed Osman, dan Syahirah Bachok, "Factors Influencing Parents' Decision in Choosing Private Schools," *Procedia - Social and Behavioral Sciences*, AMER International Conference on Quality of Life, AicQoL2014KotaKinabalu, The Pacific Sutera Hotel, Sutera Harbour, Kota Kinabalu, Sabah, Malaysia, 4-5 January 2014, 153 (16 Oktober 2014): 242–53, <https://doi.org/10.1016/j.sbspro.2014.10.058>.

⁷ Ahmad A. A. Dzulkarnain, Amirah K. Azizi, dan Nur H. Sulaiman, "Auditory Sensory Gating in Huffaz Using an Auditory Brainstem Response with a Psychological Task: A Preliminary Investigation," *Journal of Taibah University Medical Sciences* 15, no. 6 (1 Desember 2020): 495–501, <https://doi.org/10.1016/j.jtumed.2020.08.007>.

the possibility of the loss of the holy book of the Qur'an, if the knowledge is not memorized in the chest, the knowledge contained in the books will also be lost⁸.

In connection with the problem that the author raised, namely about Tahfiz Al-Qur'an, as stated by Abdul Aziz Abdul Rauf that in memorizing the Qur'an there are several important aspects that must be known and understood by the memorizers (teachers and students) namely *adab* when memorizing the Qur'an, the type of Qur'an (*Mushaf*) used must be one, the teacher must be a professional person. The time should be adjusted to the institution where the activity is carried out. The teacher/student should note which parts have been memorized and in what sentence the errors occurred, and it is not recommended for students to move to the next (memorization) letter before the letter given by the teacher is actually memorized. The memorizers should do *muraja'ah* (repetition) more often to strengthen their memorization⁹.

One of the efforts to improve the quality of students in memorizing the Qur'an while maintaining the authenticity of the Qur'an, and preparing quality graduates of students in the future, so that the teaching and learning process of Tahfiz Al-Qur'an can run consistently, effective and interesting there are several things that must be considered: material (what preparations must be made before memorizing the Qur'an), qualified educators, strategies for memorizing the Qur'an, methods of memorizing the Qur'an, problems faced in the process of memorizing the Qur'an, the efforts of teachers and students to overcome the problems of learning *Tahfidz* Al-Qur'an, supporting facilities and infrastructure in memorizing the Qur'an.

Management is a series of activities designed to achieve organizational goals by using resources efficiently and effectively carried out in an environment that is constantly changing from time to time¹⁰. The head of the madrasa as a leader in his institution, then he must be able to bring his institution towards achieving the goals that have been set, he must be able to see changes and be able to see the future in a better globalized life¹¹. The head of the madrasa must be responsible for the smoothness and success of a formal arrangement and management of matters to his superiors or informally to the community who have entrusted their students¹². Madrasah principals must be able to produce innovative ideas that are useful

⁸ Azmil Hashim, Jahidih Sali, dan Mohd Aderi Che Noh, "The Relationship between Pedagogical Content Knowledge and Al-Quran Tajweed Performance among Students KKK in Malaysia," *Procedia - Social and Behavioral Sciences*, 7th World Conference on Educational Sciences, 197 (25 Juli 2015): 1530–37, <https://doi.org/10.1016/j.sbspro.2015.07.106>.

⁹ Heri Saptadi Ismanto, "Faktor-faktor Pendukung Kemampuan Menghafal Al-qur? στ\$iota\$\'Oτδσan Dan Implikasinya Dalam Bimbingan Dan Konseling (Studi Kasus Pada Beberapa Santri Di Pondok Pesantren Raudlotul Qur? στ\$iota\$\'Oτδσan Semarang)," *Jurnal Penelitian Psikologi Pendidikan dan Bimbingan (JP3B)* 1, no. 1 (2011).

¹⁰ Murni Yanto dan Irwan Fathurrochman, "Manajemen kebijakan kepala madrasah dalam meningkatkan mutu pendidikan," *Jurnal Konseling dan Pendidikan* 7, no. 3 (30 Desember 2019): 123, <https://doi.org/10.29210/138700>; Poetri Leahria Pakpahan dan Umi Habibah, "Manajemen Program Pengembangan Kurikulum PAI Dan Budi Pekerti Dalam Pembentukan Karakter Religius Siswa: Management of IRE Curriculum Development Program and Character in Forming Student's Religious Character," *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 1 (10 Januari 2021): 1–20, <https://doi.org/10.31538/tjje.v2i1.19>.

¹¹ Murni Yanto, "Manajemen Mutu Pendidikan Anak Usia Dini Wijaya Kusuma Rejang Lebong," *Zuriyah: Jurnal Pendidikan Anak Usia Dini* 1, no. 2 (2020): 97–106, <http://repository.iaincurup.ac.id/263/>.

¹² Murni Yanto, "Manajemen kepala Madrasah Ibtidaiyah dalam menumbuhkan pendidikan karakter religius pada era digital," *Jurnal Konseling dan Pendidikan* 8, no. 3 (30 November 2020): 176, <https://doi.org/10.29210/146300>.

for generating alternative policies in development. Education plays an important role for a nation, because through the education process it will give birth to quality humans who will determine the quality of the nation.¹³

Based on these tips, it is hoped that it will increase the interest and awareness of students in developing their memorization abilities. Because some researchers found that there were still students who failed in the field of tahfiz juz amma. To overcome this, students should make an effort to overcome it. Because learning problems, especially problems in memorizing, are not something we have just encountered. Since becoming a student, many things about the problems of memorizing have been encountered.

METHODS

This study uses a qualitative type of research while the method used is descriptive qualitative method while data collection, the author uses three techniques, namely survey techniques which are used to find out things related to the tahfiz learning system to obtain data, and interview techniques are used to seek information from students. Who followed Tahfiz Al-Qur'an, the documentation technique used to obtain information regarding the completeness of the tahfiz Al-Qur'an learning activities carried out, and the supporting data in this study were students and teachers of Madrasah Diniah Takmiliah Awaliyah Religious Unity Tua Rejang Lebong. Social-science research method that collects and analyzes data in the form of words (oral or written) and human actions and the researcher does not attempt to calculate or quantify the qualitative data that has been obtained and thus does not analyze the numbers. qualitative research is human words and actions¹⁴. Research is something that can be done in the social-sciences, where research is used in an original way¹⁵.

RESULTS AND DISCUSSION

Definition of Tahfiz

According to Muhammad Yunus tahfiz is memorizing¹⁶. Meanwhile, according to Abdul Aziz Abdul Raul, memorization is "the process of repeating something either by reading or listening." Any work, if it is repeated often, must be memorized¹⁷. Preservation of the Qur'an through memorization is very precise and can be accounted for, considering that the Prophet Muhammad was classified as an *ummi*^{18,19}.

¹³ Murni Yanto, "Evaluation of Quality Assurance Program," *Ijbcn (International Journal of Human Capital Management)* 1, no. 2 (2017), <http://journal.unj.ac.id/unj/index.php/ijhcm/article/view/5739>.

¹⁴ Afrizal, *Metode penelitian kualitatif: sebuah upaya mendukung penggunaan penelitian kualitatif dalam berbagai disiplin ilmu* (PT RajaGrafindo Persada, 2014); Sugiyono, *Metode penelitian Kuantitatif Kualitatif dan R&D*, Ed. 14 (Bandung: Alfabeta, 2014).

¹⁵ John W. Creswell, *Qualitative inquiry & research design: choosing among five approaches*, 2nd ed (Thousand Oaks: Sage Publications, 2007).

¹⁶ M. Yunus, *Kamus Arab-Indonesia* (Jakarta: Yayasan Penyelenggara Penterjemah Pentafsiran Al-Quran, 1973), <https://books.google.co.id/books?id=ifaNngEACAAJ>.

¹⁷ Abdul Aziz Abdul Rauf, *Tips for Success in Becoming a Hafidz Qur'an Da'iyah*. Bandung: PT. (Bandung: Syaamil Cipta Media, 2004).

¹⁸ Moch Nur Ichwan, "Towards a puritanical moderate Islam: The Majelis Ulama Indonesia and the politics of religious orthodoxy," *Contemporary developments in Indonesian Islam: Explaining the 'conservative turn'*, 2013, 60–104.

¹⁹ Muhammad Nor Ichwan, "Memasuki Dunia Al-Qur'an," *Semarang: Lubuk Raya*, 2001.

Someone who has memorized the Qur'an in its entirety by heart, can be called juma'ah and *huffazhul Qur'an*. Rasulullah really liked revelation, he always waited for revelation with longing, then memorized and understood it.

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

"Indeed, it is at our expense to collect it (in your chest) and (make you smart) to read it" (Surah Al-Qiyamah 17). (Al-Qur'an and Translation, 2014)

Every time a verse is revealed, it is memorized in the chest and placed in the heart, because the Arabs naturally have a strong memorization power. This is because in general they are illiterate, so that in writing news stories, poems and genealogies they are done with the notes of their hearts²⁰.

Understanding the Qur'an

The Qur'an is a holy book that was revealed by Allah SWT to the Prophet Muhammad SAW as a mercy and guidance for humans in life and life. Literally. The Qur'an means reading. (Nasrudin Razak, 1997)

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۖ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ

"Indeed it is at our expense to collect it (in your chest) and (make you clever) to read it. When we have finished reading it, then follow the reading." (Q.S. Al-Qiyamah 17 – 18) (Al-Qur'an and Translation, 2014).

The truth of the Qur'an and its preservation until now has become more evident. From the verses of the Qur'an, Allah SWT has given confirmation of its truth and electability. Such privileges are not owned by the previous books, because the books are intended for a certain time²¹. Thus it is clear, that the word of Allah, which is called "the Qur'an was only revealed to the Prophet Muhammad SAW, because the word of Allah SWT, which was revealed to other prophets such as the Torah was revealed to the Prophet Moses, the Gospel of Prophet Isa, the Zabur Prophet Dawud, but besides all that, there is also the word of Allah SWT, which is not called the Qur'an as it was revealed to the Prophet Muhammad SAW, even people who read it are not considered as worship. That is called the hadith Qudsi²².

The Law of Memorizing the Qur'an

The Qur'an introduces itself with various characteristics and characteristics. One of them is that it is one of the holy books that is guaranteed authenticity by Allah SW"IT". Since it was revealed to the Prophet Muhammad until now even until the next day.

²⁰ Al-Qattan Manna, *Mababis Fi 'Ulumi-Qur'an*, 4 ed. (Riyad: Mansyurat al-Asr al-Hadis, 2005); Al-Qaththan, *Pengantar Studi Ilmu Al-Qur'an*.

²¹ Adrika Fithrotul Aini, "Penafsiran Kontekstual Ayat Al-Qur'an Tentang Relasi Laki-Laki Dan Perempuan," *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 4, no. 1 (25 Januari 2021): 92–109, <https://doi.org/10.31538/almada.v4i1.1125>.

²² Hasyim Asy'ari, "Keistimewaan Bahasa Arab Sebagai Bahasa Al-Qur'an," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2016): 21–28, <https://doi.org/10.31538/ndh.v1i1.5>.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Indeed, it is We who have sent down the Qur'an, and indeed We have preserved it."
(Surat al-Hijr: 9).

Muslims are basically still obliged to actually and consequently try to maintain it, because the limited maintenance in accordance with the *sunnatullah* that He has set does not rule out the possibility that the verses of the Qur'an will be harassed and twisted by the enemies of Islam, if the *ummah* Islam itself has no concern for maintaining the purity of the Qur'an. One of the efforts to ignite in the process of preserving the possibility of the Qur'an is to memorize it²³.

Memorizing the Qur'an is a symbol for Muslims and a thorn for the enemies of Islam. The Qur'an is the most widely read holy book in the world. Without a doubt, it is the easiest book to memorize²⁴. Memorizing the Qur'an is a symbol for Muslims and a thorn for the entry of the enemies of Islam. James Mansiz said, "Perhaps, the Qur'an is the most widely read book in the whole world. And, without a doubt, it is the easiest book to memorize." In this case, memorizing the Qur'an is very necessary for the following reasons: (a) The Qur'an was revealed, accepted and taught by the Prophet SAW by rote. (b) The wisdom of the gradual descent of the Qur'an is a sign and encouragement towards the growth of *himmah* for memorizing. (c) Memorizing the Qur'an is *fard kifayah*. (d) The law is for people who memorize the Qur'an and then forget it, reading it is worship that softens the heart, shows lust, and various other virtues).

Preparation Before Memorizing the Qur'an: (1). Strong determination Memorizing the Qur'an is a very great and great task. (2). Determining the goal so that the goal can be realized, then we must fulfill three things in memorizing the Qur'an. (a). Never complain that we will never be able to memorize the Qur'an. (b) Make someone an example for us, in terms of memorizing the Qur'an and an example in everything. (c). Record everything that happens when we memorize the Qur'an. (3). The importance of a representative place should we sit in front of a clean white wall, as if we were sitting at the front of the mosque and facing with a view to the front. (4) Choose the right time: (a) The last third of the night . (b) When the heart is excited. (c) Free time²⁵.

Requirements for Memorizing the Qur'an

(1). Able to empty his mind of thoughts and theories, or problems that would disturb him (2) Must cleanse himself of all actions that might reduce the value of his studies, then pursue it well with an open heart, Field chest and with a holy purpose. (3) Sincere intentions, intentions have an important role in doing something, among others: as an effort to achieve a goal. (4). Having determination and patience, persistence and patience are very important factors for people who are in the process of memorizing the Qur'an. (5). *Istiqamah*, what is meant by *istiqomah* is consistent, which is to maintain consistency in the process of memorizing the Qur'an in other words, a memorizer of the Qur'an must always maintain

²³ Zainal Arifin, "Method of Memorizing Al-Qur'an According to Baduwailan," *Studia Religia: Jurnal Pemikiran Dan Pendidikan Islam* 3, no. 2 (25 Desember 2019), <http://dx.doi.org/10.30651/sr.v3i2.3965>.

²⁴ Ahmad Salim Badwilan, *Panduan Cepat Menghafal Al Qur'an | Ahmad Salim Badwilan* (Diva Press, 2009).

²⁵ BAHIRUL Amali Herry, *Agar Orang Sibuk Bisa Menghafal Al-Qur'an* (Pro-U Media, 2012).

continuity and efficiency with time. (6). Abstaining from immorality and disgraceful traits, when memorizing the Qur'an a person must fulfill all obligations on time and must stay away from all disobedience that can bring God's wrath. (7). Being able to read well, before a memorizer steps into the period of memorizing, he should first straighten and facilitate his reading. Memorizing the Qur'an wants to be a sincere practice only hoping for rewards and rewards from Allah alone. Assume that the practice of memorizing the Qur'an is worship to Allah²⁶.

Methods of Memorizing the Qur'an

Methods of Memorizing the Qur'an: a. Wahdah method, memorizing one by one the verses to be memorized. To achieve initial memorization, each verse can be read ten times. b. The Bible Method. c. Kitabah means writing. This method provides another alternative than the naming method. In this method, the writer first writes the verses that he will memorize on a piece of paper that has been provided for him. d. Sima'I Sima'i method means to hear. This method is to listen to something reading to memorize it. This method will be very effective for memorizers who have extra memory, especially for blind memorizers, or children who are still under age who are not familiar with writing and reading the Qur'an. e. Combined Method, This method is a combined method between the first method and the second method, namely the wahdah method and the Kitabah method, it's just that the Kitabah (writing) here is more functional as a test of the verses that have been memorized. F. Jama' Method A collective memorization method, i.e. the memorized verses are read collectively, or together, led by an instructor.

Definition of Management

Organizational managers, humans in the organization cannot be separated from the system that has been created in the organization. The system is made based on the agreement of its members. The organizational manager is the most instrumental in the formation of the system, because a manager is expected to be a person who has broad insight and is able to manage the organization.²⁷

Management is a series of activities designed to achieve organizational goals by using resources efficiently and effectively and carried out in an environment that is constantly changing from time to time. Effective means achieving the set goals and efficient means achieving goals by using as few available resources as possible²⁸.

Management is an effort to manage work both in groups and individuals with the hope of being effective and achieving the expected goals. Teaching materials are materials or subject matter that are systematically arranged, which are used by lecturers and students in the learning process²⁹. Learning management is a teacher activity programmed in instructional

²⁶ Abdul Fatah Az-Zamari Yahyah, *Metode Praktis Menghafal Al-Qur'an* (Bandung: Khoirun Niat Shalih, 2013).

²⁷ Yanto, "Manajemen kepala Madrasah Ibtidaiyah dalam menumbuhkan pendidikan karakter religius pada era digital."

²⁸ Yanto, "Evaluation of Quality Assurance Program."

²⁹ Rony, "Urgensi Manajemen Budaya Organisasi Sekolah Terhadap Pembentukan Karakter Peserta Didik: The Urgency of School Organizational Culture Management Against Character Building Students," *Tafkir*:

design, to make students learn to teach in the classroom, which emphasizes the provision of student learning resources in the classroom. Children need to go through stages of development before they write sentences and learn words. Educational management is to increase productivity as seen from the efficiency of education administration and the effectiveness of education. Children will shape their behavior by imitating or imitating what they see everyday, this is so the people around the child will become models, because the world of education is a world that is a priority in life. An educational institution will be able to function adequately if it has a management system that is supported by human resources, costs and infrastructure. Early childhood is motivated to imitate behavior his parents. Education management is to increase productivity as seen from the efficiency of education administration and the effectiveness of education.³⁰

Management is an effort to regulate the activities of students in order to support the learning process runs smoothly, orderly, regularly and can contribute to the achievement of MDA learning objectives effectively and efficiently³¹.

The Problems of Memorizing the Qur'an From Within Yourself

The miracles of the Qur'an have been proven to be able to give a million pleasures to its readers who believe in Allah and the Last Day. The readers of the Qur'an always read the Qur'an with a high frequency. (a) An unclean soul and too many falsehoods, and do not feel the pleasure of reading the Qur'an (b) Memorizing the Qur'an will be able to color the memorizer if it is based on a soul that is clean from the dirt of shirk, arrogance, lust, and other immoral impurities because the Qur'an is a holy book sent down by the most holy God, brought by holy angels, given to holy apostles and sent down to the holy land. (c) Impatient, Lazy and Desperate. The process of memorizing the Qur'an requires patience, perseverance, and it is not easy to give up having difficulty memorizing the Qur'an. (d) Weak Spirit and Desire. Strong enthusiasm and desire are the main capital to do anything, including memorizing Al-Qur'an. Qur'an, because memorizing the Qur'an is something of high value in the sight of Allah and in the sight of humans. (e) Forgot. In memorizing the Qur'an, how intelligent the human brain is still experiencing the problem of forgetting. You must understand this fact and be ready to face it. the characteristic value of the verses of the Qur'an made by Allah is easy to remember from our minds. Meanwhile, forgetting because of negligence stems from the memorization itself, such as being lazy to repeat memorization, thinking that memorizing the verses is like memorizing a song, after memorizing is directly engraved in memory, forgetting like this is the fault, so let's be istiqomah in memorizing and don't be the problem of forgetting makes the desire to memorize less³².

Interdisciplinary Journal of Islamic Education 2, no. 1 (10 Februari 2021): 98–121, <https://doi.org/10.31538/tijie.v2i1.26>.

³⁰ Yanto dan Fathurrochman, "Manajemen kebijakan kepala madrasah dalam meningkatkan mutu pendidikan"; Warti'ah Warti'ah, "The Implementation of Madrasa Culture in Building Students' Character," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 2 (27 Juli 2020): 247–59, <https://doi.org/10.31538/nzh.v3i2.583>.

³¹ Tri Adi Muslimin dan Ari Kartiko, "Pengaruh Sarana Dan Prasarana Terhadap Mutu Pendidikan Di Madrasah Bertaraf Internasional Nurul Ummah Pacet Mojokerto," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 1, no. 2 (2020): 75–87, <https://pasca.jurnalikhac.ac.id/index.php/munaddhomah/article/view/30>.

³² Badwilan, *Panduan Cepat Menghafal Al Qur'an / Ahmad Salim Badwilan*.

The Problems of Memorizing the Qur'an From Outside Yourself.

The problems of students in memorizing the Qur'an: (a). Not being able to read well. Memories who have not been able to read well and have not been fluent, will feel two burdens when memorizing: the burden of reading and the burden of memorizing. These two burdens will sometimes be felt more and more when the verses are memorized more and more, so that in the middle of the road rarely can survive until juz 1, although there are also people who succeed. For those who do it while memorizing, while at the same time improving the reading and launching it, they need to look back at their abilities. (b) Unable to manage time. For those who are unable to manage time, they will feel as if they do not have time for this activity. Those who don't have a lot of work if they are not good at managing their time will not be able to memorize, especially those who already have a connection with this and that. So start now to be disciplined with time. Allocate an hour or two for memorization activities. (c) Few repetitions. Sometimes when memorizing, we find it difficult to re-read the verses that are being memorized. Or when you deposit your memorization suddenly your reading is not smooth, even though when the students prepare, the students already feel fluent and really memorized.

In conducting field observations and interviews with students, the researchers found several problematic factors in memorizing Juz Amma's tahfiz Al-Qur'an: (a). Lack of time and schedule provided by Juz Amma's Al-Qur'an tahfiz institution: Schedule and time provided it is very minimal, only three hours a week while those who take tahfiz Al-Qur'an are at least 20 people in one locale. (b). Madrasah Environmental Factors A comfortable, safe and well-organized school environment also greatly influences the process of learning activities, especially learning tahfiz Al-Qur'an, because memorizing the Qur'an requires more concentration and attention when memorizing, if there are many activities and activities of students, who also follow the learning process or because the room is too narrow, it can make the concentration of students decrease or it can become a serious problem when memorizing Tahfiz Al-Qur'an Juz Amma. (c). There is no manual for memorizing the Qur'an: The completeness of learning resources is very supportive in teaching and learning activities, especially learning the Qur'an, with complete learning resources, students will be more enthusiastic in participating in tahfiz Al-Qur'an lessons.

Tips for overcoming the problems of students in memorizing the Al-Qur'an Juz Amma:

- (a) Madrasah Diniah Takimiliyah Awaliyah Rejang Lebong Old Religious Unit must provide a special room for memorizing the Qur'an because memorizing the Qur'an requires a comfortable and neat place.
- (b) In overcoming the problems of santri in memorizing the Qur'an: namely through the selection of new santri admissions by reading the Qur'an because some students who take the tahfidz of the Qur'an cannot read the Qur'an".
- (c) To overcome the problems in memorizing the Al-Qur'an Juz Amma: namely students must be able to read the Qur'an well, by conducting weekly recitations or additional lessons outside the Tahsinul-Qira'ah school because based on the observations of researchers there are still many once a student who has not been able to read the Qur'an.

(d) tips for overcoming the problems of students in memorizing the Qur'an: the teacher must motivate students to memorize the Qur'an by providing scholarships. freeing SPP for students who memorize several chapters of the Qur'an, can play a very important role in increasing students' motivation and growing a generation of tahfidz Al-Qur'an in Madrasah Diniyah who will bring a name image to our institution, namely Madrasah Diniyah Awaliah.

(e) Tips for Madrasah Diniyah Takwiliyah should increase reference books about memorizing the Qur'an The number of references or learning resources for memorizing the Qur'an is one of the right solutions to solve problems when students experience problems memorizing the Qur'an. Because with many references to the Al-Qur'an memorization guidebook, it will create new desires and knowledge for students regarding the method of memorizing the Qur'an, or the virtue of memorizing the Qur'an, it is possible that this can foster students' motivation and interest to memorize knowing the virtues of learning and memorizing the Qur'an.

(f) Tips Santri should learn to read a lot of the Qur'an outside of Tahsinul Qira'ah school hours with fellow students who are already able to read the Qur'an.

(g) Tips for having a strong desire to memorize the Qur'an When following the tahfiz Al-Qur'an school process, we have to prepare many things, especially the motivation of the students themselves, believe and believe and try that we are able to memorize and follow the tahfiz of the Qur'an

CONCLUSION

Based on the results of the study that the problem in memorizing the *Qur'an juz Amma* is planning, organizing, implementing and evaluating. Internal factors. such as the factor of not being able to feel the pleasure of the Qur'an, the lazy factor, the lack of motivation, the forgetting factor. dishonesty factor. While external factors are factors that cannot read the Qur'an, factors cannot manage time, lack of *muraja'ah*, lack of time, school origin factors, school environment factors, lack of references or guidebooks for memorizing the Qur'an. Tips for overcoming the problems of students memorizing the Al-Qur'an Juz Amma that must be done by Madrasah Diniyah Takmiliah Awaliah The Old Agam Rejang Lebong Unit provides a special room for *tahfiz* Al-Qur'an, selects new students through a reading test of the Qur'an , require home recitation for all students who have not been able to read the Qur'an, provide motivation for students who memorize the Qur'an, through scholarships and free tuition and competitions for students who memorize the Qur'an, provide reference books a lot about tahfiz Qur'an. students must be instructed to repeat the memorization of Juz Amma's *tahfiz* until it is finished. *Santri* must learn a lot with fellow students who are able to read the Qur'an, motivate themselves to memorize the Qur'an well.

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