

THE INFLUENCE OF MEMORIZATION OF THE QUR'AN ON THE RELIGIOSITY OF THE FEMALE SANTRI OF THE STUDENT DORMITORY OF THE SUNAN PANDANARAN ISLAMIC BOARDING SCHOOL COMPLEX VI

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ABSTRACT

The ability to memorize the Qur'an has a strong impact on memory. especially in terms of concentration. Every single verse he memorized was able to provide encouragement and motivation in his activities. Moreover, the Qur'an is a guide for Muslims, which we must protect and practice. Instead, the author provides two categories related to the level of religiosity in memorizing the Qur'an. The first is the *habluminallah* category, and the second is *hablum minannas*. In relation to *habluminallah*, it can be interpreted as the relationship of a memorizer of the Qur'an with Allah SWT. While *hablum minannas* relationships with fellow human beings. The object of this research is the female students of the Sunan Pandanaran Islamic Boarding School, Complex VI, where the majority of these Islamic boarding schools are memorizers of the Qur'an. While the research method used is qualitative, with data collection instruments in the form of interviews.

Keywords: *Sunan Pandanaran Islamic Boarding School Complex VI, Memorizer of the Qur'an, Islamic Law*

INTRODUCTION

The Qur'an is the basis and foundation for Muslims in understanding Islamic values. So does the education of the Qur'an, according to Roiz Mahfud (2011) claim that the Qur'an is a human lifeline handed down to the prophet (Muhammad) from God SWT through Gabriel's medium. (Nurul Izah, 2017:1) This Qur'an's universal nature makes human guidelines though time has changed over time. The Quran's description of man when certain emotions such as anger, fear, love, and happiness makes it approach its readers, that is, through the study of human emotions that Qori 'or the reader can understand how they should be processed and faced and thus a bond between the person and the Koran. This proximity is then dictated by the way a person expresses his intimate knowledge of religion. (Syarifuddin M and Prasetio R, 2019). It is understandable that memorizing the Qur'an there are several different methods in each santri to facilitate its conversion. According to Akbar and Hidayatullah, 2016, there is a better alternative for memorizing the Qur'an, (Puspo Nugroho etc., 2021: 51). But every method used in memorizing the Qur'an actually depends on each individual. So deep.

The Qur'an is a base and foundation for Muslims in understanding the values of Islam. Once with the Qur'an education, according to Roiz Mahfud (2011) states that the Qur'an is the guideline of the human life that is derived to the Prophet Muhammad Saw from Allah SWT through the intermediary of the Jibril. (Nurul Izah, 2017: 1) The universal properties of this Qur'an make human guidelines even though the times have changed from time to time. The picture given by the Qur'an about humans when certain conditions related to emotions such as angry, fear, love, and happiness make the Qur'an have an approach to his readers, that is through learning about human emotions so that Qori 'or readers can understand how the emotions should be processed and faced so that the bonds appear with someone with the Qur'an. This closeness is then evimated through the way a person raises the science of religion he knows. (Syarifuddin M and Prasetio R, 2019).

It is understood that in memorizing the Qur'an there are several different methods in each santri to facilitate his memorization. According to Akbar and Hidayatullah, 2016, stated that in its development memorize the Qur'an there is the best alternative to prospering can easily interact with the Qur'an, (Puspo Nugroho et al, 2021: 51). But every method used in memorizing the Qur'an in fact depends on each individual. So in the process



of memorizing or finances memorize a high commitment to later reach the desired target. In addition memafizing the Qur'an indirectly will help the power process is getting stronger. Besides it memorize will also increase the concentration. And the average of the Qur'an's prisoners came from the Pesantren Pondok. (Stiyamulyani, 2018) As we have known the Pantokt Pondok is an eldest educational institution in Indonesia.

The existence of Pondok Pesantren became one of the most important institutions in the education world. Especially in teaching adac and morals. As with the dorms of the corners of Pandren Hannutan Panjanaran Complex IV. In its history, this Pesantren Pondok was established in 2006 located on Jalan Kaliurang KM 14.5 Dusun Sardonoarjo, Ngelnaran Village, Ngaglik District, Sleman Yogyakarta. The IV complex is led by Mr. Khashany Karyono and his mother's MufLihah Mufid who is the daughter of KH. MuDid Mas'ud and Mother of HY.Jauharoh Munawwir. Related to capacity, complex IV has a capacity of 220. Based on the data the author is trying to research as well as reviewing more in the influence of the Qur'an's memorization against the Religius of Santri Princess in the hostel of the Pondok Pandren Hannandan Pandanaran complex VI as the object of research. And then the author tries to rejoice in more of how the comparison between the santri princess who chose the Qur'an Binnadzri program that is the method of reading the Qur'an directly by emphasizing the machories of the makhorijua letters, while for the 30 JUZ BIL GHIOB system its program by using the deposit method, dereanese and partner-based held three times a day (Ba'da dawn deposit, Ba'da Dzuhur derates, and Ba'da Maghrib deposit).

While additional activities for the program 30 Juz Bil Ghibik are SIMA'an, and the gelong. Understanding the context will incidentally incur or the difference between the sense of sense of santri-levels who choose the Binnadzri program and BIL Ghih. This study uses qualitative methodology with research instruments in the form of interviews. The religiosity of the author in this research is how human beings are related to Allah SWT, either by running his destruction and away from the ban, and Hablum Minannas is how human beings associated with other humans include some things that are; The first point is a mandatory worship, which the author will try to review more in the relationship between the exemplary santri of the IV interpretation with the religious level of mandatory worship, Sunnah and Macruh Cooking everyday. Furthermore, the author tries to review more in the

relationship of Santri Pantannai complex IV with a religious level with muamalah done in everyday.

RESEARCH METHODS

The analysis used to explore this research is a qualitative study method, with a data collection of interviews to the involved santri with a total sample of 20 santri, where 10 santri is the student of the binnadzri Koran and 10 santri is a mahasiwi of the quran ghoib from the cultural cultural complex. The interview was also accompanied by field observations by a writer to view the matter firsthand and to collect pertinent research related information.

The research method of analysis used to review these research is the method of qualitative research, with data collection instruments in the form of interviews to the parties related to the santri with total samples of 20 santri, where 10 santri is a student of the Qur'an Binnadzri program and 10 santri is the maquiww of the program of the Qur'an Bil Ghibik from the complement of Vi Canunan Pandanaran. This interview is also accompanied by field observations by the author to watch directly and collect the appropriate information related to the research to be performed.

1. How does recite of the Koran affect the living order of the santri women's dormitory lodge lodge lodge?
2. How does the santri woman VI complex view maintain the religious values of boarding school?

RESULTS AND DISCUSSION

As the writer earlier noted, the writer drew the line regarding the meaning of "religiosity" that will be discussed in this research. To match the limits of the religious meaning the writer intended, the writer produced 8 questions representing the purpose of the study. Where the eight questions represent the question and then divide into two categories. The first category is hablum minallah and the second is hablm minannas. Here are interview questions compiled by researchers

1. What changes did you feel before and after memorizing the Koran?



2. Can you perform compulsory worship like prayer on time after memorizing the Koran? And how compared to before memorizing the Qur'an
3. After memorizing the Koran you familiarize yourself with the sunnah worship? And what if compared to before memorizing the Koran?
4. Does having memorized the Koran often push you away?
5. How do you respond when you see a teacher or a kiai while accidentally meeting? Was the response you gave the same when you before and after memorizing the Koran?
6. How are you doing in socializing with fellow santri?
7. What are some of the values in the qur 'an that you apply in everyday life? Set forth from the smallest and most simple values.
8. How does the memorized qur 'an affect the self-control to avoid things that have been forbidden in the qur 'an.

As already author written prior to previous, the author made the restrictions related to the meaning of "religiosity" which will be discussed in this research. In order to match the restriction of religious meaning the author authority, the author makes 8 questions representing the purpose of this study. Where 8 questions represent the question and then divided into 2 categories. First the Hallbal Murallah and the second is Hablum Minannas. Here's an interview question compiled by the researcher What is the change you feel before and after memorizing the Quran? Does it after memorizing the Quran you can carry out the mandatory worship like a timely prayer? And what if compared to before memorizing the Qur'an after being memorizing your Quran to familiarize with the Sunnah worship? And what if compared to before memorizing the Quran? Does it after memorizing your Quran often stirring from merciful? How is your response when looking at Master or Kiai when accidentally met? What is the response you give the same when you before and after memorizing the Qur'an? How do you in socializing with fellow santri? What are the values in the Qur'an who you have applied in everyday life? Departing from the smallest and respected values. How the influence of the Qur'an memorize on self-control to avoid things that have been banned in the Qur'an. Results of Interview of Pondok Pantok Pesantren Hannovation Panjanara Dormitory VI Composite Based on the data that has been mentioned before, stating that worship is a state of inner conflict in the Habluminal category while the Muamaka Social entered in the Habluminannas Category.

The basic change of the prisoner of course, not escaped the question asked the author, the NaSumber accounts agree that there is a perceived change after memorizing the Qur'an, among the quiets of the soul, the peace of soul and commitment and the sense of responsibility for the haphen that has a positive impact in their daily life. According to the count of one of our initialized sources n that states that in the process of memorizing there are many changes that occur in their daily life from beginning of emotional control, patience in interacting or to have been there, there is a teaching in his life to keep up force while improving themselves. So that way if you want to have something there must be a long process at once not in a hurry in taking the expected action. In the category of Habluminallah the implementation of the mandatory prayer for the prisoner to be important to see how the commitment, seriousness, theistist of the prisoners in carrying out the mandatory worship can be achieved by the maximum. The five respondents who have been interviewed four include the stirring of worship they are increasing and one of whom it says that the worship is required when compared with before memorizing. Summarizing the relationship between a servant with Allah SWT, when viewed from the proximity to his servant is one of the grace given God Albut to the creature, ranging from his pengang, the gains are obtained and others. (Basrian Basrian, 202: 57-58) As to carry out the exacerbase of the Sunnah of four of us.

We are in the way of running the world of paved is still in the processing phase for Istiqomah and one of our sources do in the article before from prior to the Forest of the Qur'an has used his own with the Sunnah worship of one of them by accumulating Dhahha's prayer but after memorizing the Qur'an of the discipline in the meaning of being increasing to be increasing with the aim of adding the span of the Qur'an after working on the Sundrah's worship. I'tikad the prisoner in staying away from the merciful things not escaped from the statement filed interviewer seeing mercuary things could affect the memorization of a hafizah. With that based on the five respondents we interviewed they claim to still have not fully led the things that were merciful. One of the sources say that, the more things we need to guard, the greater the temptation is coming. (Interview with the five sanctors of Pandanaran complex 6, July 19, 2022)

Akhlak or a behavior of a person can be affected from the activities undertaken in daily life. Similarly by memorizing the Qur'an. The values obtained from pesantren include



ABAB is highly upheld in the pesantren environment. For that based on the five sources of the reasoning we stated that, after memorizing the Qur'an behavior when meeting with Kyai or the living in the way showed the respective behavior by bowing and smiling. One of our sources say that if the one met is Pak Kyai then just bow and smiled and when met with the living in the math would kiss his hands. (Interview with Santri F, July 19, 2022) can be understood that the character, and the person's nature is seen how he established relations with his environment. So also santri, all its activities can change the habit and also a person's morals. According to Gilin, the change is based on the interaction of various factors, for example, of social, cultural, ideological, material ideas, or existence for the new discovery of the community. (Moh Toyyib and Imam S Arifin, 2019: 3) Socialization is one of our efforts in adjusting in the environment. Especially in the scope of pesantren. Of course many characters and differences in each person. But with one goal that is looking for science every different difference will be complementary each other. According to Larson and Richards, 2017 states that, young people in everyday more spending time with peers. Moreover, it is already in the scope of pesantren, so his friendship is already considered a family. (Alif Surya and Nur Latifa Umi Satiti, 2019: 113) By the fifth of our resource person, stating that, not disclining each other, interactions are very good one another. But since here is a student dormitory so the other one has their respective busyness. So our value of our familiarity interacts in one room. For different interactions of each other less interactive. One of our speakers nationally with the initial f state that, for our interactions and socializing is very good, but indeed because each other has their own interests in the world of its lecture, not all rooms in our dorms interact actively. (Interview with Santri F, dated July 19, 2022) Each verse of the Qur'an is derived to us is as a clue in life. In addition to the instructions of the Qur'an are lowered as well as guidelines for humans. Based on the statement of our five resource persons, the average is very motivated with the verses that have been faced.

Especially about verses about patiently. Our resource with the initial l gives the statement that, beforehand before memorizing expectations to something is very high especially in the tendency in hoping to humans. Then since memorizing and then closer to the verses whose memorized it made it a clue that should not be too hoping to humans while the most beautiful and will be disappointed is to hope to humans. In addition, the

resource person with the initial m also added that, after recognizing and understanding the verses of the Qur'an, in the Surah al-'asr about time, his thoughts are becoming more open that the time in the world is very fast, then with that sometimes there is a feeling of lazy to do something then it will remember that the verse. So it will be spirit again for the rest. (Interview with Santri L, dated July 192225) a person's ability in self-control, ranging from maintaining behavior, self-emotion.

It is one of the emotional intelligence in sorting information so that it can act according to the conditions and situations that exist (Rokim, 2016: 10). As in this case, the emotional intelligence on the santri is how he processes the emotions, knowing the potential of emotions that exist in him, and how the attitude is based on emotions issued by the santri. Based on the resource that we interviewed the impact of haphasa to the intelligence of emotions greatly affected their daily activities. Based on one of our sources of the initials, to provide a statement that, sometimes if doing something merciful or something that is prohibited even with the spread of the Qur'an will definitely think many times if you want to do something. Based on data from our research results, the influence of the Qur'an memorization with religiosity. which is then divided into categories of Habluminal and Habluminnas. As it has known that Habluminal is a human relationship with his Lord, where the morals reflect the interaction with Allah SWT. It includes several things like, mandatory worship, the Wonna Hadian worn (Syarifah Habibah, 2015: 77). While Habluminnas is a human relationship, how he interacts each other, ranging from habits that have been rooted from the public so that these habits are formed by cultural communities. With this we will know with the customs of the community (Zulkarnain Dali, 2016: 5).

When talking the local culture of course is in the category of social relationships. While not all customs and culture of the community cultivated in the Islamic Shari'a. Based on the results of the interview of Santri Putri Dormitory Pondok Pesantren Sunan Pandanaran Complex VI. By memorizing the Qur'an very influential on the level of santri religiosity, including in the category of habluminal which of our five resource persons, four expressed a significant change to self-quality and its relationship with God SWT. This is considered a lot of change and benefits after memorizing the Qur'an. Compared to before memorizing. Where before memorizing activities from free time spent on playing. So if it's

time to run its obligations, such as praying for example, not in time in his prayer. Unlike the time after memorizing, of course, the total changes.

Due to when memorizing the Qur'an time used usually before the prayer and after prayer. With this the opportunity for the mandatory prayer is timely ease. But with this one of our sources of the user with the initial f, stating that, it is still difficult to pray on time due to the number of activities. While the influence of memorization to the Sunnah worship increased by an increase, from starting before before memorizing the waves of sunnyah rarely to be implemented. While in relation to society society. The influence of this Qur'an memorization is very influential on the morals of self. Given that before memorizing the Qur'an in the kaita about the existence, manners do not be noticed. Conversely based on the five sources of our sake that states that, behaviors and ethics when faced with the community after memorizing there is an increase in socializing interactive but still on the existence and courtesy if communicating with the community. An example is how to react to meet with Kyai or Bu Nyai, how to socialize with roommates after memorizing, and how the influence of the Qur'an memorize on self-control. (Interview with Santri N, dated July 19-22-2022)

CONCLUSION

The Qur'an is one of God's mercy which was passed down to humans in the world as a living guide. Therefore, there is no doubt in the Qur'an that explains all aspects of life in both the world and the afterlife. It is real. The overwhelming evidence that is so strongly relevant to life in the world is overwhelming. So do its memorizers. The stronger the rote and the commitment to learning the Qur'an. It would impact daily activities as well. Based on our five sources in the boarding house of pesantren pandanaran iv complex, researchers concluded that the link between the religious and santri levels to the Qur'an's hafnity has a more powerful impact than before memorizing. In either the habluminescent or the illuminant that researchers have established as the focus of religiosity.

The Qur'an is one of the grace of God SWT derived for man in the world as a clue of life. Therefore there is no doubt in the verses of the Qur'an who explains all the aspects of life in the world and in the afterlife. It is real. There are so many evidence that is very relevant to life in the world. Similarly, the busters. The stronger is memorized and



commitment to study the Qur'an. It will have a significant impact on every day. Based on the five of our resource in the pond pharmaceutical dormitory of IV complant, the researcher concluded that the interrelation between the religious level with the santri to the vanity of the Qur'an has a strong influence compared to before memorizing. Whether in the category of Habluminal or Habluminannas which has been determined by the researcher as the focus of discussion related to religious meaning.

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