
Fostering Students to Become Hafidz Qur'an In Griya Tahfidz NurulQur'an Tlogoanyar Lamongan

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Abstract: *The Qur'an is the holy book of the noble Muslims, reading it will get a reward especially those who memorize it, many memorize the Qur'an but there must be someone who guides, fosters. The purpose of this service activity is to foster students carried out by the ustadzah to make their students become hafidz quran at Griya Tahfidz Nurul Quran Tlogoanyar Lamongan district which includes planning, implementation, and evaluation. The method used is using a qualitative approach with a case study type of research. The final result of this activity is to show that the development of Nurul Quran students in Tlogoanyar Lamongan to become memorizers of the Koran by fostering the enthusiasm of the students to memorize, study, study the Koran, has proven to have been done very well so as to make the students as hafidzul qur'an, in addition to having good memorization quality, but also qur'ani morals.*

Introduction

In this world, we as Muslims and Muslim women, of course, are familiar with the words Al- Quran, but sometimes among the many Muslims or Muslim women still do not know the meaning of Al- Quran, it has been explained that Al- Quran is the word or kalam (speech) of Allah in the form of a mu'jizat descended to the Messenger of Allah SAW with the angel Gabriel as an intermediary, the existence of Al- Quran in people's lives is an Al-Huda (guidance) without causing the slightest doubt in the shudur (heart) of believers (Latifah et al., 2023).

Muhammad Ali al Shabuni's opinion on the meaning of the Quran is the Word (kalam) of Allah, in the form of something very extraordinary (mu'jizat), which came down to the Prophet Muhammad SAW through the intermediary Jibril As, from Allah SWT. The meaning and lafadz, revealed gradually (muttawatir), is of noble value and worship for those who read it, the opening letter is Al-Fatihah and the closing letter is An-Nas. This opinion is in line with the book Basics of Islamic Jurisprudence by Mukhtar

Yahya and Fathurrahman stating that the Quran is Allah's word to the Prophet Muhammad SAW, in Arabic through Jibril As, which can be used as a proof(argument) in the da'wah of the Prophet Muhammad SAW and become a guide for mankind whose function can be used in his life to seek happiness in the world (A. Muhammad & Anshari, 2022).

Islam is a religion of rahmatul lil 'aalamin which makes many of its people obliged to seek knowledge (learning). Because Allah SWT first revealed the Quran to be a basic guideline, humanguidance with verses that instruct the Prophet SAW is in surah Al- 'Alaq (1-5), namely Read. In abroad sense, humans can expand their knowledge and improve their lives by reading. Learning activities are very main and important for humans, Allah has explained in the Quran about Allah's promise to elevate the degree of people who seek knowledge or learn. Muslims during the time of the Prophet Muhammad SAW had reached a golden age because these Muslims often studied and understood the Quran seriously, until the Quran entered into their hearts. They grew up as a generation that lived in the spirit of the Quran, and the way they lived was closely related to the Quran which remained eternal and unaffected by the changing times.

The Quran has several functions, namely the Quran as (Al- Huda) Human guidance, (Al- Bayyinah) Explainer, (Al- Furqon) Distinguisher, and a guide or guide for human life. The only way Allah SWT maintains, preserves and maintains the purity of the Quran is by making it easy for its servants to get the Quran. Thus, the Quran became the only book memorized by millions of people. Memorizing the Quran is an effort to be able to follow in the footsteps of the Prophet Muhammad, because he diligently listened and repeated it to the Angel Gabriel AS. Rasulullah SAW regularly listened to his memorization to Jibril AS, showing the extent of his ability to memorize the holy book (Malik et al., 2022).

Memorizing the Quran is one of the most noble deeds. Those who are able to memorize the Quran, later he will be given the reward of extraordinary shafa'at, not only for himself who memorized alone, but also for his mother's father or his parents. As expressed in Imam Syatibi's poem, "Very happy, their parents in the afterlife will wear a radiant crown jewelry as a reward."

After we know the privilege of memorizing the Quran. Therefore, in order to be able and accustomed to doing memorization activities comfortably and calmly, it is necessary to have a special place to memorize the Quran, one of which is Griya Tahfidz. Griya which means House and Tahfidz means memorizing. Griya Tahfidz is a place or institution where someone can study, study, read, understand, and memorize the Quran properly. In Griya Tahfidz someone who studies the reading of the Quran, memorizes, and understands the Quran, even though the students do not reside are usually still called santri. And according to the author quoted from Gus Mus quotes that, Santri is not only those who live in an Islamic Boarding School, but anyone who has the character of a santri is a Santri.

Usually, Griya Tahfidz provides a supportive environment for learning and

memorizing Quranic verses with the guidance of competent teachers or instructors. Therefore, the author conducted a service at Griya Tahfidz Nurul Qur'an Tlogoanyar Lamongan. The dedication carried out by the author is to foster, assist and direct with the aim that the santri of Griya Tahfidz Nurul Qur'an become qualified Hafidz Qur'an and have Qur'anic morals.

Method

Based on the problems described above, this community service method is divided into 3 stages, namely the planning stage, the implementation stage, and the evaluation stage. The Planning Stage according to Garth N. Jone that planning is the process of selecting and developing the best or most profitable actions to achieve goals. At this planning stage is to identify the needs of students and facilities available at Griya Tahfidz Nurul Qur'an Lamongan, and target the daily memorization of students.

The implementation stage is the core stage of the service activities in the form of activities Assistance to students, namely by accompanying students when the recitation activities take place. Conducting Qur'an Tahsin Guidance for students, which can be done by fostering students, improving students' reading of the Quran, at the beginning of the recitation activity, before depositing their memorization. Conducting Quran Tahfidz Development for students, which is done by fostering students to memorize the Quran using the ummi method, the students have been prepared with the ummi method memorization book, the goal is to make it easier when memorizing the verses of the Quran. Providing motivational support for the spirit of memorization and shaping the personal character of students, which is done by providing motivation, an overview, if you want to succeed in the world hereafter, you must be enthusiastic when memorizing the Quran, and be a good role model for the students.

The last stage is evaluation. This stage is in the form of conducting a final exam to assess the entire memorization. Because this will measure the extent of the success of coaching students of Nurul Qur'an Lamongan. Does it have a significant impact or vice versa. So that this service activity is measurable and can make a good contribution to Griya Tahfidz Nurul Qur'an Lamongan.

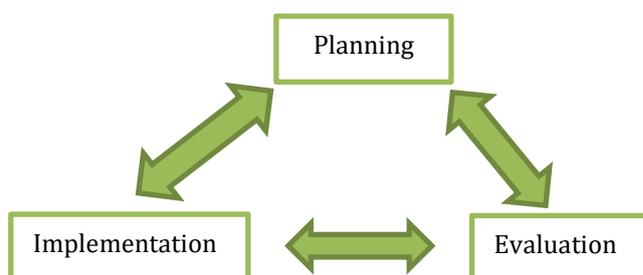


Figure 1. Diagram Examples

Result

Bina santri comes from 2 words, namely Bina and Santri. The word bina means to build or strive for more progress. While there is the word coaching, which is a word that is affixed with pe-an which means carrying out an activity. The word coaching refers to the method, coaching process, actions and efforts taken in an effective and efficient way in order to achieve the best results (Mohammad Yusuf, 2016).

Coaching is an action to foster an individual's personality in order to become a person who can be independent, responsible, or something given to the rest in the form of action, influence in assistance in order to reach maturity, helping students to be able to carry out their life tasks. According to Hasanah, coaching is an action, an activity carried out in order to realize the best results, the purpose of which is to train thinking, saying and doing which in turn can do good and can avoid a mistake either for yourself or others (Maulida, Abd Mukti, 2022).

From this we can conclude that coaching is a process of activities in the form of efforts made by someone who is serious about coaching, responsible, tenacious, painstaking and patient so that the person being coached achieves the best results.

As for the meaning of Santri itself, its origin has two theories. First opinion, Santri, which means literacy, originally from Sanskrit. Then, the second opinion suggests that the meaning of santri is a word whose origin is Javanese, namely the word "Cantrik", the meaning is someone when wherever the teacher goes always follows.

Cliffors Geertz explains in his book about santri versus abangan. The difference is that an abangan must know when to organize a slametan event and what the main dish is. On the other hand, for Santri, it is important that basic worship, especially prayer, is carried out consciously and is seen by both those with santri status and those with non-santri status to signify being a true santri. This is where Islamic doctrine, especially its moral and social interpretations, becomes a concern for students of Islam.

So, it can be concluded that the definition of santri is someone who obeys Islamic law who comes from a boarding school.

From the explanation above, it can be seen that fostering santri is something that is continuously and thoroughly carried out in the process of activities by teachers with full responsibility, sincerity, patience towards students or towards someone who is suitable for studying Islamic studies at boarding schools, in order to achieve the best results.

The development of students in this service is by making hafidz qur'an. The word Hafidz Quran includes two words, namely Hafidz and Quran. Etymologically or linguistically, the word Hafidz comes from Arabic which means reminder. A word hafiz is among the asmaul husna, which follows the wazan of Fa'il containing the meaning of mubalaghah (the person). Hafiz can also be interpreted with Al-Alim meaning "the all-knowing", Assyahid meaning "all witnesses", and Al-Qadir meaning the all-powerful. (Farid Wajdi, 2008)

So, a person who maintains something means that someone is knowing more details. A person who maintains something means that he knows, witnesses, and has power over it. By that, Allah is all-keeping or all-preserving, meaning that Allah is all-knowing, all-witnessing, and all-powerful over everything in this universe.

While the meaning of the Al-Quran itself is Etymologically or linguistically, the Al-Quran means reading, the origin of which is taken from the word Qaraa-Yaqrau- Quranan, also interpreted as a set / collection. So, as the name implies, the Koran includes the arrangement of letters, words that are collected as well as collected with rapid and beautiful.

While in terms, many scholars define the meaning of the Quran. Manna Al-Qatan defines Al-Quran as Kalamullah 'Al-Munazzalu 'alan Nabiullah Muhammad SAW. Al-Muta'abudun bittilaawatih, meaning that this is the word (speech) of Allah SWT. revealed on Khotamul anbiya' (Rasulullah SAW.), for those who read it, should be considered worship. Agree with the definition of Ali Al- Asabuni namely "huwa kalamullah -mu'jiz 'alaa khatamil anbiyaa wal mursalin bi wasilati al-amin jibril as. Al-maktub fiil masahif, al-manqul ilaina bittawatturi, Al muta'abbad bitilaawatih, al-mabdu bissurah fatihah wal makhtum bissurah Annas."

From this definition, the author can interpret that the meaning of the Koran which is very influential in its role is al-muta'abbad bitilaawatih which means it is worth worship for those who read it. Here, reading the Koran alone is worth worship, especially if memorizing or keeping it clear in the side of Allah SWT. Has a very high value of worship.

Thus, we can know that the meaning of Hafidz Quran is a designation or nickname for someone who is memorizing Quranic verses or who has memorized Quranic verses. Simply put, Hafidz Quran is a memorizer of Kalamullah, the Quran.

The Quran memorization method is the method used by students to learn to memorize the Quran. The well-known and widely used methods or methods of learning Tahfidzul Quran are:

- a. The binnadzar method is a method carried out by memorizing the Koran by first reading the Koran to be memorized by looking at the Mushaf, then memorizing it.
- b. The wahdah method is a method used by memorizing the Quran by memorizing one verse at a time.
- c. The khittabah method is to write the verse first, then memorize it.
- d. The sima'i method consists of listening to the Quranic verses being memorized.
- e. The jama' method can be done by memorizing collectively or together.
- f. The takrir method is when the verse has been memorized and then repeated the verse again.
- g. The talaqi method is to submit memorization to the ustadz.
- h. The memorization test method is carried out by evaluating the students' memorization status when reading tajweed and makhorijul letters.

There are many methods for success in memorizing the Koran, but it is in accordance

with the ability of the students, we must also understand that the ability of each student is different. Of these methods, the memorization method that is relevant to the author's dedication article is the *sima'i* method or *tasmi'* method, with the *tasmi'* or *sima'i* method meaning that the method is by listening, that is, students memorize the Koran and then the teacher or *ustadzah* hears and listens. And with this *sima'i* or *tasmi'* method, many students achieve their target goals.

Discussion

This service activity is carried out by fostering students to become hafidz quran at Griya Tahfidz Nurul Quran Tlogoanyar Lamongan with the following activity details:

A. Mentoring of students

This activity is carried out by accompanying the students of Griya Tahfidz Nurul Quran Tlogoanyar Lamongan during the recitation activity, from the beginning at 15.30 WIB until the end of the recitation activity, which is at 16.45 WIB. This assistance is carried out by supervising the students with the aim that the students do not chat with their side friends, the students can be orderly in the recitation activities, focus on the recitation activities, make the atmosphere of the recitation activities calm and comfortable, and the activities of reciting and memorizing the Quran will make effective and efficient activities. In addition, the implementation of assistance is also accompanied by guidance, direction to students with the aim that students will get better.

Assistance to students in griya tahfidz Nurul Quran Tlogoanyar Lamongan can run well and smoothly, learning can also run effectively and efficiently.



Figure 2. Implementation of assistance to students

B. Development of Al-Qur'an Tahsin towards Santri

At the time of the implementation of assistance to the students of Griya Tahfidz Nurul Quran Tlogoanyar when at the beginning of the recitation activities after prayer, the students were coached by *rawsin* Al- Quran, namely correcting the *lafadz* or sentence of the students' reading of Al- Quran, by listening to the students reciting in order and taking turns, providing an explanation of the science of *ghoroibul* Al- Quran and Al-ilm *tajwid*. According to language, the form of the word *tajwid* is *mashdar*, namely *jawada*, which means to move, in terminology, that Al-ilm *tajwid* is the science used to learn how to beautify / improve the reading of the Quran. The law is *Fardu Kifayah* for people who study *tajweed*, while the law for people who read the Quran properly is *fardu 'ain*. (H. Muhammad & Al Mu'min,

2021) Fardu kifayah is if there is one who does it, the obligation of all of them falls. fardu 'ain is something that must be done by Muslims if not done, it is a sin. The tahsin assistance aims to train the skills and proficiency of students when reciting the Quran and to make it easier to memorize it. In addition, this mentoring activity is carried out so that it can be realized as a Quranic generation, because the function of the Quran revealed is as a shifa' (medicine) guidance, answers to the problems of human life, and as a human guide (Winata & Andriani, 2023).

Tahsin Al-Quran coaching for students of griya tahfidz nurul quran lamongan is very necessary, because the students have not mastered tahsin material, namely tajweed, gharaibulal-quran, by reading the Koran according to the rules of tajweed it is fardu 'ain. and finally the author conducts tahsin Al-Quran coaching, by teaching, fostering students, so that their recitation and memorization are of quality, becoming a Quranic generation.



Figure 3. Implementation of tahsin al-quran coaching for students

C. Quran Tahfidz Development

As long as the implementation of Tahsin Al-Quran coaching is able to run well, as well as the students of Griya tahfidz Nurul Quran Tlogoanyar Lamongan can follow it with istiqomah (activities that are continuously carried out), then the activity of memorizing the Al-Quran will be easier. However, in order for these students to be successful when memorizing the Koran, special coaching activities are needed. The term coaching from the word bina means to build, while fostering means building (society, state, and others), efforts or activities that can make it a guide to life so that life in the world and life in the hereafter will be safe ". And according to Solong, et al interpret that: Coaching is a conscious effort, planned, directed, directed, to improve cognitive, adevtive, psychomotor, with efforts to direct, guide, develop, supervise in order to achieve the expected goals, when it is not good it can be better. (Azizah et al., 2023) So, in conclusion, coaching is a conscious effort to build something accompanied by providing guidance direction and optimizing efforts in order to maintain something in accordance with applicable rules.

We need to know that the word Tahfidz Al- Quran has 2 words, namely Tahfidz and Al- Quran. In lughawi, Tahfidz means memorizing. Tahfidz means

remembering in lughoh termsor Arabic hafidza-yahfadzu-hafidza. And Abdul Aziz Abdul Rauf, the term remembering is something that is processed to be defined by reading or listening consistently.

And Al-Quran means reading. The Koran for Muslims is a guide to life that has a positive influence on a person's psychology.(Sutiono et al., 2023) Then, in etymological terms, Al-Quranmeans reading. The rules in Arabic are isim markers which are (nouns), there are the letters tanwin and al. If the tanwin is completed, then the removal of the letter Al is required. Vice versa, the sentence / word قرآنا Quranan after being given the letter al becomes al القرآن Quran which is clear in meaning (isin makrifat), namely reading. The Quran is a guide for Muslimsto live their lives. Iman Bukhari has narrated a hadith that studying and teaching the Quran is the best human being.(Islamiah et al., 2019) Terminologically, the Al-Quran is a type of book for all mankind until the end of time which is maintained its sanctity revealed to the Prophet Muhammad SAW. by Allah SWT with the mediation of Jibril As.(Mughtar et al., 2022)

Tahfidz Al-Quran is someone said to be able to memorize ayaatullah from the first surah to the end.(Anoum et al., 2022) And simply put, Tahfidz Al- Quran is memorizing the Quran. Memorizing the Quran is an effort to maintain the sanctity of the Quran. One of the activities is the Tahfidz Al-Quran program which aims to prevent changes and falsification of the Qur'an in part or in whole.(Amrullah et al., 2021)

This Quran tahfidz coaching activity is carried out using a step, approach or method, because the approach or method when memorizing the Quran plays an important role to help determine success when studying the Quran.(Huda M et al., 2023) And in this activity there are 3 approaches or methods, including:

1. Umami Approach

The Umami approach is a method that utilizes the Al- Quran standardization mastery tool that has been summarized in seven basic Umami applications, namely tahsin, pentashihan (validation / testing), certification training (education), supervision / assessment visits, munaqashah (exams) and khatamul quran (imtihan). Umami Surabaya base promoted in 2007 the emergence of this approach. The person who made the Umami mastery strategy with the paraga device is Masruri and Yusuf. And there are three Mottos of the Umami Method for instructors, namely easy, interesting and touching the heart.(Ahadiyah & Mughtar, 2023)

This umami method provides a Qur'an memorization book. And students of Griya Tahfidz Nurul Quran when memorizing the Koran are advised to use the umami method memorization book, because in the book there are markers to make it easier to memorize the Koran and because using the book, students are able to memorize the Koran efficiently and can be more controlled. So, when the

students deposit their memorization, the students first memorize the Al-Quran verses in the ummi method memorization book. The ability of students to memorize is different, so for students whose memorization level is weak, students can deposit their memorization on each 1 marker in the Al-Quran memorization book with the ummi method, while students who have a high level of memorization quality, these students can deposit more than 1 marker in the Ummi method Al-Quran memorization book.



Figure 4. Development of tahfidz al-quran with ummi approach

2. Tasmi' method

The meaning of tasmi' is listening. Simply put, this method is a method that is done by reading and listening. Here, students can recite their memorization or deposit memorization to the ustadzah. And also, when the students deposit, there are sentences that are not correct when pronounced, after the end of the student's deposit, the teacher opens the student's Al-Qur'an mushaf page and shows the incorrect pronunciation when pronounced by the student, the teacher tells that the correct one is as in the mushaf, and the teacher underlines the sentence of the Koran that is incorrectly pronounced during the deposit. Then after being seen by the students, the students are guided to pronounce it and after that the Al-Qur'an mushaf is closed again, and the students are told to repeat the wrong sentence again. This method is quite helpful for improving the pronunciation of santri reading in memorizing the Koran.⁴ So, the students alternately deposit the memorization in front of the teacher, and are immediately listened to by the teacher carefully while correcting the reading if there are errors.



Figure 5. Development of tahfidz al-quran with the tasmi' method

3. Muroja'ah Method

The Muraja'ah method is certainly familiar among Quran memorizers, it can even be said to be the most widely used approach when memorizing the Quran. This method is done by checking the memorization thoroughly. Rasulullah SAW. Did this to Jibril AS. Tobe listened to his memorization in the month of Ramadan, this can be a tradition until now. The Muraja'ah Method approach is the approach of repeating memorization. The Muroja'ah method is a very important method when memorizing the Koran, because someone when repeating a reading, someone will memorize the repeated reading.

So, in this method, when the students want to deposit their memorization, the students must repeat their memorization with the aim of being smooth when depositing it to the ustadzah. After that, students are required to murojaah or repeat their memorization, rechecking their memorization by means of when the students who have just finished depositing their memorization, the students are immediately given directions to murojaah or repeat their memorization by being repeated / read 11 times. After reading 11 times, the student is chosen with his friend to murojaah in pairs, with the hope that the students can be orderly and strengthen their memorization. This activity is done by re-reading the memorization or reading after it has been deposited.

By using such methods, the students' memorization will be more attached. Murojaah can also be done while playing and learning. The game can be in the form of averse connection game, here students can learn and can also increase the enthusiasm of students in memorizing so that they are not easily bored and bored, because in learning there are a lot of complaints and laziness when learning, let alone learning to memorize the Koran there are many distractions.(Saputra et al., 2023) So, besides depositing memorization, next time you can play the verse connection game, because it makes students more enthusiastic in reciting and memorizing the Koran.



Figure 6. Development of tahfidz al-quran with the muroja'ah method

D. Providing motivational support for the spirit of memorization and shaping the personalities of students who are morally good.

This activity is carried out by providing motivation, images, to students. When students find it difficult to memorize, they are still always motivated by giving good words, praise to students, motivation is a positive encouragement given by someone to the individual. Therefore, motivation is very important, with motivation will arouse the enthusiasm of students to diligently recite and memorize the Koran. Motivating students can shape the personalities of students to become students with good character, which comes from two words, namely from the words akhlak and karimah. The word akhlak prefix is from khuluqun which means temperament, character, behavior. While karimah is taken from the sentence asmaul husna (names of good gods), namely Al karim which means most noble, so karimah means glory / goodness. So akhlakul karimah is a noble character, or a good character. Someone who has akhlakul karimah will realize a peaceful and harmonious life. Therefore, it is very important to form the santri's personality in order to have akhlakul karimah, here the formation is to use good role models, namely how to provide examples of good prayer attitudes, responsible behavior, polite, polite, honest, fair, patient. In addition, someone who memorizes the Koran will be able to develop religious values which are classified as the main aspect in the formation of the personality of students. The formation of students' personalities who have good morals is the goal so that students are accustomed to and skilled in having good morals wherever Griya Tahfidz Nurul Quran students are.



Figure 7. Development of tahfidz al-quran by providing motivational support for the spirit of memorization and forming the personalities of students who are morally good

Conclusion

Community service in the form of fostering students to become hafidz quran at Griya Tahfidz Nurul Quran Tlogoanyar Lamongan can be carried out well and successfully. The coaching process carried out is by providing assistance to students, providing guidance on tahsin Al-Quran to students, providing guidance on tahfidz Al-

Quran, as well as providing motivation for the spirit of memorization and shaping the personalities of students who are morally good. By doing this coaching, there is an increase in students, namely becoming students who have quality memorization and becoming students who have good morals.

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