The Effect of Interest In Al-Quran And Arabic Language Ability Towards The Achievement of Tahfizh Al-Qur'an

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ABSTRACT: *The enthusiasm of Muslims in memorizing the Qur'an from time to time is increasingly felt. This can be observed in the emergence of boarding school programs that focus on the Qur'an or more precisely the Tahfidzul Al-Qur'an boarding school. Interest in memorizing the Qur'an and the ability to speak Arabic can be a person's influence in achieving the recitation of the Qur'an. The focus of this research will be to discuss the influence of the interest in memorizing the Qur'an and the ability of the Arabic language to memorize Al-Qur'an's achievements in the hope of contributing ideas for the future of Al-Qur'an education in Indonesia.*

Antusiasme umat Islam dalam menghafal Al Qur'an dari waktu ke waktu semakin terasa. Hal ini dapat diamati dengan munculnya program pesantren yang fokus pada Alquran atau lebih tepatnya pondok pesantren Tahfidzul Al-Qur'an. Ketertarikan untuk menghafal Alquran dan kemampuan berbicara bahasa Arab dapat menjadi pengaruh seseorang dalam mencapai pembacaan Alquran. Fokus dari penelitian ini adalah untuk membahas pengaruh minat menghafal Al-Qur'an dan kemampuan bahasa Arab untuk menghafal prestasi Al-Qur'an dengan harapan memberikan kontribusi ide untuk masa depan Al-Qur'an pendidikan di Indonesia.

Keywords: *The Effect, Interest in Al-Quran, Arabic Language Ability, Tahfizh Al-Qur'an.*

I. INTRODUCTION

The enthusiasm and enthusiasm of Muslims in memorizing the Qur'an from time to time is increasingly felt. This can be observed in the emergence of boarding school programs that are concentrated on the Qur'an or more precisely the *Tahfidzul* Al-Qur'an boarding school. Besides in the field of informal education, the Al-Qur'an memorization program is also in great demand by formal schools, the presence of integrated schools is a step towards realizing the memorizers of the Qur'an.

Besides interest, efforts in facilitating the process of memorizing the Qur'an are the uniqueness and privileges of the Koran, the language contained in it is Arabic, in every content and sentence as well as the language contained in it there is no difference between the Qur'an in one country with another, even though the language used is different between countries. besides that every Muslim can read and memorize the Al-Qur'an no matter the conditions, many Muslims who have special needs are found to be better able to memorize the Al-Qur'an.

The specificity of the language of the Qur'an has given the spirit and willingness of the people to learn Arabic. The efforts made are to make it easier to memorize the Qur'an.

In addition, by understanding Arabic, one can easily understand and understand the contents of the Qur'an.

II. LITERATURE REVIEW

CRUSHING THE QUR'AN

Farid Wajdi quoted the opinion of Abd al-Rabbi Nawabuddin as saying that "*tahfizh* contains two elements, first memorizing all the verses of the Qur'an and matching them with the Mushaf. Second, always really keep memorizing every day from forgetfulness" (Farid Wajdi, 2008: 19).

Memorizing the Qur'an is a tradition carried out since the descent of the Qur'an until now in order to maintain the authenticity of the Qur'an itself from changes (*tahrif*) as has happened to the previous books, it is in Al -Qur'an: We are the ones who sent down the Qur'an, and indeed We truly guarded it. "[QS. Al-Hijr [15]: 9] (Departemen Agama RI , 2009: 262).

a) Benefits of memorizing the Qur'an

The benefits of memorizing the Qur'an: victory in the world and the hereafter, if accompanied by good deeds and memorizing it, sharp memories and brilliant thoughts, ark of knowledge, having a good identity and behaving honestly, fluent in speaking (Ahsin W.Al-Hafidz, 2000: 35-40), worth worship and promised a reward, get *syafa'at*, and as a medicine or anxious antidote to the soul (Ilham Agus Sugianto, 2004: 32-33).

b) Method of memorizing the Qur'an

The method of memorizing the Qur'an, Rasulullah SAW said:

Muhammad Ibn al-'Ala said to us, Abu Usamah said to us, from Buraid, from Abu Burdah, from Abu Musa from the Prophet SAW said: keep this Qur'an truly, for the sake of the Essence that Muhammad himself had in power -His. Indeed the Qur'an is more wild than the bound camel, H.R. Al-Bukhori (Shahih Al-Bukhori, 2004: 353).

The method in question is a set of procedures used by Al-Qur'an memorizers in their efforts to memorize and attach memorization continuously. The method in memorizing the Qur'an is the experience of the memorizers of the Qur'an, they receive from the teacher, a teacher receives from his teacher again and so on up to the Prophet SAW. Some of the methods that have developed now involve the use of electronic media, while variants have existed since the time of Rasul SAW, such as:

- *Talaqqi* Method: Talaqqi comes from the word *talaqqa-yatalaqqa* from *fi'il laqiya-yalqa-liqaan* meaning "to meet, face to face, take, accept" (Atabik Ali dan Ahmad Zudi Muhdlor, cet. IV: 566). The method of *talaqqi* is memorizing the Qur'an by dealing directly with a teacher.

- *Kitabah* Method: *Kitabah* in language means writing, which is a method that uses writing as a means to memorize the Qur'an. Ahsin Sakho quoted by Farid Wajdi said that "ideally the *kitabah* method is used for students who are

able to master Arabic, because he will write the Qur'an without seeing the *Mushaf* and delete it if it is memorized" (Farid Wajdi, Tesis: 136).

- *Tafhim* method: *Tafhim* comes from the word *fahhama-yufahhimu* which means to understand (little by little). Ibn Manzhur interpreted this word with "*ma'rifatuka al-syai 'bi al-qolb* (your knowledge of something with heart)" (Ibn Manzhur, *Lisanul 'Arab:* 459). The method of *tafhim* means memorizing the Qur'an by relying on understanding the verses that will be memorized. Al-Gahautsani cited by Farid Wajdi mentions "the method of *tafhim* is to understand the content of the verse particulary the verses that will be memorized, or understand one letter in its entirety and the verses are interconnected, not understanding in detail such as interpreting the Qur'an" an" (Farid Wajdi, Tesis: 138).

- Own memorization method: The method of memorizing yourself is memorizing the Qur'an based on personal abilities and experience. In this method, at least someone is able to read the Qur'an well and master the basics of recitation.

- Memorizing Method Five Verses Five Verses: The method of memorizing five verses was first taught by the angel Gabriel to the Prophet Muhammad. in the decline of the Qur'an gradually. Ibn 'Asakir quoted by Farid Wajdi said that" Abu Sa'id taught the Qur'an to us five verses in the morning and five verses in the afternoon, he gave the news that Gabriel lowered the Qur'an five verses five verses"(Farid Wajdi, Tesis: 151).

c) **Factors Influencing Achievement of Memorizing the Qur'an**
- Exercise and repetition: something that is often trained and carried out repeatedly will make it more smooth and sticky, as well as memorizing the Qur'an.

- Motivation: the right element of motivation will make it easier to achieve the success of memorizing the Qur'an.

- Personal: the personality of someone who memorizes the Qur'an also supports influencing the success of memorizing the Qur'an.

- Family conditions: varying family circumstances, like it or not, also help determine how and where someone can be serious in memorizing the Qur'an. Therefore, before memorizing the Qur'an, permission from the family is required.

- Teacher: teacher guidance also determines someone in memorizing the Qur'an. The teacher is a person who is trusted to give lessons to students in terms of material reading and memorizing the Qur'an correctly. The more opportunities and willingness of the teacher in accepting and listening to the memorization of the santri, the more memorization of the memorizer (santri) will be.

- Social motivation: memorizing the Qur'an is a process within oneself, then the element of motivation also plays a role. If the teacher or parent can provide good motivation, then there arises in the child the urge and desire to memorize the Qur'an better (Ilham Agus Sugianto: 122-124).

ARABIC LANGUAGE ABILITY

Language according to Mustafa Al-Ghalayani as quoted by Imam Makruf is the utterances that are used by every people to express their intentions. Fathi Ali Yunus said that language can be interpreted as a number of rules from various speech habits that are used to communicate between individuals in a community, and are used in the affairs of their lives (Imam Makruf, 2009: 1). Fusha Arabic is Arabic which is used by the Qur'an and the Arabic turas as a whole in official association and general expression of thought. The opposite is Arabic '*Amiyah*, which is Arabic which is used in ordinary circumstances, which applies in everyday conversation. Arabic fusha or standard Arabic has characteristics: very high degree and there are no regional characteristics or that have something to do with certain tribes.

a. **Manusia Function of Arabic in Human Life**

Language functions according to H.A.K. Halliday as quoted by Abdul Mu'in are: instrumental functions (the instrument function), regulatory functions (the regulatory function), functions (the representational function), functions of interaction (the interaction), individual functions (the personal function), heuristic function (the heuristic function), and imaginative function (Abdul Mu'in: 24-27).

a) **Function of Arabic Language in the Language of Religion**
Arabic and religion are closely related, because the teachings gathered in the Qur'an are revealed in Arabic, as in the word of Allah SWT:

"Indeed, We sent him down in the form of the Qur'an in Arabic so that you understand it" [QS. Yusuf: 2] (Departemen Agama, 2003: 187).

Umar bin Khattab may say: "learn Arabic because it is included in your religion". Imam Shafi'i said that the Arabic (language) is the most extensive of the schools of thought and the most vocabulary and is as noble as oral Arabic is spoken by the Prophet Muhammad SAW (Software al-Maktabah al-Syamilah: 12955).

b) **The Role of Arabic Language in Science**

The role of Arabic in science can be proven from historical reality. For example, during the Abbasid Caliphate which was famous for the century of translation. At that time the translation of Greek scientific and philosophical books into Arabic. Starting from this translation activity, the Muslims then experienced rapid progress in the field of science. This is evidenced by the emergence of Islamic leaders who are experts in certain fields and even internationally recognized. For example Ibn Rushd (Averroes), Ibn Shina (Avesina), Al Farabi, Ibn Maskawaih, Ibn Tufail and others (Imam Makruf: 10).

ARAB LANGUAGE TEACHING METHOD

Language teaching is the transfer of linguistic knowledge and aspects of language skills from educational staff to students by placing a specific goal of the process (Muljanto Sumardi, 1974: 40). Ibnu Khaldun in Yayat Hidayat said, Indeed, teaching is a profession that requires knowledge, skills, and precision because it is the same as training skills that require tips, strategies and patience, so that they become proficient and professional (Yayat Hidayat, 2016).

Yayat Hidayat said that there are two methods of teaching Arabic: (1) Traditional/ classical methods: grammatical/ syntactic aspects (nahwu qowa'id), morphemes/ morphology (qowaid as-sharf) or literature (adab) and (2) Arabic teaching methods modern: Nur Hamim mentions modern Arabic teaching, as well as teaching other modern foreign languages to receive input from cognitive psychology as well as from applied linguistics (Nur Hamim, 2006: 17).

III.   METHODS

This study uses the interpretive paradigm through a qualitative approach, the type of case study. The analytical tool used is a qualitative analysis model of Miles and Huberman. The focus of this research is to find out how the influence of interest in memorizing the Qur'an on the achievement of memorizing the Qur'an.

IV.   FINDINGS

TAHFIZH AL-QUR'AN (Y) ACHIEVEMENT

The data used as the basis for the description of the results of this study are the achievement scores of the Qur'anic Qur'an (Y), the interest in memorizing the Qur'an (X1), the ability to speak Arabic (X2). The data is processed using SPSS software to present descriptive statistics, so that it can be seen that some descriptive data include: number of respondents (N), average price (mean), standard error average (Stadandard Error of Mean), median or middle value, mode (mode) or value that often appears, standard deviation (Standard Deviation), variance (Variance), range (range), lowest score (minimum score), highest score (maximum score), namely as follows:

1. Achievement of Tahfizh Al-Qur'an (Y)

Descriptive data for research variables of Qur'anic study achievements (Y) can be seen in table 4.2 below:

Tabel 1
Descriptive Data Variables Y

No.	Data Aspect		Y
1.	Number of Respondents (N)	Valid	70
		Missing	91
2.	Average (mean)		78,14
3.	Average standard error *(Std. Error of Mean)*		0,965
4.	Median (Nilai tengh)		78,00
5.	Modus *(mode)*		70
6.	Standard intersection *(Std. Deviation)*		8,074
7.	Variant (group average)		65,197

8.	Rentang *(range)*	32
9.	Minimum score (smallest score)	60
10.	Maximum score (biggest score)	92
11.	Sum *(total)*	5470

Based on table 4.2 above, the descriptive data of the achievement of the Qur'anic versatility (Y) variables obtained from the results of the study indicate that the number of respondents is 70 respondents, the average score is 78.14, the average standard error score is 0.965, the median 78, mode 70, standard intersection 8,074, variance 65,197, range score 32, lowest score 60, highest score 92.

Paying attention to the average score of tahfizh Al-Qur'an achievement is 78.14 or equal to 78.14: 100 X 100% = 78.14% of the ideal score which is 100. This data can be interpreted as the level or level of development of the variable with the following criteria (Moch. Idochi Anwar, 1984: 101):
90% - 100% = Very high
80% - 89% = High
70% - 79% = Quite high
60% - 69% = Medium
50% - 59% = Low
40% down = Very low

Referring to the above criteria, the variable performance of the Al-Qur'an santri Ma'had Tahfizh Al-Qur'an Roudlotul Jannah is at a fairly high level (78.14%). This shows that the achievements of the Al-Qur'an santri Ma'had Tahfizh Al-Qur'an Roudlotul Jannah are quite good.

The frequency distribution table and histogram image of this Tahfizh Al-Qur'an (Y) achievement variable are as follows:

Tabel 2
Frequency Distribution
Tahfizh Al-Qur'an Achievement Score (Y)

Interval Class		Frekuensi (Fi)	Frekuensi	
			Prosentase (%)	Komulatif Prosentase (%)
60	- 64	2	2,9	2,9
65	- 69	5	7,1	10,0
70	- 74	21	30,0	40,0
75	- 79	12	17,1	57,1
80	- 84	13	18,6	75,7

85	-	89	7	10,0	85,7
90	-	94	10	14,3	**100**
		Jml	**70**	**100**	
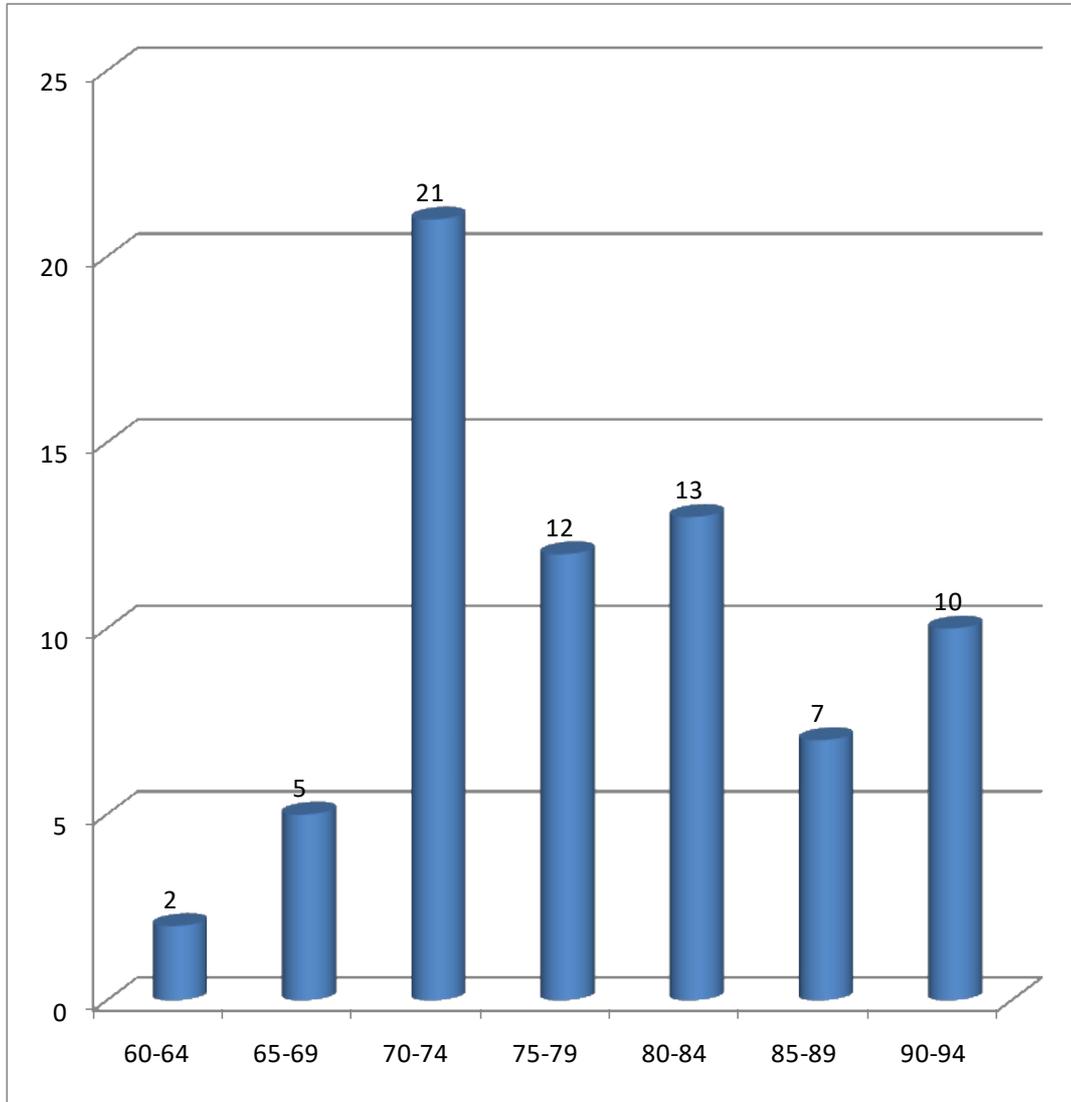
Picture 1
Image of Histogram Variable Achievement of Tahfizh Al-Qur'an (Y)

1. Interest in memorizing the Qur'an (X_1)

Descriptive data for interest in memorizing Al-Qur'an (X1) variables can be seen in table 4.4 below:

Tabel 3
Variable Descriptive Data X_1

No.	Data Aspect		X_1
1.	Jumlah Responden *(N)*	Valid	70
		Missing	91
2.	Rata-rata *(mean)*		117,07
3.	Rata-rata kesalahan standar *(Std. Error of Mean)*		1,283
4.	Median (Nilai tengh)		118,50
5.	Modus *(mode)*		125
6.	Simpang baku *(Std. Deviation)*		10,730
7.	Varian *(rata-rata kelompok)*		115,140
8.	Rentang *(range)*		46
9.	Skor Minimum *(skor terkecil)*		90
10.	Skor Maksimum *(skor terbesar)*		136
11.	Sum *(jumlah)*		8195

Based on table 4.4 above, the descriptive data of interest in memorizing Al-Qur'an (X1) obtained from the results of the study shows that the number of respondents is 70 respondents, the average score is 117.07, the standard error score is 1,283, median 118.50, mode 125, standard intersection 10.730, variance 115.140, range score 46, lowest score 90, highest score 136.

Paying attention to the average score of interest in the Qur'an is 117.07 or equal to 117.07: 150 X 100% = 78.046% of the ideal score of 150. This data can be interpreted as the level or level of development of these variables with the following criteria :
   90% - 100% = Very high
    80% - 89% = High
    70% - 79% = Quite high
    60% - 69% = Medium
    50% - 59% = Low
    40% down = Very low

Referring to the criteria above, the variable interest in memorizing the Al-Qur'an santri Ma'had Tahfizh Al-Qur'an Roudlotul Jannah is at a fairly high

level (78.046%). This shows that interest in memorizing the Al-Qur'an santri Ma'had Tahfizh Al-Qur'an Roudlotul Jannah is quite good.

The frequency distribution tables and histogram images of interest variables memorizing the Qur'an (X1) are as follows:

Tabel 4
Frequency Distribution
Interest in memorizing the Koran (X$_1$)

Kelas Interval	Frekuensi (Fi)	Frekuensi	
		Prosentase (%)	Komulatif Prosentase (%)
90 - 96	3	4,3	4,3
97 - 103	4	5,7	10,0
104 - 110	12	17,2	27,2
111 - 117	14	20,0	47,2
118 - 124	14	20,0	67,2
125 - 131	19	27,1	94,3
132 - 138	4	5,7	**100**
Jml	**70**	**100**	
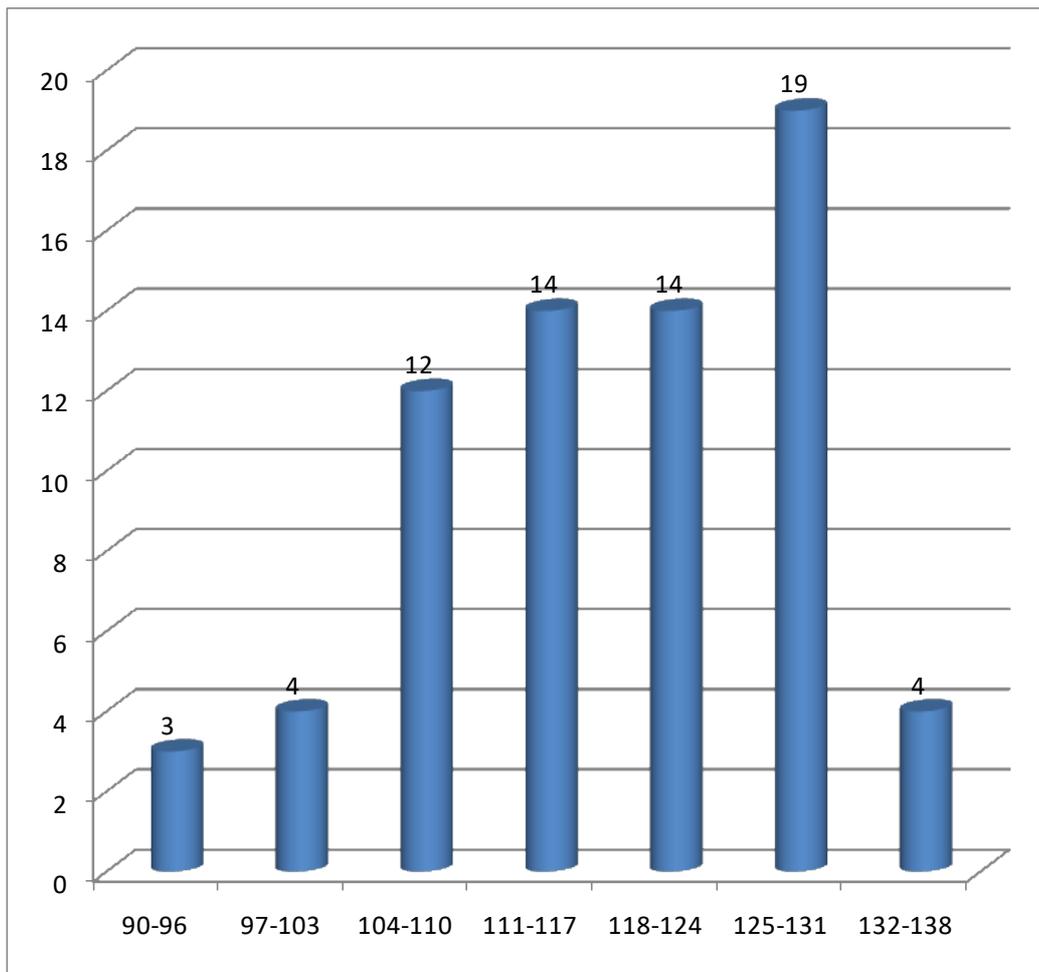
Picture 2
Variable Histogram Image Interest in memorizing the Koran (X_1)

2. Ability to speak Arabic (X_2)

Descriptive data for Arabic language ability research variables (X_2) can be seen in table 4.6 below:

Tabel 5
Variable Descriptive Data X_2

No.	Data Aspect		X_2
1.	Jumlah Responden *(N)*	Valid	70
		Missing	91
2.	Rata-rata *(mean)*		79,23
3.	Rata-rata kesalahan standar *(Std. Error of Mean)*		1,004
4.	Median (Nilai tengh)		80,00

5.	Modus *(mode)*	80
6.	Simpang baku *(Std. Deviation)*	8,398
7.	Varian *(rata-rata kelompok)*	70,527
8.	Rentang *(range)*	34
9.	Skor Minimum *(skor terkecil)*	60
10.	Skor Maksimum *(skor terbesar)*	94
11.	Sum *(jumlah)*	5546

Based on table 4.6 above, the descriptive data of the Arabic language proficiency variable (X2) obtained from the results of the study shows that the number of respondents is 70 respondents, the average score is 79.23, the standard error score is 1.004, median is 80, mode 80, standard intersection 8,398, variance 70,527, range score 34, lowest score 60, highest score 94.

Paying attention to the average score of Arabic language skills is 79.23 or equal to 79.23: 100 X 100% = 79.23% of the ideal score of 100. This data can be interpreted as the level or level of development of these variables with the following criteria:

    90% - 100% = Very high
    80% - 89% = High
    70% - 79% = Quite high
    60% - 69% = Medium
   50% - 59% = Low
    40% down = Very low

Referring to the above criteria, the variable of the Arabic language ability of santri Ma'had Tahfizh Al-Qur'an Roudlotul Jannah is at a fairly high level (79.23%). This shows that the Arabic language ability of *santri Ma'had Tahfizh Al-Qur'an Roudlotul Jannah* is quite good.

The frequency distribution table and histogram image of the Arabic language ability variable (X2) are as follows:

Tabel 6
Frequency Distribution
Arabic Proficiency Score (X2)

Kelas Interval	Frekuensi (Fi)	Frekuensi	
		Prosentase (%)	Komulatif Prosentase (%)
60 - 64	4	5,7	5,7
65 - 69	3	4,3	10,0
70 - 74	13	18,6	28,6

75	-	79	12	17,1	45,7
80	-	84	18	25,7	71,4
85	-	89	9	12,9	84,3
90	-	94	11	15,7	**100**
		Jml	**70**	**100**	
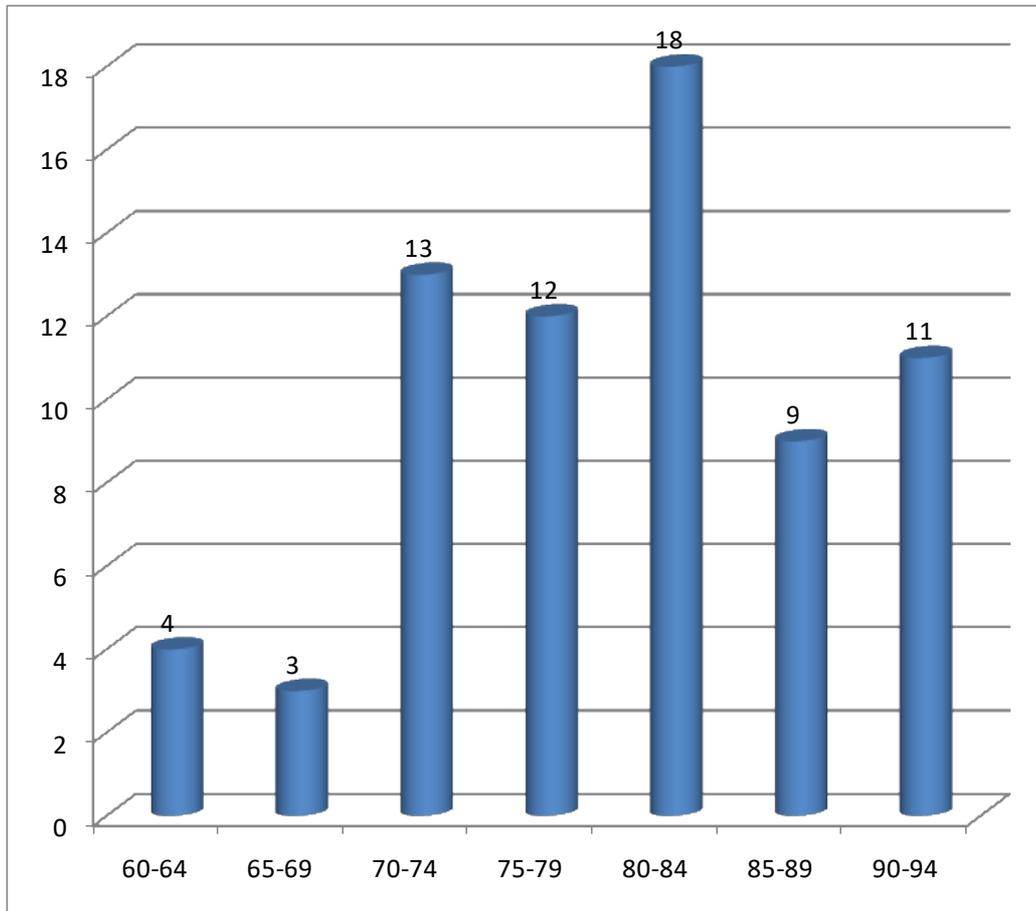
Picture 3
Image of Variable Histogram Ability to speak Arabic (X_2)

V. DISCUSSION

First, the results of the research proposed with the theory of interest proposed by JP. Chaplin stated that "interest is a continuous attitude that motivates someone's attention, thus making himself selective about the object of interest". Or feelings that are expressed as one activity, work, or object that is valued or meaningful to the individual. Or one motivation, or a set of motivations that guide behavior toward one direction (certain goals) ".

The nature of interest above the attention of others who have an interest in memorizing the higher Qur'an will give deeper attention to the activities of memorizing the Qur'an. Memorizing the Qur'an will be motivated to be serious in memorizing it so that it can

immediately recite the memorization of the Qur'an because it wants to get the benefits and privileges that have been sought by Allah for the reciters of Al-Qur'an ' an.

Regarding motivation, Islam can also encourage motivation as something that cannot be denied. Motivation must be in one's soul, because the challenge without which someone will do positive things must be supportive or uplifting, for that Allah always motivates his people with the imbalance needed in the Qur'an Surat an-Nissa / 4: 122:

Those who believe and do righteous deeds, we will enter into heaven which flows rivers in it, they will abide forever and ever. God has made a true promise. And who is more righteous than God.

In this verse, discussing people who are serious about doing practice or work, they must get imbalance and will be given pleasure by Allah SWT. Hoping is very important so that someone can do something or something they want with enthusiasm.

The results of testing the first hypothesis also supports the theory suggested by M. Dalyono, who stated that "great learning interest produces high achievement, on the contrary the lack of learning interest will produce low learning achievement". Memorizing the Qur'an will better memorize the Qur'an, and also memorize the Koran, and vice versa. The Qur'an will have a low impact on the person 's achievements in the Qur'an.

Second, discussed in the Large Indonesian Language Dictionary of learning achievement is the mastery of knowledge or skills developed through subjects, usually discussed with the value of the test or the value given by the teacher, so as to obtain good achievements accompanied by high scores given by the teacher , students must have intelligence. Regarding the opinion of M. Dalyono who said that "someone who has intelligence that is easy to learn and good results". This is consistent with the results of this study, namely the achievement of learning Arabic is positive and significant to the achievements of the Qur'an. Hoping that someone who has high intelligence will be easy in Arabic who can get high Arabic learning results so that he can help with the achievements of the Qur'an.

The results of this study are also in line and supportive of the results of previous studies, especially those relating to the problem of Arabic language proficiency as performed by Siti Tsaniyah, entitled Correlation Between Interests in memorizing the Qur'an and Arabic Language Learning Achievement (Research at Ma'had Dzin Nurain Jakarta) which states that there is a relationship between the interest in memorizing the Qur'an and the achievement of learning Arabic because Arabic is a sound symbol used to communicate by Arab people or not, which has the privilege as the language of instruction in Islamic teachings contained in the Qur'an and hadith. This shows that someone who has Arabic language skills will have a positive influence on the achievements of the Qur'an.

Third, paying attention to the regression equation from the results of testing the third hypothesis carried out together shows the regression equation $\hat{Y} = 9.660 + 0.123X1 + 0.683X2$,, meaning that the interest in memorizing the Qur'an and the achievement of learning Arabic gives a positive and significant influence towards the achievements of the Qur'an. This can be understood because someone who has a high interest in learning supported by good Arabic language skills will be able to foster the spirit of memorizing the high Qur'an and ultimately can improve his achievements in the Qur'anic tahfizh lessons.

VI. CONCLUSION

The achievement of the *Tahfizh Al-Qur'an santri Ma'had Tahfizh Al-Qur'an Roudlotul Jannah* Tangerang at this time is in the category of quite high or quite good (78.14%).

The interest in memorizing Al-Qur'an santri Ma'had Tahfizh Al-Qur'an Roudlotul Jannah Tangerang is currently in the fairly high or quite good category (78.046%).

The ability to speak Arabic (X2) santri Ma'had Tahfizh Al-Qur'an Roudlotul Jannah Tangerang is currently in a fairly high or quite good category (79.23%).

There is a positive and significant influence on the interest in memorizing the Qur'an for the achievements of the Qur'anic verses with a correlation coefficient of 0.445 which means that the influence strength is low. The magnitude of the influence is indicated by the coefficient of determination R2 of 0.198, which means that the interest in memorizing the Al-Qur'an gives an influence on the achievements of the Al-Qur'an by 19.8%. While the direction of influence is shown by the regression coefficient, namely $\hat{Y} = 38,926 + 0,335X1$, which means that each increase in one unit of interest score memorizing the Al-Qur'an will affect the increase in the Qur'anic tahfizh achievement score of 0,335.

There is a positive and significant influence on Arabic language skills on the achievement of the Qur'anic verses with a correlation coefficient of 0.775 meaning that the influence strength is quite high. The magnitude of the influence is indicated by the coefficient of determination R2 of 0.601, which means that the ability to speak Arabic has an influence on the achievement of the Qur'anic verses by 60.1%. While the direction of influence is shown by the regression coefficient, namely $\hat{Y} = 19,080 + 0,745X2$, which means that each increase in one unit of interest score memorizing the Al-Qur'an will affect the increase in Tahfizh Al-Qur'an's achievement score of 0.745.

There is a positive and significant influence on the interest in memorizing the Qur'an and the ability to speak Arabic together on the achievements of the Qur'an with a correlation coefficient of 0.790 which means that the influence strength is quite high. The magnitude of the influence is shown by the coefficient of determination R2 of 0.624, which means that the interest in memorizing the Qur'an has an influence on the achievement of the Qur'an and the ability to speak Arabic together at 62.4%. While the direction of influence is indicated by the regression coefficient, namely $\hat{Y} = 38,926 + 0,123X1 + 0,683X2$, which means that each increase in one unit of interest scores memorizing the Qur'an and the ability to speak Arabic together will affect the increase in the Qur'anic achievement scores. 's equal to 0.806.

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