

THE EFFECT OF QUR'ANIC MEMORIZATION LEARNING ON STUDENTS' QUR'ANIC READING AND MEMORIZATION SKILLS

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ABSTRACT

This study aims to analyze the effect of Qur'anic memorization learning on students' abilities in reading and memorizing the Qur'an. The specific objectives are: (1) to determine the effect of Qur'anic memorization learning on the reading ability of fourth-grade students at SDN 09 Religious Model School, Bengkulu City; (2) to examine its effect on students' memorization ability; and (3) to assess its overall impact on both reading and memorization skills. The research employed a quantitative method with an associative approach. Data were collected through questionnaires and analyzed using total sampling, basic and classical assumption tests, simple linear regression, and t-tests. The population and sample consisted of 61 students. The findings revealed that Qur'anic memorization learning significantly affects students' Qur'anic reading ability (37.6%), memorization ability (42.1%), and the combined ability to read and memorize the Qur'an (53.6%). These results highlight the importance of integrating memorization-based approaches in improving students' Qur'anic literacy and retention skills.

Keywords: Qur'anic memorization, reading ability, memorization skills, elementary education, Islamic learning

INTRODUCTION

The Quran is the word of Allah SWT, which was revealed to the Prophet Muhammad SAW through the angel Gabriel. It was narrated to humans mutawatir, and reading it is considered an act of worship. The truth of the Quran is absolute and cannot be doubted as a guide and guideline for the lives of all humanity, as Allah SWT said in the Quran. Al-Isra'/ 17:9, which reads:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمٌ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

"Indeed, this Quran guides to the straightest path and gives good news to the believers who do good deeds that they will have a great reward."(Kementrian Agama RI, 2014)

The Quran is the last holy book revealed by Allah SWT to His prophets and messengers. This book was revealed to the Prophet Muhammad SAW, the seal of the prophets and messengers. The Quran has a special position compared to previous holy books. As the last divine book, the Quran has a larger and broader role. One of the functions carried by the Quran is to perfect previous sacred books; it also serves as a guide for humanity until the end of time. This is the main task of the Quran, as a consequence of its status as the last holy book. (Agus Salim Syukran, 2019). In addition, the Quran is also the greatest miracle of all the miracles that Allah SWT has ever given to his prophets and messengers. In Islamic religious education, the Quran is used as the foundation of the Islamic religion. Because the Quran is so important in guiding and directing humans, every Muslim must study, understand, and read it daily. Additionally, it is equally important to teach it to others, such as family, neighbors, and friends.

Nowadays, many, if not the majority, teenagers have abandoned the Quran in their lives. One result is promiscuity and a deviance from the ideals exemplified by Islam. This is especially true for teenagers attending public schools, who tend to be more focused on general subjects than on religious studies or knowledge related to the Quran. Therefore, how can we, the next generation of this nation, change the habits of Indonesian children so that they love and are willing to read the Quran of their own free will? Moreover, even hope to understand and implement its contents. (Suryabudi et al., 2022).

Islam commands its followers to study and teach the holy book of the Qur'an, as it is the source of all Islamic teachings that cover all aspects of human life. This task is the responsibility of all of us, especially parents and teachers. One of the fundamental problems is the objective condition of Muslims today, including the illiteracy of the Qur'an, which indicates increasing achievement. This needs to be addressed immediately; otherwise, it will be the turn of Muslims to experience a decline in various fields. (Rosi, 2020). In Islamic religious learning, the source of religious education is the Qur'an. It contains complete teachings about faith, noble morals, rules of worship, the relationship between humans and God, and all aspects of human life. Therefore, the most essential thing in religious education is understanding the Qur'an.

Given the Quran's vital role in human life, familiarizing yourself with it is essential. This effort requires more than just understanding its physical and historical

aspects. More importantly, it involves understanding how Muslims can interpret the meaning contained in each verse of the Quran. (Musolli & Makrufah, 2021).

Reading the Quran not only emphasizes absorption and understanding through information transfer but also prioritizes skill development. Therefore, students' abilities need to be developed through active participation and activities that support Quran reading skills, such as Quran memorization. Those who can memorize the Quran are those who can control their hearts and minds, maintaining purity and avoiding major sins.

Muslims remain obligated to safeguard the Qur'an because certain parties may distort the purity of its verses. One effort to protect it is by memorizing all of its verses. In line with the opinion above, M. Quraish Shihab stated in his commentary *Al-Misbah* that the meaning of the word "We" in the Al-Hijr letter above is Allah SWT, and all Muslims are the guardians of the authenticity of the Qur'an. Memorizing or safeguarding the Qur'an is *fardhu kifayah*. *Fardhu kifayah*, as understood by Islamic jurisprudence scholars, means that if no one does a job in one area, then everyone in that area is sinful. Although *fardhu kifayah*, efforts to safeguard and maintain the Qur'an through memorization, which began with the Prophet Muhammad (peace be upon him) and his companions, continue and receive serious attention (Simanjuntak, 2023).

Memorizing the Quran is not only practiced in Islamic boarding schools (*pesantren*). However, it is part of a broader effort to help young people reach their full religious potential through reading and studying the text. (El Iq Bali & Fatah, 2023). Therefore, memorizing the Quran is one way educational institutions can improve the reading and memorization skills of this generation.

Society is now in the modern era, or the so-called millennial era, characterized by rapid growth in science and technology. In this millennial era, the practice of reading the Qur'an is increasingly neglected, causing many children to struggle with reading the Qur'an according to *tajwid* and *makhorijul* huruf. This is caused by various factors, such as limited time, ineffective methods, or insufficient attention to the quality of teaching received by students; therefore, a more systematic and structured approach is needed. For this reason, it is necessary to improve the ability to read the Qur'an. SDN 09 Kota Bengkulu is an example of a religious school in Bengkulu City. This is as stipulated in

the Mayor of Bengkulu's regulation number 5 of 2023, which concerns the implementation of additional subjects in the field of religion at the public elementary education level in Bengkulu City. This religious school has been operating since 2020. This religious school in Bengkulu City is only implemented at SDN 09 Kota Bengkulu and SMPN 13 Kota Bengkulu.

SDN 09 implements religious subjects that include memorizing the Qur'an, Arabic, hadith, and tahsin. Tahfidz Al-Qur'an is a religious subject designed to enhance students' ability to read and memorize the Qur'an at SDN 09 Bengkulu City. The ability to read the Qur'an is the primary basis for practicing and teaching the Qur'an and the teachings of Islam, both for oneself and others. Therefore, the ability to read the Qur'an is essential, as reading it is one of the sunnah in Islam and is recommended for every Muslim to read it frequently so that their hearts are alive and their minds are bright.

Based on the results of initial observations, researchers found that fourth-grade students had reading and memorization abilities that were still not good. For example, some students could only read the Qur'an according to tajweed, but not memorize and recite it. Moreover, some students understood the science of tajweed but had not applied it in reading or memorizing the Qur'an. Moreover, some students do not read the Qur'an thoroughly and do not maintain concentration and calm when memorizing it. This initial observation was conducted on July 20, 2024, when the students were in their first semester in fourth grade. The main problem of the researcher is to find out whether tahfidz learning affects fourth-grade students of SDN 09 Bengkulu City.

LITERATURE REVIEW

1. Learning

Learning is an effort to help students understand, making the situation a learning event (*event of learning*), namely, an effort to change the behavior of students. Behavioral changes can occur due to interactions between students and their environment. Meanwhile, according to Chauhan, learning involves providing stimulus, guidance, direction, and encouragement to students to facilitate the learning process. Therefore, Sunhaji (2014) concludes that learning is an interaction

that occurs within a person and results in a change from something unknown to something known.

Simply put, the term "learning" refers to the effort to teach a person or group of people using various strategies and approaches to achieve a planned goal. The quote above concludes that learning, in addition to behavioral change, can also be defined as an effort to produce something planned to achieve a desired goal.

Learning is a set of actions designed to support students' learning processes by considering external events that contribute to the series of internal events occurring within the student. (Nur Arsyad, 2019). According to Trianto, learning is a complex and inexplicable aspect of activity. Simply put, learning can be defined as the product of ongoing interactions between development and life experiences. Essentially, Trianto explains that learning is a teacher's conscious effort to educate their students (directing their interactions with other learning resources) to achieve their goals. (Pane & Darwis Dasopang, 2017).

2. Memorizing the Qur'an

The word tahfidz is a masdar form of *haffaʿza*, derived from the phrase *haffiʿza-yahfazu*, which means "memorize". Hafiz, according to Quraish Syihab, is derived from three letters that convey the meanings of maintaining and supervising. From this meaning, the word "memorizing" emerged, as someone who memorizes is said to have good memory retention. Also, "not being careless", because this attitude leads to maintenance, and "guarding", because guarding is part of maintenance and supervision. Meanwhile, according to Abdul Azziz Abdullah Rauf, memorization is defined as the process of repeating something either by reading or listening. Any work that is repeated often will definitely be memorized. (Zulina & Fikri, 2020). According to Sa'dulloh, Tahfidz is gradually memorizing the verses of the Qur'an that have been read repeatedly. Tahfidz also means memorizing, specifically the process of repeating something by reading or listening. (Zulfitria, 2017). Allah says QS. Al A'raf 158:

لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

"Say: "O humanity, I am the messenger of Allah to you all. Allah, to whom belongs the kingdom of the heavens and the earth; there is no god but He, who gives life and causes death. So believe in Allah and His Messenger, the unlettered

Prophet who believes in Allah and His words (His scriptures), and follow him that you may be guided."

3. Ability to Read the Quran

Ability comes from the word "able," which gets the prefix "ke" and the suffix "an", so it becomes the abstract noun "ability," which means ability or skill. The ability to read the Qur'an is a person's skill and strength, involving reading it in *tartil* and understanding its intent and meaning. In the ability to read the Qur'an, the knowledge of *tajwid* and *makhorijul* huruf must be reasonable and correct. (Siswanto & Wahida, 2022). The ability to read the Qur'an, which includes the accuracy of *makhorijul* huruf, fluency in reading, and conformity to the rules of *tajwid* science (Khoirot et al., 2021).

Ability is the skill, ability, and strength of an individual to strive for self-determination. Reading, on the other hand, is the process of transforming a symbol/writing/sign into a text that can then be understood. According to some scholars, the Quran is the revelation of Allah, revealed to the Prophet Muhammad, written in the form of a mushaf. According to other Quranic commentators, the Quran is the word of Allah revealed to the Prophet Muhammad, and reading it is an act of worship for those who do so. (Mahdali, 2020). From the above definition, it can be concluded that the ability to read the Quran is an individual's capacity to read it correctly according to the applicable rules. To understand the content of a purpose, a person must first read it, as is the case with the Quran.

4. Ability to Memorize the Qur'an

The ability to memorize the Quran consists of three words: "ability," "memorize," and "Quran." Ability is an individual's capacity to perform various tasks in a job (Angraeni et al., 2018). This is reinforced by Spencer's opinion, which defines ability as a prominent characteristic of an individual related to affective and superior performance in a job or situation. According to Mohammad Zain, ability encompasses our skills and strength to thrive independently. (Simin & Jafar, 2020).

Memorizing in Arabic comes from the words *Hafizah-yahfazuh-bifzun*, which mean to maintain, guard, and learn. While the combination with the word Al-Qur'an is a form of *idafah*, which means to understand the Quran, it is not specified in the context. In practical terms, it involves reading orally to create a memory in the mind and sink it into the heart for practice in everyday life. The word *hifz*, with its various

definitions, has many meanings closely related to memorization, although not all are used in sentences based on the phrase Al-Qur'an. (Muhtaromah, 2016).

RESEARCH METHODS

This research is an associative study that aims to determine the relationship between two or more variables, specifically the influence of Qur'anic memorization learning on the reading and memorization abilities of fourth-grade students at SDN 09 Religious Model Elementary School in Bengkulu City. The study employs a quantitative approach, focusing on examining the relationships among variables measured numerically and analyzed using statistical procedures. This is in line with Creswell's definition, as cited in Abdullah et al. (2017), which states that quantitative research is an inquiry into a social problem based on testing a theory consisting of variables, measured by numbers, and analyzed with statistical procedures to determine whether the predictive generalization of the theory holds true (Creswell, 2012).

This study involves three research variables: Qur'anic memorization learning as the independent variable, and Qur'anic reading ability and Qur'anic memorization ability as the dependent variables. Each variable is operationalized into specific indicators. The indicators for Qur'anic memorization learning include the teaching methods used, the frequency and duration of learning sessions, and student engagement. (Nugroho, A., & Utami, 2020). The indicators for Qur'anic reading ability include accuracy in applying tajweed rules, reading fluency, and clarity in pronunciation (*makhārij al-ḥurūf*) (Rahman, 2021). Meanwhile, indicators of Qur'anic memorization ability include the number of verses memorized, fluency in recitation, and accuracy in word articulation (Musyafak, 2022).

The population of this study consists of all fourth-grade students at SDN 09 Religious Model Elementary School in Bengkulu City. The sampling technique will be adjusted based on the population size; if the number of students is relatively small, total sampling will be applied (Sugiyono, 2018). The primary data collection instrument is a structured questionnaire developed based on the indicators of each variable. Additionally, observation and documentation may be used to support the credibility and validity of the data (Miles, Huberman, & Saldaña, 2014).

The collected data will be analyzed using descriptive and inferential statistics through statistical software such as SPSS. Before the primary analysis, the instrument will be tested for validity and reliability. Then, classical assumption tests, including normality and linearity, will be conducted to ensure the appropriateness of the data for further analysis (Ghozali, 2016).

To test the research hypotheses, the study will use simple and multiple linear regression analysis to determine the influence of the independent variable on the dependent variable. The hypothesis test will be conducted using the following formula:

$$t = \frac{r\sqrt{n-2}}{\sqrt{1-r^2}}$$

Noted:

- t = t-test value
- r = correlation coefficient
- n = number of samples

This t-test is used to determine whether there is a significant effect of Qur'anic memorization learning on the students' reading and memorization abilities. The decision criteria are as follows: if the significance value (p-value) is less than 0.05, then the null hypothesis (H_0) is rejected, indicating a significant relationship between the variables. If the significance value is greater than 0.05, then the null hypothesis is accepted, indicating no significant effect (Santoso, 2017).

Through this research design, it is expected that valid, reliable, and scientific results will be obtained regarding the extent to which Qur'anic memorization learning influences students' Qur'anic reading and memorization skills.

RESULTS AND DISCUSSION

Presentation of Research Results

This research was conducted on 61 research populations, with the entire population taken as a sample and a sample participation rate of 100%. Data was obtained from questionnaires distributed to respondents sampled in this research, and all questionnaires were returned filled out. This research has been compiled as a tabulation of Al-Qur'an memorization learning scores (X), reading ability (Y1), and students' memorization of the Al-Qur'an (Y2). From the results of this research, descriptive data are presented in stages for each variable, both independent variables

and dependent variables. The presentation of data in this research aims to find out the picture of each variable indicator and the variables as a whole.

Based on the research results obtained, the influence of Al-Qur'an memorization learning (X) on students' ability to read the Al-Qur'an (Y1) and memorization (Y2) at SD Negeri 09, Bengkulu City, can be explained as follows:

1. Learning Al-Qur'an Memorization (X) towards the Ability to Read Al-Qur'an (Y1) at State Elementary School 09, Bengkulu City

The results of the hypothesis test show that the ability to read the Qur'an has a positive and significant effect on the learning of memorizing the Qur'an, which is indicated by the coefficient value of XY_1 equal to 0.571 using the t test, then the calculated t is $2.753 > t_{table} (5\% = 1.69)$, and at a significance level of $0.000 < 0.05$. So, in this test, the results show that the null hypothesis (H_0) is accepted. This means that the results indicate an influence of learning to memorize the Qur'an on the ability to read it acceptably.

Al-Qur'an Memorization Learning Variables in influencing the ability to read the Qur'an can be shown by the magnitude of the coefficient of determination, denoted in the R^2 (R Square) figure, which is 0.376. This means that the influence is 37.6%, and the remaining 62.4% is influenced by other factors not studied.

From the explanation above, it can be concluded that learning to memorize the Al-Quran affects the ability to read it. It begins by establishing a responsible structure from among the ustad and ustadzah of SD Negeri 09 Kota Bengkulu, followed by determining the rules and awards during the tahfidz learning, and finally, conducting routine evaluations at each tahfidz learning session. Furthermore, the implementation of tahfidz is held according to the tahfidz subject schedule in class. Tahfidz learning at the Uloomul Quran Madrasah uses the talaqi, tasmi', and iqrar methods so that this can improve students' reading skills.

The findings of this study are in accordance with Abdul Rahman's (2022). The study results indicate that, based on the descriptive analysis of the categorization of Al-Qur'an Hadith Learning Achievement, 35% is good, Tahfidz Al-Qur'an 42% is quite good, and Motivation to memorize the Al-Qur'an towards Al-Qur'an Hadith Learning Achievement is 50% perfect (Rahman, 2022).

2. Learning Al-Qur'an Memorization (X) towards Student Memorization (Y2) at State Elementary School 09, Bengkulu City

The results of the hypothesis testing show that students' memorization has a significant impact on tahfidz learning. Al-Qur'an. As shown by the coefficient $XY_2 = 0.571$ using the t-test, the calculated t is $2.812 > t\text{-table}$ ($5\% = 1.69$) and at a significance level of $0.007 < 0.05$. So, this proposal shows that H_a is accepted. This means that student memorization influences tahfidz learning. The Al-Qur'an program at State Elementary School 09 in Bengkulu City can be accepted.

Tahfidz learning variables of Al-Qur'an in influencing student memorization can be demonstrated by the magnitude of the determination coefficient, represented by the R^2 (R Square) figure, which is 0.421. This means that the magnitude of the influence given is 42.1%; the remaining 57.9% is influenced by other factors not examined.

According to Syukur, quoted by Hidayat, it is said that the Al-Qur'an memorization program is considered very significant to be developed, because the program can improve skills for students, activities carried out throughout the planning, policies that have been formulated and determined are equipped with all the needs, tools needed, who will implement it, and where the implementation begins. The implementation process involves a series of follow-up activities after the program or policy determination. These activities consist of decision-making, strategic and operational steps, and the implementation of policies to achieve the program's previously determined targets.

As for the previous research entitled Management of the Qur'an Memorization Program at the Ash-Shiddiiqi Integrated Islamic Junior High School, Pelayung District, Batang Hari Regency, From this research it was concluded that: 1. The process of managing the tahfidz program at Ash-Shiddiiqi IT Junior High School, Pelayung District, Batang Hari Regency is an activity that includes the process of planning, organizing, implementing, to evaluating, so that it can gain the trust of parents and the community to be used as a quality school. 2. Supporting and inhibiting factors for the management of the tahfidzul program at Ash-Shiddiiqi IT Junior High School, Pelayung District, Batang Hari Regency, namely: a. Supporting factors for the tahfidz Qur'an program are the commitment built by the principal with the teachers, teachers who teach according to their basics, the school's vision and mission, sincere intentions

from students and full support from parents and the community. b. Inhibiting Factors:

- 1) Internal obstacles are rooted in poor administration and a lack of tahfidz teachers, leading to children being less coordinated in submitting memorization and experiencing individual issues, such as boredom and laziness.
- 2) External obstacles are when parents become supporters and obstacles in tahfiz activities because not all parents want their children to enter the Ash-Shiddiiqi IT Middle School, Pemayung District, Batang Hari Regency to become a Hafizh/Hafizah.

3. The desired achievements of the Qur'an tahfidz activity program at Ash-Shiddiiqi IT Middle School, Pemayung District, Batang Hari Regency, namely:

- a. Achieving the school target of memorizing five juz in the Qur'an.
- b. Being able to read the Qur'an well and correctly is important.
- c. Being able to interact with the Qur'an is essential.
- d. Having the ability to use their knowledge in everyday life is necessary.

The moderate level obtained by the researchers reflects the actual conditions in the field. As is known, managing the Quran memorization program is key to achieving its objectives. Therefore, for the program to be implemented effectively, every aspect of its components must be well-managed. Good management in educational institutions is the key to achieving a quality education system. The success of a memorization program depends on proper program management, which includes the components necessary for teaching and learning activities to achieve the program's objectives effectively and efficiently.

3. Learning Tahfidz Al-Qur'an (X) towards Reading Al-Qur'an (Y1) and Student Memorization (Y2) at SD Negeri 09, Bengkulu City

From the results of the simultaneous statistical test processing, a significant F result of 3.875 was obtained with a significance level below 0.05. This indicates that the variable of learning to memorize the Qur'an (X) simultaneously influences the variables of reading the Qur'an (Y1) and memorization (Y2). Because the calculated F of 3.875 > F table 2.82, the null hypothesis (H0) is rejected, meaning that the independent variable simultaneously influences the dependent variable significantly, it can be concluded that the hypothesis is accepted or in other words, learning to memorize the Qur'an (X) simultaneously influences the ability to read the Qur'an (Y1) and memorization (Y2). In the results of the R-squared test as a coefficient of determination with 0.536, it means that the independent variable of the ability to read the Qur'an (Y1) and memorization

of students (Y2) is influenced by the learning factor of memorizing the Qur'an (X) by 53.6%, the remaining 46.4% is influenced by other factors not examined.

From the explanation above, it can be concluded that learning to memorize the Qur'an significantly influences students' ability to read and memorize it. In learning to memorize the Qur'an, students are required not only to memorize holy verses but also to read repeatedly, paying attention to the rules of tajwid, makhraj letters, and reading fluency. Thus, this learning helps improve the ability to read the Qur'an fluently, correctly, and in accordance with the correct rules. The habit of intensive reading, accompanied by competent teachers, makes students more skilled in recognizing and pronouncing letters and the rules of reading the Qur'an.

On the other hand, students' memorization skills also improved with the routine of memorizing and reviewing the Quran. Methods used in tahfidz learning, such as regular repetition, remembering, and reinforcing old memorization, train students' memory and learning consistency. These activities are not only beneficial in a religious context but also contribute to general learning skills, such as concentration, perseverance, and time management.

Furthermore, learning to memorize the Quran has a positive influence on students' psychological and spiritual aspects. Those who regularly interact with the Quran tend to have inner peace, a sense of moral responsibility, and a high motivation to learn. The Quranic values they memorize also shape a more religious and noble personality. Therefore, learning to memorize the Quran not only serves as an effort to preserve it but also as a means of character development and enhancing students' academic potential. The implementation of a structured, measurable memorization program, supported by competent teaching staff, will significantly help foster a young generation that loves the Quran, excels in reading, is strong in memorization, and demonstrates excellent character. Therefore, it is essential for educational institutions, especially Islamic-based ones, to integrate memorization learning into the curriculum system as an integral part of developing the quality of education and fostering students' morals.

As for the previous study entitled " The Effect of Tahfidz Learning on the Learning Outcomes of the Qur'an Hadith in Class III MI Darul Hikmah Cirebon City". This study aims to determine the effect of tahfidz learning on the learning outcomes of

the Qur'an Hadith in class III MI Darul Hikmah, Cirebon City. This study uses a non-experimental quantitative approach, employing an Ex Post Facto research design. The sample used in this study is a saturated sample comprising all members of the population, specifically class III students, totaling 45 people. Data collection techniques used in this study are observation, questionnaires, and documentation. The data analysis techniques used in this study include the normality test, the linearity test, the determination test, the simple linear regression test, and the hypothesis test. The results of the observation show that the application of tahfidz learning in class III MI Darul Hikmah, Cirebon City, is outstanding. Based on the results of the *R Square determination test*, it can be seen that Tahfidz learning influences the learning outcomes of the Al-Qur'an Hadith in class III MI Darul Hikmah, Cirebon City, by 20.3%. Other factors affect the remaining 79.7%. (Handayani et al., 2023)

CONCLUSION

Based on the results of research and theoretical and empirical discussion of research data on the influence of Al-Qur'an memorization learning on the ability to read the Al-Qur'an and memorization of students at SD Negeri 09 Bengkulu City, the results of this study indicate that there is an influence of Al-Qur'an memorization learning on the ability to read the Al-Qur'an at SD Negeri 09 Bengkulu City, which is shown in $t \text{ count } (2.753) > t \text{ table } (5\% = 1.70)$ and a significance level of $0.513 < 0.05$. So, in this test, the results show that the null hypothesis (H_0) is accepted. This indicates that Al-Qur'an memorization learning influences the ability to read the Al-Qur'an at SD Negeri 09 Bengkulu City, with the influence determined to be 37.6%. The influence of Al-Qur'an memorization learning on students' memorization at SD Negeri 09 Bengkulu City is evident, as indicated by the calculated t-value (2.812) exceeding the t-table value ($5\% = 1.70$) and a significance level of $0.007 < 0.05$. So, in this test, the results show that the null hypothesis (H_0) is accepted. This means that Al-Qur'an memorization is being taught to students at SD Negeri 09 Bengkulu City. The results of determining the influence of Al-Qur'an memorization learning on students' memorization at SD Negeri 09 Bengkulu City showed a 42.1% improvement in memorization. There is an influence of Al-Qur'an memorization teaching on the ability to read the Al-Qur'an and memorization of students at SD Negeri 09 Kota Bengkulu, which is shown in the F count of 3.875 with a significant level below 0.05, which means that the Al-Qur'an

memorization learning variable (X) simultaneously influences the Al-Qur'an reading variable (Y1) and memorization (Y2). Because the F count is $3.875 > F$ table 2.82, then the null hypothesis (H_a) is accepted. The R-squared test results, expressed as a coefficient of determination, show that 0.536 indicates the independent variable of the ability to read the Al-Qur'an (Y1) and memorization of students (Y2) is influenced by the Al-Qur'an memorization learning factor (X) by 53.6%.

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