

CHAPTER I

INTRODUCTION

A. Background

The Qur'an is a guide to life for mankind, because the Qur'an concerns world affairs and also matters of the afterlife. In the Al-Qur'an there are many verses from the Al-Qur'an that explain the guidelines for human life, one of which is found in the QS. Al-Baqarah (2): 2 *Meaning: This book (Al-Quran) has no doubt in it; guidance for those who are pious.*¹

Education encompasses not just the process of teaching and learning, but also the goal of enhancing students' intelligence and developing their other potentials, fostering positive traits and character. The Tahfidz Al-Qur'an program focuses on the memorization of the Qur'an and understanding its contents. This program aims to cultivate individuals who strive to perfect their faith, piety, and morals, while promoting harmony in life, especially in the pursuit of a more dignified nation.²

The Qur'an is the miraculous word of Allah, revealed to the Seal of the Prophets and Messengers through the angel Jibril. It has been transmitted to us through a reliable chain of narration (*mutawatir*). Reading the Qur'an is considered an act of worship, and its truth cannot be denied. The Qur'an's status as the word of Allah and its preservation throughout history have been

¹ Departemen Agama RI Al-Qur'an Dan Terjemahnya (Bandung: CV Penerbit Diponegoro, 2005), p. 2.

² Kementerian Agama Republik Indonesia, *Panduan Program Tahfidz Al-Qur'an* (Jakarta: Kemenag, 2021), p. 15.

increasingly validated.³ One of the significant efforts to preserve the Qur'an is through memorization, a practice that began during the time of Prophet Muhammad and continues to this day. The Prophet Muhammad was *ummi*, meaning he was not proficient in reading or writing. Given this situation, the only way for him to receive revelation was through memorization. After a verse or chapter was revealed, he would promptly teach it to his companions and instruct them to memorize it. Thus, the gradual revelation of the Qur'an served as the most effective method for him and his companions to memorize and comprehend its meanings.

Islamic boarding schools are among the educational institutions that offer non-formal education in Islamic studies. Today, many Islamic boarding schools, or Islamic boarding school's, have established programs specifically designed for memorizing the Qur'an (*tahfidzul Qur'an*).

This includes the Modern Darussalam Gontor Islamic Boarding School, which has a Qur'an memorization program organized under the name Jam'iyatul Hufadz, commonly abbreviated as JMH. Students at the Modern Darussalam Gontor Islamic Boarding School experience exceptional education, as the institution emphasizes its role as an educational establishment. The leadership of the school consistently highlights this commitment, fostering an environment that shapes students into better individuals. The Modern Darussalam Gontor Islamic Boarding School provides an opportunity for those

³ M. Quraish Shihab, *Al-Qur'an: Tafsir dan Hadis* (Jakarta: Lentera Hati, 2015), p. 45.

who want to memorize the Qur'an through this JMH group. As we know, adolescence is a time when children seek their identity, the age of 12-18 years is known as early adolescence.⁴ In psychology, individuals tend to behave in alignment with their self-concept. When a person has a positive self-concept, they are likely to exhibit positive behaviors. Conversely, if an individual possesses a negative self-concept, their behavior may lean toward antisocial tendencies.⁵ Individuals with a positive self-concept are generally better equipped to overcome their problems, while those with a negative self-concept may struggle more. During adolescence, young people are often influenced by both positive and negative aspects, with environmental factors and friendships playing significant roles in shaping their self-perception.

Self-concept is an individual's perception of themselves, shaped by how others assess them, as well as their thoughts, opinions, and attitudes toward themselves.⁶ The students who number up to thousands certainly have a wide circle of friends with different backgrounds. This is our reference for examining the self-concept of students who memorize the Qur'an at the Modern Darussalam Gontor Islamic Boarding School.

From the description above, the researcher is interested in researching "Correlation of Memorizing the Qur'an with the Self-Concept and its

⁴ H. M. Rudiansyah, *Psikologi Remaja* (Bandung: Remaja Rosdakarya, 2020), p. 78.

⁵ R. Santrock, *Psikologi Perkembangan* (Jakarta: Salemba Humanika, 2019), p. 112.

⁶ S. J. Rosenberg, *Teori Konsep Diri dan Identitas* (Yogyakarta: Pustaka Pelajar, 2018), p.

Application to Students of the Jam'iyyatul Hufadz Group at the Modern Islamic Boarding School Darussalam Gontor Ponorogo".

B. Formulation of the problem

From the background above, the researcher formulated the problem as follows:

1. How the correlation between memorizing the Qur'an and the Self-Concept of students in the Jam'iyyatul Hufadz group at the Darussalam Gontor Modern Islamic Boarding School?
2. How the application of memorizing the Qur'an and the self-concept at students Jam'iyyatul Hufadz at Darussalam Gontor Modern Islamic Boarding School?

C. Research purposes

1. To describe the correlation of memorization the Qur'an with Self-Concept of students in the Jam'iyyatul Hufadz group at the Darussalam Gontor Modern Islamic Boarding School
2. To describe the application of memorizing the Qur'an and Self-concept at students Jam'iyyatul Hufadz at Darussalam Gontor Modern Islamic Boarding School.

D. Benefits of research

1. From a Theoretical Perspective

This research is expected to provide contributions to the science of the Qur'an and also the science of religious psychology as well as enrich the results of existing research and can provide an overview of the influence of memorizing the Qur'an on the self-concept of students in the Jam'iyyatul Hufadz group at the Modern Islamic Boarding School Darussalam Gontor.

2. From a Practical Perspective

The results of this study are expected to enhance knowledge, particularly for members of the Tahfidz Institute and Islamic boarding school administrators in efforts to guide and motivate students, especially in terms of memorizing the Qur'an and the students self-concept.

E. Review of Relevant Research Results

Previous research related to the correlation of memorizing the Qur'an to self-concept has been studied by several researchers. This research is not the first research in the form of a thesis or journal, but the researcher will take the correlation of memorizing the Qur'an to the self-concept of students of Jam'iyyatul Hufadz at the Modern Islamic Boarding School Darussalam Gontor Ponorogo. Before the researcher conducted this research, research had been conducted that resembled the title raised. Among them:

1. The previous research relevant to this topic is a study conducted by Faiqoh (2017) titled "*Pengaruh Kemampuan menghafal Al-Qur'an terhadap prestasi belajar dan pembentukan Akhlak Mahasiswa di Ihfadz Universitas Trunojoyo Madura*". This study examines the relationship between memorizing the Qur'an, academic achievement, and the development of students' character. The results of the study showed a significant positive relationship between the ability to memorize the Qur'an and improvements in academic achievement and character development among the students. This research used a quantitative approach with statistical analysis to measure the impact of memorization ability on academic achievement and character development. The findings provide evidence that memorizing the Qur'an not only strengthens the spiritual aspect but also has a positive impact on the students' character and academic performance. This study provides a strong foundation for further research on the impact of Qur'an memorization in the context of higher education.⁷
2. Previous research relevant to this topic was conducted by Hamka, Syahrul (2021) with the title "*Korelasi antara Hafalan Al-Qur'an dengan Prestasi Akademik Mahasiswa peserta Tahfidz di Asrama Ma'had Al-Jami'ah IAIN Parepare*". This study aimed to examine

⁷ Faiqoh, Elok. *Pengaruh Kemampuan Menghafal Al-Qur'an terhadap Prestasi Belajar dan Pembentukan Akhlak Mahasiswa di Ihfadz Universitas Trunojoyo Madura*. Skripsi, Madura: Universitas Trunojoyo Madura, 2017.

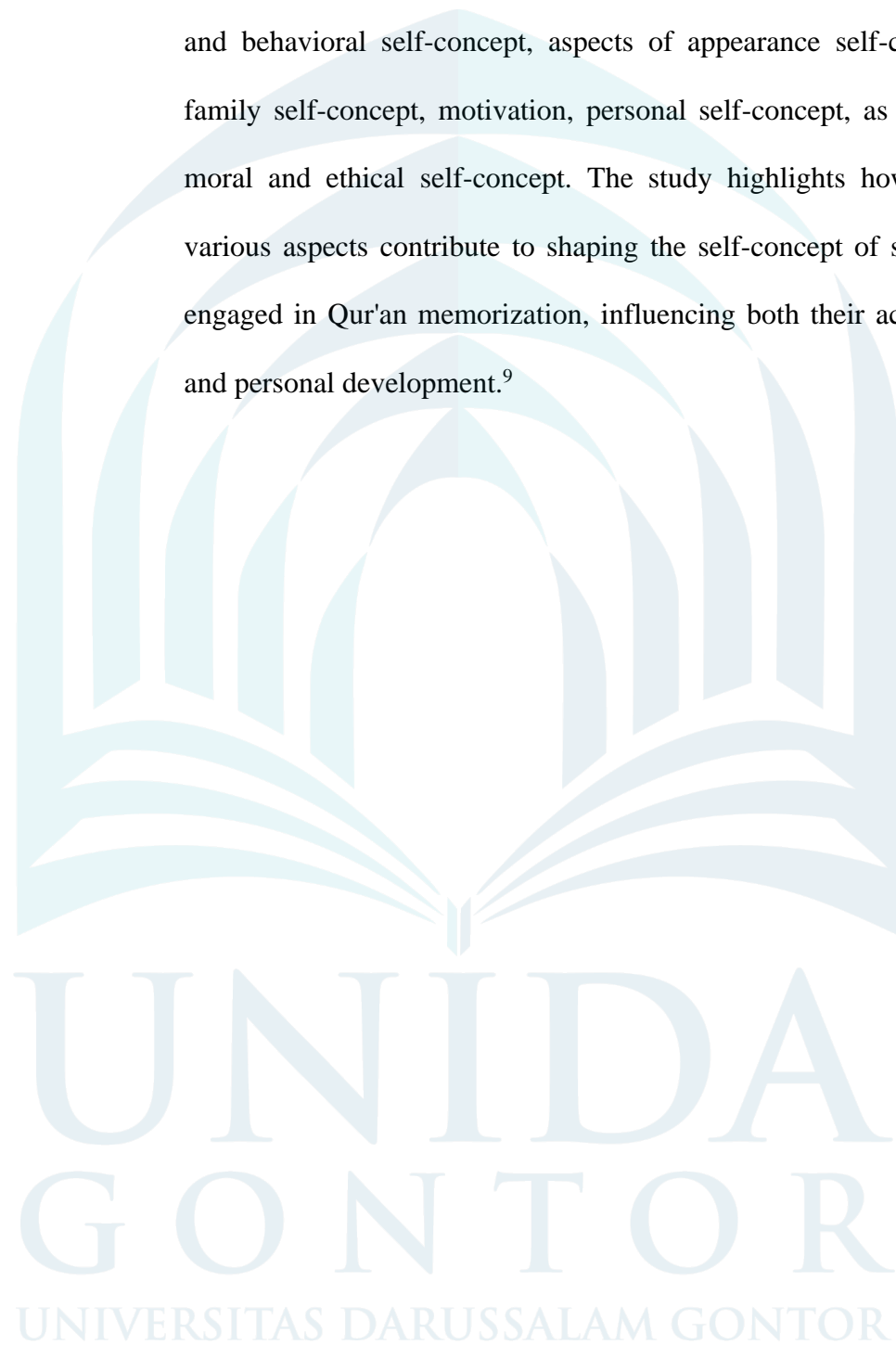
the relationship between the ability to memorize the Qur'an and the academic achievement of tahfidz students in the dormitory.

In his research, Hamka (2021) used a quantitative correlational method with a sample of 39 students. Data collection techniques included questionnaires, documentation, and observation, while data analysis employed the product-moment correlation formula. The results indicated that most students had a good ability to memorize the Qur'an and their academic performance was also good. Furthermore, a significant correlation was found between Qur'an memorization activities and academic achievement, with a significance value of $r_{\text{calculated}} = 0.607 > r_{\text{table}} 0.316$ at the 5% significance level. The relationship between Qur'an memorization and academic achievement was 60.7%, meaning that 40.3% is determined by other variables not observed in this study.⁸

3. Previous research relevant to this topic was conducted by Giyanto, Cipta (2020) with the title "*Konsep Diri Seorang Mahasiswa Penghafal Al-Qur'an di Hai'ah Tahfidzul Qur'an (HTQ) Universitas Islam Negeri Maulana Malik Ibrahim Malang (Studi Kasus)*". This study explored the self-concept of students who memorize the Qur'an, specifically focusing on students at Hai'ah Tahfidzul Qur'an (HTQ) of Maulana Malik Ibrahim State Islamic

⁸ Hamka, Muh. Syahrul. *Korelasi antara Hafalan Al-Qur'an dengan Prestasi Akademik Mahasiswa Peserta Tahfidz di Asrama Ma'had Al-Jami'ah IAIN Parepare*. Skripsi, Institut Agama Islam Negeri Parepare, 2021.

University of Malang. In his research, Giyanto (2020) identified several aspects of self-concept, including the application of physical and behavioral self-concept, aspects of appearance self-concept, family self-concept, motivation, personal self-concept, as well as moral and ethical self-concept. The study highlights how these various aspects contribute to shaping the self-concept of students engaged in Qur'an memorization, influencing both their academic and personal development.⁹



⁹ Giyanto, Cipta. *Konsep Diri Seorang Mahasiswa Penghafal Al-Qur'an di Hai'ah Tahfidzul Qur'an (HTQ) Universitas Islam Negeri Maulana Malik Ibrahim Malang (Studi Kasus)*. Skripsi, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2016.