

QURAN MEMORIZATION STRATEGY IN PRODUCING HUFFAZ IN TELUK NIBUNG SUB-DISTRICT, TANJUNG BALAI

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Abstract

This study aims to analyze: 1) to describe and analyze how the strategy of the Al-Qur'an Tahfiz House in Producing Huffaz in Teluk Nibung District, Tanjung Balai; 2) to analyze the obstacles faced by the Al-Qur'an Tahfiz House in Producing Huffaz in Teluk Nibung District, Tanjung Balai; and 3) to describe how the results of the Al-Qur'an Tahfiz House in Producing Huffaz in Teluk Nibung District, Tanjung Balai. This study uses a qualitative method. While collecting data, researchers obtained by observation techniques, interviews and study documentation. The data source in this study was obtained from the research location, namely the Al-Qur'an Tahfiz House, Teluk Nibung District, Tanjung Balai. Related to the focus of this study are the Deputy Head of Madrasah for Curriculum and Student Affairs, & Facilities and Infrastructure, Teachers and Students at MTs Rumah Tahfiz Al-Qur'an, Teluk Nibung District, Tanjung Balai. The analysis used refers to model data. Miles and Huberman. The results of this study are: 1) The strategy of the Al-Qur'an Tahfiz House in Producing Huffaz in Teluk Nibung District, Tanjung Balai, is the muraja'ah strategy. 2) The obstacles faced by the Al-Qur'an Tahfiz House in Teluk Nibung District, Tanjung Balai, stem from two factors, namely a. Internal factors, lack of interest and talent, lack of self-motivation and older age. b. External factors include how the teacher provides guidance and the density of the material that students must learn. 3) The results of this study indicate that the strategy applied is appropriate and requires even stricter guidance from caregivers. The existence of good cooperation between teachers and students makes this strategy work well.

Keywords: *Strategy, Tahfiz House, Huffaz*

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INTRODUCTION

The Qur'an is the book of Allah that revealed both lafaz and its meaning to the last Prophet Muhammad (peace be upon him), which was narrated mutawatir, that is, with full certainty and confidence (of its conformity with what was revealed to Muhammad) written on the mushaf starting from surah Al-Fatihah to the end of surah An-Nas (Rosihin, 2013).

The Prophet strongly encouraged the memorization of the Qur'an because, in addition to preserving its preservation, memorizing the verses of the Qur'an is a commendable work and a noble charity. Memorizing the Qur'an is a relatively easy thing to apply to everyday life. Since the Qur'an was revealed until now, many people have memorized the Qur'an. Learning to memorize the Qur'an using methods that have an important role can help the success of memorizing the Qur'an (Zawawie, 2011).

Memorizing from the root word memorize, which is from the Arabic *hafidza-yahfadzu-hifdzan*, the opposite of forgetting is always remembering and forgetting a little (Mahmud, 2011).

According to Abdul Aziz Abdul Rauf, the definition of memorization is "the process of repeating something either by reading or listening." Any job, if repeated frequently, must become memorized (Aziz & Rauf, 2004). A person who has memorized the Qur'an entirely out of the head can be called *juma'* and *Huffazul Qur'an*. The collection of the Qur'an by memorization (*Hifzhuhu*) was carried out in the early days of Islamic religious broadcasting because the Qur'an at that time was revealed through the method of hearing. Preserving the Qur'an through memorization is appropriate and accountable, considering that the Prophet SAW is classified as an umm person.

There are many ways to improve memorization fluency by rote memorization. One can take time each day to repeat his memorization. At present, many Islamic institutions educate students to be able to master the knowledge of the Qur'an and make students become memorizers of the Qur'an.

Learning (*instructions*) means an effort to learn a person or group of people through various *efforts* (*effort*) and various strategies, methods and approaches toward achieving planned goals. Learning is the main process organized in school life between teachers who teach and students who learn (Abdullah & Azis, 2019). A learning strategy is a comprehensive approach in a learning system in the form of general guidelines and activity frameworks to achieve general learning objectives described from certain learning philosophies or theories.

Strategy is a comprehensive plan to achieve organizational goals. Strategy is used not only to achieve goals but also to maintain the organization's sustainability in the environment where it carries out its activities. Strategy is needed in learning because this strategy is in the form of a concept or effort to lead to the potential of a series of activities to achieve the goals that have been set (Munir, 2008).

Based on preliminary observations made by the author, according students, in launching memorization or maintaining memorization, they must always do *muraja'ah* by repeating memorization every day will make it easier for students to maintain and maintain memorization. *Muraja' ah is repeating memorization; in doing muraja'ah, many ways are done, such as repeating memorization themselves, repeating memorization in prayer, repeating memorization by listening to MP3 mutual and repeating memorization by listening to friends.*

Muraja'ah is the most effective in improving the fluency of memorization of the Qur'an for students. *Muraja'ah* is performed either by repeating old memorization or repeating new memorization (Muhammad, 2020). Not switching to the verse being memorized so that it is memorized is one way for students to maintain and maintain their memorization. Using one type of mishap will strengthen and facilitate reading the memorized verse.

Memorization is the process of repeating something either by reading or listening to it (Mohamad & Sahrizal, 2019). Memorizing the Qur'an is remembering the verses of the Qur'an without seeing the Qur'anic mushaf. It is not an easy matter to remember the verses of the Qur'an in his memory. The memorization of the Qur'an requires encouragement and a strong will in him, a sincere and earnest intention to memorize the entire verses in the Qur'an.

In memorizing the Qur'an, students often need help with memorizing the Qur'an. The target set by Rumah Tahfiz was not achieved because the students had difficulty memorizing the verses of the Qur'an. The laziness felt by students will hinder the memorization process. Having problems will interfere with students' concentration in memorization. For memorization to run effectively and efficiently, students can overcome the difficulties that exist in these students (Aziz, 2004).

The House of Tahfiz of the Qur'an is one solution. The House of Tahfiz became a place to learn to memorize the Qur'an and practice the Qur'an (Amirul, 2020). Students can learn to read, memorize and slowly recite the Qur'an guided by the mudfish.

The House of Tahfiz of the Qur'an is a residence for students who memorize the Qur'an. The Tahfiz House is equipped with facilities and infrastructure to complement the needs and survival of the students. Make it easier for students to concentrate on their memorization and make students become independent people in memorizing the Qur'an in addition to the schedule of Qur'an memorization activities that have been set (Assauri, 2013). The Tahfiz house researchers examined is one of the Tahfiz houses that has printed many Qur'an memorizers. Many achievements have been achieved, one of which is often winning in MTQ the behavior of Tanjung Balai to the national arena.

Each Tahfiz house has its strategy for developing the knowledge of its students. The strategy applied is also with a system that suits the needs of the students (Muryasaroh & Sutrisno, 2014). Some apply by memorizing together; some apply with an independent memorization system.

Strategy is a statement that leads to how each individual can work together in an institution to achieve the goals and objectives of the organization. With the emphasis on collaborative efforts, the strategy must be able to describe the right decision direction to achieve the goal (Fenty, 2020). The strategy helps coordinate and direct organizational activities showing how individuals work together with others. The strategy must prepare decisions that follow the objectives to achieve the organization's goals.

Vision-oriented strategic planning, with its determination as the decision of the highest leadership to enable the organization to interact effectively (mission) to produce a quality plan to optimize the achievement of strategic objectives with various organizational goals (Akdon, 2011).

For a teacher or teacher, this knowledge is very useful because it helps monitor and direct students' thinking processes (Siti & Muhammad, 2020). In learning to memorize the Qur'an early, children need to be trained to memorize or remember effectively and efficiently. These exercises, according to Gie, include three things, namely: first, *recall*, children are educated to be able to remember subject matter outside the head; second, recognition children are educated to be able to recognize what has been learned after seeing or hearing it; and third, relearning: children are educated to be able to relearn what they have learned easily (Purwanto, 2007).

A good strategy will provide an overview of the main actions and decision patterns that will be chosen to realize the institution's goals. Strategy is also the formulation of the vision and mission of an institution. With the strategy given by the supervisor at the same time when the memorization deposit is in progress, it will be easy to overcome the obstacles in each student (Supriatna, 2023). Students who are having problems can share with ustazah, and the closeness of ustazah with students makes students able to overcome these problems and laziness. So the researcher felt interested in researching the House of Tahfiz Al-Qur'an in Tanjung Balai. With the title "Quran Memorization Strategy in Producing Huffaz in Teluk Nibung Sub-District, Tanjung Balai."

RESEARCH METHODS

This research is qualitative research with the type of case study research. This research leads to data collection, retrieval, and understanding of the studied case. In this study also, researchers used secondary data as initial data, which was then continued with primary data in the form of field data. In this research activity, researchers directly went into the field to obtain the main data and then describe the extent of the contribution of the Qur'an house in producing Huffaz.

This research focuses on Teluk Nibung District, Tanjung Balai. This study was conducted six months, from November, 2022 to April, 2023. The subjects of this study were teachers and children who studied at the Qur'an house in Teluk Nibung District, Tanjung Balai. The teachers who were the subjects of this study

were Ustadz Arham Sinaga, Ustadz Syahril and Ustadz Muchid Arianto. The informants in this study were parents and people who studied at the Qur'an house in Teluk Nibung District, Tanjung Balai. In the case of study research, there are three stages in collecting data: interviews, observation and documentation. The steps in data collection carried out by researchers, such as interviews, observations and documentation studies. The steps in data analysis activities with several parts are data *collection*, data *reduction*, data *presentation*, and conclusion drawing or verification (*conclusions*). In the data validity technique, researchers use triangulation. Triangulation in credibility testing is defined as checking data from various sources in various ways and at various times. There is source triangulation, data collection triangulation, and time triangulation.

RESULTS AND DISCUSSION

1. Tahfiz Quran House Strategy in Producing Huffaz Quran

In discussing strategies, researchers wrote that several forms of strategies in the House of Tahfiz Al-Quran applied to memorizing the Quran for students. The researcher directly asked this one of the teachers who teaches at the House of Tahfiz that the strategy that is often done in the House of Tahfiz Al-Quran is the *muraja'ah* strategy which is to repeat old memorization and add new memorization, besides that the strategy applied in the House of Tahfiz Al-Quran deposits its memorization to the guide because memorization requires continuous supervision from the guide."

This statement was adjusted to observations made on December 6 and 7, 2022, that the *Muraja'ah* strategy applied is a way to repeat memorization and add new memorization. It aimed to be able to remember rote memorization in memory. Diligent *muraja'ah* is one strategy for maintaining memorization so that it is easily recovered and remembered. (*Interview. 07 December 2022. Ustadzah Siti Muthoharah. Tahfiz Tanjung Balai House, n.d.*)

In addition, the strategy in memorizing the Quran is done by often listening to murals, memorizing the Quran, and studying the interpretation little by little of the verses to make it easier to memorize them (Masduki Yusron, 2018). It is easy to memorize the Quran by repeating memorization frequently. Each student has a different strategy for memorizing the Quran, but basically, the strategies used are all the same, namely by using a double repetition strategy and not switching to the next verse before the verse being memorized is memorized because in the memorization process, what needs to be emphasized is that students must have memorized the verse in their memory.

Regarding memorization, ustadzah Qurrota A'yun explained that in pesantren, they reminded students to maintain their memorization and repeat memorization in every prayer. If more rote memorization is repeated, the memory will be strong. If there is free time, the time is used to add new memorization. To maintain and maintain his memorization. Each santri prayer recites verses that have been

memorized, both in the five daily prayers and in qiyamul lail prayers, to further strengthen memorization into the student's memory. Honing memory is very necessary because of the memory power possessed by students.

Santri must deposit memorization of the Qur'an to the guide to maintain memorization. The goal is to improve how to read the verses of the Quran and strengthen memorization before being deposited to the supervisor. The ustazah's effort in educating students to memorize the Quran is to use full motivation and support for students to carry out recitation and direction on the special rewards of people who memorize the Quran (Putra et al., 2021). In addition to motivating students, ustazah also provides studies on the science of tajweed so that students are fluent in reading the Quran and in Maharaj and tajweed properly and correctly. This statement is adjusted to December 6 and 7, 2022 observations.

In doing *muraja'ah*, the students take turns with fellow students before depositing memorization; it is good for students to listen to their memorization by looking for a student partner. This is done so that students conduct experiments before depositing their memorization to the ustazah. One student listens to the memorization of students who are memorizing the Quran (Yusra, 2019). When the students deposit memorization, the ustazah listens to the memorization, how to read it, and pronunciation. After that, the supervisor gives instructions and motivation to the students to be more enthusiastic in memorizing the verses of the Quran.

Related to the daily schedule of students in memorization and their methods. Ustadzah Qurrota A'yun explained that the talking method is a method of memorization carried out by the supervisor by reading one verse and then imitating it by students repeatedly; taqin can also be called reading slow. Memorization Then.

08.00-09.00	Breakfast
09.00-11.30	Tahfiz New Memorization
11.30-12.30	Qoilulah (Sleep Before Dhuhur)
12.30-13.00	Zhuhur Prayer
13.00-14.30	New Memorization Deposit
14.30-15.30	Break, Lunch
15.30-16.00	Asr Prayer
16.00-17.30	Muraja'ah II Deposit

In addition to daily activities, there are also activities carried out at certain times, such as the following activities:

1. Tausiah, carried out every afternoon, aims to develop student's talents, habituating and training students to speak in front of other students to make students ready to be parachuted into the community.
2. Ta'lim. Conducted once a week on Fridays, the supervisor usually brings speakers to provide material and opportunities for students who want to ask questions at the end of delivering the material.
3. Memorize Arabic vocabulary. After the maghrib prayer, memorize the

microdata deposited to the head of the dormitory to train students to be good at speaking in Arabic.

4. Hygiene pickets. This activity is also carried out daily to maintain the dormitory's cleanliness and maintain comfort that must be cleaned, such as dormitory bedrooms, bathrooms, kitchens, and rooms where students usually deposit memorization must also be cleaned. Furthermore, this activity is also supervised by the dormitory leader.

This activity was carried out to familiarize students with having an independent personality, responsibility and discipline. In addition to students being able to convey *tausiah*, being a hafiz of the Quran also, students must be good at cooking and maintaining cleanliness so that they are ready to be good teachers, wives and mothers in the future.

On holidays, the activities carried out by students were swimming, watching together and gathering with neighboring neighbors if the distance traveled was close. Swimming must also have supervision from the supervisor, and students are allowed to swim even if they go to one dormitory to refresh to spend time off. On the second Friday of the holiday, the activity agenda was to watch with the dormitory children; the supervisor chose the film to be watched through a laptop and in focus so students could watch together to fill in activities on holidays. In a month, the agenda made by the supervisor was on every Friday. On the first Friday, students can watch films the instructor chooses.

2. Forms of Quran Memorization Method House of Tahfiz Al-Quran

The House of Tahfiz Al-Quran in Tanjung Balai uses several methods to memorize the Quran. Related to this, the researcher again asked about the method of memorizing the Quran applied. Ustadzah Qurrota A'yun explained that the methods used in the House of Tahfiz are diverse, including the following:

1. The definition method is one way that information that enters short-term memory can go directly to long-term memory by repeating memorization (Mughni, 2018). The storage of information in memory and how long the power of its rote memory also depends on the individual. Some students have a strong memory, so they store rote information for a longer time, even though they are rarely repeated memorization.
2. The talking method is a method of memorization carried out by the supervisor by reading one verse and then imitating it by students repeatedly.
3. The talaq method is depositing memorization to the supervisor. The talaq process is carried out to find out the results of the students' memorization and provide input and justification if there are verses read by the students incorrectly; correcting good and correct readings is the supervisor's task (Dewinta et al., 2020).

4. The Tahfizh method is that before depositing memorization to the guide, the student performs muraja'ah first.

Then, related to how to memorize the Quran applied. Khairunnisa, the teacher of Tahfiz, said that the following methods have been applied: a). The students see the mushaf before depositing it with the supervisor about the memorization material. b). After being read by looking at the mushaf, read without seeing the mushaf at least three times in one sentence and a maximum unlimited read without using the mushaf. c). If the memorized verse is already in memory, then proceed to memorize the new memorization." This statement is adjusted to December 6 and 7, 2022 observations. Researchers interviewed what methods are often applied in the House of Tahfiz Al-Quran in memorizing the Quran for students.

3. Steps to memorize the Quran House of Tahfiz Quran

The researcher asked how the steps were applied in the House of Tahfiz Al-Quran, and ustazah Siti Muthoharah explained that there are several steps taken in memorizing the Quran, namely:

- a) Sincere intentions because of Allah. It is an intention that is really instilled in a student who wants to memorize the Quran because with a sincere intention or a strong and earnest determination.
- b) Then there is motivation and support from parents.
- c) Take a wudhu when it comes to memorizing the Quran.
- d) Memorizing the Quran without seeing the Quran mushaf. This is done when depositing memorization to the supervisor; the point is to sharpen the memory of verses that have been memorized.
- e) Learning Tahsin is improving the reading of the Quran.
- f) Mean it.
- g) Istiqomah in memorizing the Quran. What is meant by istiqomah in memorizing the Quran is consistent.
- h) Time discipline. On the time when the deposit process takes place, time discipline when doing *muraja'ah*.
- i) Strengthen the heart so as not to be half-hearted.
- j) Concentrating the mind so memorization will easily and quickly enter the memory."

The steps above will make it easier for students to memorize the Quran because the first step in memorizing the Quran is a sincere intention and a strong intention and willingness to memorize the Quran. Suppose some students need more memory in memorizing. In that case, they must always pray to Allah, often repeat memorization, istiqomah in the number of pages memorized for each day, and do not forget, accompanied by maximum effort.

4. Evaluation of the House of Tahfiz Al-Quran in Producing Quran Memorization

Evaluation serves as a benchmark of success in a process. The evaluation of the Tahfiz house in producing huffaz can be seen in the interview. (L Idrus, 2019) To assess and measure the extent of success achieved in memorizing the Quran. Then the need for evaluation in achieving memorization results that the ustzah or supervisor will assess (Ariani et al., 2019). The evaluation carried out by ustazah in managing memorization is with the examination program carried out by ustazah. Exams are held every semester. This aims to assess how successful students are in memorizing, assess how to read and assess the makharijul letters and tajweed." (Interview. 07 December 2022. Muthaharoh. *Tahfiz Tanjung Balai House*, n.d.)

This statement is adjusted to December 6 and 7, 2022 observations. In addition to the evaluation at the House of Tahfiz Al-Quran evaluating the results of memorization of students, the ustazah also held a competition activity between juz per juz held between fellow students at the House of Tahfiz Al-Quran, and when winning, the ustazah gave a cash prize of one million rupiah so that the students were more enthusiastic in memorizing and more earnest in reading and memorizing verses of the Quran.

5. Obstacles faced by the House of Tahfiz of the Quran in producing memorization of the Quran

Obstacles are circumstances that can cause uninterrupted implementation. The House of Tahfiz of the Quran has obstacles, both the obstacles experienced by the students and the obstacles in the House of Tahfiz of the Quran itself.

According to Muthaharoh's explanation and also the results of observations, the obstacles faced by students during the memorization process are

1. Laziness. It is the first obstacle experienced by students; the solution is that students must first take udhu water to eliminate laziness.
2. When there are dorm mates who do not talk or are hostile, it is an obstacle for students because it will affect other students.
3. Long verses hinder the process of memorizing the Quran because it must be read repeatedly, and one must understand the meaning of the verse first to reveal the memorization of the Quran better.
4. Understanding the meaning of the verses we read will make it easier for students to memorize the Quran."

DISCUSSION

Implementation in memorizing the Qur'an can be smooth and successful. Memorizing the Qur'an is not a legal provision that must be done by someone who embraces Islam. Therefore, it has binding terms as legal provisions. The requirements are:

1. Able to empty his mind of thoughts, theories, or problems that would disturb him. He must also cleanse himself of all actions that might degrade the value of his studies, then pursue them well with an open heart, airy, and holy purpose. Such conditions will be created if we are able to control ourselves from despicable deeds such as ujub, riya, spite, envy, not qona'ah, not tawakkal and others.
2. Sincere intentions.

The intention is a driving force to achieve a goal. The intention is motivation, while motivation itself will be able to provide a boost if the motivation itself can influence it. A strong and pure (true) intention or determination can also provide a strong impetus. There is a sincere intention in oneself, will be able to face and overcome existing obstacles (obstacles). As Allah Almighty says in surah az-Zumar: 11: (Agama, 2007)

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

Meaning: Say, "I am commanded to worship Allah by purifying obedience to Him in religion.

Thus, the intention is charged and oriented towards worship and sincerity because it merely achieves His pleasure and will spur the growth of faithfulness in memorizing the Qur'an. Because then the one who memorizes the Qur'an will no longer be a forced burden, but quite the opposite, will become a necessity and pleasure (Abidin, 2015). This kind of consciousness should dominate the consciousness of the soul of every person memorizing the Qur'an.

3. Have constancy and patience.

The process of memorizing the Qur'an is likely to experience many obstacles (obstacles) or obstacles, such as saturation, environmental disturbances due to noise or noise, mental disturbances or maybe because of encountering verses that are difficult to memorize, and others, especially in maintaining the preservation of memorizing them. As well as the hadith of the Holy Prophetsa, which illustrates how difficult it is to maintain and maintain memorization of the Qur'an: (Hujjaj, n.d.)

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبِلِ الْمُعَقَّلَةِ إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا وَإِنْ أَطْلَقَهَا ذَهَبَتْ

Meaning: From Ibn Umar (r). That the Prophet (peace be upon him) said: Indeed, the parable of the man who memorizes the Qur'an is like a man who has a camel bound, if he ties, it will undoubtedly stay in its place, and if he releases the camel he will undoubtedly leave.

4. Istiqamah (Continuity).

The meaning of istiqamah or continuity is a discipline in everything. A memorizer of the Qur'an must commit to respecting time. (Sobirin et al., 2023)

Under any circumstances, anywhere in leisure outside of compulsory hours must also be institutionalized to return to the Qur'an immediately.

In the use of memorized time and material, there must be synchronization. For example, if the memorizer uses the morning time (05.00 to 07.00) to memorize new material with the ability to memorize 2 (two) pages, then henceforth that time must be used every day with the same amount of material, not less than the specified time and material.

With the discipline of this time, the memorizers of the Qur'an are educated to be people who are truly honest, consistent and responsible for everything that is carried out in daily life. With such education, it will produce a strong discipline in a person. As Allah Almighty says in the Qur'an surah Hud: 112 :(Religion, 2000)

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Meaning: So remain in the right path, as commanded to you, and those who have repented with you, and do not transgress. Indeed, He is the All-Seeing of what you do.

5. Stay away from vices and reprehensible traits.

Among the characteristics of the mazuma are ujub, riya, hasad and so on. The nature of this mazuma has a great influence on those who memorize the Qur'an. Both immoral acts and the nature of mazuma influence the development and stability of one's soul (spiritual). This includes a person who is undergoing the process of memorizing the Qur'an. If one is peace of mind is disturbed, the consequences (iqamah) on oneself will be affected. The concentration that has forever been cultivated and trained so well will change and will even eliminate the concentration of memorizing the Qur'an. For example, if a person memorizes the Qur'an because of Riya, he will not continue to memorize or read if no one is nearby. Even Allah Almighty threatens and forbids someone to have such despicable morals. As described by the word of Allah SWT surah Hud:15-16 (Agama, 2007)

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ
أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ

Meaning: Whoever desires the life of the world and its adornments, We will give them the perfect reward for their work in the world, and they in that world will not be harmed. These are those who do not gain in the hereafter, except hell and disappear in the hereafter what they have worked for on earth and in vain what they have done.

6. Parental, guardian or husband's consent.

The permission of parents, guardians, husband or wife is a factor that also influences a person's success in memorizing the Qur'an. Although this is not an absolute necessity, there must be clarity because there will be an understanding between both parties, namely, between parents and children, husband and wife or guardians and people under their guardianship. This means that a memorizer of the

Qur'an will gain complete freedom and trust to devote part of his time to memorizing the Qur'an.

7. Able to read well.

In studying the Qur'an, a person who learns or teaches must earnestly hold the truth that scholars have determined as *waritsatul anbiya*. Truth in the provisions of his maharaja, tajweed or his (civilized) attitude in studying it. Reading the Qur'an properly and correctly here is as follows:

- a) Straighten the reading following the rules of tajweed.
- b) Facilitate reading.
- c) Familiarize oral with Arabic phonetics.
- d) Understand Arabic and Arabic grammar.

CONCLUSION

The strategy of Rumah Tahfiz Al-Qur'an in producing Huffaz in Teluk Nibung District, Tanjung Balai is with a *muraja'ah strategy*. 2) *The obstacles faced by the Qur 'a Tahfiz House in Teluk Nibung District, Tanjung Balai*, come from two factors, namely a. Internal factors, lack of interest and talent, lack of motivation from oneself and older age. b. External Factors include how the teacher provides guidance and the density of the material that students must learn. 3) The results of this study showed that the strategy applied was appropriate and needed even stricter guidance from caregivers. The existence of good cooperation between teachers and students makes this strategy feasible.

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