Ustadz/Ustadzah Communication Strategy in Improving Short Surah Memorying Among Tpq Al-Mukhlisin Students

Nurfirly N. S. Yusuf; Akhmad Rifa'i

Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia

Abstract

Every educational institution needs to fully make the Koran the main focus that must be studied. The skills of reading, writing, memorizing and understanding the contents of the Qur'an and applying them in daily life are competencies that must be possessed by every student, especially in the context of education at TPQ. Therefore, what is the communication strategy of the Ustadz/Ustadzah at TPQ Al-Muklisin, Sipatana District in increasing the memorization of short surahs among students is the main problem in this research. In this research, the method used is descriptive with a qualitative approach and case studies. To obtain accurate data, researchers used interview techniques and direct observation. The results of this research reveal several efforts by ustadz/ustadzah to improve students' memorization abilities by using several strategies, including the double repetition strategy, using the wow, as well as ustadz/ustadzah communication strategies in the form of introducing students, compiling the message or material to be delivered, and determining methods. There are also several obstacles experienced by ustadz/ustadzah in implementing their strategy, including difficulty in disciplining students during the memorization process, weather which affects concentration, lack of murajaah students at home, lack of motivation and enthusiasm for students and a strong desire to memorize.

Keywords: *Communication Strategy; Ustadz/Ustadzah; Short Surahs; Santri; TPQ Al-Mukhlisin*

Introduction

The role of communication is very necessary in social life, even in the learning process. Because the learning process is essentially a communication process. Judging from the communication process, education is part of communication, namely the teaching process which involves two components consisting of teachers as communicators and students as communicants. This is in accordance with what was stated by Wilbur Schramm, quoted by Onong Uchjana Effendy, who said that communication is based on the relationship between two people or between someone and another person. The essence of this relationship is equal between each other who are focused on the same information. (Effendy 2000) To achieve communication goals various strategies are needed. Strategy is planning (*planning*) and management to achieve a goal, but to achieve this goal, strategy does not function as a road map that shows direction, but must show how operational techniques are. (Arifin 1984)

Communication strategy which is a guide to communication planning (*communication planning*) and management (*communiactions management*) to achieve a goal. To achieve this goal, the

communication strategy must be able to show how tactical operations must be carried out, in the sense of the word approach (*approach*) can be different at any time depending on the situation and conditions. (Effendy 2008) Communication strategies will be needed in various fields. One of them is in the field of education or in the teaching and learning process.

Nowadays, ustadz or ustadzah generally apply the scheduled repetition method in the learning process at the Al-Quran Education Park (TPQ). TPQ not only functions as an informal environment for learning, but also as an arena where creative strategies are designed and implemented to ensure that the younger generation has the ability to memorize verses of the Qur'an fluently. Al-Qur'an memorization programs can be a valid option and can show the benefits of implementation from various perspectives, including the organizing school, parents, the environment, and the government. (Kholis, Elmubarok, and Setiawan 2023) Studying the Al-Qur'an and memorizing it is an obligation that every Muslim begins to carry out frequently. The level is even higher when someone implements the teachings he has memorized and invites others to Allah through the instructions contained in the Al-Qur'an. (Sakban, Maya, and Priyatna 2019)

Memorizing the Koran is generally done in educational institutions such as Islamic boarding schools or schools based on Islamic education. However, in the current era, the activity of memorizing the Al-Qur'an is not limited to this environment, but the Al-Qur'an memorization program can be followed at TPQ. TPQ allows students from various school backgrounds to take part in this program because most activities at TPQ are usually scheduled after school hours. (Wulandari and Rasyid, n.d.)

The teaching process activities and the different backgrounds of the students are a challenge in themselves for the foundation and the ustadz and ustadzah. Each student has a different grasping power and is not the same as other students. There are students who have the ability to quickly memorize the Al-Qur'an, but on the other hand there are students who have difficulty memorizing. This requires more time to memorize the surah given. Apart from that, the age range is also diverse. The students studying at TPQ Al-Muklisin come from various elementary school levels, from grade one to grade six. When in one classroom, students' ability to memorize various variations. Students who have fast abilities can indirectly influence other students. This can give rise to a tendency to make self-comparison among students. Based on the description of the problem, researchers are interested in conducting further research. The main objective of this research is to find out how the ustadz/ustadzah's communication strategy is in increasing the memorization of short surahs among students and what are the obstacles to the ustadz/ustadzah's communication strategy in increasing students' memorization.

Method

This research uses descriptive qualitative methods by trying to interpret different research data. The descriptive approach aims to describe in detail a message or a particular text. The use of this method is solely to describe the aspects and characteristics of a message. (Eriyanto 2013) Data collection techniques in this research use observation, interviews and documentation techniques.

Results and Discussion

TPQ Al-Muklisin

TPQ Al-Muklisin was founded in 1992 by Mr. Alimin Dunggio (deceased) and several other founders. Of the founders of TPQ, two people are still alive, namely Halim Dunggio and his wife, Mr Alimin Dunggio. The basis for the establishment of this TPQ was due to the extraordinary appreciation of the community that year in eradicating the reading and writing of the Al-Qur'an, so the first TPQ was established in Molosipat U Village which was named TPQ Al-Muklisin which means Sincere People. For the construction of TPQ itself, the costs came from the founders' self-help and there was no assistance

from the government. TPQ Al-Muklisin is located in Molosipat U Village, Sipatana District, Gorontalo City. With a total of 77 students, the target for each student to memorize 1 surah each time they are submitted. Each class has different material to memorize, for the Iqro' class the suras are short, and the Al-Qur'an is 10-15 verses. However, this research focuses more on the Iqro' class, which consists of 48 people. At TPQ Al-Mukhlisin there is 1 TPQ head, 1 ustadz and 3 ustadzah who coordinate the students' memorization activities including giving memorization assignments and evaluating each student. The biggest donor in the TPQ development process was Mr. Alimin Dunggio (deceased) but he emphasized to the other founders that TPQ Al-Mukhlisin belonged to all the founders. Before explaining further about the condition of TPQ Al-Mukhlisin, researchers will state several things found in the field, including the following:

1. That the school environment is a shared environment within the Molosipat U Islamic Education Foundation which consists of Kindergarten and TPQ

2. TPQ A-Mukhlisin is one of the educational units under the auspices of the Molosipat U Islamic Education Foundation

With TPQ's Vision, Mission and Goals:

Vision: "Creating a generation of Muslims who are able to read the Koran and have Qur'anic morals

Mission:

1. Cultivating the basics of faith and piety to God and His Messenger

2. Educating students to read the Koran murrotally Mujawwad

3. Teaching how to write the Koran properly and correctly

4. Instilling Qur'anic values in daily practice

Purpose: Able to improve intelligence, knowledge, noble morals and be proficient in reading and writing and memorizing the Qur'an.

Memorizing Short Surahs

The strategy for memorizing the Al-Qur'an according to Ahsin Wijaya Al-Hafidz can be done with a double repetition strategy. (Al-Hafiz 2008) To achieve an optimal level of memorization cannot be achieved through just one memorization process. A basic mistake occurs if someone thinks that by memorizing one time they can master their memorization well. This view is of course wrong and actually creates misunderstandings and can lead to feelings of disappointment when facing a reality that is different from expectations. One strategy that really supports the process of memorizing the Al-Qur'an is consistency in the use of one type of mushaf. (Al-Ghausani 2017) In the process of memorizing the Al-Qur'an, you need to know the memorization theory first. According to Atkinson, the memorization process goes through three processes, namely *econding* (entering information into long-term memory), *storage* (storage into long term memory), *retrieval* (re-disclosure) (Sa'dulloh 2010).

One effort so that information that enters short-term memory can go directly to long-term memory is by repetition. There are two ways of repetition namely *maintance reharsal* and *elaboratif reharsal*. *Maintance rehearsal* is repetition to update memory without changing the temporary structure *elaboratif rehearsal* is repetition that is actively organized and processed and its relationships are developed so that it becomes something meaningful. There are several requirements for memorizing so that the objectives of the implementation process can run smoothly, including the following:

a. Read correctly

Among the mistakes that often occur is that many people who intend to memorize or start memorizing often memorize incorrectly. Therefore, before memorizing, what you want to memorize must be correct first. (Qasim 2011)

b. Repeating memorization with other people listening

Even though someone is very intelligent, brilliant and quick at memorizing, they still have to share their memorization with other people.

c. Repeating in the near future

A person's memory will become stronger if they always memorize it. Even though it has been memorized correctly and precisely, it has been stabilized and strengthened and you can memorize it without looking at the previous verses, it is not enough to repeat the memorization in the near future.

Memorizing the Al-Qur'an is the most noble work in the sight of Allah, for this it requires skills that can focus attention so that a sense of interest and motivation arises in the students. Apart from memorizing the Al-Qur'an, students also need to memorize it with their teacher or ustadz. Doing muroja'ah again is one of the keys to maintaining the memorization so that it sticks in memory so that the quality of memorization becomes quality. Therefore, the quality of memorization is the level of goodness and badness of someone's memorization. It is said to be good if the reading is in accordance with the tajwid, fluently and fluently. The benefits of memorizing the Koran are:

a) Sharpens memory. The brain will be accustomed or trained to store a lot of important information, for example memorizing songs, remembering a story, and so on. The more practice, the brain will automatically process and provide space to store information.

b) Can train concentration. Memorizing requires high concentration, so someone who intends to memorize must focus their attention on reading the reading they want to memorize.

c) Can grow self-confidence. Someone who has memorized something will increase their level of self-confidence and become an achievement in itself for that individual. (Al-Hafidz 2006)

Methods used to improve memorization

Wahdah method & use in one type of mushaf

The wahdah method is one method that can be used to memorize the Al-Qur'an. This method memorizes by memorizing one by one the verses that you want to memorize repeatedly until they are completely memorized. After that, continue with the next verse in the same way. This continues until you reach 1 surah. (Mufidah, Ashari, and Nurlailiyah 2021) Sequencing each memorized verse into one can be a very effective strategy so that students can memorize it well. So that when depositing you can maximize your memorization. Because memorizing surahs if they are not in sequence will make it difficult for students to memorize them. Apalangi students at TPQ Al-Mukhlisin are still beginners because their educational background is from elementary school. When students memorize reading they must only use one type of mushaf from the beginning to the end of the memorization process. This is because one type of mushaf will be different from another mushaf in terms of layout and pages. If students memorize at the beginning using a large mushaf and the following week they use a small mushaf, this will affect the students' memorization process in terms of the shape of the letters and the size of the letters will definitely be different too.

Ustadz/Ustadzah Communication Strategy in Improving Students' Memorization

Strategy is a plan that can be implemented either as a group or individually with predetermined goals. Meanwhile, the strategy for reviewing communication is planning an activity with a goal that can change the nature, attitudes and behavior of the audience based on thought patterns. (Masruroh 2022) The role of an ustadz or ustadzah in formulating strategies to improve students' memorization is not an easy thing. There are several stages in establishing a communication strategy: (Arifin 1984)

a.   Know the Audience

To achieve positive results in the communication process, communicators must create common interests with the audience, especially in messages, methods and media. To create a commonality of interests, the communicator must understand and understand the mindset (*frame of reference*) and field of experience (*field of experince*) the audience appropriately and thoroughly includes:

1. The personality condition and physical condition of the audience which consists of the audience's knowledge regarding the subject matter and the audience's knowledge to receive messages through the media used

2. The influence of groups and society as well as the values and norms in existing groups and society

3. The situation in which the group finds itself.

A communicator in conveying a message to the communicant should know the audience first. In this case, the ustadz/ustadzah is said to be the communicator and the students are the communicators. In an effort to get to know the students, an ustadz/ustadzah first identifies the students. The identification carried out is in the form of physical condition, behavior, traits, knowledge and achievements. As stated by the Head of TPQ Al-Mukhlisin Lukman Habie:

> "*As the head of TPQ Al-Mukhlisin, I don't really know the students as a whole, but if there are students who excel, students who don't behave well, don't do their assignments, then I get to know them because they often report to teachers at the office.[1]*

When students excel, they will definitely be discussed and easily recognized by a teacher and vice versa. The achievement in question is being diligent in studying and not being lazy. A similar thing was also conveyed by an informant to the researcher "*If I know the students from their character. So before I communicated with them, I already knew which students were quiet, lazy, diligent, clever, angry, shy, naughty..*[2] The same thing was also conveyed by Rahmat Hiola, one of the ustadz at TPQ Al-Mukhlisin. He stated "*Every student is different in knowledge. There are students who are quick to accept the material, there are those who are not. So that in teaching it is easier for me to recognize students. Students who find it difficult to accept the material usually often repeat the material*"[3] An informant also said that:

> "*I carry out the process of approaching students. The approach taken was to position myself as their friend and teacher who they could talk to without fear. So the students didn't feel afraid when communicating with me[4]*

Salma Latif said something similar:

> "*The strategy used when identifying students is to enter the world of the students themselves. For example, joining the students when they tell stories, joke, play, sing or other activities that the students like. so that I can know the character of each student and the talents of each student.[5]*

From these explanations, it can be seen that the ustadz/ustadzah at TPQ Al-Mukhlisin can get to know the students more easily. Because each student has a different character. Attitudes and behavior also vary, some are diligent, lazy, smart, and so on. And there are some who are known for their achievements. There are also ustadz/ustadzah who get to know their students by taking approaches, for example by inviting the students to communicate before teaching and learning activities begin. This was confirmed by Sasi, one of the students at TPQ Al-Muklisin. He revealed that*"All the ustadz/ustadzah here know me probably because I am always present at every Koran recital schedule"[6]* The opposite was felt by Dafa, who is also a student at TPQ Al-Mukhlisin, he said, "*that he is known by all ustadz/ustadzah because he is classified as a student who is often reprimanded by ustadz/ustadzah*"[7]

b. Composing messages

The second step in developing a communication strategy is crafting the message. The requirements for compiling a message are theme and material. The main requirement for influencing the audience (audience) of the message is that it is able to arouse attention which then encourages a person or group of people to carry out an activity. To compose the ustadz/ustadzah's message, use a message presentation that attracts the students' attention. As expressed by Rahmat Hiola to researchers:

"Before delivering the material to the students, I provide motivation to the students with the aim of making them want to take part in the learning that will take place. For example, motivation to be more active in studying the Koran. Apart from that, advice is also given to students and rewards are given in the form of prizes.

Aminah Yasin also explained the same thing, she told the researchers that before teaching she first studied the material to be taught and then the message was structured easily so that it was easy to understand. Apart from that, the provision of material is also adjusted to the needs of the students, for example focusing on students who memorize short surahs, they should be given murojaah repetition of the verses that are recited so that the reading rules are good and correct. Compiling a message requires research on students and also requires good preparation. Where in preparing the message it should be in accordance with the needs of the students because each student's needs are different.

c. Set method

After getting to know the students and compiling a message, the next stage is to determine the method. The choice of method must also be adapted to the students. The following are several methods used by ustadz/ustadzah to improve students' memorization:

a. Method*Redudancy* (*repitition*)

This method influences students by repeating messages and material. As explained by Rahmat Hiola: "*I often repeat students' reading. Repetition of the murojaah reading by students is carried out 3 to 4 times. The aim is that the students can memorize it optimally. Because sometimes most people think that memorizing it once can be memorized well. In fact, this way of thinking is wrong, because memorizing can require a long process. If this is the case, the perception will cause disappointment for the memorizers because it does not match their expectations. This murojaah strategy has been implemented for a long time at TPQ. As a result, by applying this method, students can quickly memorize several surahs."*

b. Informative Method

The informative method is in the form of message content which aims to influence students by providing some information. Based on the results of observations, ustadz/ustadzah as communicators

provide information in the form of messages containing information based on facts that can be accounted for. For example, giving parables such as telling students that whoever reads and memorizes the Al-Qur'an will be rewarded and guaranteed heaven. It is hoped that this goal will make students even more enthusiastic about memorizing. Apart from that, it gives good advice such as the reward for helping parents, the reward for giving alms and so on. This informative method is said to be a way for ustadz/ustadzah to communicate with students.

        c.   Persuasive method

This persuasive method is a method of persuading. At TPQ Al-Mukhlisin himself uses this persuasive method by giving rewards to students who have completed their memorization. Rewards can be in the form of certificates of appreciation that students will receive after memorizing their memorization. The award certificate was obtained during the Khatam Raya graduation procession. In addition to giving these rewards, before the learning process begins, students are invited to sing a student march song, Islamic claps and several chants. The aim is to grow interest in students while studying. according to Nana Syaodih Sukmadinata in his book Psychological Foundations of the Educational Process, he says that "giving awards can be positive because they can foster initiative, creative abilities and a healthy spirit of competence. Giving awards as an effort to foster motivation does not always have to be tangible but can also take the form of praise. praise and gifts (Sukmadinata 2009)

        d.   Educational Method

The next method is the educational method. This educational method is an effort to influence students by educating. For example, providing role models for students such as not saying harsh words. When studying and memorizing, don't use it for playing. Apart from that, it provides examples of recitations one day one day for students in the Al-Qur'an class. Apart from that, the educational method is to form a disciplined attitude among students. For example, arriving at the appointed time and completing their memorized tasks on time.

Barriers to Ustadz/Ustadzah Communication Strategy

According to Ruslan (R 2003) there are four types of obstacles that can disrupt communication strategies:

        1.   Barriers in the delivery process (*process barrier*)

This obstacle can come from the communicator (*sender barrier*) who have difficulty conveying their messages, do not master the message material, and do not have the ability to be a reliable communicator. As stated by an ustadzah at TPQ, he often experiences difficulties when disciplining students during the memorization process. Students who have the desire to memorize will easily run smoothly when disciplining them. But not for students who are difficult to manage during the memorization process. These are usually male students who are in grades 5 and 6 of elementary school or aged 10 to 12 years. In contrast to female students, they are more manageable and obedient to the rules. This obstacle could also come from the recipient of the message (student) because of the difficulty in understanding the message well. Students who find it difficult to receive this message are usually due to different levels of language mastery, meaning that the dialect of the language used by the students varies. Communication failures can also occur due to factors*feedback* (feedback), as well as the inappropriate learning media used.

        2.   Physical barriers (*physical barrier*).

Physical facilities can also hinder communication. Students who have poor hearing and interference from the voices of other teachers from the next class during the learning process can be an obstacle. and the weather in the classroom also becomes an obstacle in the memorization process. If the

weather is hot, most students cannot follow the memorization process optimally and this makes students unable to concentrate. But if the weather is not too hot, it will be easier for students to focus on their memorization.

3. Semantic barriers (*semantic barrier*).

Semantic barriers (language and the meaning of words), namely the difference in meaning and comprehension between the sender and recipient of a language or symbol. It is possible that the language conveyed by the ustadz/ustadzah is too technical and formal, making it difficult for the communicants, namely students whose level of knowledge and understanding of the language is lacking. Or conversely, the level of knowledge and understanding of the communicator's technical language is lacking.

4. Psycho-social barriers (*psychosocial barrier*).

This obstacle can come from a lack of parental support at home in the memorization process. So students' motivation also decreases and this affects their desire to learn. Because motivation and strong desire are the main capital. In today's increasingly sophisticated era, technology is developing more rapidly. So it is very easy for students to be influenced, including the influence of cellphones which can have a positive or negative impact on the child's psycho-social behavior and foster a sense of dependency.

Conclusion

From the explanation above, it can be explained that the communication strategy used in the process of memorizing short surahs among TPQ Al-Mukhlisin students is to use a double repetition strategy, audience introduction, use of the wahdah method and one type of mushaf in the memorization process. And the obstacles faced by ustadz/ustadzah consist of 5, including difficulty in disciplining students during the memorization process, weather which affects concentration, lack of*murajaah* students at home, lack of motivation and enthusiasm for students and a strong desire to memorize surahs. Apart from that, barriers to communication strategies include barriers to the process of delivering messages or material, physical barriers, semantic barriers, and psycho-social barriers.

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