

Improving Learning Achievement through Memorizing Verses of the Qur'an

In Its Role Build a Sociological and Psychological Peace Approach

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Abstract: This study aims to reveal that, memorizing verses of the Qur'an can improve student achievement. In relation to that, those who memorize verses of the Qur'an can generate sociological and psychological peace. The sociological peace is defined to man who can manages social interactions in a more useful direction for the future. The psychological peace is a conducive learning atmosphere that appears and accompanies them when memorizing verses of the Qur'an. Both peace in turn can lead to a good learning ethos by which can improve learning achievement. This study used a qualitative approach with the method of interview and observation of the learning outcomes of two groups of respondents, i.e. those who have memorized verses with groups that do not have them. A limited quantitative approach is also used to further refine the results of the study. The results showed that, it is true the activity of memorizing the verse has a significant influence in improving learning achievement. From the above information, then memorizing verses of the Qur'an on the sidelines of learning can accompany the students to be able to focus in following learning.

1 INTRODUCTION

The study of memorizing verses of the Qur'an which affect learning achievement is still small. This is evident from the limited research on the subject, which although factually the fact (memorized verses can affect learning achievement) can be accounted for. In this regard, in educational institutions, these are still considered to be stories and may even still be tales that have not been scientifically revealed. However, the above description does not mean negating the real fact, that there is a significant difference between the learning achievements of those who memorize verses with those who do not memorize verses. For those who memorize verses, this study is aimed to examine the fact that students who memorize verses of the Qur'an, can have a positive impact in improving their academic intelligence.

As for this research, Sumarna (2011) said that the formulation of the following questions:

- How is the process that memorizing verses of the Qur'an can improve student achievement?

- How did didactic and methodical format so the accumulation of verses of the Qur'an could improve students' learning achievement?

As described above, the research related to memorize verses of the Qur'an can affect learning achievement, is not much done. However, other, generally related studies can be found everywhere. This is for example what is written by Hamidi at.al. (2010) in their research *The Role of Islamic Education in Mental Health* state that human mental health is a special matter of knowledge and insight. Of course, mental health is the result of the achievement of sociological and psychological peace, which is rooted in a memorizing verses of the Qur'an. These two peace, in turn can be the main instrument in achieving learning achievement. Related to the two peace, Allah SWT said:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"Those who believe, and whose hearts find satisfaction in the remembrance of Allah. For without doubt in the remembrance of Allah do hearts find satisfaction (QS.13:28)

As for that peace is related to ease in seeking knowledge, Allah SWT said:

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

“They not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts (QS.22:46)”

This verse describes the peace that must begin with its basic rule, that is, with one's heart it is knowledgeable. The heart is the foundation of science shows that the success of a person in seeking knowledge must begin and accompanied by peace itself both sociologically and psychologically. In addition, this verse shows that the epistemology of science in Islam is the heart. Hence, in the verse the reason (aqala) is defined with the heart, that the heart is the intelligent one which then becomes the source of knowledge. Thus, in the Qur'an the Reason (aqala) is not one of the organs in the body by which he can understand. This kind of understanding, strengthened by Iqbal in Bilgrame (1982), in his writing *Iqbal Sekilas tentang Hidup dan Pemikirannya* (Iqbal Review about Life and Thought) stated that the Reason (aqala) must be defined with the heart of reality and the realization of knowledge. Therefore, all reality that is sensitive to the senses must be subject to this essential science. In that connection, the awareness of the reality that gave birth to science can be divided into two. First: the science which is based on the development of the brain which is then called the mechanical consciousness which Iqbal is called sensual consciousness, and the second is the awareness of ruhiyah which is based on the silence a heart that continues to be forged. Therefore, ruhiyah awareness should be the guide of the mechanical awareness.

From the above description, it is clear that, both for students and teachers in developing their knowledge must be based on the Qur'an itself. This is as confirmed by al-Karasneh (2010) in his writings Islamic perspective of creativity: A model for teachers of social studies as leaders which states that, learning based on the Qur'an can encourage teacher optimism to be more innovative and creative in developing learning, at Side will be more blessing because the Qur'an will continue to encourage creativity. Similarly, Jaafar (2012) in his article The Importance of Self-Efficacy: A Need for Islamic

Teachers as Murabbi that Teachers should act as murabbi (counselor) is not just a mere transfer of knowledge. Teacher, with such a principle must develop the nature of optimism so that the inner connection exists between the two sides. If so, where the teacher can open the inner relationship with his student, then this education meets his criterion as a tool to pass on values.

Based on the above description, learning based on the Qur'an will further wetter the spirituality that is not only for students but for teachers though. Likewise Dajani (2015) reinforces in his research The Ideal Education in Ibn Khaldun's Muqaddimah states that, learning based on the Qur'an will encourage the level of spirituality of learners to more concentration in learning.

Nevertheless, all of the above research results are still general and have not directly addressed the main issue of "memorizing the Qur'an can improve learning achievement." Therefore, this study is directed to how the actual process so that the process of memorizing the Qur'an can affect learning achievement. This is an empty gap, which to this day still few people research on it. Therefore, this study tries to fill the empty gap.

2 METHOD

This research uses qualitative approach with interview and observation method. After that, the results are described by using the descriptive-analytical method of the learning outcomes of two groups of respondents, those who have memorized verses with groups that do not have memorized verse

In terms of the approach used, to provide sharpness of research results, this research is conducted using limited quantitative analysis.

The object of this research is Student of Islamic Religious Education Science -UPI by taking sample from students of second semester and IV academic year 2009/2010 number 100 people from 180 people. Thus long research about 1 semester.

In terms of stages of research, data processing is done by first taking the following steps:

- Data verification.

This step is taken to choose which data can be processed and which data should be set aside. The data is processed only complete data. Of the 100 copies collected, as many as 77 copies filled completely. For the purposes of this study, as many as 77 respondents that are processed next.

- Data tabulation and scoring.

This step is taken to determine the value of each answer given by the respondent.

- Data recapitulation.
This step is done to facilitate data processing.

3 RESULTS AND DISCUSSION

As illustrated in advance that this study aims to reveal that, memorizing verses of the Qur'an can improve student achievement. The process gained from memorizing activities of the Qur'an can give birth to sociological and psychological peace. The meaning of sociological peace is related to their effectiveness in managing social interactions in a more useful direction for their future. In this sociological peace, he is expected to be able to create conflict resolution that can change social issues that tend to be negative to be positive. In this connection, all the problems that arise in the form of challenges ultimately make it a success by standing on a solid foundation. The psychological peace is the creation of a conducive learning atmosphere that arises from the internal of his memorizing. Thus, there are two things that can manifest intelligence: *first*: sociological peace factor by which one is capable of giving birth to a right and beneficial interaction. True in a sense, he can plan a useful interaction both for the science he is experiencing, as well as related to the relationships he develops so that will build a more focused vision and mission. This applies not only to learners, but to teachers as described above. *Second*: is the psychological peace factor that is the foundation of sociological peace. This psychological peace can ultimately lead to a conducive educational atmosphere. It is these two forms of peace which in turn contribute to the enhancement of a strong learning ethos, which in this case is born by their interaction with the Qur'an by either memorizing it, or by understanding and implementing it.

In the world of education, sociological and psychological peace is absolutely necessary as it relates to how much learning is achieved. Therefore, it can be said that the failure of education can be seen from the creation or absence of sociological and psychological peace in the education process. Thus, it is natural that the education should be likened to the process of planting rice that must continue to be weeded as its sociological severity and must continue to be nurtured as an analogy of its psychological peace so that it will eventually get abundant harvest (Suwaid, 2003)

From the above, it is clear that if the sociological and psychological peace is not created then resulted

in the decrease in student concentration in continuing up his studies. Of course, this leads to a decline in achievement which in Ilfiandra terms (2008: 102-108) in his research *Pengembangan Model Konseling Kelompok Berorientasi Cognitive-Behavior Therapy untuk Menanggulangi Gejala Pokrastinasi Akademik Mahasiswa (Development of Cognitive-Behavior Therapy Group Counseling model to cope with Academic Procrastination Symptoms Students)* call this a phenomenon of Procrastination

Related to the above problem (procrastination), as mentioned by Ilfiandra, there are many theories that can be solved to overcome such problems, among them are the theories conveyed by Bandura in his Self-Efficacy, Meichenbaum in his Self Instruction, and Kanfer in Self- Control it.

In his Self-Efficacy, Bandura sees that one's ability to devote power is to what he believes. While the tenacity of doing so all depends only on the interaction of the person's evaluation power on the efficacy and relative values of the anticipated goal.

According to Meichenbaum in Self-Instruction emphasized the principle of self instruction as a manifestation of self-management that focused on the importance of self-learning process.

Meanwhile, according to Kanfer in Self-Control it emphasizes the self-control is a process whereby an individual can change a possibility of support that is external to the immediate / immediate. In other words, Kanfer's model emphasizes self-monitoring to listen to internal events such as thoughts and emotions.

After listening to the three theoretical models presented above, the researcher argues that the theories are only held to anticipate the problems that appear on the surface only by not touching the root of the problem. Thus, the theories are merely relocating the symptoms on the surface so as not to develop further, not then to treat them. Therefore, the root of the problem is how to treat the root of the problem not the symptoms that grow on it.

In relation to that, the root of the problem that must be considered is the sociological and psychological factors that continue to grow along with the growth of moral consciousness to take responsibility in every problematical life which if uncontrollable will generate excessive sensitive which in turn can bear the feeling Excessive anxiety, fear of taking risks and so on so as to give birth to procrastination.

To treat the problem, Abas Asyafah (2014) in his research *The Method of Tadabur Qur'an: What Are the Student Views? To extract the method by creating conditions that are conducive to students who are*

psychologically able to internalize the Qur'anic values. Abas referred to this as a process of *tajawwub* where by this process a learner has a prime condition in opening up to be able to concentrate in the process of internalizing values. It is this condition, which in turn can be more reassuring and psychological reconcile in tackling his growing sense of responsibility as the maturity grows.

In the Islamic point of view, reading the Qur'an is a panacea that can shake the psychic from these problems so as to cultivate an attitude of optimism to continue to try and work step by step.

From this point of view, memorizing verses is the first step to try to intervene on psychological issues which in turn leads to optimism to try to think positively on the problems that arise. So from here the beginning of intelligence that will ultimately give birth to their learning achievement.

Based on the above description, then this research is made under the heading "Memorizing verses of the Qur'an can improve the achievement of Learning". However, as noted above, that scientific and measurable research directly related to paragraphs can have an effect on learning achievement, not much has been done. Therefore, references from other research results submitted are merely supportive and corroborate this research.

Among the results of general research relating to the success of learning based on interaction with the Qur'an or with a minimum limit to make Islam as a basis in learning has been done a lot of people. Thus, as stated by Hasan (2013) in his research *Khatam Al-Quran in Islamic Education Curriculum in Malaysia aims to find that the end of the Qur'an* gives a certain role in Islamic education. In terms of mental health (spiritual) it turns Alquran role. This is as described by Isgandarova (2014) in his research *Effectiveness of Islamic Spiritual Care: Foundations and Practices of Muslim Spiritual Care Givers* states that, Muslim scholars can be maintained health if in learning process based on the Qur'an.

As explained above, this study can automatically generate two new approaches, namely the approach to creating psychological peace and both sociological approaches. In addition, didactic and methodical development can be born also from this research. This is, for example, what Anshari (2012) wrote in his research *An Assessment of Teaching and Learning Methodology in Islamic Studies* considers that Islam embraced by a fifth of the world's population has a real need to examine Islam itself in order to be born out of it methodology and approaches in answering the continuing relevance and in response to the demands afforded by globalization and presented by

modernity. Therefore, beginning in the late 1970s, the scholars have been seriously discussing this and suggesting many plans to overcome weaknesses, one of which encourages ways to improve the Islamic learning method of learning. Likewise, in the creation of the goals of the Shari'a the scholars call it the *maqashid* of shari'ah. In this regard, Sulayman (2014) in his research *Values-Based Curriculum Model: A Practical Application of Integrated 'Maqasid Al-Sharia' for the Wholeness Development of Mankind* states that, they are entitled and must receive moral guidance to be poured in their school curriculum.

From the above description, the birth of new approach and methodology from the result of Islamic study is a necessity. Related to that, research of memorizing verses can improve learning achievement, in the end can give birth two new approach that can be used as instrument to improve student achievement. As in the Qur'an and hadith the approaches can be explicitly seen as follows:

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّفَقَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ (3) إِنَّ الَّذِينَ يَنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ

"Those that lower their voices In the presence of Allah's Messenger, - their hearts has Allah tested for piety: for them is forgiveness and a great reward. Those who shout out to Thee from without the inner apartments - Most of them lack understanding. (QS.49:44)

عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ الْمُسْلِمِ

"Received from 'Amrah, the daughter of Abdur Rahman from Aisha, the Prophet's wife that the Messenger of Allah said, O Aisha is indeed a gentle God and loves meekness and Allah will give the meek to something not given to the abusive And likewise to other than that "(Muslim)

The Hadith explains the individual of an educator (*murabbi*) who must be soft in giving education to his students. This is very useful in creating a conducive educational situation so that not only successful transfer of knowledge, but also guidance and direction that becomes the spirit of a science can be embedded in a process of education. Therefore, with respect to that (that the meekness of an educator can create a conducive educational situation), then education should be interpreted as a facility to

develop the growth of human inclination with the strength that exists to improve what is crooked to be straight and educated morals. Education must be transformed into an optimal process in fostering noble character.

As for the case, that this research can give birth to a sociological and psychological approach can be strengthened also by other research results, among which what is delivered by Rissanen (2012) in his research *Teaching Islamic Education in Finnish School: A Field of Negotiations* states that religious education is faced on the challenges of contemporary multicultural societies that must be effective against social changes. Therefore, in this research (in this case in Finland) Rissanen reports that there are three PAI teachers as a sample capable of negotiating to establish connectivity among different cultural and religious groups. They organized the ideological, pedagogical and interpersonal negotiations between them to create an amazing curriculum, in which Islam became the commander of the educational curriculum and was able to defeat the ideas of liberal democracy in Finland. This is reinforced by Omar at.al (2015) in their study *Multicultural Education Practice in Malaysia* states that education offers a fair opportunity in protecting all the differences both about differences in ethnicity and culture. Education must also produce a quality generation that integrates the physical, emotional, spiritual and intellectual elements. Of course in relation to the creation of such a generous generation on the basis of this multicultural concept, Islam which in this case is the Qur'an speaks volumes.

Meanwhile, in relation to the necessity of developing a psychological approach in pursuit of learning achievement, is what Burde at.al (2015) say in their research: *Islamic Studies as Early Childhood Education in Countries Affected by Conflict: The Role of Mosque Schools in Remote* that education in the mosque will be more successful than the Western education that puts it up in school. Of course, in this context, the psychological peace that is substantively found in the mosque becomes the main instrument in pursuing educational success. As for conducting school in the hustle and bustle of the problem is clearly not able to create a conducive atmosphere that is educative.

4 CONCLUSIONS

As illustrated in advance, this study aims to reveal that, memorizing verses of the Qur'an can improve student achievement. This is because the Qur'an is a

miraculous reading tool. The Qur'an in addition to reading it is rewarded, it can also provide an antidote to an anxiety that can calm down who reads it. It is this fact that can ultimately create sociological and psychological peace. Sociological societal intent is when he is able to remain optimistic in managing all his problems. While psychological peace is characterized by constantly guided them to always be optimistic in continuing all rights and obligations.

The two approaches created by the accumulation of memorized verses of the Qur'an (i.e. sociological and psychological approaches) are concrete interventions in building a strong learning ethos that can contribute to improving learning achievement.

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