



## Hafidz Qur'an and Its Influence toward High School Students Learning Achievement in Indonesia

Muh. Arif<sup>1</sup>, Iswan Nggolitu<sup>2</sup>

<sup>1,2</sup>State Institute of Islamic Studies Gorontalo, Indonesia

<sup>1</sup>[muharif@iaingorontalo.ac.id](mailto:muharif@iaingorontalo.ac.id)

### Abstract

This article elaborates on the achievements of the memorization of the Qur'an in the achievement of students' learning in Gorontalo. These studies focus on the ability of the *haafiz* (memorizer) Qur'an in Islamic High School Student of Insan Cendekia Gorontalo is not less than of 5 *juz* as set forth in the vision and the *tahfidz* Qur'an syllabus started from semester 1 to 5 with should memorize *juz*. Thus, division is made up of 30 *juz* 1 to with *juz* 4 so that as a whole was 5 *juz*. The ability of the *haafiz* Quran obtained the rate of speed and the number of the surah memorized by any learners differ between each other so that the teacher provide different methods in activity recite on the activity or activities *tahfiz tasmi'* performed at dawn by a fellow colleague. The results showed that the impact of learning achievements by the Qur'an *haafiz* learners on the subjects of Hadith and Qur'an natural science (IPA) in the Islamic High School Student of Insan Cendekia Gorontalo was shown by the results of the assessment of learning achievements of students on subjects. Generally, in social life, the tremendous impact of Hafidzul Qur'an is the person who memorizes the Qur'an will always be accompanied by spiritual values so that the morality of the Qur'an will be attached to the person as the Prophet's character, which means that the character of the Prophet is the Qur'an. These people will become the reminders, the controllers, and the problem solvers for the society where they live, since they memorized the main law in Islam, they are Al-Qur'an and Hadith.

**Keywords:** *hafidz qur'an, learning achievement, high school student*

### A. Introduction

The increasing toward education quality is entire educational institutions' expectation. By years, various efforts are conducted, starting at curriculum alteration to the increasing of teacher's role in teaching. Education always becomes the priority by expert and government.

In this case, teacher's ability to adapt with the demand of time change is something cannot be offered anymore. That is because teacher as corrector, informant, organizer, motivator, initiator, facilitator, supervisor, demonstrator, class manager, mediator and evaluator.

Students' learning achievement is not only because of teacher factor but also the interaction result among various factors both internal and external. The acknowledgment toward the factors which influenced learning achievement becomes very important in order to assist the students in gaining best achievement. Memorizing Al-Qur'an is one thing that is interesting to be analyzed. Particularly, because students' level in memorizing is quite different, they are; high level, mid level, and low level.

Students who are interested in learning will seem to be encouraged to keep learning, in contrast to students whose attitude is only to receive lessons. These students only learn but it is difficult for them to continue diligently because they have no driver. Learning achievement is supported by an interest in learning, which encourages memorizers of Qur'an to keep learning. Moreover, the ability of Hafidz Qur'an makes teachers friendlier (close) to them.

In relation to the ability of the *Hafidz* Qur'an, it is clear that teachers need to pay attention to their individual differences, they are; biological, intellectual, and psychological aspects. These three aspects are expected to provide information to the teacher, that each Hafidz of the Qur'an can achieve optimal learning achievements, even at different times. Understanding the differences in the potential of individuals requires learning methods that can fully serve the differences in their uniqueness.

In *hafidz* Qur'an learning process, the teacher needs to understand the development which includes: physical, emotional, intellectual development and skills. In addition, the teacher must be able to improve the learning process, providing motivation and good learning techniques, therefore the achievement of competency goals can be highly achieved.

## **B. Discussion**

### **1. The Basic concept of Hafidz Qur'an**

Hafidz Qur'an is a person who has good memorizing ability toward Al-Qur'an verses. Therefore, hafidz Qur'an is characterized by a person who has strong memory toward the verses of Qur'an according to their level of abilities.

According to Abdul Aziz Abdul Ra'uf the definition of memorizing is "*The process of repeating something, either by reading or listening*". Any repeated activity must be memorized"

Based on the description above, it can be understood that *hafidz* Qur'an is a person who has strong and good memorization after going through the process of memorizing the *lafazh* (verses) Al-Qur'an.

a. Hafidz Qur'an Ability

Memorizing ability is an urgent matter for a student; a student's knowledge is the result of his/her memorization. As mentioned before that students' memorizing ability are very diverse they are: high level, mid level, and low level.

b. The Level of Memorization

Memorization (*tahfizh*) is a stage of gathering ideas and rules, and then intellectually processed through *dirasah*, *tafaquh* and *tafahhum*. In contemporary usage, this word is derived from *istiqra'* which means exploration, investigation, analysis, research and testing.

A hadith mentions the word *aqra'uhum li kitabillah*, as the first requirement for the imam to pray. The *ulama* (Muslim Scholar) interpret this word with *aktsaruhumhifzhan* (which has the most memorization), *afqahuhum li kitabillah* (the most faqih of the book of Allah), *aktsaruqira'atan* (most read), or *atqanuwaahfazhulil-Qur'an* (more master and memorized the Qur'an).

Based on the view above, it can be understood that the Hafidz Qur'an gained memorization levels is seen from the number of verses that s/he is able to memorize and the speed in memorizing such as the *ulama's* division after interpreting the *qira'ah* word with *aktsaruhumhifzhan* (which has the most memorization), *afqahuhum li kitabillah* (the most faqih of the book of Allah), *aktsaruqira'atan* (most read), or *atqanuwaahfazhulil-Qur'an* (more master and memorized the Qur'an). In other words, in memorizing the Qur'an there are fast or advanced, medium, and slow. Therefore, training always must be done.

2. The Factors that Influence Qur'an Memorization Ability

a. Students' high Memorization

High memorization is influenced by student interest in learning. The interest is one of the factors that can affect someone's effort. The strong interest will lead the serious efforts and not easily to desperate in the face of challenges. In relation with concentration, interest has a role in 'bear a quick focus and prevent the interference from outside'. Therefore, learning material should trigger students' learning interest.

b. Students' low memorization

Students' low memorization factors are: 1. Less optimal brain functions utility, for example not familiar with reading culture, which makes brain is slow in analyzing, usually learning habit is only memorizing, (2) Lack of practice and

directed memorization, (3) There are disorders of brain function and system , (4) Inadequate IQ or capacity of children, (5) Sensory disorders (lack of hearing, vision, smell, taste and touch function), (6) Loss of information absorbed / forget, (7) Sometimes deliberately forgotten, (8 ) There are gene or progeny factors.

The ideal age to be a *tahfizh* al-Qur'an is begun from children. At 6-12 years children have developmental tasks to read, write, count and memorize. In this period students start to recognize broader knowledge. According to Kohntamn the child has a psychological periodization of vital periods of 0-2 years, aesthetic period of 2-7 years, intellectual period of 7-13 years, and social period of 13-21 years.

### 3. Tahfidz al-Qur'an Method

Method in Arabic is known as *Thurikuh* which means strategy that prepared for executing a work. When connected with education, the strategy must be realized in the form of education, in order to develop mental and personality attitudes so that students receive lessons easily, effectively and properly digested.

In the philosophical view of education, the method is a tool used to achieve educational goals, the tool has two functions they are polypragmatic and monopragmatic. Polipagmatif if a method has multiple uses while monopragmatic if the method has only one role.

According to AbdurrabNawabuddin *tahfidz* methods consisted of:

#### a. Juz'i Method

This method discussed how to memorize gradually or part by part then combined between one part with another part in one unit of material memorized. This can be reviewed in the following statement:

The memorized verses should be limited, for example memorizing as many as seven lines, ten lines, one page, or one *hizb*. If you have finished one lesson then move to another lessons that have been memorized are put together in a bond that is integrated in one *surah*. For example, a *hafidz* of the Qur'an memorizes *surah Yaasin* into four or five stages.

From the explanation above, it can be understood that the *hafidz* Qur'an must be able to apply memorizing gradually and then combine it between one part and another in a memorized unit of verses which make the memorization increases every time and memorizing should has the stages which must be completed within the specified time.

#### b. Kulli's method

Kulli's method is done by memorizing as a whole the memorized verses, not in a gradual or partial manner. The most important thing is that all the material

is memorized without sorting it out, and then repeated until it is completely memorized. The explanation comes from the following statement, "A *hafidz* must repeat his memorization even though it is felt as a unit without sorting it out. For example, surah Yasin that is consisting of three hizb is memorized directly by repeating it".

The method of memorizing Qur'an by Muhammad Zain:

1) Tahfidz Method

The Tahfidz method is done by memorizing new verses that has never been memorized. This method prioritizes the memorization process with the following steps:

- a) Reciting verses that will be memorized that not more than three times.
- b) Reciting while memorizing that not more than three times.
- c) After the memorization is smooth, then continue by arranging the next sentence to perfect it into one verse, adding new verses with the same steps.
- d) Submitting the verse that has been memorized as a whole.

2) Takrir Method

Takrir means repetition, the method of repeating the sentence, the waqaf, etc. The memorization that has been submitted to the teacher is repeated by own or asks someone else to listen to correct the memorization.

3) The Tartil Method

The Tartil method is one of the methods used by the hafidz Qur'an. The definition of this method is a method of memorizing with good pronunciation in accordance with Tajweed about the arrangement of letters, sentences, cessation, and others.

Based on the description above, it can be concluded that the explained method by experts is very good to complete each other. Basically there is a similarity about the concept of tahfidz method between one expert and another expert, it is the method of memorizing by adding memorized material is better than continuous without in the specified time.

4. Description of Hafidz Qur'an Ability at MAN Insan Cendekia Gorontalo

The ability of the *hafidz* to memorize the *Qur'an* is the obligation of all learners. In addition, it is also the obligation of the vision in *MAN Insan Cendekia* Gorontalo especially at the first point, they are: (1) To create the resources of students who have competencies in memorizing Qur'an 5 (five) juz fluently and fluently. (2) To Create the resources of students who have the competence of the Arbain Hadith memorization fluently and fluently and understand the meaning. (3) To facilitate

students in understanding the Qur'an in the form of writing 30 Juz Mushaf through 3 (three) stages of the class.

Tahfidz al-Qur'an is one of the leading activities and is included in the local content at MAN Insan Cendekia Gorontalo, also included in the Romance and Religious Program to prepare students to be a generation that is reliable and ready to compete in the era of globalization.

The *hafidz* Qur'an at MAN InsanCendekiaGorontalo is required to complete their education is a minimum of 5 juz as regulated in the syllabus of the *Tahfidz* of the Qur'an starting in first semester to fifth semester with the division of *juz* which must be memorized is composed of juz 30, *juz* 1 untill *juz* 4.

The data above illustrates the implementation of the Quran Tahfiz in every semester is sixteen weeks and surah that must be studied and memorized is sixteen suras and verses that have been set in the syllabus. The surah page and juz Al-Quran are also determined in the syllabus so that it makes it makes the teachers and studenteasy to apply in tahfiz Quran activities every week for the current semester.

KKM (Minimal Score) must be determined as a reference for evaluating students. The search results of the related documents found KKM data on tahfidz subjects set at the MAN Insan Cendekia Gorontalo were as follows: KKM Class X: 70, KKM Class XI: 71, and KKM Class XII: 72. To achieve the KKM, two models were applied tahfidz learning that is valid inMan Insan cendekia Gorntalo is as follows:

- a. The implementation of the evening tahfidz Al-Quran activities

*Tahfidz* activities are not only important for improving the achievement and quality of students in memorizing the Al-Qur'anran but also as a feature of the excellence of this institution to realize its vision and mission to make a generation that excels in science and technology. Excellence in the field of science and technology cannot be separated from one another so that reaching one of them without involving other aspects can not yet be said to be the expected success.

*Tahfidz* activities are carried out at GPSI (Islamic Studies Center Building), Man Insan Cendekia Gorontalo, and carried out with a separate class room system for boys and girls. So that there are 6 classes used for Tahfidz al-Qur'an activities. 3 local for boys and 3 local for girls. Each class is taught by the dormitory teacher each according to the set schedule. In the evening activities are also carried out in addition to tahfidz in improving the quality and achievement of superior educational goals in these educational institutions.

The documentation results reinforce what is stated in the table form as seen below:

Table 1. Schedule of Tahfidz Al-Qur'an activities In the evening at MAN Insan Cendekia Gorontalo

No	Local	Boarding teacher	Room
1	Male	Aminudin	X
2	Male	Ahmad Zaenuri	XI
3	Male	AbdurrahimWidodo	XII
4	Male	NurainPakaya	X
5	Female	AnnisaNurAisyah	XI
6	Female	Nuroh	XII

Source of Data: Tahfiz curriculum MAN Insan Cendekia Gorontalo

The observations supported by the documents data above provide information that the evening tahfidz activities were held at GPSI (Islamic Studies Center Building) of MAN Cendekia Gorontalo and carried out in a separate classroom system for boys and girls so that students focused on memorizing activities. .

b. The implementation of the Tahfidz al-Qur'an's morning activities

The morning activities of *Tahfidz* al-Qur'an are held in the Education Building at the 0th (zero) lesson before starting the madrasa lesson. It consists of 18 classes where each class is administered by a dormitory teacher, a religious teacher and some teachers who get assignments as resource persons in the field of physics. All students are required to take part in the activity before starting the lesson according to the set schedule.

The strategy carried out both at night and in the morning seems to be with 4 forms of tahfidz activities in improving the ability of the Quran's Hafidz at MAN Insan Cendekia Gorontalo, namely: memorized deposits, tahsin, murajaah, and tasmi'. The four Tahfidz Quran strategies at MAN Insan Cendekia Gorontalo can be seen in the following description:

1) Memorandum deposit

Students recite verses of Quran they have memorized in the morning, every Tuesday to Thursday, starting at 06.30 to 07.00a.m (Indonesia Central Standard Time). Every student takes turn in this activity with a teacher monitoring their recitation. Furthermore, this activity is scheduled at night, from Monday to Friday 06.30p.m to 07.15 (Indonesia Central Standard Time) after Arabic and English *kultum* (7-minute course).

2) Tahsin

The training is carried out by students at night and in the morning following the Tahfidz al-Quran schedule, but is specifically for first semester X students, especially for those who need to improve the makhraj and tajwid with the material which is determined by the guidance team.

3) Murajaah

Murajaah is a repetition of memorization that has been obtained. There is no specific time for wajajaah, so that all the students are given the widest possible time to repeat the memorization that they already have both to the supervising teacher or to their peers. There are several alternatives that can be done to implement the Tahfiz program.

4) Tasmi

Tasmi is a program of listening to the Koran reading. There are three types of Tasmi which are carried out at MAN Insan Cendekia Gorontalo, namely: Muslim friends, supervisors and supervisors of prospective graduates. Observation of the author related to colleagues' mate seems one or several students read the Qur'an as much as 1 (one) juz unobtrusively, listened to by other students. This activity is held every day before the Maghrib prayer at the Ulul Albab Mosque. The time duration is 30 minutes. The participants are those who have memorized a minimum of 2 juz and are determined by a schedule.

Tahfidz Quran activities in MAN Insan Cendekia Gorontalo are shown in the table that the author shows the following:

Table 2. Qur'an Tahsin Material in MAN Insan Cendekia Gorontalo

No	Class	Semester	Material
1	X	1	Tahsin and Tahfizhal-Qur'anJuz30
2		2	Tahfizhal-Qur'an Juz I
3	XI	3	Tahfizhal-Qur'an Juz 2
4		4	Tahfizhal-Qur'anJuz3
5	XII	5	Tahfizhal-Qur'anJuz4
6		6	Muraja'ahHapalanQuran5Juz

Source: Observation Sheet, 2017.

As a means of supporting success in memorizing the Qur'an, there are 3 principles that must be functioned by students of MAN Insan Cendekia Gorontalo including the following:



Table 3. Student Activities in Tahsin Al-Quran Activities at MAN Insan Cendekia Gorontalo

No	Observed aspects	Observation Result
1	Preparation(I'dad)	Before going to bed at night, make preparations before hand by reading and memorizing not too deeply. After waking up memorize the 1-5 verses with deep memorization and calmly concentrate again. Repeat the memorization (1-5 verses) until it is completely memorized well.
2	Endorsement (Tashih/Setor)	After careful preparation, always remember those five verses. Next tashihkan (recite verses of Quran they have memorized), meaning that students who have memorized immediately told to recite verses of Quran they have memorized to their respective supervisors in a designated place. Or according to the conditions and time that the counselors have
3	Repetition(Muraja'ah)	After students recite verses of Quran they have memorized, do not let students leave the place (assembly/class) to leave before the old memorization is finished. This is intended so that the memorization is not easily forgotten after depositing to the supervising teacher is repeated every day.

Data Source: Observation Sheet, 2017.

Data from these observations can be systematically described in the following description:

1. Idad

The main obligation of Al-Quran memorizers is students seem to be required by their respective supervisors according to their ability to memorize every day at least 1-5 verses correctly and correctly by choosing the time to memorize.

2. Endorsement (Tashih / Deposit)

After careful preparation, always remember those five verses. Next tashihkan (recite verses of Quran they have memorized), meaning that students who have memorized immediately told to recite verses of Quran they have memorized to their respective supervisors in a designated place. Or according to the conditions and time that the counselors have.

### 3. Repetition (Murajaah)

After students recite verses of Quran they have memorized, do not let students leave the place (assembly / class) to leave before the old memorization is finished. This is intended so that the memorization is not easily forgotten after depositing to the supervising teacher is repeated every day.

There are several methods applied by the tahfidz al-Qur'an teacher at MAN Insan Cendekia Gorontalo, as follows:

#### 1. Fardhi System (Face to Face)

The Fardhi system uses its own reading method, students read and memorize and recite verses of Quran they have memorized to individual counselors. This system is devoted to students who are truly capable of reading the Qur'an, both in terms of *tajwid* and *makhraj*.

#### 2. Jamai system

The Jamai system uses a shared reading method, in which 10-15 people even read the memorization together by grieving (loudly) by jointly reading aloud and alternating with reading *gri*. When the partner reads *Jahr* (hard), then he must read *khafi* (slow) so it goes on alternately. This system is specifically for students who have not read the Qur'an fluently.

The memorization rate of the Hafidz Quran varies, namely there are students who have high, medium and low memorization. The size of learner's memorization level is divided into three things, namely: advanced, sufficient and lacking students that have an impact on students' learning achievement in the affective, psychomotor and cognitive realm according to the 2013 curriculum assessment on Quran Hadith and IPA subjects as explained in the description next discussion.

### 5. Impact of Hafidz Quran on Learning Achievement in Quranic Hadith and IPA Subjects at MAN Insan Cendekia Gorontalo.

To find the impact of the Hafidz Quran on learning achievement on Quran Hadith and IPA subjects, it was first revealed the implementation of learning outcomes assessments at MAN Insan Cendekia Gorontalo because this is an implementation of policies that regulate criteria regarding mechanisms, procedures, and instruments for evaluating student learning outcomes regulated in Minister of Education and Culture Regulation Number 66 of 2013 concerning Educational Assessment Standards.

Paying attention to the explanation above then a good assessment is the teacher must understand clearly the goals to be achieved. Therefore, the teacher must ask himself, especially related to: (1) attitude, skill, and knowledge will be assessed (2)

focus assessment will be done, for example; attitude, skill, knowledge; and what degree of knowledge will be assessed, such as analysis, memory, or process.

Based on the results of the research, it was found that Qur'an-hadits and natural science subject there are some kinds of assessments made by teachers as the implementation of his professional competence regarding the results of learning at islamic high school insan cendekia Gorontalo that presented as follows:

a. Affective competency results

In the observations of authors, it seems that Qur'an hadits and science teachers have learned the assesments of learning by conducting the 2013 curriculum. Furthermore, it also appears that the learning assessment outcomes in its application has involved the participation of learners especially in the process and aspects assessed. It is proven by Qur'an-hadits or natural science teachers did it to ask learners to show spiritual behaviour, both in class and outside class as one aspect of affective assessment.

Through memorization of the verses of the Qur'an (Islamic holy book) by hafidz make better abilities so that in the assessment of learning outcomes in the affective spiritual aspects as indicated by the results of observations and interviews as well as documentation obtain learning achievements that exceed to other students on the Qur'an Hadits and science subjects. Assessment aspects of spiritual affective are showed in the following table:

Table 4. Indicators and observation result of Aspects Spiritual Attitudes Students at Islamic High School of Insan Cendekia Gorontalo

No	Indicators	Observation result
1	Pray before and after doing something	Students pray before enter in the class and going out of the class, praying before and after study
2	Carry out of worship on time	Students pray together in the mosque both obligatory pray and sunnah prayer
3	Greeting	Students say greeting to the teacher and other friends when meet, ask and answer during discussion, speeches, discourse and answer greetings
4	To be responsible	Students maintain personal hygiene and environment by cleaning the classroom, school yard, and neatly dressed and throw garbage in its place

Data Source: Observation Sheet, 2017.

Based on the table above it is clear that authentic assessment by the Qur'an-Hadits and natural science teachers towards students *hafidz* related to affective

behavior showing indicators of assessment on the aspects of spiritual affective of students including: worship behavior both obligatory and sunnah, giving greetings, responsible for personal hygiene and the environment better according to the level of ability and how many memorized of verses in the Qur'an. Social affective assessment students in twelve classes can be seen in the following table.

Table 5. Indicators and Observation Results Aspects of Social Attitudes Students at Islamic high school Insan Cendekia Gorontalo

No	Indicators	Observation Results
1	Honesty	Not cheating on doing the exam or test Not being a plagiarism of other people's work Express feelings as it is Submit discovery things to the authorities Make reports according to data or information as it is Admit the mistake and deficiency that you are
2	Discipline	Come on time Obedient in the regulation school Do or submit the assignments on time Follow written language rules that good and right

Data Source: Observation Sheet, 2017.

Besides honesty and discipline there are also social attitudes of confidence and politeness which can be seen in the following observation sheet:

Table 6. Indicators and Observation Results Aspects of Social Attitudes Students at Islamic high school Insan Cendekia Gorontalo

No	Indicators	Observation Results
1	Confidence	Arguing or doing activities without hesitation. Be able to make decision quickly Not easily discouraged Not awkward in acting Be brave to present in front of the class Be brave to argue, ask the questions, or answer the questions
2	Politeness	Be respect to the older people. No word arbitrarily, rude, and obscure. Do not spit anywhere. Do not interrupt the conversation at the wrong time

---

Say thank you after receive assistance

Asking permission when entering another person's room or use other people's property

Treat other people as yourself

---

Data Source: Observation Sheet, 2017.

The confident student can be seen from their attitude, that is arguing or doing activities without hesitation, being able to make decisions quickly, not easily discouraged, not awkward in acting, and brave to present in front of the class, and brave to argue, ask the questions, or answer the questions .

b. The Results of Self-Assessment and Students Peer Assessment

There were a number of changes that occurred as the respond to the 2013 curriculum changes they are lesson plan format and assessment. One of the important assessments in the 2013 curriculum is self-assessment and students peer assessment. Quranic-hadits and natural science teachers have applied this assessment.

Self-assessment is included in the performance assessment cluster. Self-assessment is an assessment technique in which students are asked to assess themselves regarding the status, process and level of achievement of competencies that learned in the Quran Hadits and natural science subjects. Self-assessment techniques are used to measure cognitive, affective and psychomotor competencies.

Assessment among students is an assessment technique by asking students to assess each other related to the achievement of competence. This seems to be important because through this assessment the teacher has input from the students related to the abilities they have seen from the perspective of the students themselves.

Based on the results of the study it can be concluded that the teacher assesses students in the of the Qur'an Hadits and scienc subjects related to attitudes because so far less attention in the assessment as in the cognitive aspects whereas affective aspects both spiritual and social are characteristic of education at Islamic high school Insan Cendekia Gorontalo which emphasizes the formation of morals and manners.

c. Results of Cognitive Competency Assessment

Cognitive competency assessment is the mastery of the students related to the material with the indicators set by the Qur'an Hadits and science teachers on the syllabus or lesson plan and the provision of tests in the form of objective or essays tests in accordance with the learning material given at each meeting or face to face.

Document search on lesson plan of Class XII science subjects contained several material related to the verses of the Qur'an so that it affected the memory of students to master and understand each indicator expected in learning and to have an impact on the learning achievement of the Qur'an hafidz especially in the cognitive domain. These search results are shown in the following table:

Table 7. Basic Competence and Learning Materials Class XII Science Subjects

No	Basic competencies in the cognitive domain	Material
1	3.1. Analyzing the relationship between internal and external factors with the process of growth and development in living things based on the results of the experiment.	Growth and Development
2	3.2 Understanding the role of enzymes in metabolic processes and present data about metabolic processes based on the results of investigations and literature studies to understand the process of forming energy in living things. literature to understand the process of forming energy in living things.	Metabolism
3	3.3. Analyzing the relationship between the structure and function of genes, <b>deoxyribonucleic acid</b> , chromosomes in the process of decreasing the nature of living things and applying principles inheritance in life	Genetic Substance
4	3.4. Analyze the process of cell division	Cell division
5	3.5. Understanding the patterns of Mendel's Law	Mendel's Law
6	3.6. Understand the patterns of linked heredity and crossovers	Link and Move Cross
7	3.7. Analyze inheritance of character in humans	inheritance of character to humans

Source: lesson plan of Sciences subjects Class XII

The data above shows that in the science subjects there are seven basic competencies with material related to the cognitive domain so that it is followed

by observations on aspects of assessment to students by the teacher to find out the differences in the learning achievements of the high and low hafidz students.

Cognitive aspects assessment is given questions related to the material and indicators achieved. Questions given are in the form of tests and answered by students on the answer sheet. The teacher gives questions verbally to measure the memorizing abilities of the Qur'an or hafidz and the results are always dominated by the Qur'an hafidz with the highest scores on the Qur'an Hadits and science subjects.

The results of the documentation related to the achievements of class XII students in semester 5 for the material taught in the subjects of the Qur'an Hadits and Science can be seen in the documentation. The data obtained shows that overall the students have obtained a learning outcomes score of 83 and above with a minimum completeness set at 80 which is a national standard value, so it can be concluded that all class XII students have achieved minimum or complete standards in learning set at Qur'an Hadits and science subjects for each learning material.

#### d. Results Assessment of Psychomotor Competency

Performance assessments emphasize aspects of skills that require special consideration. First, the performance steps of students to show real performance for a certain type of competency. Second, the accuracy and completeness of the aspects of performance assessed. Third, special ability required by students. Fourth, the primary focus of the performance is assessed. Fifth, the order of students' abilities observed.

The search documents in the RPP of Class XII science subjects has a lot of material that relate to the verses of the Qur'an so that it influences the skills of students to apply each aspect of the psychomotor domain indicators that are expected in learning and has an impact on the learning achievement to hafidz of Qur'an. The result of the search are shown in the following table:

Table 8. Documentation of Basic Competence and Learning Materials Class XII Science Subjects

No	KD Psychomotor domain	Material
1	4.1 Plan and carry out experiments about external factors that affect the process of plant growth and development and report in writing using correct scientific writing procedures	Growth and Development
2	4.2 Carry out experiments and compile experimental results reports about how enzymes	metabolism

	work, photosynthesis, anaerobic respiration in writing with various media	
3	4.3. Make a model to simulate the protein synthesis process and the role of DNA and chromosomes in the process of inheritance	Genetic Substance
4	4.4. Presenting data on the results of cell division analysis	Cell divided
5	4.5. Connection Mendel's legal patterns to events found every day.	Hukum Mendel
6	4.6. Evaluate linked hereditary patterns and crossovers.	Link and Crossing over
7	4.7. Presenting data on heredity in humans	Heredity in humans

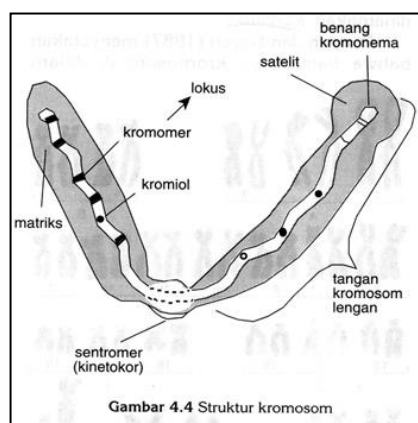
Source: RPP Science subject Class XII

The data above shows that in science subjects there are seven basic competencies with material related to the psychomotor domain so that it is followed by observations on aspects of assessment to students by the teacher to find out the differences in the learning achievements of the high and low hafidz students.

One of the materials that related basic competency in psychomotor domain is genetic substance with the aims to make a model to stimulate protein synthetic process and the role DNA and chromosome in the heredity process.

As explained that the part of the chromosome is the chromosome arm (chromatid) in which it contains a solid spiral thread seen in the prophase phase or sometimes the metaphase phase. The threads are called chromonema. In addition to being composed of chromonema, the chromosomes are composed of chromatin, namely folds of solenoid folds that solidify into threads.

Solenoid is a nucleosome unit that is denser to form entwines threads.





Chromosome units consisting of spinning DNA, histone protein and non-histone protein. Chromosomes are a structure such as thread at the time the cell divided. Chromosomes are hereditaries carriers.

To see the structure and function of chromosome parts can be seen in the table below

Table 9. Structure and Function of Chromosome

NO	PARTS	CHARACTERISTICS AND FUNCTIONS
1.	Sentromer/kinetokor	-As a place to hang on a spindle thread. -The part that narrows and looks bright (chromosome head). -There are small granules (spheres). - Does not contain chromonema and genes.
2.	Arm	-The body containing chromonema and genes
	a. Kromonema	-The spiral band is thickened. -There are chromomers and chromomyol.
	b. Kromomer/sferus (big granule)	- Carrier of heredity. -Containing genes. -The nucleoprotein settles. -Containing two histone proteins that bind the couple and the chosen one.
	c. Kromomyol (small granulee)	-Not containing genes and experiencing thickening
	d. Satellite	-The tip is rounded on the chromosomes (some have, some don't have).
	e. curvature	-The part that narrows before to the tip. Divided into two, namely: primary curvature (located near the satellite) and secondary curvature (non-satellite, as the nucleolus formation).
	f. Telomer	tip of chromosomes, as blocking the fused of chromosomes, and maintaining the stability of chromosome tip.
	g. Matriks	Cytoplasmic fluid is rather compact
	h. Selaput ( membrane )	Thin layer as chromosome protection
	i. Lokus	The place of gene (bearer of heredity)

Source: Class XII Science Material MAN Insan Cendekia Gorontalo

Classification of chromosomes based on functions there are 2 types of chromosomes, namely the sex chromosome (gonosom) and the body chromosome (autosom). Sex chromosomes: determine the sex of an individual.

Example: XY, XX. Body chromosome; indicates the individual status (somatic status) other than the determinant of sex cells.

The verse related to the genetic substance of the process of human events is described by God in Q.S. 23 / al-Mukminun: 12-14.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ (12) ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ (13) ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Meaning :

“And assuredly we created man of an extract of clay. Thereafter we made him of a sperm in a receptacle safe. Thereafter we created the sperm a cloth; then we created the cloth a lump of flesh; then we created the lump of flesh bones; then we clothed the bones with flesh: thereafter we brought him forth as another creature. Blessed then be Allah, the best of creators”

Based on the above verse, it can be understood that God created the human because He is the One who Forms the Form. (al-Mushawwiru). God's commands to form human beings are implanted in DNA in the chromosomes of each cell. It means DNA is the commandment of God in living beings. Chromosomes are blue prints of living things. This is confirmed in the Qur'an in Q.82 / al-Infithar: 8

فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ

Meaning :

“ in whatsoever form he listed he constructed thee”

There are still many verses in the Al-Qur'an that are memorized by students related to competence in the psychomotor domain so that it has an impact on learning achievement in the form of values achieved for project or task assessment focusing on planning, work, and products such as the task of observing and making resumes and portfolio that is a collection of individual or group students' work in a particular learning period related to the material of science and the Qur'an and the Hadith.

Based on the attached data shows that the practice value is the performance of students in the material being taught already showing the expected results of the hafidz Qur'an which memorizes at least 5 juz even more than five juz gets higher scores in practice through portfolio assessment.

Judging from the study results in the research above, it shows that the entire hafidz of the Qur'an was got the expected grade because it was above the grade set in the KKM for both the Hadith and IPA subjects, namely 80 as in the following data:

Table 10. Grade Final and grade Tahfidz and Number of Memorized Per Juz Students of Class XII IPA MAN Insan Cendekia Gorontalo

No	student	class	Qur'an Hadis grade	IPA grade	Tahfidz/quan tity of memorized grade	Ranking of class
1	Muh. Ihsan	XII IPA1	95	90	97 (14 Juz)	I
2	Tegal Habil		92,5	89	96,5 (5 Juz)	II
3	Ahmad. M		92,5	88	95 (8 Juz)	III
4	Muh. Azhar	XII IPA2	92,5	88	97 (7 Juz)	I
5	Anny Nila		92,5	83	95,5 (6 Juz)	II
6	Qolbu Nurul		95	88	95 (5 Juz)	III
7	Ahmad Mah.	XII IPA3	88	87	96,5 (5 Juz)	I
8	Diny Widhi		91	82	95,5 (5 Juz)	II
9	Nadiya Diena		93	85	93 (11 Juz)	III
10	Moh. Fadlan	XII IPA4	90	88	96,5 (5 Juz)	I
11	Muh. Zaki		93,5	83	97 (8 Juz)	II
12	Muh. Firdaus		93	82	96,5 (5 Juz)	III
13	Muh. Raihan	XII IPA5	92	87	97 (8 Juz)	I
14	Annisa Sri		93	88	96 (5 Juz)	II
15	Moh. Wahyu		91	89	97 (5 Juz)	III

Data Source: Processed Learning Outcomes and Tahfidz

If we look at the description above, it is clear that high learning achievement will never be produced as long as someone does not carry out an activity, in this case the success or failure of the learning goal is located in itself. The achievements of the hafidz Qur'an students as detailed in the above description, especially in the academic area in the Qur'anic Hadith and IPA subjects, the results are very good, this is proven by looking at the final score of the exam results, and by taking the average score per class.

### C. Conclusion

The ability of the hafidz Qur'an in MAN Insan Cendekia Gorontalo is a minimum of 5 juz as stipulated in the vision and syllabus of the Tahfidz Qur'an starting from semester 1 until 5 with the division of juz that must be memorized is composed of juz 30, juz 1 until juz 4 so as a whole it is 5 juz. The ability of the hafidz of the Qur'an is obtained at the level of speed and the amount memorized of surah from every student is different from one another so that the teacher provides a variety of methods in the activities of memorizing the tahfiz activities as well as the activities of *mute* 'which is done at dawn by fellow colleagues.

The impact of the Hafidz Qur'an on the learning achievement of students in the Qur'an Hadith and IPA subjects at MAN Insan Cendekia Gorontalo is indicated by the results of the assessment of students' learning achievements in these subjects having experienced an increase in affective, psychomotor and congenital assessment of each material . The impact of the Hafidz Qur'an on student learning achievement is not only for those who have a high level of memorization. but also for those who have low memorization rates. Even not only in memorization material but also included material attitudes and skills in the subjects of the Hadith and IPA of the students.

### Bibliography

- Abdurrahman, A.S. (2005). *Teori-Teori Pendidikan Berdasarkan al-Qur'an*. Pub. 3; Jakarta: Rineka Cipta.
- Ahmadi, A., dan Supriyono, W. (2001). *Psikologi Belajar*. Jakarta: Rineka Cipta.
- Ali, M. (2002). *Guru dalam Proses Belajar Mengajar*. Bandung: Sinar Baru, Algesindo.
- Anwar, R. (2004). *Ulumul Qur'an*. Bandung: Pustaka Setia.
- Arifin, M., (1996). *Filsafat Pendidikan Islam*. Jakarta: Bumi Aksara.
- Arikunto, (2003). *Evaluasi Pendidikan*. Pub. 3; Jakarta: Gramedia.
- Awabuddin, A.N., (1991). *Teknik Menghapal al-Qur'an*. Bandung: Sinar Baru.
- Departemen Agama RI, (2012). *al-Qur'an Transliterasi Latin Terjemah Indonesia*. Jakarta: Suara Agung.
- Departemen Pendidikan Nasional. (2007). *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.
- Djamarah, S.B. (1994). *Prestasi Belajar dan Kompetensi-Kompetensi Guru*. Surabaya: Usaha Nasional.
- Djamarah, S.B. (2000). *Guru dan Anak Didik dalam Interaksi Edukatif*. Jakarta: Rineka Cipta.

- Gagne and Brings, *Principles of Instructional Design*. New York: Holt Rinehart and Winston, t.th.
- Hafiduddin, D. dan Tanjung, H. (2003). *Manajemen Syariah dalam Praktik*. Jakarta: Gema Insani Press.
- Hamalik, O. (2003). *Kurikulum dan Pembelajaran*. Jakarta: Bumi Aksara.
- Herpratiwi, (2006). *Faktor-faktor Penentu Tinggi Rendahnya Prestasi Belajar Siswa*. Bandung: ITB Library Research.
- Jamaludin, (2004). *Pembelajaran yang Efektif (Faktor-Faktor yang Mempengaruhi Prestasi Siswa)*. Jakarta: Departemen Agama.
- Kambey, D.C., (1999). *Didaktik Metodik*. Manado: Fakultas Ilmu Pendidikan Universitas Negeri Manado.
- Komari, Disampaikan pada Pelatihan Nasional Guru dan Pengelola TK-TPA, Gedung LAN Makassar 24-26 Oktober 2008.
- al-Lahim, Khalid Bin Abdul Karim. (2009). *Mengapa Saya Menghapal al-Qur'an*. Jakarta: Bumi Aksara.
- Majid, A. (2005). *Perencanaan Pembelajaran, (Mengembangkan Standar Kompetensi Guru)*. Bandung: Remaja Rosda Karya.
- Mukhtar, Y. dkk., (1996). *Materi Pokok Pendidikan Agama Islam*. Modul 1-6, Pub. 3; Jakarta: Direktorat Jenderal Pembinaan Kelembagaan Agama Islam Departemen Agama RI.
- Mulyasa, (2005). *Menjadi Guru Profesional (Menciptakan Pembelajaran Efektif dan Menyenangkan)*. Bandung: Remaja Rosda Karya.
- Nata, A. (2008). *Manajemen Pendidikan; Mengatasi Kelemahan Pendidikan Islam di Indonesia*. Ed. 2; Pub. 3; Jakarta: Kencana Prenada Media Group.
- Poerwadarminta, W.J.S., (2007). *Kamus Umum Bahasa Indonesia*. Jakarta: Balai Pustaka.
- Rauf, A.A. (2001). *Kiat Sukses Menjadi Hafizh Qur'an Da'iyah*. Yogyakarta: Araska.
- Ash-Shiddieqy, M.H. (1990). *Sejarah dan Pengantar Ilmu al-Qur'an/Tafsir*. Pub. 13; Jakarta: Bulan Bintang.
- Shihab, Q. (2002). *Tafsir al-Qur'an al-Karim*. Jakarta: Mizan.
- Stiyamulyani, P., dan Jumini, S. (2018). *Pengaruh Menghapal al-Qur'an terhadap Highorder Thinking Skills (HOTS) ditinjau dari Motivasi Berprestasi mahasiswa*. Spektra: Jurnal Kajian Pendidikan Sains. Vol. 4, No. 1.
- Suciati, dkk., (2007). *Belajar dan Pembelajaran 2*. Pub. 17; Jakarta: Universitas Terbuka.
- Sukmadinata, N.S. (2003). *Landasan Psikologi Proses Pendidikan*. Cet. 1; Bandung: Remaja Rosdakarya.

- Sulthon, M. (1992). *al-Barqy; Buku Belajar Baca Tulis Alquran untuk TK, SD, dan MI*. Surabaya: Pena.
- Sulton, M., dan Khusnurdilo, M. (2005). *Manajemen Pondok Pesantren*. Jakarta: Diva Pustaka.
- Sumantri, M., dan Syaodih, N. (2006). *Perkembangan Peserta Didik*. Jakarta: Universitas Terbuka.
- Syah, M. (2010). *Psikologi Pendidikan dengan Pendidikan Baru*. Bandung: Remaja Rosdakarya.
- Yamin, M. (2007). *Profesionalisasi Guru dan Implementasi KTSP*. Jakarta: Gaung Persada Press.
- Zain, M. (1985). *Tata Cara atau Problematika Menghapal al-Qur'an dan Petunjuk-Petunjuknya*. Jakarta: Pustaka al-Husn.
- [https://www.researchgate.net/publication/328720098\\_PENGARUH\\_MENGHAPAL\\_AL-QURAN\\_TERHADAP\\_HIGHORDER\\_THINKING\\_SKILS\\_HOTS\\_DITINJAU\\_DARI\\_MOTIVASI\\_BERPRESTASI\\_MAHASISWA](https://www.researchgate.net/publication/328720098_PENGARUH_MENGHAPAL_AL-QURAN_TERHADAP_HIGHORDER_THINKING_SKILS_HOTS_DITINJAU_DARI_MOTIVASI_BERPRESTASI_MAHASISWA)