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Communication Method in Memorizing Short Surahs at Quranic School

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Abstract

As Communication allows individuals to express feelings, emotions, and opinions. Without communication, it would not be possible for the process of social interaction to occur, either individually or in groups. This study explored the communication method for memorizing short surahs, especially Juz Amma, at Taman Pendidikan Quran (the Quranic school). This study uses a qualitative method with a phenomenological approach in the field, where data collection is through observation, interviews, and documentation, which then involves three components of data analysis used, namely the Miles and Huberman interactive model approach, which includes the stages of data condensation, data presentation, and concluding. This study was conducted by collecting data from 10 ustadz and 30 students who were memorizing Juz Amma within a data collection period of six months, from January to June 2024. The results of this study found that the communication methods in memorizing short surahs, especially Juz Amma in the Quran education park, are divided into four, namely 1) Verbal communication, where the ustadz and ustadzah act as communicators who convey messages and the students as communicants who receive messages and respond to messages, such as pronouncing Juz Amma verses, questions and answers about tajwid learning, and delivering sermons. 2) Non-verbal communication, kinesis (body language); through eye contact, touch, gesture, posture, emotion, facial expression, and paralinguistic (vocal); through voice quality, volume, and speed of voice when the learning and memorization process takes place. 3) Steps before memorizing Juz Amma, such as sincere intentions, managing time, and learning tajwid and Tahsin. 4) Using the correct method according to the abilities of the students, namely, the wahdah method (repeating), and the jama' method (reading together).

Keywords: communication methods; verbal communication; non-verbal communication; child communication; quranic school.

Introduction

Memorizing Juz Amma or the Al-Quran from childhood is important because childhood is the ideal phase for absorbing information and developing good habits (Ruswandi & Juliawati, 2023). In addition, children also have sharp memories, so this is the right time to instill religious values and introduce them to holy verses (Arifin & Ikrom, 2022). Through memorization, children learn the Quran and understand its meaning and moral messages, which will shape their character in the future (Anis Zohriah, 2023). In addition, getting children into the habit of memorizing the Quran can also be a strong spiritual foundation, helping them develop peace of mind and mental resilience.

However, what often becomes an obstacle in the process of memorizing Juz Amma is communication, especially if the communication used by a teacher is not appropriate to the needs and characteristics of the child (Constantin & Constantin, 2015). Effective communication between teachers, parents, and children is crucial in conveying messages and values in the Quran. Without clarity or empathy in communication, children may find it challenging to understand learning objectives or lose interest in memorizing. For example, if teachers or parents use too heavy language, children may feel pressured or reluctant to continue memorizing. Gasc said that communication is conveying information, ideas, emotions, skills, and others through symbols such as words, pictures, and numbers (Gasc & B, 2018).

Communication is essential in memorization and learning Juz Amma, even in education. A teacher must be equipped with communication skills so that what is conveyed is effective and children can understand the lesson easily (Sojanah et al., 2021). According to Subhan, the function of communication is to convey information, educate, entertain, and influence. In communication, the terms education and teaching are two components that involve each other, with the teacher as the communicator and the student as the communicant (Subhan Abdullah Acim, 2019).

Communicating can be done verbally and non-verbally. Verbal communication in the process is related to words and meaning, language, and thinking. Meanwhile, non-verbal communication includes all unconscious expressions, gestures, body movements, facial expressions, tone or vibration of voice, and breath (Secretariat & Province, 2011). In the study, Mappanyompa said that the process of memorizing the Al-Quran cannot be separated from the application of both verbal and non-verbal communication, for example, by reciting verses from the Al-Quran repeatedly. Non-verbally, it can be in the form of movements or facial expressions of the ustadz or ustadzah when teaching (Mappanyompa & Hidayatussaliki, 2021).

The Quran is a holy book that Allah has guaranteed purity until the Day of Judgment (Tahfidz et al., 2016). There is much goodness and glory in the Quran for anyone who wants to read and memorize it. Allah says in Surah Al-Qomar verse 17:

> *"And indeed, we have made the Quran easy to remember (memorization), so is anyone who wants to learn it?".*

Memorizing the Quran is a form of interaction between Muslims and the Quran that has been going on for generations since the Quran was first revealed to the Prophet Muhammad, until now and in the future (Purba, 2019). Allah has made it easier for the Al-Quran to be memorized, both by Muslims of Arab origin and non-Arabs who do not understand the meaning of the words in the Al-Quran, which are in Arabic (Mappanyompa, 2017).

However, teaching children to memorize the Quran, such as Juz Amma, is very difficult in the current technological era. As Nur admitted in his presentation, it was based on the results of research observations, both interviews with Quran teachers and through individual counseling. The students found that many children were more interested in watching television and playing with gadgets. No parental motivation at home makes children lazy in memorizing Juz Amma (Nur et al., 2021).

Idris and Hakimalso said that another thing that makes it challenging to teach children to memorize the Al-Quran by the rules of recitation is the lack of love for the Al-Quran (Idris & Hakim, nd). It can be seen in children who have memorized several surahs contained in Juz Amma. Still, reading is not yet under Tajwid rules because children feel it is enough to learn without noticing the reading (Ishaq & Nawawi, 2017). Children also feel unhappy when they are justified in reciting tajwid when memorizing the Quran because they think that improving tajwid only slows down the reading and takes longer than without justification for tajwid. It happens because parents are not motivated to help their children memorize the Quran correctly with tajwid rules, and the child himself lacks awareness (Mubarak, 2013).

Another obstacle is internal factors, such as being lazy and bored, feeling lazy and bored during the process, or in the middle of memorizing (Nurtsany et al., 2020). Feelings of boredom and laziness are the problems most often encountered by children who learn the Quran. These two traits seem to have become a habit and are challenging to eliminate. On the other hand, according to Rosidi, most children who memorize the Quran have weak memories. Sometimes, this weakness comes from its origin or because there are too many things on your mind, including the lack of consistency in memorizing the Al-Quran. According to him, memorizing the Al-Quran requires high consistency to increase memorization per the target to be achieved (Rosidi, 2016).

Based on the above problems, teacher communication is needed. The process of memorizing the Quran is also inseparable from the application of verbal and non-verbal communication, for example, by reciting various verses of the Quran repeatedly (Agus et al., 2022). Non-verbal communication is used in the form of gestures and facial expressions of a teacher when teaching and when listening to the memorization of his students.

Based on initial observations at one of the Al-Quran education parks, namely Al-Kirom Al-Kirom Education Park (TPQ) As-Shofwah Foundation Renco East Lombok, there is an exciting nuance different from TPQ in general. The communication method used to teach children to participate in Al-Quran memorization activities is unique, and the teaching process of ustadz and ustadzah can facilitate the memorization of children who study the Quran in that place. The children who were enthusiastic about memorizing short surahs or Juz Amma looked very striking. Likewise, the confessions of the ustad and ustadzah explained that the average child who studied at TPQ Al-Kirom had memorized 20 to 30 surahs. Those who have studied the Quran for three to five years have, on average, finished Juz Amma and entered into memorizing Juz 29.

This phenomenon provides sufficient reasons for researchers to reveal interesting facts about the communication methods used in TPQ Al-Kirom. This research can provide innovations that are different from others and provide a wealth of knowledge in the development of communication science, which specializes in verbal communication, namely the way to recite various verses of the Quran repeatedly, and non-verbal, namely in the form of gestures, facial expressions of a teacher when giving lessons and when listening to the memorization of his students. Likewise, the method of memorizing Juz

Amma in children is the same. Therefore, this research helps find the communication method for memorizing short surahs at the Quran Education Park.

Method

This research uses a qualitative method, where the qualitative method is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. Descriptive research can be said to be research that is directed at careful measurement of a particular social phenomenon (Asiyah, 2018). The author takes this type of qualitative research with a phenomenological approach because qualitative research aims to understand phenomena about what is experienced by research subjects, for example, behavior, perceptions, motivations, actions, etc. holistically, and through descriptions in the form of words and Language (Rowokangkung & Lumajang, 2020). In this case, the researcher will observe the social phenomena, especially those related to verbal and non-verbal communication, while memorizing Juz Amma at TPQ Al-Kirom Renco Environment using a field research design.

1. Data source

Researchers use data from the research location, including a) Primary data from respondents is the TPQ Al-Kirom institution, which involves four TPQ teachers, religious teachers, and 40 students who memorize Juz Amma. b) Secondary data is taken from notes or documents related to research from the institution studied, including books, reference diktats, surahs, absences, and other supporting documents.

2. Data collection technique

To obtain better data, we make every effort to present data through observation, documentation, and interview techniques (Mujahid, 2020). a) Observation Technique: Researchers used observation as a data collection technique in this research. In this case, the researcher makes observations; that is, the researcher comes, observes, and takes part in the activities at TPQ Al-Kirom to directly observe the process of memorizing Juz Amma carried out by the students. Observation allows the researcher to see and observe for himself, then record behavior and events as they occur in actual situations (Subhan Abdullah Acim, 2019). b) Documentation Technique: This is a data collection technique obtained from documents, notes, books, etc. Researchers use this technique to obtain written data or images about verbal and non-verbal communication while memorizing Juz Amma in TPQ Al-Kirom (Mujahid, 2020). c) Interview Technique: Interviews are an essential data source in qualitative research. An interview is a conversation with a specific purpose. The conversation is carried out by two parties: the interviewer who asks questions, and the interviewee, who answers the questions (Wiklund, 2016).

The interview technique used by the researcher was to look for data about the research subject, which in this case was TPQ Al-Kirom, by interviewing students who were directly involved in the process of memorizing Juz Amma, interviewing ustadz and ustadzah, and interviewing administrators as the person responsible for implementing the activity. Researchers use informal interview techniques because this technique can be more accessible, and the questions asked really to depend on the researcher as the

interviewer. The relationship between the interviewer and the interviewee is in a standard, natural atmosphere, while the questions and answers proceed like regular conversations in everyday life.

3. Data analysis technique

After the data was collected and as a step to find conclusions from the data the researcher obtained, the author conducted an analysis using data analysis (Stickley, 2011). Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and documentation by organizing data into categories and making conclusions that are easy to understand for yourself and others (De Lind van Wijngaarden et al., 2019). The data analysis technique is carried out in the following way: a). Data reduction means summarizing, choosing the main things, focusing on the essential things, looking for themes and patterns, and discarding what is unnecessary. Initially, it was identified that there was a unit, namely the smallest part found in the data, which had meaning when related to the focus and research problem. In this case, all data associated with implementing verbal and non-verbal communication in memorizing Juz Amma (Yuliastuti et al., 2018). b). Data Presentation: After all data related to the implementation of verbal and non-verbal communication in the process of memorizing Juz Amma is obtained, the next step is to process all the data and present it in the form of visual images, narratives, charts, tables, and so on. In qualitative research, narrative text is most often used to present data. c). Data Conclusion: The third step in a series of qualitative research data analyses is to conclude all the data that has been given (Elliott et al., 2016).

Result and Discussion

1. Implementation of Verbal Communication in the Process of Memorizing Juz Amma

Based on observations and interviews conducted by the author, verbal communication often occurs when the tajwid learning process is carried out and when the ustadz or ustadzah gives a sermon after praying together to start learning. The researcher found that in the process of memorizing or learning the Quran, more was done using the Operant Conditioning theory, which emphasizes the stimulus-response element, as shown in Table 1. The ustadz and ustadzah act as communicators who convey messages and the students as communicants who receive messages and respond to messages from the communicator, the messages conveyed are in the form of examples of pronouncing verses of Juz Amma, questions and answers about tajwid learning, and delivering sermons:

An interview with Ustadz Firman showed that using excellent and polite language when speaking typically or during the learning process is very important. So, we emphasize to ustadz and ustadzah to try as much as possible to keep themselves from using foul language because the nature of children who are still imitators doesn't let what they see and hear be something terrible. Therefore, we occasionally provide guidance to the ustadz and ustadzah.

The statement of Ustadzah Sintia: We tell children to bring writing tools when the schedule for learning tajwid is carried out because it is not enough to rely only on verbal explanations. Most children forget if asked again about the material we convey.

Some are busy chatting with their friends, and some throw paper at each other, so if we don't work around, it by writing, what we convey will never get in. When ordered to write, they focus on their writing, repeated Ustadzah Siti Naili Inayati when asked how the process of learning tajwid takes place.

Table 1. Verbal Communication

The process of memorizing Juz Amma using stimulus-response elements	1). The Ustadz and Ustadzah act as communicators who deliver messages, and the students act as communicators who receive messages and respond to messages from the communicators.
	2). The message conveyed is in the form of reciting verses of Juz Amma.
	3). Questions and answers about learning Tajwid, and
	4). Delivery of a sermon.

2. Implementation of Non-Verbal Communication in the Process of Memorizing Juz Amma

Non-verbal communication can be marked by every movement we make, which can symbolize non-verbal communication such as the way we dress, stand, sit, facial expressions, and body movements so that other people who see us can interpret what we do and can also make it easier for students to memorize.

1. Kinesics

Based on the observation result, kinesis, or body language, is a child's ability to use their body's talent to express ideas and feelings and use their manual skills to change and create something. Several components are included in the findings related to kinesis, such as Eye contact, touch, gesture, body posture, emotions, and facial expressions (Respati et al., 2018).

Eye Contact: When memorizing Juz Amma, eye contact is often made when several students do not pay attention when the learning material is explained (Nida, Hartiani, 2018). From direct observations conducted by researchers when the learning process was taking place, one of them was the silent attitude of the ustadz and ustadzah by focusing their gaze towards the students, with slightly glaring eyes while folding both hands in front, and then returning the children's attention to the explanation being delivered (Resmisari, 2016). It can be seen from the students' immediate silent reaction while lowering their heads and also stating when interviewed about what forms of non-verbal communication are usually carried out during the learning process, primarily to deal with students who do not pay attention to the explanation (Love & Djuwita, 2019).

Touch: The effect of touch is essential for developing students' memorization of the Quran, especially for those who experience difficulties when memorizing the Quran. A gentle touch or stroke from the ustadz and ustadzah on the child's shoulders and crown can bring back enthusiasm in repeating the memorization (Pamungkas, Amini, Rahmawati, 2020). Rubbing the shoulder of one of the students who had difficulty repeating his memorization, he said the spirit of memorizing must be diligent in advising the student.

Conditional Motion: in the process of memorizing Juz Amma, it is the body movement or gesture of the ustadz and ustadzah by placing the index finger on both

lips as a sign of silence to pay attention to what is being conveyed. Also, a hand gesture is used to press down as a form of appeal to lower the volume of noisy voices during the learning process (Kurniasari & Kurniawan, 2019). Ustadz-Ustadzah deals with the most children because they have the most schedules, from the loudest to the quietest. The way to calm the noisy ones is usually by banging the blackboard or with a gesture that people typically use when they want to relax the atmosphere, "shhh" into the microphone with the index finger on the lips so that it can be heard," said Ustadzah Siti Naili Inayati when asked how to calm down noisy students (Hardianto et al., 2016).

Posture: Also known as posture, it is the position and movement of the body. Often, posture conveys information about attention, respect, and complete authority. The silent body posture of the ustadz and ustadzah while both hands are held behind the body with the shoulders slightly bent is a signal when paying attention or listening to the students' memorization (Salsabila & Wartono, 2020). As the female teacher often does, she checks the writing of the students who are writing the tajwid that has been written on the whiteboard one by one.

Emotions: tendencies that are felt toward stimuli. When receiving explanations, students' emotions tend to show pleasure when the ustadz and ustadzah are explained in a way that can also bring joy to themselves and when receiving awards for achievements obtained (Awang et al., 2019). Likewise, conversely, showing annoyance when the explanation is difficult to understand and digest, often even ending in being lazy to pay attention (Lubis, 2017). Occasionally, the ustadz and ustadzah give rewards or small

awards to students as a form of appreciation, giving candy or snacks. It brings happiness to them even though the price of what is offered is cheap when asked about how to influence students' emotions, especially to build enthusiasm again to memorize (Lestari et al., 2019).

Facial expressions: full of joy marked by smiles from students when they are declared to have completed one memorization to move on to the next memorization (Abdul, 2013). The sour facial expressions of the male and female teachers when they find unpleasant student behavior during the learning or memorization process of the Quran (Kusumastuti et al., 2020). Continuing what was mentioned above by Ustadzah Siti Naili Inayati when asked about the forms of non-verbal communication that are usually carried out in the learning process (Sartika, Erwin Diana & Rohmah, 2013).

Thus, it can be concluded that the findings on the implementation of non-verbal communication in the process of memorizing Juz Amma are as shown in Table 2.

Table 2. Teacher's Body Language Towards Children.

Kinesics	Teacher's eye contact with Pure, who is not paying attention
	Touch (the teacher's gentle strokes on students who have difficulty memorizing)
	Gesture Conditions(put your index finger on both lips as a sign of attention)
	Body language (conveys information about attention, respect, and authority)
	Emotion (showing pleasure when the teacher explains)
	Facial expression (a smile from a child when he is declared successful in completing a memorization)

2. Paralinguistic

Paralinguistics or proverbs, also called vokalia, is a discipline that deals with phenomena that correspond to the meaning contained in something conveyed (Zukeflli & Subramaniam, 2018). The discipline associated with this phenomenon is vocal and non-verbal language or in linguistics, namely the connotation of one or several units referring to aspects of sound other than intelligible speech, such as volume, quality, speed, and rhythm of the voice, which are also characteristics of paralinguistics (Winoto & Yusup, Pawit, 2018).

Sound Quality: In learning or memorizing the Quran, the quality of the voice is critical. Clarity of voice when the ustadz and ustadzah deliver material or explain something is essential and must be done if you do not want the material delivered to never reach the ears of the students (Wardana & Harsemadi, 2014). Therefore, it is delivered using a loudspeaker so that what is offered can be heard and paid attention to correctly (Destiarlisa et al., 2020). When repeating memorization, the ustadz and ustadzah often ask for clarity of voice from students because some students use unclear voices, sometimes almost inaudible. One of the students, known for his low voice quality, was given instructions to raise his voice.

Volume: is the loudness or softness of the tone. When communicating, you can adjust to the situation and conditions of how to use volume properly (Widia Rahim, Erwin, 2015). In the process of memorizing Juz Amma, in conditions where students are challenging to control and have difficulty understanding the learning, or when advice is delivered through a religious lecture, the ustadz and ustadzah raise their voices to emphasize something and soften their voices for better expectations for

the students. The ustadz and ustadzah often use a sound system (loudspeaker) so that the students can hear it clearly. When delivering a religious lecture, the ustadz and ustadzah also use a loudspeaker to listen to what is conveyed well and clearly.

Speed: people speak faster when happy, surprised, or nervous. They speak slower when thinking about a solution or trying to assert a position (Halidjah, 2012). Some students often make sounds slowly, usually sounding like only sighs coming out and seeming to take a long time when they forget the reading of Juz Amma/Al-Quran that has been memorized when the memorization process is taking place (Irma & Setyorini, 2018).

Thus, it can be concluded that the findings on the implementation of non-verbal communication in the process of memorizing Juz Amma are as shown in Table 3.

Table 3. Meaning in a Delivery.

Paralinguistic	Sound Quality (Clarity of voice when the teacher delivers the material)
	Volume (raising the voice to emphasize something and softening the voice for better student expectations.
	Speed (speaking faster when happy, surprised, or nervous)

3. Juz Memorization Process Mom

Before starting the process of memorizing Juz Amma/Al-Quran, several supporting factors can help smooth memorization, which should not be underestimated for those who have decided to learn the Al-Quran. These factors include:

Sincere intentions: the first thing that everyone must do when they want to start something good is honest. Sincerity means not expecting anything in return for what is

done (Ari Anshori, 2017). There is no interest whatsoever behind the actions that are carried out. It is also what the ustadz and ustadzah do to the students, especially those who want to memorize the Quran, by routinely instilling good intentions in memorizing. It can be seen from the activities and sermons given to the students (Case et al., 2018). Before starting the learning activities, the ustadz and ustadzah first give a sermon or good advice or just motivation to the students, especially the intention in memorizing the Al-Quran, the advantages of memorizing the Al-Quran, the rewards that will be obtained, and everything related to the Al-Quran (Hasan et al., 2017).

Managing time: so that the process of memorizing the Quran goes well, a process that is no less important is to manage time. When to learn, when to repeat memorization, when to read, and so on must be arranged well (Mulyani, 2013). It has been neatly scheduled. Time has been determined to memorize, study, and repeat memorization within a week. It is done to make it easier for students to learn and no longer be burdened (Education et al., 2017).

Learn Tajwid and Tahsin Reading: The part considered the most important and must be done by a memorizer of the Quran before starting to memorize it is to master the science of tajwid and Tahsin (correcting) the reading. It is also what is applied, and students are not allowed to start memorizing the Quran before the reading is correct according to the mahraj and the rules of tajwid (Fitriani & Hayati, 2020). It is done so that students do not experience difficulties repeating memorization when they have started memorizing. The ustadz and ustadzah confirmed that when students are forced to begin memorizing without correcting their

reading first, it will be difficult to correct reading errors because they have already been deeply embedded (incorrect reading) in the memorization of students who have already memorized (Mappanyompa, 2021). In learning the science of Tajwid, using a method or book compiled by Tuan Guru Haji Muhammad Zainuddin Abdul Majid with the title "Tajwid Batu Ngompal", which is in the form of nazham-nazham or legal poetry reading in the science of tajwid and using the book "Ilmu Tajwid" written by Imam Zarkasyi.

It can be concluded that the findings in the memorization process of Juz Amma are as shown in Table 4.

Table 4. Memorization process

Process Memorization	Factor
Steps Before Starting Memorization	• Sincere intentions • Managing time. • Learn Tajwid and Tahsin Reading

4. Method Memorize Al-Quran

In learning or memorizing the Quran, it is essential to have the proper method according to the student's abilities. The technique is a way of delivering lesson material to achieve learning goals (Saprun, 2020).

The container method: This Wahdah method is considered suitable to be used because it is seen that there are still many students with low levels of memory ability. This method requires more reading of the verses to be memorized individually, which will then be continued to the next verse if it has stuck in the memory (Qomariana & Adkha, 2019). The more often it is repeated, the stronger the memorization, so this method suits those with low memory skills. Ustadz Apipuddin expressed this when asked about the memorization technique (Loh Sandi & Febrianto, 2020).

There are two methods used here, the wahdah and jama' methods, as shown in Table 5. The reason is that most students who memorize here have low memorization abilities, so the wahdah method is used. Only a few people can learn more than one verse fluently because they already have the basics taught at home before entering. While the jama' method complements the wahdah method, the jama' method equalizes students' abilities. No one has more vital or lower memorization abilities, and all are equal.

Jama' method: become a method that complements and strengthens the wahdah method. Reading together brings pleasure to students because there is no difference between those with solid and low memory. Those with strong memory will become stronger, and those with low memory will increase their memory strength (Susanto, 2016). This method is done collectively or together; the ustadz and ustadzah read verses, which students will then follow while looking at the Al-Quran. After the verses are read properly and correctly, they will be memorized gradually without looking at the mushaf. After all are memorized, they will continue to the next verse (Tahfidz et al., 2016).

Table 5. Juz Amma Memorization Method.

Method Memorize Al-Quran	Wahdah method (reading one by one the verses you want to memorize and then proceeding to the next verse if you remember it)
	Jama' method (reading together)

Conclusion

After conducting a series of studies and analyzing the discussion on communication methods in memorizing short surahs (Juz Amma) at the Quran education park, it was found that there was verbal and non-verbal communication in the process of memorizing Juz Amma at TPQ Al-Kirom by referring to the existing problem formulation, the following conclusions can be drawn.

Verbal communication; in the process of memorizing Juz Amma by using the Operant Conditioning theory, which emphasizes the stimulus-response element, where the ustadz and ustadzah act as communicators who deliver messages and the students as communicants who receive messages and respond to messages from the communicator, the messages delivered are in the form of examples of pronouncing Juz Amma verses, questions and answers about learning tajwid, and giving a sermon.

Non-verbal communication in the process of memorizing Juz Amma is in the form of kinesis (body language) through eye contact, touch, gesture, body posture, emotion, facial expression, and paralinguistic (vocal); through voice quality, volume, and speed of voice when the learning and memorization process takes place.

Before memorizing Juz Amma, the steps include starting memorization by sincerely intending to do so, managing time, and learning Tajwid and Tahsin.

Use the proper method or methods according to the student's abilities, namely the wahdah method (repetition); read a lot of verses one by one that you want to memorize and then move on to the next verse if it sticks to your memory, and the jama' method (reading together); Reading together brings particular pleasure to students, because there is no difference between those with a solid or low memory, and a weak memory will become strong.

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