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**COUNSELING TEACHER HELPS STUDENTS MEET AL-QUR'AN
MEMORIZATION TARGETS**

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ABSTRACT

Students who face difficulties in completing rote memorization targets are a challenge that is often faced in educational environments. Counseling teacher also act as mediators between students, parents, and teachers of related subjects to find solutions together. They use a variety of strategies, such as providing emotional and social support to learners. They help learners identify factors that influence delays in achieving rote targets, such as lack of motivation, attention disorders, or other personal problems. In addition, Counseling teacher also work with related rote teachers to develop more targeted learning strategies and adapt the curriculum to meet the needs of students who experience delays. Counseling teacher also involve parents in the learning process by providing information and advice on how parents can support students at home. By involving Counseling teacher, schools can provide effective guidance and support to these learners, thereby increasing their chances of achieving better academic success. The background of the problem in this study is to reveal whether or not there are efforts by Counseling teacher in dealing with the difficulties of students who memorize the Qur'an to achieve memorization targets. This research was carried out at Pondok Modern Al-Amanah Junwangi, precisely in the Krian Sidoarjo area. The purpose of this study is to see the role of Counseling teacher in facilitating their students to achieve memorization targets. This research is a research with a qualitative method approach. The subjects of this study include, Counseling teacher, Qur'an memorization learners, and memorization teachers. Data collection using observation, interviews and documentation.

Keywords: Counseling, Memorization, Al-qur'an

INTRODUCTION

Indonesia is the most populous Muslim country. Many changes have resulted from the peaceful spread of Islam throughout the archipelago. The Islamic kingdom replaced the Hindu and Buddhist kingdoms that previously controlled the archipelago. This is because Islam entered the archipelago at the peak of Hindu and Buddhist dynasties. The entry of Islam is different from the entry of Christianity carried out by colonizers through colonization. This is what drove the rapid growth of Islam throughout the archipelago and made it the dominant religion in Indonesia today. When discussing Islam in Indonesia, pesantren should be the main topic of discussion. Pesantren is different from other educational institutions, especially those from the West, because it is the oldest educational institution in Indonesia (Husain, 2017 in Anwar Fathoni, 2019). In Indonesia, where Islam is the dominant religion, there are several pesantren. Pesantren are more prevalent than just places of learning. Pesantren also play a different but no less important function (Fathoni & Rohim, 2019).

Education programs in contemporary Islamic boarding schools are self-managed (autonomous), including official, non-formal, and informal education processes that take place throughout the day in dormitories. The emphasis on learning Arabic and English and the importance of education for children or pupils in the official school system are two features of contemporary pesantren (Fauziah & Maulana, 2022)

Language learning in the context of pesantren is understood as a process of interaction between students, educators (ustadz/ustadzah), and learning resources in a learning environment which includes teachers and students who exchange information using a variety of distinctive languages. Boarding. This is intended as a means for students to not only master the scientific competencies taught in the context of Islamic boarding schools, but also prepare them to enter society with the knowledge they have obtained, in accordance with the role of Islamic boarding schools. School as an educational and da'wah institution as well as a social institution (Fauziah & Maulana, 2022).

According to the Ministry of National Education, the guidance of Islamic boarding school counseling is contained in Law Number 20 of 2003 Article 1 Paragraph 6 which reads: Educators are education personnel who are qualified as teachers, lecturers, counselors, civil servants, widyaiswara, tutors, instructors, facilitators, and other designations in accordance with their specificity, and participate in organizing education. Therefore, it is clear from the above statement what is meant by counseling guidance, especially in Islamic boarding schools. Have sufficient accountability to engage in educational activities as educators and, when necessary, provide guidance and counseling to learners.

In the pesantren environment, counseling guidance is one of the responsibilities carried out by every teaching staff who works in the pesantren, so that it becomes one of the integrated elements in the overall educational program that cannot be separated from the name of the institution (Rangkuti, 2021).

METHODOLOGY

This research is qualitative research. Qualitative research is a study whose results cannot be obtained by statistical methods or other forms of calculus and tends to show holistic-contextual symptoms, gathering information about the natural environment using the researcher as a key instrument.

The approach used is a qualitative approach with a qualitative method of description, which is a

qualitative technique that collects information mainly in the form of words instead of numbers. This type of research is field research. Field studies or field research is research that aims to study intensively from the background of the current situation and the interaction of various things of social units, individuals, groups, institutions and society.

This research was carried out at Pondok Modern Al-Amanah Junwangi, precisely in the Krian Sidoarjo area. The purpose of this study is to see the role of BK teachers in facilitating their students to achieve memorization targets. This research is a qualitative method approach with a case study type of research. The subjects of this study include, BK teachers, Qur'an memorization learners, and memorization teachers. Data collection using observation, interviews and documentation.

RESULT AND DISCUSSION

The habit of memorizing the Qur'an by students in the modern hut Al-Amanah Junwangi in the Krian Sidoarjo area is usually done when there is free time on the sidelines of daily activities. Usually this is done when finished the tahajud prayer while waiting for the dawn prayer. The time was chosen because the atmosphere is very appropriate for memorization, especially after a night's rest, the comprehension is better and the reading of the Qur'an is more imprinted in the heart. In this case the best time to memorize the Qur'an is at the time of completion of tahajud prayers until dawn. The method of memorizing the Qur'an students is by often repeating the Qur'an reading until memorized or at least done up to 20 repetitions, this is done to strengthen memorization. Students also revealed that they can memorize at least one page within 30 minutes at most. In one deposit Students can deposit one page.

As a candidate for Qur'anic Tahfidzul, maintaining behavior in accordance with the practice of the Qur'an is very important. This is done by avoiding actions that lead to disobedience. Such as, maintaining the senses of sight, hearing, oral, heart as well as mind and behavior. Learners also revealed the motivation behind their passion for memorizing the Qur'an. Apparently this motivation grew from within them from the age of children until now, there are also mentions that their teachers are the best motivators for the spirit of memorizing the Qur'an. In addition, the environment also contributes to supporting the process of memorizing the Qur'an, in fact this is evidenced by the support of friends who can add motivation in memorizing the Qur'an.

Apparently, as students who memorize the Qur'an, there are also obstacles experienced during memorizing the Qur'an, including a sense of decreased enthusiasm and insecurity related to their abilities, as well as feelings of being left behind by their friends who have memorized it. This is what causes the memorization target not to be achieved.

Memorization teachers are teachers who interact directly with students who memorize the Qur'an during the learning process and who direct and instill Islamic learning values related to a memorizer of the Qur'an. Memorization teacher at the modern pesantren al-Amanah junwangi, which discusses various kinds of topics as follows: if students have difficulty memorizing the Qur'an, there are many ways to do it such as from the side of tahfidz has grouped from the beginning of school entry consisting of grades a, b, and c. For grade A usually consists of children who are proficient in memorization, tajweed, and makhorijul letters, for grade B for children who are still ketetran, and for grade C for children who still have difficulty memorizing, tajweed, and makhorijul letters but they are actually able because to enter school a selection test is held, they are able but not used to memorizing.

When students have not reached the target, they will do something that can move up the grade, but there is a note at the end and there is also special handling, and there are also additional hours for those who have not reached the target. There are several factors that can affect students difficult to memorize, among others: Children are not used to memorization, the level of difficulty memorized, the environment both family and at school. Tuckman & Monetti (2010) note that several factors affect memory including how much information is given meaning through conventions and information organization, and how much information is communicated to individuals (Abdullah et al., 2019). If there are children who struggle because the letters memorized are actually the same, because there are letters that are difficult to memorize such as the letter of Joseph and in juz 29. If it is difficult to memorize due to environmental factors, because the majority in pesantren are not memorizers of the Quran, children are still lured by what their friends who are not memorizers of the Quran do. In addition, parents are also responsible for creating and providing a good environment for memorization of the Qur'an and for providing for their children. This is in accordance with al-Ghazal's idea that since a child's first teacher is his parents, it is the responsibility of the parent to educate his children with the right morals and ethics (Abdullah et al., 2019).

In addition, students also get exams so that they can memorize the Quran by means of *sugro* and *kubro* imtihan. The *sugro* imtihan was for the *juz* hike. So every time you complete 1 *juz*, you will re-listen from the beginning of the *juz*, if you can, you can go up to the next *juz*. And for *kubro* imtihan, which is every 1 semester, there are 2 imtihan, namely oral examination and written examination or also called *munaqosah*.

To overcome these difficulties requires guidance, guidance and Counseling available to overcome the difficulties experienced by a person. Guidance and counseling will help solve the problems that the individual faces. Likewise, with students who have difficulty memorizing, guidance and counseling offer efforts to overcome students who have not reached the target in memorizing the Qur'an in the form of input and motivation and help students develop themselves optimally so that they are more active in memorizing the Qur'an (Taufiq, 2020). BK teachers can provide guidance to students on effective study techniques. This includes strategic learning, such as organizing material, using mnemonic or memorial techniques, and applying methods appropriate to the student's learning style. BK teachers can also guide in making effective schedules and how to use time so that students can optimize the memorization process.

In order to provide guidance to students, guidance and counseling teachers understand well the problems related to difficulties in memorizing the Qur'an. BK teachers provide treatment such as interviews, motivation, and strengthening students' *istiqomah*. Teachers as motives must be able to stimulate, motivate and confirm for the development of student potential, foster activity and activity so that dynamics arise in the learning process. Teachers must be able to move students to always have high motivation to learn. In terms of motivation, teachers are able to create motivation by awakening and cultivating students' principles. Students work hard if they have an interest in learning and pay attention to their work. Show appreciation for the results of their hard work in learning and student achievement (Mukhlisoh, 2021).

CONCLUSION

The role of BK teachers is very important in dealing with students who experience delays in completing memorization targets. BK teachers act as facilitators, motivators, and counselors for students. They use a variety of strategies, such as providing emotional and social support to learners. They help

learners identify factors that influence delays in achieving rote targets, such as lack of motivation, attention disorders, or other personal problems. The efforts made to achieve memorization targets such as frequent murojaah or maintaining memorization of the Qur'an by constantly repeating it, maintaining morality to teachers and avoiding immoral acts.

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