

# CIRCLE OF COMMUNICATION FOR THE AL-QU 'RAN ABILITY TO MEMORIZE OF STUDENTS AT THE ISLAMIC CENTER FOUNDATION

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**Abstract:** Reading the Al qur 'an is one way to acquire glory and primacy on the side of god because the Al qur 'an gives a clue in human life. This research aims to find out if the communication of the circle influences the success of reading the Al qur 'an student. Later, research subjects for graduate student Aliyah Tahfizul of the islamic center islamic center was chosen as the research subject and interviewed by fifty (50) people. This type of research was codified by data collection techniques using the document angket method and the likert scale, that is, the "d" answer was given 1, the "c" was given 2, and the "b" answer was given 3, the answer "a" gives 3 points "gives 4 points. Product moment Pearson analysis is used to test this research hypothesis. From the research hypothesis, communication circle had a positive impact on the ability to memorize the Koran. So now acquired product product = 422\*\* which indicates a highly significant link between communication circle and recite the Al qur 'an.

**Keywords:** communication, circle, memorization, Al quran.

## INTRODUCTION

The Al-qur'an is god's verse, in Arabic in the karamura form and is well preserved. It's all because god is the guardian of the qur 'an. The qur 'an is a verse that is read by many people and written in a manuscript that can be studied and understood throughout time. In between, through the language written in the book. This is why the text or editorial and all the terms matter.

It must be remembered that the qur 'an has many words, terms, sentences and editorials, and its very important qualities, both in the editorial and in the content. The qur 'an can be studied scientifically because it is written as a qur 'an prerogative, so its reading requires special rules and order, which are included in a discipline of the science called tajwid science.

Those rules would not give anyone the slightest difficulty to learn or memorize them. And this is a direct guarantee from god, as set forth in his word:

*"And indeed have we muddied the qur 'an for a lesson, then has anyone taken a lesson?" (qamar al :54:17)*

The continuity of authenticity is evidenced by the presence of huffadz genealogical memorization of our midst This is a huge privilege for which we are grateful. So, too, guidance or communication from the asatidzah in forming the The forerunner us of hafidz and hafidzah.

In view of today's phenomena, efforts made by the Delhi seldon foundation for educational institution in the islamic center of north Sumatra seek to produce successful and successful graduates both academically and academically. There are many factors that affect success, one of which is students who study at the islamic center reading the qur 'an and thinking in the qur 'an way. This is all thanks to the role of good

communication between teachers and students, where teachers adopt the qur 'an method in person every day so that students remember and keep repeating what they have memorized.

## **THEORETICAL STUDY**

### **1. Al-Qur'an**

According to language, the Al-Qur'an means to read or be read, and according to shara 'in the contemporary al-asrr dictionary (1996: 1), is the word of god passed down to the prophet muhammad through gabriel. Arabic is considered a cult of those who read it.

### **2. Santri**

The santri here is either a student and resident at the islamic center ora hafidz and a hafidzah who are studying and housed at the islamic center foundation in 2016-1017.

### **3. The memorized understanding of Al-Qur'an**

Tahfidz is a masdar study of haffadza that has a sense of memorization and means of memorization. As is common in writing a particular sequence, technique, or method. Tahfidz is the process of memorizing a memory so that it can be spoken by a certain method. Whereas a person who memorizes the Al-Qur'anis called hafidz/huffadz or conceive the Al-Qur'an.

### **4. The Eminency of Memorizing and diligently reading Al-Qur'an**

Lafazh: (qur 'an is remembered, memorized, and understood. As for the sentence, does anyone remember it?

The priest al-qurthubi interpreted the above verse: "that is, we (god) have facilitated the qur 'an by memorized it, and we are helping those who want to memorize it. Then, would anyone beg that he be able to recite the Koran and then he would be helped in his efforts to do so?

As for the meaning of this verse, it is that they are people who are given knowledge. Here, too, god explains to us that he has selected a group of his servants and has made his "bosom" (heart) the container for guarding his broth. This is actually a very real priority.

### **5. The Position of memorization by Rasulullah**

A shahih hadith describes how the messenger of god, after memorizing the qur 'an, prioritized one of his friends over the other. When he sent messengers in the past, he commanded: "when the martyrs gathered among their friends, the messenger of god took into the tomb the most Koran memorized before the others, and with his own hands made it his own. In fact, she's memorizing. The qur 'an as a dowry to a woman (to marry).

### **6. Academic Beneficial of Hifdzul Qur'an**

- a) The academic benefits found in memorizing the qur 'an are as follows: A. memorizing the qur 'an asa basic knowledge for the santri inside The learning process.
- b) It relaxes and soothes the soul.
- c) sharp memory and clean intuition.
- d) A lot of Arabic vocabulary memorized.
- e) be the legal source.

## 7. Communication relationship of the circle

Relationships are continuous and flowing. The more important communication becomes the primary foundation in relationships. We should contact other individuals by revealing our personal identity, listening to them, providing solutions to problems we face, recalling the past, and planning for a better future.

## RESEARCH METHODS

This method of research USES a quantitative descriptive study method of referencing data in Numbers and describing objects of research at present based on the facts as they are, then in analysis and interpretation. The population in this study is the entire aliyah class iii variable at the islamic centre of the 2016-2017 2017 year.

The technique for sampling used in this study is sample technique by using the slovin formula below in order to compare the population of a strata with the total population.

$$n = \frac{N}{1 + Ne^2}$$

Source : Juliandi dan Irfan (2013, hal 59)

Explanation :

n = size sample

N = population size

e = due diligence

For the number of members in a population = 50, the number of samples is

$$n = \frac{50}{50 \times (0,1)^2 + 1} = 33$$

## DISCUSSION AND RESEARCH RESULTS

The decryption of research related to collective communications from the spread of ankets to the respondents is shown by the statistical decryption of the data frequency after the spread of the ankets using SPSS.

The standard of receipt or denial of hypotheses for comparison with Pearson's collage, under the following conditions:

1. At the far end of the number of collation is two star signs (\*\*), meaning the colonization between two significant variables ata rate of 1% (a 99% trust rate) or a very significant unipositive (+). And when the rate is coleration There is a minus or negative sign (-) meaning it is significantly opposite (negative).
2. At the far end of the number of colonization lies a star sign (\*), which means the colonization between two significant variables at 5% (trust level 95%) or unifying (positive). And when the Numbers in front of the coleration are marked minus or negative (-) meaning it is significantly opposite (negative)

3. When the number at the far end of the correlation is no sign at the end of the number, it is a star sign (\*), which means the correlation between two significant variables at 5% (95% trust level) or unifying (positive). And when the number in front of the correlation is marked minus or negative.
4. If the number of correlation indicates zero, then both variables do not have correlation.

The hypotheses presented in this study are as follows:

**H<sub>a</sub>:** there is a community-based link to memorizing the islamic centre students at the islamic centre foundation, the serdang deli, north Sumatra.

**H<sub>o</sub>:** no communication group over memorization of the islamic centre students at the islamic centre foundation, serdang deli, north Sumatra.

Below are the correlation tables as follows:

**Tabel 38**  
**Correlations**

	VAR0002	VAR0003
	0	2
VAR0002 Pearson 0 Correlation	1	,422**
Sig. (2-tailed)		,002
N	50	50
VAR0003 Pearson 2 Correlation	,422**	1
Sig. (2-tailed)	,002	
N	50	50

\*\* . Correlation is significant at the 0.01 level (2-tailed).

Product moment correlation through SPSS is obtained that a total of ,422\*\* states its degree in relation to the group's communication to the islamic centre of the student's islamic centre deli fund, north Sumatra.

### **The result of the group's communication relationship by memorizing the Al-Qur'an**

Based on the results of research data analysis it can be concluded that the H<sub>o</sub> (no-hypothetical) in this study was denied with the H<sub>a</sub> (alternative hypothesis) received that indicates that there is a link in group communication to the islamic centre's memorized qur'an student at the islamic centre deli fund serdang, north Sumatra.

So the relationships of the communication groups that occurred at the islamic centre foundation have a very significant link to the rote repetition of the Al-Qur'an.

### **CONCLUSION**

Based on research by the authors, H<sub>a</sub> (alternative hypothesis) is known to be accepted, which means there's a link between communication groups and teaching abilities to santri at the Islamic center north Deli Serdang Sumatra.

Therefore, it can be concluded that communication groups have a very important relationship with the islamic center's islamic center deli capability of north Sumatra north Sumatra memorization of the Al-quran.

## **SUGGESTION**

In view of the problems involved in this paper, researchers feel it is necessary to make Suggestions as follows:

1. Advice for master/ustadz
  - a) to be more patient and energetic in guiding students in memorizing the qur'an
  - b) To find a practical method of guiding students to be more creative and effective in memorizing the qur'an
  - c) To keep praying to god, may this be our charitable worship received by god."
2. Student/student advice
  - a) to be even more energetic in furthering the recitation of the Al-quran.
  - b) To put forth more earnest effort to produce the religious science gained from teacher/ustadz
  - c) To further nourish the recite of the Al-quran.

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