

Elementary School Students' Behavior Towards Memorizing The Quran During The Covid 19 Pandemic

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ABSTRACT

Background. The COVID-19 pandemic has disrupted various aspects of life, including education. The Padang city mosque imam cadre school applies face-to-face and compulsory boarding methods of memorizing the Quran to overcome the limitations of physical interaction.

Purpose. This study aims to understand the behavior of elementary school students towards memorizing the Quran during the COVID-19 pandemic and identify the challenges faced.

Method. This research uses a descriptive method with a qualitative approach. Data was collected through interviews, observation, and documentation. The subjects of the study included principals and teachers at the mosque imam cadre school in the city of Padang.

Results. The results showed that despite the limitations due to the pandemic, students remained enthusiastic in memorizing the Quran. The face-to-face use of wahdah methods and living in dormitories help students maintain their memorization. However, students' motivations vary and some students show a decrease in enthusiasm in memorizing the Quran.

Conclusion. The COVID-19 pandemic has affected students' behavior in memorizing the Quran. Nonetheless, with proper support and supervision from teachers and living in dormitories, students can maintain their memorization. It takes constant motivation and support from the surrounding environment to keep students' enthusiasm in memorizing the Quran.

KEYWORDS

Covid-19 Pandemic , Memorizing The Quran , Student Behavior.

Citation: Ikhlas, Z, R., Ritonga, F, R, A., & Hanif, M. (2024). Elementary School Students' Behavior Towards Memorizing The Quran During The Covid 19 Pandemic. *Journal of Multidisciplinary Sustainability Asean*, 1(1), 19–33.

<https://doi.org/10.70177/ijmsa.v1i1.988>

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Received: July 04, 2024

Accepted: July 06, 2024

Published: July 07, 2024

INTRODUCTION

In 2019 until now Indonesia and other countries have been shocked by an outbreak or pandemic called *Covid 19*, with Covid 19 this has limited all human activities starting from school, work and relations between foreign countries have become limited. The *Covid-19* pandemic has claimed many human lives and disrupted human health from various worlds (Zhang et al., 2020). And with this, it has a huge impact on education and the economy, so the government decided to switch face-to-face learning to online learning (yayan khodijah Cirebon, 2021).



The point is to trigger the *Covid 19* chain, and in Indonesia the government also implements PSBB and issues laws to prohibit people from crowding and implementing *social distancing* (Aminah et al., 2021). The Padang mosque imam cadre school is a school that was established in 2022, in this cadre school they focus more on Islam only such as tahfidzul-Quran, becoming an ustad, and memorizing hadiths and others. This Padang mosque imam cadre school is a good school because in addition to teaching religious knowledge they also dormitory their students. The students here consist of 30 people and all of them are men, but here the researcher focuses research on tahfidzul-Quran. This Padang city mosque imam cadre school uses *the wahdah* method to memorize the Quran or *face to face*.

Behavior is a collection of various factors that interact with each other (Prakoso & Fatah, 2018). With Covid 19, learning will be transformed into online or online learning, this will make educators overwhelmed in teaching and accepting the memorization of their students. Online learning is learning that uses an internet network with accessibility, connectivity, flexibility, and the ability to bring up various types of learning internet (Simamora, 2020). In the implementation process, online learning requires the support of mobile devices such as cellphones or android, laptops, and computers, tablets and other media that can be used to access information anytime and anywhere. The enactment of online learning by the government requires all teaching and learning activities to be carried out at home. This online learning is carried out as one of the efforts to continue to realize the goals of education in Indonesia in the midst of the Covid 19 pandemic, as well as efforts to prevent the spread of this virus (Hanifah Salsabila et al., 2020). But the imam cadre school in Padang city does not use online learning but their students are required to be boarded, so that the teacher can monitor the memorization of his students directly. The method they use when memorizing the Quran is the wahdah method by memorizing the Quran by verse, and the time to deposit their memorization is at 9:30 a.m. and 16 a.m. 30 in the afternoon. Every day students are asked to improve their memorization and at night are required to improve their memorization.

The Quran is one of the holy books guaranteed authenticity by Allah since it was revealed to the prophet Muhammad until now (Putri et al., 2021a). Meanwhile, according to the big Indonesian dictionary, memorization is something that has entered the memory or can say something out of the head without looking at books or other notes (Rahmi, 2019). The Quran for Muslims has a very important role in their daily lives because it is the guide of Muslims. Memorizing the Quran for beginner children must certainly have support from the surrounding environment, one of which is parents, parents here are required to establish closeness with children and teach religious knowledge slowly to children (Ghazali & Md. Sawari, 2014). The way to instill faith in children is by teaching methods that are carried out regularly and patiently in order to achieve maximum and strong priestly results (Norlin, 2020). And educators are also required here to motivate their students to add memorization and repeat the memorization they have memorized (Jalil & Alfurqan, 2022). In an effort made by a teacher in improving a student's ability to memorize the Quran and pay attention to the makhrijul letters that students mention. Memorizing the Quran is a necessity for every Muslim because in prayer we also read memorized verses of the Quran (Sofie et al., 2022). And for every memorizer of the Quran they must keep and preserve his memorization well in his memory. The virtue for one who memorizes the Quran is to gain merit and always be under the protection of Allah. And people who memorize the Quran will get privileges, one of which is that parents who memorize the Quran in the Hereafter tomorrow will get a sparkling golden crown and their parents will go to heaven.

Memorizing the Quran is a very noble responsibility and duty (Harefa et al., 2022). Every individual can memorize the Quran, but not everyone can memorize the Quran properly and correctly (Cookson & Stirk, 2019). The problems faced by people who are memorizing the Quran are numerous and vary ranging from one's interests, environment and methods used (Najiburrahman et al., 2022). With Covid 19, it also causes problems in education, one of which is learning tahfidzul-Quran, because with Covid 19, students are lazy to memorize and neglectful in repeating their memorization. Student behavior is also increasing, where initially students were enthusiastic about memorizing but with the impact of Covid, it created boundaries between individuals and individuals, individuals with groups. And make students become less enthusiastic in memorization, therefore the imam cadre school of the mosque of the city of Padang implements boarding school or boarding school. With that, it will allow their teachers to monitor their students when memorizing the Quran and the memorization murajaah itself (Munastiwi, 2021). Activities at the mosque imam cadre school in the city of Padang are also arranged starting from them waking up to going back to sleep. This Padang mosque imam cadre school only accepts male students, because they focus more on cadre mosque imams, the goal is that after they graduate from the school they can become real mosque imams who have good memorization and solid religious knowledge so that the knowledge they have gained so far they can use.

The Padang mosque imam cadre school is a non-formal school established under the auspices of the Darul Hufadz Waqaf foundation and established in 2022, which is a new institution that organizes the da'wah process to students or the community who have been registered as mosque imam cadres. This school education process is carried out with boarding schools (Raiman et al., 2021). Students who follow the imam cadre of this mosque are required to be able to manage their schedules when memorizing the Quran and murajaah. This cadre school uses the wahdah method in memorizing the Quran (Umi et al., 2022). However, there are still many of them who have difficulty in memorizing the Quran, one of which is that they do not reach the set target, this is caused by those who have not been able to divide memorization time and time to rest. And here the role of educators is highly demanded to encourage their students to always be enthusiastic about memorizing the Quran even though the Covid 19 virus is still there (Mohammed & Al Zmammi, 2021). And here educators also have to be patient with changing student attitudes because most when students memorize the Quran they quickly feel tired and do not focus on their memorization (K. Anwar & Hafiyana, 2018). And teachers should also be able to optimize students' memorization by rewarding those who have achieved targeted memorization and punishing students who are lazy in memorizing the Quran. This will make the student eager to increase his memorization because he wants to achieve the reward and is afraid of receiving punishment.

The positive impact of online learning in the imam cadre school of the mosque in Padang city is that educators can see the activities and development of their students, and can also see the extent of their memorization development (Akmal & Abdurakhman, 2019). And educators can also see how students memorize and the makhrijul letters they read. Han is supported by schools that implement dormitories, so the spread of the virus is also limited. Meanwhile, the negative impact of online learning at the imam cadre school of the mosque in Padang city is the emergence of students' laziness in memorizing the Quran because they are busy with activities outside learning (Puspitasari et al., 2020). In the Quran, there are several features which include the language structure using Arabic and easy to understand (Fadli & Sudrajat, 2020). Many virtues can be felt by glorifying the Quran, one of which is that it can help its readers in the Day of Judgment, and obtain many rewards and elevate the status of those who memorize it and can form a good character for the memorizer. In addition, the Quran is also a guide for all of us (Tabroni et al., 2022). The Quran needs serious

care and maintenance, because it is not enough to read it. But we must glorify it by memorizing the Qur'anic verse. Allah SWT will give pleasure, position and honor to people who have preserved and glorified the Quran in their lives (Al-khatib, 2022). So here it is clear that there is already a guarantee for people who glorify and memorize the Quran, so we as Muslims should be grateful for the blessings that Allah has given.

One of the provinces in Indonesia has a tahfidzh house, namely West Sumatra, precisely in Padang. The implementation of Quran tahfidzh learning has been carried out for a long time, many educational institutions have implemented this Quran tahfidzh program both at every level of education from elementary to upper levels (Ahmad Sabri, 2020). In addition to state educational institutions that organize this Quran tahfidzh program, private and community educational institutions have also developed this Al-Quran tahfidzh program, one of which is at the Padang city mosque imam cadre school in Padang. As a foundation that has just been established to organize Quran tahfidzh learning, researchers place the Al-Quran tahfidzh program that has been held at this institution as the subject of research that researchers examine, while the research focus of this study is to find out the behavior of elementary school students in memorizing the Quran during Covid 19 at the mosque imam cadre school in the city of Padang. This study was conducted to describe the behavior of elementary school students in memorizing the Quran held at the imam cadre school of the mosque in the city of Padang. This Quran tahfidzh program is part of the daily life of students carried out by students of the imam cadre school of the mosque in the city of Padang, a program that has become a daily routine for participants and has been well scheduled by this foundation for its participants. In general, the schedule that has been prepared by the foundation manager applies and is the same for all participants who take the imam cadre school of the mosque in the city of Padang.

This Padang city mosque imam cadre school has a fixed Quran memorization activity that is twice a day where the schedule has been scheduled. The schedule for depositing memorization of the Quran is at 09.00 am and 4.30 pm, and for students who do not meet the target on that day will get punishments such as adding memorization back, and at night students will be asked to memorize it. And apart from learning tahfidzh Al-Quran students also learn tahsin, da'wah and tartil (Gunawan, 2022). The activities of students in the dormitory are very crowded with religious knowledge, the point is to hold for them when they leave the cadre school. When viewed from the behavior of the students there, everything is good, but some of them are naughty, this is normal, especially with this pandemic, the enthusiasm of students is reduced (Mundir et al., 2022) in participating in this cadre school activity. This is due to the lack of motivation of students towards their memorization and not depositing memorization is one of the reasons for not adding to their memorization. The learning model found in the imam cadre school of the mosque in the city of Padang is a deposit of memorization of the Quran made by students to educators as teachers. Memorizing the Quran will always be side by side with murajaah activities. Thus, murajaah activities at the imam cadre school of the Padang city mosque are charged on the awareness of each student. That is, for students who do not master memorization they will be sanctioned by their educators.

A person's perspective in seeing an event will affect the motivation he has in achieving the goals he wants to achieve (Fitri Yunus et al., 2019). This is like what is found in students of the imam cadre school of the mosque in the city of Padang, the diverse perspectives of students understanding someone in memorizing the Quran are based on different educational backgrounds, namely there are those who come from High Schools, Vocational High Schools and State Aliyah Madrasas. But these differences do not make them waver in memorizing the Quran, even they

support each other (Al Hafiz et al., 2016). It is undeniable that a person memorizing the Quran is an intelligent person, because he is able to remember many verses in the Quran without hesitation and misconception and lafaz. Intelligence also includes not only the ability to remember the entire verse perfectly, but intelligence is able to fight lust and laziness that can inhibit the memorization process by having high patience. Because if patience is not present in him, of course he will be easily tired and discouraged in memorizing the Quran. A memorizer of the Quran must be able to control himself, meaning that a memorizer must be patient in the face of various difficulties in memorization, because memorization must be read repeatedly and is not enough if only read once. This is where one form of self-control of a memorizer will also affect everyday life. The memorizer of the Quran must be able to divide the time both at the time of memorization and repeating their memorization. With this research, researchers hope this article is useful for readers and researchers also receive criticism, suggestions and input from readers.

RESEARCH METHODOLOGY

This research uses a qualitative approach. A qualitative approach is research that seeks to describe a situation and phenomenon observed with writing, data and information. Qualitative research is one form of research that produces data descriptively and this method produces data from what we observe and research. Qualitative research does not produce numbers, but data and information in the form of interviews, observations and others. Meanwhile, the data collection techniques used by researchers are interviews, observations and documentation (Abidin et al., 2020). The interview technique is a question and answer activity carried out by someone from the resource person orally and face-to-face so that researchers get clear and direct information (Karmila, 2021). The interview that the researchers conducted in this study with one of the participants from the imam cadre school of the mosque in Padang city to obtain data related to the school's activities and how their tahfidzh method (Istiyani et al., 2021). Observation activities were carried out to see directly the situation and condition of the research location. While documentation is a data collection technique by looking for data about the research subject under study, both official and other documents. The documentation that researchers do aims to complement the data, such as student and educator data there. Meanwhile, the research site was carried out at the mosque imam cadre school in the city of Padang, and the time of this research was carried out in April 2022. And data sources are the focus of problems in research.

RESULT AND DISCUSSION

The Padang city mosque imam cadre school is located in Padang, it is a newly established school in 2022 under the Darul Hufadz Waqaf foundation and in collaboration with the Padang city Baznas. In this school students are taught about religious sciences, and one of them is memorizing the Quran. As one of the famous tahfidz foundations in the city of Padang, this school organizes tahfidzh and other religious education. Students at the Padang mosque imam cadre school use the *wahdah* method to memorize the Quran (Putri et al., 2021b). This Padang city mosque imam cadre school carries out *boarding school* learning or boarding school, here students are boarded so that educators can monitor their students' memorization and can also teach other religious knowledge. During Covid 19, educators divided students' time in memorizing the Quran, learning other religious sciences and time for rest. And here the time to deposit memorization is also determined, usually students here deposit their memorization at 09.30 in the morning and 16.30 in the afternoon. And here students are also required to recite their memorization, and the time given to *recite* is at night and increase their memorization at dawn.



Figure 1. Students Depositing Their Memorization.

Behavior is a collection of factors that interact with each other. With *Covid 19*, learning has been shifted to online. This will make educators overwhelmed in teaching and accepting student memorization. Online learning is learning that uses the internet network (Firman & Rahayu, 2020). In the process of implementing online learning, they use media such as smartphones, laptops, and computers (Iqbal & Sohail, 2021). In the school the imam cadre of the mosque in Padang city does not use online learning but their students are required to be boarded, so that the teacher can monitor the memorization of his students directly. The method they use at the time of memorizing the Quran is *the wahdah* method by memorizing the Quran per verse and the time to deposit their memorization at 09.30 am and 4.30 pm in the afternoon. Every day students are required to add and deposit their memorization and at night they are required to update their memorization so that previous memorization is not lost or forgotten. And this also requires a good strategy to maintain the memorization by always doing *murajaah*, and reciting the memorization when performing fardhu prayers or circumcision and always doing good and abandoning immorality.

The Quran is the holy book of Muslims which contains various previous stories, commandments, prohibitions, and promises delivered directly by Allah (Gwynne, 2014). Therefore the verses contained in the Qur'an are called the word of Allah, and no human being or other creature can change the Qur'an. The Quran is a miracle of Allah given to us Muslims, and Allah also provides many conveniences for those who want to learn and memorize it. Both in terms of reading, memorizing, interpreting and interpreting it. The Quran is the greatest gift handed down to the Prophet SAW. As believers, we are obliged to guard and maintain the Quran (Rahman & Alfatoni, 2021). Many virtues can be felt by glorifying it because the Quran can be a helper for its readers in the Day of Judgment, gaining many merits and elevating those who memorize it. It is undeniable that the memorizer of the Quran is a person who has high intelligence, because he is able to remember many verses of the Quran without seeing the Quran (Ikhwanuddin & Husnah, 2021). The intelligence possessed by the memorizer of the Quran is the ability to control himself and also skillfully manage time and Allah promises that a person who memorizes the Quran is a

person who will become the family of Allah. People who memorize the Quran will always get protection and help from Allah, because the activity of memorizing the Quran is a very noble activity.

Memorization according to large dictionaries is entering memory or being able to pronounce without looking at notes or other texts (Mundiri & Zahra, 2017). Memorizing the Quran is a very noble and commendable deed. Because people who memorize the Quran are one of Allah's servants who are smart and devoted to Him (Talib, 2020). The benefits of memorizing the Quran are that it can make people happy in the world and in the Hereafter, fluent in speech, able to behave honestly, have mustajab prayers and get pleasure from Allah. The law of memorizing the Quran is fardhu kifayah and is recommended by Allah (Embong et al., 2021), because the Quran is a guide for Muslim life, and makes the Quran a guide to life. In the process of memorizing the Quran, motivation has a very important role in completing memorization. Because motivation can be a reference to rise when in the process of reciting the Quran faced with various difficulties and obstacles. From the data obtained, that students in the imam cadre school of the mosque in the city of Padang have different motivations in memorizing the Quran. One of their motivations is to gain pleasure from Allah, and to gain enormous rewards.

Studying the Quran is not only reading it but also memorizing it, meditating it and practicing it. One method that is suitable for beginners in memorizing the Quran is the wahdah method. The wahdah method is to memorize verses of the Quran on a per-verse basis. When memorizing the Quran, guidance is needed from hafidz teachers or people who are aghli in memorizing the Quran such as ustadz and ustadzah (S. Anwar, 2017). This is for memorization that we have memorized can be fostered by the teacher when we make mistakes in memorizing the Quran. According to some people that memorizing the Quran is easier than repeating its memorization, this is due to the surrounding environment and the influence of the individual himself such as lazy to repeat memorization, not scheduling time for memorization and playing. And here the role of parents and educators is highly demanded, one of which is to remind these students to memorize the Quran and recite its memorization and give it motivation in memorizing the Quran so that they are enthusiastic in memorizing the Quran. If students have received support and encouragement from those closest to them, students will be eager to memorize the Quran, and if they are negligent then there are parents who always remind them to always be excited.

Memorization of the Quran is a great wealth and gift. These are treasures and riches that will never stand the test of time and are priceless with any treasure and world. Therefore, we need to take the time to achieve this great wealth (Inkster et al., 2020). All our attempts to memorize the Quran are noble deeds. The way to maintain memorization of the Quran is not an easy matter or perhaps a difficult matter for Muslims. If someone who memorizes the Quran is busy then he should always do murajaah, stay away from sinful deeds, read rote when praying and always listen to murottal about the recitation of Quranic verses. Repeating the Quran reading can reinforce memorization that has been memorized. Therefore, to maintain memorization we need a murajaah method so that our memorization is still stored neatly in our minds. And memorizing the Quran is a highly recommended and beneficial activity in life. Because many virtues of memorizing the Quran include always being under the protection of Allah, and he belongs to the good class of people, getting intercession and getting multiple rewards.

Covid 19 or called the Corona virus (Supriatna, 2020). This Corona virus is a disease that attacks parts of the human narrative system, especially in the throat, which begins with signs of loss of smell, fever and shortness of breath (Jasti et al., 2021). This virus has disrupted various sectors, including the education sector, the economy and others. Among the education sectors affected

during Covid 19 is tahfidzhul-Quran education in the imam cadre school of the Padang city mosque which requires their students to be boarded or boarding school. The point is to be dormitories to break the chain or spread of Covid 19, and they can carry out activities without fear of being exposed to the virus. Because they only interact with each other in the dormitory room. And the facilities at the imam masdi cadre school in the city of Padang are also complete ranging from the living room, kitchen, bedroom and bathroom. So students can enjoy all of that quietly and peacefully. So at the Padang mosque imam cadre school, students already feel the dormitory like their own home, so they are no longer awkward when doing activities in the dormitory.

The Covid-19 pandemic not only affects physical health, but also psychological health because of anxiety about the pandemic. Because the virus attacks the human fasan system so that with that they are afraid of contracting it (de Maio Nascimento, 2020). And therefore the government issued a law to limit people's activities outside the home, and implement social distancing. The government also banned crowds, restricted work outside the home and schools were shifted online. Therefore, this pandemic has a huge impact on education, and here the role of educators is highly demanded to be able to carry out online learning and transfer their knowledge online. And this will require sophisticated technology such as smartphome, leptop, and computer. But unlike the school for the imam of the mosque in Padang, they apply a face-to-face learning system and all students are boarded. So that their learning and memorization are still maintained even during the Covid 19 pandemic. So these students do not need to worry about the transmission of the virus, because they only interact with each other in the dormitory so it is unlikely that they will contract the virus.

In this study, researchers found various student behaviors when memorizing the Quran during Covid 19 is that students' piety increases towards Allah, and students also always do good and help each other (Kaur et al., 2020). This study intends to look at the behavior of students when memorizing the Quran during the Covid 19 pandemic at the imam cadre school of the mosque in the city of Padang. This study used documentation and observation to obtain information from the school. By utilizing the wahdah and murajaah methods, students can maintain good memorization. Here researchers see some of the obstacles faced by students when memorizing the Quran is a lack of motivation from themselves and parents that makes students less enthusiastic in memorizing the Quran. The role of parents here is highly demanded in addition to providing parental support, it also provides strong motivation for children so that they are enthusiastic in memorizing the Quran (Mundiri, 2021). The Padang mosque imam cadre school is a foundation that applies Islamic knowledge to their students, one of which is tahfidzul-Quran which uses the wahdah method to memorize the Quran. And they are also required to memorize it. The point is for students to always strengthen memorization and maintain it.



Figure 2. Students memorize the Quran

Students who take part in this tahfidz program are expected to increase their memorization and are also required to improve their memorization, the point is that the student's memorization is not lost and still sticks in his mind. For students who do not increase their memorization will get punishments such as increasing their memorization twice as much as before and for students who can memorize more than what has been applied will get rewards from their educators in the form of new mushaf or money. With this reward, students will compete in memorizing the Quran and win the reward. In an effort made by a teacher in improving a memorization ability of the Quran, it is necessary to know that every string of beautiful sentences in the Quran has been made by Allah to be easily memorized and understood by its memorizers (Khafidah et al., 2020). The virtue of a person who recites the Qur'an is that he is always under Allah's protection and will receive a great reward and Allah has promised him a golden crown for his elders and he will be included in heaven by Allah. At present time memorizing the Quran is highly recommended in every school be it public or Islamic schools, because memorizing the Quran is a very useful and noble activity.

The construction of the Padang city mosque imam cadre school that focuses on Islamic learning, one of which is the tahfidzul Al-Quran which is motivated by the aim of producing a generation that has memorized the Quran by people who want to become participants or students in this cadre foundation. However, in observation, researchers found an interesting thing to study, namely when a mosque imam cadre foundation has a background that specializes in youth to memorize the Quran and busy their activities with Islamic activities. In addition to studying religious science, this school also provides tahfidz and memorization programs. Murajaah activities are one of the techniques to maintain memorization so that they stay awake and do not forget. In memorizing the Quran, there are indeed many obstacles ranging from the environment and family and even close friends, so for that when we intend to memorize the Quran, a sincere heart and patience are needed in memorizing it. If a person memorizes hastily then his memorization will not stick in his mind, and everything we memorize will be lost in vain. For this reason, when we memorize the Quran, it takes encouragement from parents and the surrounding environment and always memorizes it, so with that our memorization of the Quran will be maintained.

The Padang city mosque imam cadre school has a strategy for memorizing the Quran, one of which is not to switch to the next verse before the verse being memorized is really memorized (Firman & Anam, 2021). The tendency of people in memorizing the Quran is to finish quickly or quickly get as much memorization as possible. This causes the memorization process itself to be unkind or unstable. This will make memorization disappear from memory. Therefore, when memorizing the Quran, we need accuracy and patience in memorization so that memorization is easily embedded in the mind and does not just disappear (Munzaini et al., 2022). It is mandatory for a hafidzh not to rely on his memorization on himself, but to need friends to listen to his memorization. And this is also intended for people who listen to rote readings we can find out forgotten reading errors or different values. Factors that can support someone who memorizes the Quran are sincerity, making friends with people who are shaleh, leaving immorality and having to be patient and can also arrange time for rest and memorizing the Quran. If we are serious about memorizing the Quran then Allah will make it easier for us to practice it, and if we are lazy then the memorization will not stick in our minds. No matter how hard we memorize it, if Allah does not calm down then our struggle has been in vain.

Factors that can hinder memorization of the Quran are the many sins and immorality that we commit when memorizing the Quran, the neglect of the worldly so that we forget the memorization that has been memorized and the lack of sincerity and patience when memorizing the Quran (Rohmawati & Az Zafi, 2021). And the solution to the inhibiting factors in memorization is to repent to Allah SWT, and strengthen the determination to memorize the Quran and let go of the intention when memorizing the Quran (Wulandari, 2019). And besides that someone who memorizes the Quran also needs support from the surrounding environment such as support from parents, and the role of parents is very demanded here because parents are very close to children, therefore parents must remind their children to always maintain their memorization and always add memorization. And if needed parents can also listen to children's memorization, the point is to let people know where the child's weaknesses are when memorizing the Quran. We recommend that the process of memorizing the Quran is applied when the child is still young because his brain intelligence is still good and the time to remember is also still good. When children are toddlers always listen to Qur'anic verses or murottal to him, the point is to get children used to listening to good things and over time children will memorize the verses of the Quran that we play to them always.

The activity of memorizing the Quran is a process to remember the memorization of verses that we have memorized, and when memorizing someone also needs people to listen to the memorization. The point is so that the wrong memorization of the Quran can be corrected or reminded by the person listening. During this pandemic, emotional disturbances in students affect their enthusiasm in memorizing the Quran and memorizing it. But there are also some students who are still eager to memorize the Quran and keep their memorization because they are motivated by the prophet's hadiths about the virtue of memorizing the Quran. The emergence of the Covid 19 pandemic poses a threat to students at the mosque imam cadre school in the city of Padang, because the chances of spreading the virus are even greater in this kind of environment. In order to prevent bad things, the head of the foundation requires students to be dormitories, in order to break the chain of spread of the Corona virus. With the dormitory, students can still continue to learn religious knowledge ranging from tahfidzul-Quran, tahsin and others. And educators can also monitor the activities of their students while in the dormitory, but if students study from home then teachers cannot monitor these students directly.

This research uses qualitative methods, qualitative research is a data collection technique carried out by observation and documentation. This research was conducted directly by coming directly to the school of the imam cadre of the mosque in the city of Padang, and there the researcher made observations on the head of the foundation, educators and students. In this school all students are 30 people and all of them are santriwan or male students only, and in this school they learn religious knowledge and one of them is learning tahfidzul-Quran. And the result of this study is that the behavior of students in the mosque imam cadre school in the city of Padang has improved quite a lot than usual, this is due to the students in the dormitory so that educators can monitor the activities and activities of their students. And there are some of them who are still lazy in memorizing the Quran but with the punishment given by the educator makes students afraid when they are not serious in adding to their memorization. And for students who achieve memorization from what has been determined will get rewards from their educators, this is done to motivate students to compete in competitions to increase their memorization.

CONCLUSION

The Padang city mosque imam cadre school is located in Padang, it is a newly established school in 2022 under the Darul Hufadz Waqaf foundation and in collaboration with the Padang city Baznas. In this school students are taught about religious sciences, and one of them is memorizing the Quran. As one of the famous tahfidz foundations in the city of Padang, this school organizes tahfidzh and other religious education. Students at the Padang city mosque imam cadre school he used the *wahdah* method to memorize the Quran. This Padang city mosque imam cadre school carries out *boarding school* learning or boarding school, here students are boarded so that educators can monitor their students' memorization and can also teach other religious knowledge. During Covid 19, educators divided students' time in memorizing the Quran, learning other religious sciences and time for rest. And here the time to deposit memorization is also determined, usually students here deposit their memorization at 09.30 in the morning and 16.30 in the afternoon. And here students are also required to *recite* their memorization, and the time given to *memorize is* at night and increase their memorization at dawn. This research was conducted directly by coming directly to the school of the imam cadre of the mosque in the city of Padang, and there the researcher made observations on the head of the foundation, educators and students. In this school all students are 30 people and all of them are santriwan or male students only, and in this school they learn religious knowledge and one of them is learning tahfidzul Quran. And the result of this study is that the behavior of students in the mosque imam cadre school in the city of Padang has improved quite a lot than usual, this is due to the students in the dormitory so that educators can monitor the activities and activities of their students. And there are some of them who are still lazy in memorizing the Quran but with the punishment given by the educator makes students afraid when they are not serious in adding to their memorization. And for students who achieve memorization from what has been determined will get rewards from their educators, this is done to motivate students to compete in competitions to increase their memorization.

AUTHORS' CONTRIBUTION

Look this example below:

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

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