



## The Benefits of Whatsapp as a Medium in Depositing Memorization of the Qur'an

Seprian Ilham<sup>1</sup>, Deguchi Adelir<sup>2</sup>, Qyoki Delr<sup>3</sup>

<sup>1</sup>*Sekolah Menengah Atas Islam Yayasan Kebangkitan Islam Padang, Indonesia*

*E-mail: [seprianilham@gmail.com](mailto:seprianilham@gmail.com)*

<sup>2</sup>*University of Technology Bahrain, Bahrain*

*E-mail: [adelir296@gmail.com](mailto:adelir296@gmail.com)*

<sup>3</sup>*University of Balamand, Lebanon*

*E-mail: [qyoki888@gmail.com](mailto:qyoki888@gmail.com)*

*Corresponding author: [seprianilham@gmail.com](mailto:seprianilham@gmail.com)*

**Abstract**— Media is a tool used to convey messages from a source to the message's recipient. *WhatsApp* is an application that provides simple message and calls exchange services. Tahfidz Al-Quran is a person who can memorize verses of the Quran from Al-fatihah. In memorizing the Quran during a pandemic, of course, you need media tools; *WhatsApp* can be used as a medium in depositing the memorization of the Quran with several existing features. Here the researcher conducted a study at the Islamic Boarding School Arabi Darul Yamani, Sasak Domain Pasisie; this study aims to determine the use of *WhatsApp* by tahfidz coaches in depositing memorization activities of students. The techniques used by researchers to collect data and in a format using observation of Islamic boarding schools interviews with tahfidz program supervisors and several students. The subjects of this study are tahfidz and santri or student coaches. The result of the short study is that teachers create *WhatsApp* groups that join students and the DZ teachers, a technique used by students to send videos into groups and photos when depositing Quran memorization. This is the easiest According According to students and teachers, this is the easiest thing to use.

**Keywords**— Depositing Memorization, Qur'an, Whatsapp

*Manuscript received July 31, 2022; revised August 9, 2022; accepted August 12, 2022. Date of publication 17 Feb. 2021.*

*Journal International Inspire Education Technology (JIJET) is licensed under a Creative Commons Attribution-Share Alike 4.0 International License.*



How to cite:

Ilham, P., Adelir, D., & Delr, Q. (2022). The Benefits of Whatsapp as A Medium in Depositing Memorization of the Qur'an. *Journal International Inspire Education Technology (JIJET)*, 1(2), 86-98. <https://doi.org/10.55849/jiJET.v1i2.90>

Published by:

Sekolah Tinggi Agama Islam Al-Hikmah Pariangan Batusangkar

### I. INTRODUCTION

Muslims can memorize and practice the contents of the Quran properly, correctly, and adequately (Nurmala et al., 2022). For him,

because the reward for the servant who reads the Quran alone is very great significant, and though when a person listens to the reading of the Quranic verses, it is the same as the reward as he reads poetry of the Quran. That is the

greatness of the Quran which can help us to be able to think When is making decisions so as not to be rash omake r because the Q, makes because of Allah Almighty, whose verse content alrea dy explains life in the world (Qalam & Agama, 1907). No wonder that during the time of the prophet Muhammad SAW, Thad began to memorize the Quran until the companions of the prophet also participated in the memorization of the Quran until now, so that Muslims can also memo learn Quran with them learned for example in Islamic boarding schools and tahfidz houses as well as for each individual. In the era of advanced internet networks, technology becomes a problem for tahfidz if tahini does not use it carefully, where technology can support education for students, for example, looking for sharing references in memorizing the Quran and good murojaah. However, when students can not game addiction or look for bad informatory, technology can damage cognitive and psychomotor which can destroy students not just by rote memorization.

Obstacles in memorizing the Quran (Ahmad et al., 2022). Of course, it is very much felt by memorizing the Quran, for example, being impatient when memorizing the Quran. Laziness, despair, unstable spirit and difficulty distinguishing memorized verses from the memorization that will come in the next verse and the murajaah that is not done in the memorization. Of the several obstacles, it causes the memorization of not being zealous in memorizing the Quran to instill verses consistently. Usually, obbarriershat often occur for memorizers of the Quran to forget the memorization. Forgetting here is usually a loof to waloofs been memorized (Razlan et al., 2022). And in previous studies, when forgetting memorization, it happens because of the lack of access to information that has been memorized, causing it to be lost simply because the ideal for memorization of the Quran at least murajaa, mus b e done regularly to remember what has been memorized (Salim & Hasanah, 2021). In or tell embedded in the memory. Because memorizing the Quran is not the same as memorizing ordinary learning materials, whereas the Qurawhereasam Allh, if we commit the slightest sin, we can eliminate rote memorization quickly (Choeroni et al., 2021). So the memorization of the Quran often feels anxious when it comes down to the spaciousness of the

wider community environment to adjust to the social values of societ; in fact, eperspectiveive is different, where cultural values sometimes conflict with the values contained in the Quran.

Activities changed when the pandemic began to exist in Indonesia (Umi et al., 2022). Which causes the activities carried out to maintain a distance between one person and another because of the virus, which in the pandemic is very dangerous for the safety of everyone (Najiburrahman et al., 2022). It can even cause death for those exposed to the covid-19 virus (Churiyah & Sakdiyyah, 2020). Therefore, the government stipulates that all activities are online (Coal, 2021). To reduce the transmission of covid-19. So that wa,y the party (Ngurah & Laksana, 2020). From the islamic boarIslamichool foundation, Darul Yamani followed the government's decision to carry out the activities of the online learning process by not red ing the learning activities that exist in the content of the lessons of the students and students that have been carried out every year. The subjects in the Darul Yamani Islamic boarding school not only discuss bare books and hadiths but also balance with studying general subjects in public schools in general, such as Mathematics, Science, Social Studies, PPKN, and English and arabic language also additional subjects, namely the Quranic tahfidz program. So in this study fase on the activities of the tahfidz program that was made, namely depositing the memorization of the Quran of the students and santri wati which was then sent to the tahfidzh supervisor via whatsapp media.

WhatsApp of the pandemic was initially felt on the community's economy which was getting worse (Rasmitadila et al., 2020). However, the continuation and continuation of the spread of this virus to education (Irawan et al., 2020). Which is experienced by educators and students themselves. So the government had come to the conclusion that the students were temporarily furloughed (Nieuwenhuis & Yerkes, 2021). However, after passing and seeing that the virus is increasingly in place, the government takes an alternative by conducting an online learning process (Alkhamshi et al., 2021). By utilizing various media (Scheyvens et al., 2021). As a support for the effectiveness of learning, education must be able to maintain learning even in pandemic conditions (Manoharan et al., 2022). Yang there is a

phenomenon that makes educators to be able to create to be able to take advantage of the technology that has been (Rohmiyah, 2022). Provided to support the advancement of education in general (Aini, 2022). After knowing the benefits and uses of technology UNESCO has advocated (L. S. L. Purba et al., 2021). All countries, especially developing countries, can improve and collaborate on various ICT resources for various policies and strategies in the world of education in pandemic conditions, because, at this time, various world leaders have instilled that information and communication technology supports progress in education system. The Minister revealed that it can could help humans in all systems to make it easier for them to carry out activities during a pandemic.

Learning carried out online does not rule out the possibility of having an impact on student learning outcomes (Simanjuntak et al., 2022). The students considered that during online learning, their understanding was not so effective which resulted in a decrease in their cademition a grade (Meşe et al., 2021). This happens because they in un,derstanding the material are not fully entirelysed on the material given due to the existence of many disturbances on the internet, as well as unstable student interests due to several factors when following the learning process (Iqbal & Sohail, 2021). To take part in learning, of course, it requires adequate facilities to support online learning activities uch as handphones that have a lot of memory space, ; inddition to negative values in online learning, there are also some students who express that online learning is very easy and practical to use because it can be done anywhere from the position of students in other words can do other activities in the occurrence of the arning process, but it is certainly not effective to do work at the same time (Sandi Ferdiansyah, Supiastutik et al., 2020). Online learning can cause a shift in the role between teachers and parents because teachers will find it difficult to control how students follow the learning and the readiness of students to receive material in general, it can be said that online learning is safe and effective due to the pandemic to reduce its deadly transmission.

The research conducted by researchers by interviewing the school involved in the Quranic tahfidz program is Unnika Putra S. Sos. I for

santriwan and Nur Rahmi Esinah for female students and students who participate in the tahfidz program. In the research conducted, it is known that each student in memorizing the Quran is carried out in the afternoon in the field together after finishing the ashar prayer congregation in the cottage mosque until almost entering the magrib prayer time again by arranging the place or position of the students as well as possible by the program supervisor by distinguishing between wan and santri wati and also a rather tenuous sitting position to maintain the occurrence of commotion in memorization The Quran is to maintain the focus of the students to achieve the expected memorization target (Adi et al., 2021). Because in this learning program at the Islamic boarding school, students who will graduate from grade 1 (one) to grade 6 (six) madrasah aliyah must have memorized the Quran at leasfive 5 juz, but for students who are only up to grade 3 (three) tsanawiyah are required to memorize juz 30 by the school to take certificates and diplomas that have followed the learning process as a sign of graduation from the Arabi Darul Yamani Islamic Boarding School. For students who have memorized up to 10 juz have the opportunity to get scholarships in Egypt and Yemen Arabiyah.

Activities at the Arabi Darul Yamani Islamic boarding school before the pandemic at that time, but with the closure of schools during the pandemic, it affected teachers, students, and parents everywhere. So to continue the implementation of the learning process to deposit memorization for students requires intense communication communication that can display movements or videos with the help of a connecting device that can receive messages conveyed by students to teachers who can provide feedback to the sender of the message (Wajdi et al., 2020). With technology, it can facilitate the learning process to be easier for anyone to apply (Sumadi et al., 2021). In learning activities, an interaction is a capacity between teachers and students whthatan build communication and discussion more fun and easy. With the pandemic, students can directly feel challenged by the new things obtained during the learning process and depositing the memorization of students (Azhar et al., 2022). The online tahfidz program during the pandemic has been carried out by the tahfidz Entrepreneur s dio by utilizing WhatWhatsAppa

medium in learning by video calling because it is considered very easy and does not burden both teachers and students. Learning is started by the tahfidz teacher by opening the greeting first which is then followed by absence and starting the deposit of memorization gradually by the students.

This opinion is in accordance with previous researchers Hendio Anjasmara, S, Fauzia A Hakam and M. Muthoifin said that the Quranic hafidz is a program and also a subject given to students who should be deep in religious science as a sign of love for the Quran (Rohman & Muhtamiroh, 2022). With the memorization of tahfidz, graduates from the cottage are expected to be a distinctive differentiator from other madrasa graduates, as it is well known that the Indonesian people have participated in many various tahfidz programs around them from children, adolescents, parents and also the elderly competing with each other, which is now known that institutions for the tahfidzul Quran program are very much established both private and public, as in the tahfidz program in Darul Yamani. For the growth of increasing the memorization of the Quran, the day is increasing in katakana with so many graduates of huffadz who have been graduated, for this reason, an a vitalaluation is carried out to find out the extent of the success of a program that has been carried out. Especially in the current pandemic which must be draining for every individual who carries out various activities, for this reason, as a support for the smoothness of an activity, it is necessary to have external elements as support such as social media that can be used sisoally with the help of the internet network. So researchers know that the media used in general is WhatsApp because it has been trending in cyberspace, with its use being so easy to use by any circle. Which, whichable for depositing memorization of the Quran of the students in all circles.

Based on statements from several sources obtained, researchers want to know about the conditions of the learning process carried out during the pandemic and how the changes in the existing programs at the Arabi Darul Yamani Islamic Boarding School both from PBL and the existing tahfidz program. Because basically all activities are carried out online after the pandemic, of course, the tahfidz program requires the formation of learning must be good in accordance

with the level of ability of students to access it, so from what researchers do that this Islamic boarding school continues to carry out its program so that the memorization of the students remains maintained and maintained. So as an educator, you must be innovative in creating an atmosphere that is conducive to students during the pandemic (Nanposri, 2022). Therefore, teachers use the internet network in line with the development of the times, namely teachers use WhatsApp media for the memorization deposit program of students. With this research, hopefully students can use the internet appropriately ibytheir needs in memorizing verses of the Quran in order to minimize all disturbances that can damage the mind and eliminate memorization (Wiresti, 2020). The influence of the internet is rapid for anyone who cannot use it correctly, for example, lost memorization by looking at fake news that is not found out the truth first, as a memorizer, of course, oral and behavior are very much required to be in accordance with the norm.

## II. METHOD

Researchers use the qualitative methodby interviewing with the tahfidz supervisor at pesantren Arabi Darul Yamani monday, April 25, 2022, with the help of documentation on depositing the memorization of tahfidz students, qualitative research is an approach to research based on and based on the philosophy of postpositism , which researchers use to research objects naturally, which researchers as key instruments with data sources are taken purposively (Science et al., 2021). Researchers also design case studies, namely carefully examining the programs, activities, and events of the rote deposit process. Information collection carried outwas with various procedures carried out according to a predetermined time, researchers observed various tahfidz learning activities at the Arabi Darul Yamani Islamic Boarding School, Sasak Alam Pasisie during the COVID-19 pandemic. Populai researchers are students who take part in the Quran tahfidz program, a data analysis technique carried out using Whatsapp to get information about the tahfidz program in Islamic boarding schools.

### III. RESULT AND DISCUSSION

The new phenomenon that exists in Indonesia, even to the point of going global called a pandemic has caused many changes for society without exception because the virus carried is very dangerous and treatment is very difficult to do (Zahari et al., 2022). There was a late 2019 pandemic coming but it was still heard in parts of neighboring countries such as China and Singapore which then slowly moved to Indonesia with one of the communities who transmitted it to the people who had interacted with it. The spread of one person to another causes the virus to quickly attack individuals who crowd in various places without such an important and urgent matter. That way, the parties responsible for making decisions to minimize virus transmission by conducting *siswa dispensing* for everything in various provinces in Indonesia (N. P. Purba et al., 2021). Education also feels the impact because normally, the education unit is sure to carry out activities by crowding in a room, be it teachers or students and teachers with the students itself, therefore the government takes a policy by making all learning aware wherever education is carried out both from elementary schools to universities both private and public so that all residents avoid transmission of the virus. Of course, in the activities that will be carried out online by the school, it requires an internet network and media that is easily accessible to teachers and students, of course.

The learning program carried out at home is also felt by all parties, of course, parents because they have to listen to every complaint from children who study at home, for example in one household having children who are in education 4 people, parents must be ready to help prepare all the needs of their children, for example preparing breakfast, conditioning the state of the house so that they can follow the learning process comfortably so that the results achieved are maximum according to those that are expected (Chen et al., 2022). Especially for children who are doing the tahfidz program, of course, they will really need a comfortable, peaceful atmosphere, and other protective environment to focus on children when memorizing or murojaah the Quran. In addition to the negative impacts that exist during the pandemic, there is also a good side for everyone, which is the good side we can feel in

the pandemic being able to gather with family without limited time, for example, children who go to school with a dormitory program certainly have little time with parents so that there is a lack of communication between children and parents and also siblings and parents who do office work, for example, going to the morning and going home at night certainly requires time to rest which will also reduce communication between family members (Pratiwi, 2019). So logically the impact of everything there is will bring positive and negative things depending on the individual to respond to it.

The media used in the learning process must be the ones that weigh the affordability of students in the learning process so that parents feel lightened in their children's education, such as WhatsApp media (Saitya, 2021). Yang mana besides being easy to use can also be used by students with different schools because in general whatsapp in learning only makes class groups according to their respective levels, that way all the information provided by the teacher can be seen together, be it elementary school, junior high school, high school, aliyah, and students who become students at Pondok Pesantren on research this time researchers want to know about how to learn students at Pesantren Arabi Darul Yamani Sasak Alam Pasisie, this pesantren is located not far from the city center in West Pasaman so that the internet network is not so constrained unless there is a certain disturbance in the electricity, for example a power failure in a few minutes will cause the loss of the internet network in Android. Therefore, when learning students complain that in the process of pouring learning and also memorization that will be deposited in a timely manner, sometimes the electricity is not as good as in the local environment.

The tahfidz program carried out by pesantren before the pandemic came, of course, is very much missed by the students when they are at home, because those who memorize the Quran have certainly felt the difference that occurs when memorizing at home by memorizing at the cottage which is the first place when starting to memorize the Quran. The place and environment are certainly very helpful for the success of a program carried out by anyone, including for tahfidz who are stretched, the surrounding environment must be maintained because the environment affects it,

for example, students who memorize at home will feel awkward and seem reluctant to the environment that is not in accordance with the program carried out, of course, pesantren which is an environment that can encourage activities in the tahfidz program carried out. What is known is that the students do murojaah in pesantren without being limited by time and of course the pesantren also supports every student who wants to do murojaah in the pesantren environment in accordance with the comfort and availability of students outside the specified learning hours, for example from 7.30 to 14.30 is an indoor learning time, but sometimes students can balance it still doing murojaah when the teacher has not entered the classroom.



Fig. 1 Murojaah rote memorization

Murojaah which is carried out by students from the time provided by the pondok college is from the completion of the ashar prayer which is carried out in a congregation at the mushalah of the hut then dhikr together and continued with the tahfidz Quran. Each of the students has brought the Quran from their respective dormitory rooms when they are going to perform ashar prayers, because after prayers the students are not allowed to go in and out of the mushalah when they are finished praying. All activities of the students have been completed from leaving the classroom to taking time ashar, such as bathing, washing, cooking and otherslike to prepare the discipline of the students when carrying out all activities on time, said the tahfidz program coach in the interview conducted. Because the murojaah program carried out in mushalah is usually by forming a row of students neatly according to the order of the line, which between santri wati and santri wan is of course given a barrier to maintain views that are not the same and to maintain the focus of the students when murojaah Quran. However, after the pandemic, all these moments

are no longer in islamic boarding schools because students are returned according to government policy, for this reason, the pesantren uses the media as a tool for continuing the tahfidz program that is carried out.



Fig. 2 Rote deposit via whatsapp

WhatsApp media devices that must use the internet network in various features that help a person to be able to interact, communicate, to other users who want to be contacted. As is well known, the digital era 4.0 is very rapidly developing because it can send messages and receive from anyone easily (Mudra et al., 2022). Whatsapp is an application that is now most

dominantly used to send messages instantly that can help Dallam exchange pictures, videos, voice messages, as well as being easy to use to form discussion groups in education in particular. WhatsApp is in the form of a chat application that can be installed on Android easily, the function of WhatsApp is of course sending messages and also an easy video call communication tool by using the internet network the same as other applications in general. It can be a network that can be used on WhatsApp 4G, 5g, or Wifi connection features that are commonly used in WhatsApp to do personal sautu and group chat. WhatsApp can be said to be a very popular media among various millennials and also students, the features provided by WhatsApp are very pampering for its users because it is relatively easy to use and simple in its application. The features that can be found in this WhatsApp media are: Easy to exchange documentation in the form of exel, pdf, and word, send videos with a vulnerable time that should not be too long, send text easily in the form of voice notes and chats, already in making video calls and ordinary calls and sharing GPS lokasi for users.

When an application already has a good feature, of course, it also has advantages and disadvantages for its users (Fadoli, 2022). As we all know with the advantages of WhatsApp, namely it is easy to use, phone numbers can sync automatically, easily interact chats, and chats, cancel messages if they do not match what we send, also personal data and information can be hidden to certain people. The disadvantages of WhatsApp are also often complained by those who use it such as quota waste, internet connection that must be stable and strong, used when android is on, and battery waste because of network data that must be activated, sometimes it also has to require a large enough internal room. WhatsApp is usually used in learning by sending videos that cannot also send long durations because there will be beiles in the videos sent, usually to minimize that the teacher suggests uploading the video first to Youtube then just sending a link to the group. However, in pesaanteren Darul Yamani did not put so much emphasis on students to do so, so they could send in the form of a file document whose purpose was so that there was no cheating in depositing

memorization so that students were responsible for their memorization in the future.

The pandemic that came caused all learning to be carried out online, both various competitions held to the Al-Quran tahfidz program in Islamic boarding schools, currently the online learning activities carried out have experienced such a rapid development in the world of education. So in this case, the researcher focuses on how the system of depositing memorization carried out by students to their coaches while in their respective homes in order to maintain the memorization of the students and continue to increase the number of memorization. From the results obtained by the researcher that to continue this tahfidz program, the Pembina uses whatsapp as a medium in depositing memorization by blinding the group according to the class of tahfidz students, provided that in sending memorization videos must send real videos without any edits and in a closed eye state to keep students in delivering memorization not to see the Quran for smooth memorization so that the Coach can see and assessing the pronunciation of santri memorization carefully regarding the maharajal of the letters and the accuracy of the tajwidnya. The purpose of the method carried out by the teacher is to remind students to be able to account for the memorization of yang he has to Allah SWT and himself not only because he wants to get a diploma but also must remember the joy of Allah swt which is a provision not only in the world for education but also because he wants to get a diploma.

Santri dari pesantren telah banyak mengukir prestasi di berbagai kegiatan lomba tahfidz baik dari kegiatan between schools to the district level and students have also succeeded in obtaining scholarships to continue their education to Egypt with the help of rote memorization owned by the students. The supervisor of the tahfidz activity program said that in 2018 the students who successfully entered and received scholarships to Egypt totaled 5 students. Not only are they intelligent and strong in memorizing the Quran but also supported by the achievements that have been achieved such as winning competitions in reading bare books and being able to speak Arabic which is quite good. Because the leadership of the Islamic boarding school really wants all its students to be able not only in the field of

religious academics but also to continue to compete with general subject matter in state schools, in an interview conducted by researchers to the tahfidz program supervisor also mentioned that students also make achievements by being able to use three languages in delivering speeches, namely Indonesian, arabic, and english at the level of competitions between sub-districts and districts that have been participated by selected students.

Unstable emotions can also affect all activities that will be carried out either online or in person, because the policy from the government so that all activities are carried out at home will certainly cause noise, for example when children are studying and parents turn on the engine for the continuity of their work so as a child, of course, they must be able to control their emotions for the common good as well as parents of course. From this event, it causes problems in the economy of machine workers which will certainly also propagate to the welfare of their children which has an impact, for example, the lack of adequate and good nutritional intake for children who memorize the Quran, especially. Solutions so that online learning can be carried out properly, parents, teachers, students and parties involved must be able to work together to support its success. As a teacher, the task will certainly be heavier than usual, such as using WhatsApp as a medium by creating a group of at least two groups, first for a group of fellow educators who are used to discuss child development and strategies that will be used in the future to achieve success and groups with students to do learning by sending videos and pictures when memorizing the Quran, then parents can carry out work when the child is not doing learning or when learning is only with group chat. That way teachers can minimize the level of usability on WhatsApp media because it is easy to use and can be obtained on Android which is commonly used.

The majority of every child defines their home as the most comfortable place compared to any area, even home as the first school for children and the first life is felt (Eyang, 2021). The policy that applies at home changes comfort at first to be not conducive, so it is said that because children meet with parents and relatives every day will certainly cause boredom with activities that are carried out only monotonously because they are busy with their respective affairs, which makes

mothers confused about making decisions to dilute the atmosphere every day with children besides that parents also have to be patient when facing the anxiety of each child, because if not then this is the beginning of the destruction of kinship, the occurrence of violence between children who feel affection that is not the same and so on. However, violence does not only occur at home based on policies adopted by the government by conducting learning via the internet, causing children to feel dependent, so when children are not accompanied by parents, they will be at risk of content that is not suitable for their age. The role of parents is very much worked on as a multiplier in the home so that children stay in learning activities and the family feels the comfort as it should be felt.

The application of technology and the internet should still present the similarity of virtual learning with face-to-face, the technology used in distance learning presents an atmosphere that is not much different from face-to-face which is carried out in the classroom (Noor, 2022). To achieve this similarity, educators must pay attention to several important things such as building the spirit of student literacy, providing feedback in time according to what is needed by students, and allowing students to be emotionally involved when learning is virtual so that the learning environment determines student effectiveness, in order to encourage students to issue questions unabashedly, the teacher needs to pay attention to several things such as encouragement given by the teacher directly and establishing a comfortable atmosphere when learning so that students do not feel overwhelmed issuing their questions. The creative aspects that can be done by teachers and students when online learning are certainly getting more creative from day to day, for example when learning tahfidz by forming innovative videos to raise the spirit of quran memorizers such as video editing with various techniques in the Quranic murojaah in today's millennial era.

Motivation is a form of effort that can influence the behavior of the individual to stir his heart to do something so that a strong desire arises to do it (Tiwari et al., 2022). Motivation is often also said to be an impulse that can cause a person's thoughts, time, and energy to his self-awareness, learning is a process of changing mind patterns

after knowing the object that has been taught. In this case, the researcher saw that the motivation given by the Tahfidz Coach in this pesantren was quite good. The changes that occur can be seen from the perspective, behavior, greeting speech in their daily lives, then the motivation to learn a force that can arise in a person in order to be able to make changes from what he has learned in terms of his perspective, attitude, and skills. As a memorizer of the Quran, not only depositing memorization, but understanding the essence of why you have to memorize the Quran is certainly inseparable from the methods and strategies used by teachers in teaching the meaning of memorization. Memorizing the Quran certainly has the desired purpose of preparing a generation of Qurani who can maintain the sanctity of their memorization which makes the Quran the main source for him in behavior, as a guide in life and a place to return to face problems. So in order for the learning process to be in accordance with what is desired, of course, it must begin with a truly intention from within without any coercion from anyone and any party when carrying out activities other than hoping for the blessings of Allah SWT.

The process of memorizing the Quran certainly takes so long because some people find it difficult to memorize in a short time (Hasanah, 2021). Therefore, persistence and patience are needed in memorizing the Quran to become a hafidzul Quran has great challenges and responsibilities, so it is not just any time when you want to memorize it. Extreme patience must be able to withstand difficulties and face the trials that come, for example, it must not be discouraged when the difficulty of reciting the next verse that seems the same as the one felt with the previous verse that has been memorized, because usually the difficulty experienced by the memorizers of the Quran is when remembering the beginning of the verse and what is spoken, of course what is remembered is not the verse that will be memorized next. A quran memorizer can be said to be like climbing a mountain that will reach the final peak, namely memorizing from Al-fatihah to An-nas which is the peak of a Quran. So as a hafidzul Quran haru begins with sincere intentions and is accompanied by patience and unwavering persistence.

The types of a climber certainly vary according to their respective abilities (Breivik, 2022). But

what often happens when memorizing the Quran is usually three types, namely quitters are those who stop before starting to memorize the Quran who do not dare to memorize it fall before war, campers those who camp are people who are already satisfied with what they get and feel comfortable with the memorization that already exists without wanting to add to the subsequent memorization, and the one who is a climber or climber, that is, one who remains steadfast to reach the top, namely memorizing up to 30 juz of the Quran, at this stage is a stage for individuals who have a strong takad and earnestly even have a lot of difficulties when carrying out the process. Because memorizing the Quran is highly demanded to have sincere intentions without selflessness and accompanied by such a strong determination (Mahmudah & Hartono, 2022). Because memorizing the Quran is a great and noble task to do, you must be good at managing the time to memorize the Quran and choose a comfortable place for memorization focus.

#### IV. CONCLUSIONS

Based on the explanation of the benefits of *WhatsApp* as a medium in depositing memorization of the Quran, it can be concluded that during the pandemic, the learning carried out by the Arabi Darul Yamani Sasak Alam Pasisie Islamic boarding school followed the government's recommendation to conduct online learning for students to return to their respective homes to maintain health protocols to maintain the transmission of the *COVID-19* virus. , and alternatives taken by the Pesantren for the continuity of student learning at home by using the internet network with several media, one of which is *WhatsApp* which is considered easy for students to have during the tahfidz program. In the *Whatsapp* chat, a group is created for students who take part in the tahfidz and ustadz and ustadzha program coaches, all matters related to tahfidz Quran can be asked directly by students in the group. The learning process is by sending a video when the student deposits his memorization, that way it is considered that the student is really honest in his memorization and responsible without looking at the Quran behind the camera. The supporting factor when students are at home is the proximity to parents and family which is an

encouragement for the success of tahfidz and can see various references as an enhancer for a good quran memorization strategy while the inhibiting factor is felt in an environment that is not so effective for memorizing the Quran due to the many disturbances from around for example keramean in the family that is not conducive conditioned.

#### V. ACKNOWLEDGMENT

On this occasion, the researcher would like to thank Pesantren Arabi Darul Yamani for allowing researchers to conduct observations and interviews as well as parties involved in the research carried out such as Pembina Unnika Putra. S., Sos. I and Nur Rahmi Esinah of the Daru Yamani tahfidz program and also the students who followed the program, who were willing to spend their energy, time, and thoughts to help researchers know about the activities carried out in Islamic boarding schools during the pandemic were not in Indonesia until the pandemic and knew the advantages of islamic boarding schools. The coach has received researchers well, is friendly and very helpful in research activities. Hopefully in the future the pesantren will be more advanced and remain consistent to form the character and superior hafidz in the future.

#### REFERENCES

- Adi, N. N. S., Oka, D. N., & Wati, N. M. S. (2021). Dampak Positif dan Negatif Pembelajaran Jarak Jauh di Masa Pandemi COVID-19. *Jurnal Imiah Pendidikan Dan Pembelajaran*, 5(1), 43. <https://doi.org/10.23887/jipp.v5i1.32803>
- Ahmad, A. M., Musa, M. A., Saleh, M. H., Alias, N., & Muhammad, K. A. (2022). Tahfiz Education in Malaysia: Issues and Problems in Memorising Quranic Mutashabihat Verses and its Solution. *International Journal of Academic Research in Business and Social Sciences*, 12(1). <https://doi.org/10.6007/ijarbss/v12-i1/10821>
- Aini, R. Y. (2022). *Embedding Religious Characters in Elementary School Through E-Learning Materials*. 14, 583–590. <https://doi.org/10.35445/alishlah.v14i1.966>
- Alkhamshi, S. S., Shalhoubm, H. abdulrahman bin, Hammad, M. A., & Alshahrani, H. F. (2021). Covid-19 pandemic: Psychological, social and economic impacts on Saudi society. *Academic Journal of Interdisciplinary Studies*, 10(3), 335–346. <https://doi.org/10.36941/AJIS-2021-0088>
- Azhar, M. H., Ghufron, A., Teknologi, P., Pascasarjana, P., Negeri, U., Colombo, J., & No, Y. (2022). *Analysis of Learning Media Needs in Implementing Online Lectures during the Covid-19 Pandemic*. 14, 301–310. <https://doi.org/10.35445/alishlah.v14i1.827>
- Batubara, B. M. (2021). The Problems of the World of Education in the Middle of the Covid-19 Pandemic. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 4(1), 450–457. <https://doi.org/10.33258/birci.v4i1.1626>
- Breivik, G. (2022). Sport is part of a meaningful life. *Journal of the Philosophy of Sport*, 49(1), 19–36. <https://doi.org/10.1080/00948705.2021.1972814>
- Chen, C. Y. C., Byrne, E., & Vélez, T. (2022). Impact of the 2020 pandemic of COVID-19 on Families with School-aged Children in the United States: Roles of Income Level and Race. *Journal of Family Issues*, 43(3), 719–740. <https://doi.org/10.1177/0192513X21994153>
- Choeroni, Syukur, F., & Kusuma, H. H. (2021). Science Learning Model in the Bilingual Class System (BCS) in Tahfidz Science Program of Man 2 Kudus. *Journal of Learning and Development Studies*, 1(1), 109–118. <https://doi.org/10.32996/jlds.2021.1.1.11>
- Churiyah, M., & Sakdiyyah, D. A. (2020). International Journal of Multicultural and Multireligious Understanding Indonesia Education Readiness Conducting

- Distance Learning in Covid-19 Pandemic Situation. *International Journal of Multicultural and Multireligious Understanding (IJMMU)*, 7(6), 491–507.
- Eyang, A. E. (2021). *ISSN 2303 – 3037 ( Print ) ISSN 2503 – 2291 (Online) Economic Devocalization and Survival in Toni Morrison ‘ s Home (2012) and God Help the Child (2015) ISSN 2303 – 3037 (Print) ISSN 2503 – 2291 (Online)*. 8(2), 418–427.
- Fadoli, J. (2022). *Exploring Deixis and Politeness Strategy Committed between Student and Lecturer*. 6850(c), 63–67.
- Hasanah, M. (2021). The Role of Parents in Children Memorizing the Qur’an in Middle School Based on the Amanatul Ummah Islamic Boarding School. *Tafkir: Interdisciplinary Journal of Islamic Education*, 2(2), 139–156. <https://doi.org/10.31538/tijie.v2i2.43>
- Iqbal, Sofia, & Sohail, S. (2021). Challenges of Learning During the Covid-19 Pandemic. *Journal of Gandhara Medical and Dental Science*, 8(2), 1. <https://doi.org/10.37762/jgmds.8-2.215>
- Irawan, A. W., Dwisona, D., & Lestari, M. (2020). Psychological Impacts of Students on Online Learning During the Pandemic COVID-19. *KONSELI: Jurnal Bimbingan Dan Konseling (E-Journal)*, 7(1), 53–60. <https://doi.org/10.24042/kons.v7i1.6389>
- Mahmudah, A., & Hartono, D. (2022). *The Effect of Pilgrimage to Waliyullah’s Tomb on the Spiritual Motivation Student of Jagad ‘ Alimussirry*. 4(2), 104–113. <https://doi.org/10.52032/jisr.v4i2.120>
- Manoharan, S. R., Hua, T. K., & Sultan, F. M. M. (2022). A Comparison of Online Learning Challenges Between Young Learners and Adult Learners in ESL Classes During the COVID-19 Pandemic: A Critical Review. *Theory and Practice in Language Studies*, 12(1), 28–35. <https://doi.org/10.17507/tpls.1201.04>
- Meşe, E., Sevilen, Ç., & Info, A. (2021). Factors influencing EFL students’ motivation in online learning: A qualitative case study. *Journal of Educational Technology & Online Learning*, 4(1), 11–22. <http://doi.org/10.31681/jetol.817680>
- Mudra, H., Mukminin, A., Fridiyanto, Hidayat, M., Marzulina, L., Harto, K., Holandyah, M., & Erlina, D. (2022). EFL Learners’ Pedagogical Views on the Online Social Networks in EFL Classrooms. *Journal of Language Teaching and Research*, 13(1), 110–118. <https://doi.org/10.17507/JLTR.1301.13>
- Najiburrahman, N., Azizah, Y. N., Jazilurrahman, J., Azizah, W., & Jannah, N. A. (2022). Implementation of the Tahfidz Quran Program in Developing Islamic Character. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(4), 3546–3599. <https://doi.org/10.31004/obsesi.v6i4.2077>
- Nanposri, N. (2022). *Development of Strategies for the Use of Innovative Information in Education for Secondary Schools under the Office of the Basic Education Commission in the Eastern Region*. 14(01), 2097–2103. <https://doi.org/10.9756/INT-JECSE/V14I1.243>
- Ngurah, D., & Laksana, L. (2020). The Implementation Of Online Learning During Covid-19 Pandemic: Student Perceptions In Areas With Minimal Internet Access. *Journal of Education Technology*, 1(4), 502–509.
- Nieuwenhuis, R., & Yerkes, M. A. (2021). Workers’ well-being in the context of the first year of the COVID-19 pandemic. *Community, Work and Family*, 24(2), 226–235. <https://doi.org/10.1080/13668803.2021.1880049>
- Noor, H. (2022). Optimizing the Potential Resources of Tahfidz Al Qur ‘ an Educational Institutions: Quality Management Review. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 06(01), 146–156.
- Nurmala, M., Sopian, A., & Saleh, N. (2022). *Why is Masdar Important? An Investigating of Masdar and Its Translation*. 5(1), 82–93.
- Pratiwi, N. K. S. P. (2019). Pentingnya Peran Orang Tua Dalam Pendidikan Karakter

- Anak Usia Sekolah Dasar. *Adi Widya: Jurnal Pendidikan Dasar*, 3(1), 83. <https://doi.org/10.25078/aw.v3i1.908>
- Purba, L. S. L., Harefa, N., Afridika, S., & Savera, D. (2021). The differences of achievement of the national olympiad in chemistry at the public and private senior high school by utilizing quizizz media. *Jurnal Pendidikan Kimia*, 13(1), 69–77. <https://doi.org/10.24114/jpkim.v13i1.24146>
- Purba, N. P., Faizal, I., Cordova, M. R., Abimanyu, A., Afandi, N. K. A., Indriawan, D., & Khan, A. M. A. (2021). Marine Debris Pathway Across Indonesian Boundary Seas. *Journal of Ecological Engineering*, 22(3), 82–98. <https://doi.org/10.12911/22998993/132428>
- Qalam, A., & Keagamaan, J. I. (1907). *Islamic Youth Education Curriculum in The Quran*. 16(2), 661–673.
- Rahma, S. N., & Halim, A. (2022). *Jurnal Pendidikan Fisika How do Astrophysics and the Qur ‘ an Perceive the Extraterrestrial Life? A Qualitative Study*. 10(2), 107–122. <https://doi.org/10.26618/jpf.v10i2.7433>
- Rasmitadila, Aliyyah, R. R., Rachmadtullah, R., Samsudin, A., Syaodih, E., Nurtanto, M., & Tambunan, A. R. S. (2020). Primary school teachers’ perceptions of online learning during the covid-19 pandemic period: A case study in Indonesia. *Journal of Ethnic and Cultural Studies*, 7(2), 90–109. <https://doi.org/10.29333/ejecs/388>
- Razlan, M., Bahri, S., Syukri, M., & Ashmir, M. (2022). *Isu Dan Cabaran Pelajar Plus Tahfiz Dalam Mengenalkan Hafalan Al-Quran di UiTM Memorisation of The Quran in UiTM Asas pembangunan dalam bidang tahfiz secara formal telah digerakkan oleh pihak kerajaan sejak tahun 1966 . Pada ketika itu , kerajaan telah me.* 27(2), 27–36.
- Rohman, A., & Muhtamiroh, S. (2022). Shaping the Santri’s Inclusive Attitudes through Learning in Pesantren: A Case Study of Pesantren Al-Anwar Sarang Rembang Indonesia. *Journal of Educational and Social Research*, 12(2), 367. <https://doi.org/10.36941/jesr-2022-0058>
- Rohmiyah, O. (2022). Effectiveness of Stop Motion Animation Learning Media in Understanding Historical Materials at Elementary School. *Jurnal Abdimas Kartika Wijayakusuma*, 3(1), 29–37. <https://doi.org/10.26874/jakw.v3i1.120>
- Sains, U., Nilai, B. B., & Sembilan, N. (2021). *:Methods Of Memorizing Mutashabihat Verse : Study In Darul Quran, Jakim and Department of Al-Quran and Al-qiraat Kuis*. 22(3), 77–85.
- Saitya, I. (2021). *INFONTIKA: Jurnal Pendidikan Informatika*. 01(April), 5–9. <https://jurnal.habi.ac.id/index.php/Info>
- Salim, S., & Hasanah, E. (2021). Principal Leadership in Developing Al-Qur’an Learning Management. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, 5(1), 83–94. <https://doi.org/10.33650/al-tanzim.v5i1.1673>
- Sandi Ferdiansyah, Supiastutik, R. A., Institut Agama Islam Negeri Jember, Indonesia. Universitas Jember, Indonesia. Universitas Muhammadiyah Jember, I., & . (2020). Thai Students’ Experiences of Online Learning at Indonesian Universities in the Time of the COVID-19 Pandemic. *Journal of International Students*, 10(S3), 58–74.
- Scheyvens, R. A., Movono, A., & Auckram, S. (2021). Pacific peoples and the pandemic: exploring multiple well-being of people in tourism-dependent communities. *Journal of Sustainable Tourism*, 0(0), 1–20. <https://doi.org/10.1080/09669582.2021.1970757>
- Simanjuntak, M. B., Suseno, M., Setiadi, S., Lustyantie, N., & Barus, I. R. G. R. G. (2022). Integration of Curricula (Curriculum 2013 and Cambridge Curriculum for Junior High School Level in Three Subjects) in Pandemic Situation. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 8(1), 77. <https://doi.org/10.32884/ideas.v8i1.615>
- Sumadi, C. D., Hidayat, A., Agustina, I., Trunojoyo, U., & Java, E. (2021). *Literature Study : Analysis Of Learning*

- Facilities In The Pandemic Era: The Effectiveness Of Online.* 183–190.
- Tiwari, P., Bhat, A. K., & Tikoria, J. (2022). Mediating Role of Prosocial Motivation in Predicting Social Entrepreneurial Intentions. *Journal of Social Entrepreneurship*, 13(1), 118–141. <https://doi.org/10.1080/19420676.2020.1755993>
- Umi, A., Zahra, M., Anshori, A., Pendidikan, P., Islam, A., & Muhammadiyah, U. (2022). *Evaluation Of The Cipp Model On The Tahfidz Program In Islamic Boarding Schools.* 5(2), 466–484.
- Wajdi, F., Fauzia, S., & Hakam, A. (2020). Evaluasi Program Tahfidz Melalui Media Sosial di Yayasan Indonesia Berkah. *Jurnal Online Studi Al-Qur An*, 16(1), 69–88. <https://doi.org/10.21009/jsq.016.1.05>
- Wiresti, R. D. (2020). Analisis Dampak Work From Home pada Anak Usia Dini di Masa Pandemi Covid-19. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 5(1), 641. <https://doi.org/10.31004/obsesi.v5i1.563>
- Zahari, A. R., Esa, E., & Azizan, N. A. (2022). *Assessing the Coronavirus Impact on the Asean Countries ' Top 10 Most Valuable Brands \**. 9(5), 251–260. <https://doi.org/10.13106/jafeb.2022.vol9.no5.0251>