

THE INFLUENCE OF ARABIC LEARNING ON THE STUDENTS MOTIVATION IN MEMORIZING THE QUR'AN AT PONDOK PESANTREN IMAM ASY-SYATHIBY KABUPATEN GOWA

Jaelani Siddik¹, Syahrudin Usman², Munir³

Student of Postgraduate Arabic Language Education Study Program UIN Alauddin, Indonesia¹
Alauddin State Islamic University of Makassar, Indonesia^{2,3}

Email: jaelanisiddik@gmail.com¹ (Corresponding author)

Submitted: 24-11-2022 | Accepted: 26-12-2022

Abstract: This study aims to analyze the influence of Arabic language learning on the motivation to memorize the Qur'an students of the Imam Asy-Syathiby Islamic Boarding School, Gowa Regency. This type of research is field research, Ex-post facto, located at the Imam Asy-Syathiby Islamic Boarding School, Gowa Regency. The approach used in this study is the positivism approach. The population in this study covered high school students at the Imam Asy-Syathiby Islamic Boarding School, Gowa Regency, which amounted to 90 students, the sample in this study was 73. The data collection methods are observation, questionnaire, interview, and documentation, while the instruments used are observation guidelines, questionnaire grains, interview guidelines and documentation. Data processing and analysis techniques use descriptive statistical analysis and inferential statistics. The results showed that Arabic language learning at the Imam Asy-Syathiby Islamic Boarding School, Gowa Regency was relatively good. Based on the data analysis results from 73 respondents, there were five respondents with a very high classification, with a percentage of 6.8%, and 68 respondents with a high classification, with a percentage of 93.2%. The students' motivation for memorizing the Qur'an at Pondok Pesantren Imam As-Syathiby Kabupaten Gowa is relatively high. Based on the data analysis results from 73 respondents, there are 12 respondents with a very high classification, 16.4%, and 61 with a high classification, 83.6%. Based on the analysis results, learning Arabic affected the motivation to memorize the Qur'an for Pondok Pesantren Imam Asy-Syathiby, Gowa Regency students. That is shown from the analysis of the calculation of χ^2 of the table. From the calculation of 3,512 with a significance value of $0.001 < 0.05$, H_0 is rejected, and H_a is accepted. With a termination coefficient of 14.8% rounded to 15%, the influence between variables in the low category, the remaining 85% is influenced by other variables that are not studied, including facilities and infrastructure, environmental factors, family, personality factors, intelligence levels and individual conditions.

Keywords: Learning, Arabic, Motivation

I. INTRODUCTION

Developed countries need quality human resources (HR). The quality of human resources can only be obtained through education. Therefore, developed countries have always placed education as the top priority in their development. Since the beginning of



the independence of the State of Indonesia, the government has viewed education as one way to improve the achievement of national development goals. That is reflected in the preamble to the 1945 Constitution paragraph IV, which states that education aims to educate the nation's life so that education becomes a national priority that cannot be delayed or improved as optimally as possible. Because quality education is the beginning of the birth of an advanced and superior civilization.

Regulation of the Minister of Religious Affairs of the Republic of Indonesia no. 2 concerning the core competencies and content standards of Islamic education and Arabic. In the regulation, it says that the purpose of Arabic subjects is:

1. Develop the ability to communicate in Arabic, both oral and written, which includes four language skills, namely listening, speaking, reading, and writing.
2. Growing awareness about the importance of Arabic as one of the foreign languages to become the primary tool of learning, especially in studying the sources of Islamic teachings.
3. Develop an understanding of the interrelationships between language and culture. Thus, learners are expected to have cross-cultural insights and involve themselves in cultural diversity.¹

In terms of the structure of educational materials and their practices, educational institutions in Indonesia can be classified into four categories. First, Islamic boarding school education (Pondok pesantren), traditionally organized education, reflects on the teaching of the Qur'an and the Hadith and is designed as an educational activity that aims to teach Islamic students a way of life. Secondly, madrasah education is organized in western model educational institutions, which use classical methods and try to instill Islam as the basis for the lives of its students. Third, general education with Islamic values is a public education institution of a general nature. Fourth, Islamic religious studied organized by public institutions as a subject only.²

Pesantren is an educational and religious teaching institution that organizes education in a non-classical way, a kyai teaches students based on books written in Arabic by previous scholars, and students usually live in huts (dormitories) within the pesantren environment. That makes pesantren have unique characteristics that distinguish them from other institutions. In the curriculum aspect, religious learning is still the most dominant lesson compared to other fields of study. Even if the material is explicitly presented using Arabic, such as Tafsir, hadith, fiqh, nahwu, sharaf, balagah, ulumul Qur'an, and ulumul hadith.

In education, there are various kinds of knowledge taught. One of those sciences is Arabic. Arabic has a very urgent role, especially for Muslims. That is because Arabic is the language of science, religion, and other sciences³. Arabic subjects in Indonesia have been taught from kindergarten to college. Various portraits of the implementation

¹Direktorat Jendral Pendidikan Agama Islam dan Peraturan Menteri Agama, *Tentang Standar Isi Bidang Studi Bahasa Arab*, 2013. p. 2.

²Yasmadi, *Modernisasi Pesantren Kritik Nurcholish Madjid Terhadap pendidikan Islam Tradisional*, (Jakarta: Ciputat Press, 2002), p.58-59.

³Acep Hermawan, *Metodologi Pembelajaran Bahasa Arab* (Cett.III; PT Remaja Rosdakarya Offset, 2013), p. 89.

of Arabic language education in Islamic educational institutions at least show a serious effort to advance the system and its quality⁴

The Arabic language and the Qur'an have an inseparable relationship because the Qur'an, which is the guide and guide of human life, has been passed down by Allah SWT in Arabic.

All Muslims must study and understand the verses of the Qur'an because it contains the laws that govern the human life system. In Islam, all the world events in the Qur'an, the Kalam of Allah, must be studied and understood by every Muslim as life guidance in daily activities. In maintaining the authenticity of the Qur'an, namely by memorizing and practicing the contents of the Qur'an.

Motivation is one of the most critical dynamic aspects of memorizing the Qur'an. With the presence of motivation, oneself, the memorization process will be maximized. Many students are underachieving not due to their lack of abilities but because there is no motivation to learn. Thus, it can be said that their low ability does not necessarily cause students with low performance. However, it can be caused by the student's absence of encouragement or motivation. Therefore, the Caregivers of Islamic Boarding Schools must have strategies to increase students' motivation in memorizing the Qur'an. So that students who feel lazy, bored, and bored in memorizing the Qur'an do not stop halfway.

Factors affecting the quality of memorization come from internal and external factors. Internal factors include emotional state, belief, habit, and how to process the stimulus. External factors, among others; learning environment and body nutrition.⁵

Based on Alfi's opinion, supporting factors in improving the ability to memorize the Qur'an are motivation, knowing and understanding the meaning of the Qur'an, arrangements in memorization, supporting facilities, automatization in memorizing, and repetitions in memorizing.

Currently, educational institutions, especially Islamic education, have flourished, such as Islamic boarding schools (Pondok Pesantren) and madrasah that make students proficient in Arabic and memorize the Qur'an, such as Pesantren Tahfidzul Qur'an Imam Asy-Syathibi Kabupaten Gowa, which began operating since 2011, the implementation of Qur'an-based education that has been carried out since the establishment of this pesantren has produced good results.

However, according to preliminary observations, prospective researchers see that there are still many students who are less motivated to memorize the Qur'an. The presence of some students has difficulty completing the memorization of the Qur'an 30 Juz in 3 years of learning in Islamic boarding schools. Therefore, prospective researchers are interested in knowing whether learning Arabic affects the motivation to memorize the Qur'an at the Imam Asy-Syathiby Islamic Boarding School, Gowa Regency.

Based on the background above, the formulation of the problem in this study can be drawn: Is there any influence of Arabic learning on the motivation to memorize the Qur'an for students at Pesantren Imam Asy-Syathiby Kabupaten Gowa?

⁴Ahmad Muhtadi Ansor, *Pengajaran Bahasa Arab : Media dan Metode – Metodenya*, (Yogyakarta: Teras, 2009), p. 1.

⁵Putra, Yovan & Bayu Issetyadi. *Lejitkan Memori 1000%*, (Jakarta: Elex Media Komputindo, 2010), p. 16.

II. THEORETICAL REVIEW

a. Arabic Language Learning

1. Definition of Arabic Language Learning

Learning is a process that includes the understanding of a teacher teaching knowledge to students and the efforts of students to learn something knowledge. Teaching in English is called "teach", and comes from the ancient English language, namely taecan. The word is derived from the ancient German word taikjan, which comes from the word teik, which means to show. The word is also found in the sangsekerta language, namely dic.⁶

Learning in Arabic is called ta'lim. Coming from the word alima means "to know or understand". It then follows wazan fa'ala-yufa'ilu-tafilan, so that it becomes 'allama-yu'allimu-ta'liman, this wazan has the function of memuta'adikan fi'il commonly or in Indonesian is often given the affix "me" to "allama (inform)", which in its development the word "ta'lim" is interpreted as learning or teaching. According to the term, the word has a definition of activity used to show the knowledge being taught in the classroom using various learning media. In addition to being called the word "ta'lim" in Arabic, learning is also called the word tadris, which comes from the word "darasa", which means learning or learning. Meanwhile, according to the term, the word has a definition of environmental interaction processes, things related to learning, and student responses.⁷

Surya stated that the basic understanding of learning is that changes in behavior characterize learning outcomes. This principle means that behavior change because of learning covers all aspects of behavior, not just one or two aspects. The alterations include cognitive, affective, and psychomotor aspects.⁸

From this, it can be concluded that learning is a process of a person's mental activity in interacting with his environment to produce positive behavioral changes in knowledge, attitudes, and psychomotor aspects.

In reality, the knowledge of Arabic was born and swung under the auspices of the Qur'an,⁹ The particular position of Arabic among other languages of the world because it serves as the language of the Qur'an and hadith and other books.¹⁰ and Arabic is made the language of the Qur'an clearly, without the slightest hesitation.

In learning Arabic, several components can be called the Arabic learning system. The components of Arabic learning are learning objectives, learning materials/content, learning methods, learning evaluation, and students and teachers. The two components that carry out the Arabic learning process are students and teachers.¹¹

⁶Wina Sanjaya, *Kurikulum Pembelajaran*, (Jakarta: Prenada Media Group, 2008), p. 208.

⁷Fatur Rohman, *Metodologi Pembelajaran Bahasa Arab*, (Malang: Madani, 2015), p. 24.

⁸ Muhammad Surya, *Psikologi Pembelajaran dan Pengajaran*, (Jakarta: Uhamka Press, 2003), p. 110.

⁹Tricahyo Agus, *Pengantar Linguistik Arab*, (Ponorogo: STAIN Ponorogo Press, 2011), p. 95.

¹⁰Azhar Arsyad, *Bahasa Arab dan Metode Pengajarannya*, (Yogyakarta: Pustaka Pelajar, 2010), p. 7.

¹¹Fatur Rohman, *Metodologi Pembelajaran Bahasa Arab*, p. 23-27.

Learning Arabic is a process of students' interaction with the environment so that there is a change in behaviour for the better. And in learning, the task of a teacher is to condition the environment so that behaviour changes occur in students.

2. The Objectives of Learning Arabic

According to Conny R. Semiawan, the purpose and function of teaching Arabic are to form a sense that means to teach new words with their meanings at once to children. Therefore, by the time the child learns to read, the beginning does not begin to memorize the letters but starts from simple sentence patterns. Get used to the child hearing, reading and writing down meanings.¹²

The Ministry of Religion explains that the general objectives of Arabic language learning are: (1) To be able to understand the Qur'an and hadith as a source of Islamic teaching law, (2) To be able to understand Islamic religious and cultural books written in Arabic, (3) To be able to speak and recite in Arabic, (4) To be used as a supplementary other skill auxiliary tool, (5) To cultivate Arabic linguists, i.e. genuinely professional.¹³

From the above opinions, it can be concluded that the purpose of learning Arabic is to teach students to communicate with Arabic orally and in writing well and understand the content of the Qur'an and hadith as a source of law in Islam.

3. Arabic Language Learning Methods

Learning Arabic is known not only by the term method but also by the terms of approach and technique. The method in Arabic is called thariqah, the approach is called madhal, and the technique is called uslub.

According to Nana Sujana, the teaching method is used by teachers to establish relationships with students during teaching. In another sense, teaching methods are the ways teachers convey lesson materials to students to achieve goals.

The more precise the method used in teaching activities, the more effective and efficient the teaching and learning activities carried out by teachers and students. In the end, it will support and usher in the success of students and the success of teaching carried out by teachers. Because the teacher must be able to choose what method is used in teaching by looking at the learning objectives to be achieved, the situation and conditions and the level of development of the learners.

An Arabic learning method is considered successful in its application if it can meet several requirements for a method's success. These conditions have been termed the basics of the success of a method. As for the basics, it is as follows:

- a) The method must correspond to the learner's condition, the growth rate of his intellect, his social and economic aspects and his environment.
- b) Methods should follow general rules that can be used by a teacher as a guide and guide in solving learning problems.

¹²H. M. Kamil Ramma Oensyar, Ahmad Hifni, *Pengantar Metodologi Pembelajaran Bahasa Arab*, (Cet. I; Banjarmasin: IAIN Antasai Press, 2015), p. 7.

¹³Departemen Agama, *Kurikulum IAIN/STAIN Tahun 1999 yang disempurnakan*, (Jakarta: Ditbinperta, 1997), p. 117.

c) Able to accommodate the personal differences of students in the classroom because students have different abilities, different personalities, different bits of intelligence.¹⁴

4. Learning Arabic for Qur'an Memorization

The Qur'an is Qur'an Arabiyyan. However, it is undeniable that not all Islamic Ummah is studying Arabic, even though they know it. The urgency of learning Arabic in understanding and memorizing the Qur'an will be understood that learning Arabic is part of Islam, and the law of learning it is mandatory.

Arabic and the Qur'an have an inseparable relationship because the Qur'an, which is the guide and guide of human life, has been passed down by Allah SWT in Arabic.

As Allah says on the QS Yusuf/12: 02.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (٢)

Translation:

*"Indeed, we brought down the Arabic Qur'an so that you would understand."*¹⁵

It is a must for people who memorize the Qur'an to understand the Qur'an. Understanding what is read is a precious help in understanding material. Therefore, memorizing the Qur'an and having to repeat memorization regularly are also obliged to understand what is memorized. These two things are at the core of achieving perfect memorization. Comprehension without repetition will not lead to progress, and repetition without comprehension also makes memorization just an ordinary reading.

In line with the development of learning Arabic purposes is understanding the meaning of a sentence when reading the Qur'an.¹⁶ The ability to speak Arabic will help a person memorize the Qur'an because when memorizing a verse, you will imagine the story or theme of the verse being memorized.

By understanding Arabic, a person will not get lost in his reading, meaning that he will not be confused when remembering the final harakat of a word in a verse of the Qur'an. If a memorizer understands Arabic, he will quickly recognize the harakat ayat just by looking at the previous word, the letter jar. Very quickly, he would read expertly, neither ahla nor ahlu, because, in Arabic, there is a so-called nahwu science which is studied the final harakat of a word according to its position in the sentence. Because the Qur'an is in Arabic, knowledge of Arabic can help remind a person of his memorization.¹⁷

The explanation above shows that learning Arabic is closely related to memorizing the Qur'an. Apart from this fact, the Qur'an is derived from Arabic. It is because learning Arabic can help understand the meaning of a sentence when memorizing the Qur'an. A certainly facilitates the process of memorizing the Qur'an.

¹⁴Fatur Rohman, *Metodologi Pembelajaran Bahasa Arab*, h. 34-35.

¹⁵Departemen Agama RI, *Al-Qur'an dan Terjemahan*, (Bandung: CV Diponegoro, 2010).

¹⁶Fatur Rohman, *Metodologi Pembelajaran Bahasa Arab*, h. 29.

¹⁷Lisya Chairani & M.A. Subandi, *Psikologi Santri Penghafal A-Qur'an*, (Yogyakarta: Pustaka Pelajar, 2010), p. 40.

b. Motivation to Memorize the Qur'an

1. Definition of Motivation

The word "motive" is a force and effort that encourages one to do something. Even motive can be interpreted as an internal condition (preparedness), starting from the word motive, then the word motive is interpreted as a driving force that has become active. The motive becomes active at certain moments, especially when the need to achieve the goal is very urgent.¹⁸

Greenberg and baron say that motivation is a process that encourages, directs and maintains human behaviour towards achieving goals and everything in man to form motivation.¹⁹

Motivation is the desire or passion for doing something. Without motivation, there will be no activity because, without motivation, people will become passive. Therefore, in every endeavour, the emergence of motivation is needed. To want to develop, people also need motivation. Understanding motivation is not easy. It exists within a person and does not appear from the outside and is only visible through one's behaviour that can be seen. However, its role is enormous in supporting achievements.²⁰

Arthur S.Reber and Emily say that motivation is a behavioural energy giver. *Motivation* can be defined as the individual's internal state that gives birth to strength, excitement, dynamics, and behavior toward the goal. Or in another sense, motivation is a term used to designate some impulses, desires, needs and strengths.²¹

2. Methods in Memorizing the Qur'an

The definition of memorization/Tahfidz comes from Arabic (حَفِظَ - يَحْفَظُ - تَحْفِظًا) which means memorization. While the word "memorize" comes from the word "memorize", which has two meanings: it has entered the memory (about the lesson) and can pronounce outside the head (without looking at other books or notes). "memorization" means to try to sink into the mind so that it always remembers.²² According to Syaiful Bahri Djamarah, memorization is the ability of the soul to enter (learn), store (retain), and rekindle (remember) things that have been in the past.²³ While the understanding of the Qur'an etymologically in its form isim masdar taken from the word قَرَأَ - يَقْرَأُ - قِرَاءَةٌ - وَقُرْآنًا which is a synonym with the word قِرَاءَةٌ according to *wazan* فِعْلًا contains the meaning of reading or collection. According to Quraish Shihab, in

¹⁸Sardiman A.M, *Interaksi dan Motivasi Belajar Mengajar*, (Jakarta: rajaawali Press, 2007), p.73.

¹⁹Makmun Khairani. *Psikologi Belajar* (Yogyakarta: Aswaja Pressindo, 2017), p. 241.

²⁰Sumhaji, *Manajemen Madrasah*, (Yogyakarta: Grafindo & Purwokerto, STAIN Press, 2008), p. 64.

²¹Arthur S.Reber dan Emily S.Reber, *Kamus Psikologi*, (Yogyakarta: Pustaka Pelajar, 2010), p 596.

²²Poerwadarminta, *Kamus Besar Bahasa Indonesia*, (Jakarta: Duta Rakyat, 2002), p. 381.

²³Syaiful Bahri Djamarah, *Psikologi Pendidikan*, (Jakarta, Rineka Cipta, 2008), p.. 44.

Qur'anic terminology, it is defined as "the words of Allah SWT. Delivered by the Angel Gabriel under his editorial to the Prophet Muhammad SAW".²⁴

From some of these definitions, it can be concluded that memorizing the Qur'an is an effort consciously and earnestly made to remember, absorb and re-induce the recitation of verses of the Qur'an.

It is almost impossible to determine a specific method for memorizing the Qur'an because this goes back to the taste of the memorizer himself. However, several standard methods are used by memorizers of the Qur'an, namely as follows.

- a) *Fahmul Mahfudz's* method, meaning that before the verses are memorized, the memorizer is encouraged to understand the meaning of each verse so that when memorizing, the memorizer feels understanding and aware of the verses he reads.
- b) *Tikrarul Mahfudz* method, meaning that the memorizer repeats the verses being memorized, can be done by repeating one verse at once or little until you can read it without seeing the mushaf.
- c) *Kitabul Mahfudz's* method means that the memorizer writes verses of the Qur'an memorized on paper. For those who fit this method, the verses will be depicted in their memory.
- d) *Ti'amul Mahfudz's* method means that memorization is hearing verses that will be memorized until they can pronounce the verses without seeing the mushaf. This method is suitable for people with visual impairments or children. It can use tapes or others.²⁵

III. RESEARCH METHODOLOGY

This type of research is field research (field research), is Ex-post facto,²⁶ The location of this research object is in the Islamic boarding school (Pondok Pesantren) Imam Asy-Syathiby Kabupaten Gowa. The researcher chose the Islamic boarding school because it aligned with the research target: the pesantren focused on the Qur'an memorization program and held Arabic language learning. The approach used in this study, namely the positivism approach. The population in this study covered high school students at the Imam Asy-Syathiby Islamic Boarding School, Gowa Regency, which amounted to 90 students, the sample in this study was 73. The data collection methods are observation, questionnaire, interview, and documentation, while the instruments used are observation guidelines, questionnaire grains, interview guidelines and documentation. Data processing and analysis techniques use descriptive statistical analysis and inferential statistics.

IV. RESEARCH RESULTS AND DISCUSSIONS

Arabic language learning at the Imam Asy-Syathiby Islamic Boarding School, Kabupaten Gowa, is relatively good. Based on the data analysis results from 73 respondents, there were five respondents with a very high classification, with a percentage of 6.8%, and 68 respondents with a high classification, with a percentage of

²⁴M. Quraish Shihab, *Mu'jizat Al-Qur'an (Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah, dan Pemberitaan Gaib)*, (Bandung, PT Mizan Pustaka 2007), p. 45.

²⁵Alfatoni Sabit, *Tenik Menghafal Al-Qur'an*, (Semarang: CV.Ghyys Putra, 2015), p. 29-30.

²⁶Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2007), p. 14.

93.2%. Arabic language learning is taught in four weekly meetings using the book *Al-Arabiyyah Bainah Yadaik*. As a guidebook. It was further explained that the evaluation of Arabic language learning is carried out at the end of the semester with oral and written exams.

Arabic language learning at the Imam Asy-Syathiby Islamic Boarding School, Kabupaten Gowa, is relatively good. Based on the data analysis results from 73 respondents, there were five respondents with a very high classification, with a percentage of 6.8%, and 68 respondents with a high classification, with a percentage of 93.2%. Arabic language learning is taught in four weekly meetings using the book *Al-Arabiyyah Bainah Yadaik*. As a guidebook. It was further explained that the evaluation of Arabic language learning is carried out at the end of the semester with oral and written exams.

Based on the analysis carried out above, the results were obtained that variable (X) of Arabic learning affects variable (Y) motivation for memorizing the Qur'an students of Pondok Pesantren Imam Asy-Syathiby, Gowa Regency. That is shown from the analysis results; the calculation is greater than the table. H_0 is accepted, and H_1 is rejected. From the calculation of 3,512 with a significance value of $0.001 < 0.05$, H_0 is rejected, and H_1 is accepted. From the results of the t-test analysis, it is known that there is a significant influence of variable X on variable Y. In addition, the regression equation $Y = 36.547 + 0.395X$ was also obtained. The equation corresponds to a simple linear regression formula $Y = a + bX$, where Y is the symbol of the bound variable, a is a constant, and b is the regression coefficient for the free variable (X). So that it can be concluded from the results of the t-Test, there is an influence between the variable Y on the variable X. Constants of 36,547: meaning that if the learning of Arabic (X) value is 0, then the motivation to memorize the Qur'an is negative, which is 36,547. The regression coefficient of the motivation variable of memorizing the Qur'an is 0.396. That is, if learning Arabic increases by 1, then the motivation to memorize the Qur'an will increase by 0.396. the coefficient is positive, meaning there is a positive relationship between the variables of Learning Arabic and the variables of motivation to memorize the Qur'an. The higher the Learning of Arabic, the higher the motivation to memorize the Qur'an students.

From the research results above, it can be concluded that learning Arabic has a significant influence. The influence is that the student's understanding of Arabic materials makes students more familiar when memorizing the Qur'an. That can be seen from Arabic learning techniques, including vocabulary teaching techniques, listening proficiency techniques, and reading proficiency techniques which are operationalization methods, where vocabulary teaching techniques are elements of language that must be mastered in Arabic. The goal is to understand how students can pronounce words, understand their meaning, and read words. Where this can increase the motivation of students to increase their memorization because students are used to and understand the meaning of some vocabulary when reading or memorizing the Qur'an.

The listening proficiency technique is language learning that teaches aspects of hearing and pronunciation before reading and writing through stages of practice such as recognition/identification exercises and listening and imitation exercises. It is known that the listening proficiency technique (*istima'*) aims to enable students to identify Arabic sounds precisely. The benefit of this activity is getting students used to listening to speech and getting to know the sound grammar of the Arabic language. Besides that, it can create conditions for passionate learning and foster motivation in students. In this

case, it helps students repeat their memorization and facilitate the memorization of students.

The teaching technique for reading proficiency is intended so that students can read Arabic writings and train to know makhraj, sound properties, proper rhythm, fluency and punctuation. Where this is also strongly emphasized in the tikturul mahfuz method, namely in memorizing the Qur'an, students repeat the reading of verses that are being memorized one verse at once or little by little until they can read them without seeing the mushaf. That will undoubtedly be easy for students to do because of the accustomedness of students to reading Arabic texts.

That shows the importance of knowledge of Arabic for memorizing the Qur'an. Because by understanding Arabic, it will help a person in memorizing the Qur'an. When memorizing, he will imagine the story or theme of the verses he is memorizing. By understanding Arabic, a memorizer will not get lost in his reading. That is to say; he is not confused when remembering the final harakat of a word in a verse of the Qur'an.

The existence of a teacher in an element of learning is significant because the teacher is a professional educator with the main task of educating, teaching, guiding, directing, training, motivating, assessing and evaluating students. Related to the motivation to memorize students, the existence of a teacher / muhaffidz will increase the motivation of students in memorization by guiding, giving advice and encouraging students to be serious about memorizing the Qur'an. The evaluation aims to measure the achievement of learning. The evaluation of muhaffidz can measure the achievement of targets and the smoothness of students' memorization. That will increase the motivation of the students to try to achieve their memorization target.

With a coefficient of determination of 14.8% (rounded to 15%), the influence of variable X on variable Y in the low category is because the motivation to memorize the Qur'an is not only influenced by learning Arabic, but other factors affect motivation that researchers do not study. Among them are factors of facilities and infrastructure, environmental factors, family, personality factors, level of intelligence and individual conditions.

V. CLOSING

Based on the results of the analysis, the results were obtained that learning Arabic had a significant effect on the motivation to memorize the Qur'an for students of Pondok Pesantren Imam Asy-Syathiby Kabupaten Gowa. That is shown from the analysis of the calculation of t of the table. From the calculation of 3,512 with a significance value of $0.001 < 0.05$, H_0 is rejected, and H_a is accepted. With a determination coefficient of 14.8% rounded to 15%, the influence between variables in the low category, the remaining 85% is influenced by other variables that are not studied, including facilities and infrastructure, environmental factors, family, personality factors, intelligence levels and individual conditions.

REFERENCES

- Agus, Tricahyo. *Pengantar Linguistik Arab*. Ponorogo: STAIN Ponorogo Press, 2011.
- Ahmad, Muhtadi Ansor. *Pengajaran Bahasa Arab: Media dan Metode-Metodenya*, Yogyakarta: Teras, 2009.
- Arsyad, Azhar. *Membangun Universitas Menuju Peradaban Islam Modern: Catatan Singkat Perjalanan UIN di Bawah Kepemimpinan Prof. Dr. H. Azhar Arsyad*, M.A. Makassar: Alauddin Press, 2009.
- Arthur, S.Reber dan Emily S.Reber. *Kamus Psikologi*, Yogyakarta: Pustaka Pelajar, 2010.
- Chairani Lisyana dan M.A. Subandi. *Psikologi Santri Penghafal Al-Qur'an*. Yogyakarta: Pustaka Pelajar, 2010.
- Departemen Agama RI, *Al-Qur'an dan Terjemahan*, Bandung: CV Diponegoro, 2010.
- Direktorat Jendral Pendidikan Agama Islam dan Peraturan Menteri Agama, *Tentang Standar Isi Bidang Studi Bahasa Arab*, 2013.
- H. M. Kamil, Ramma Oensyar, Ahmad Hifni. *Pengantar Metodologi Pembelajaran Bahasa Arab*, Cet. I; Banjarmasin: IAIN Antasari Press, 2015.
- Hermawan, Acep. *Metodologi Pembelajaran Bahasa Arab*, Cett.III; PT Remaja Rosdakarya Offset, 2013.
- Makmun, Khairani. *Psikologi Belajar*, Yogyakarta: Aswaja Pressindo, 2017.
- Poerwadarminta. *Kamus Besar Bahasa Indonesia*, Jakarta: Duta Rakyat, 2002.
- Putra, Yovan P dan Bayu, Issetyadi. *Lejitkan Memori 1000%*, Jakarta: Elex Media Komputindo, 2010.
- Rohman, Fatur. *Metodologi Pembelajaran Bahasa Arab*, Malang: Madani, 2015.
- Sabit, Alfaton. *Tenik Menghafal Al-Qur'an*, Semarang: CV.Ghyys Putra, 2015.
- Sanjaya, Wina. *Kurikulum Pembelajaran*. Jakarta: Prenada Media Group, 2008.
- Sardiman, A.M. *Interaksi dan Motivasi Belajar Mengajar*, Jakarta: rajaawali Press, 2007.
- Shihab M. Quraish. *Mu'jizat Al-Qur'an (Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah, dan Pemberitaan Gaib)*, Bandung, PT Mizan Pustaka 2007.
- Sugiyono. *Metode Penelitian Pendidikan*, Bandung: Alfabeta, 2007.
- Sumhaji. *Manajemen Madrasah*, Yogyakarta: Grafindo & Purwokerto, STAIN Press, 2008.
- Surya, Muhammad. *Psikologi Pembelajaran dan Pengajaran*, Jakarta: Uhamka Press, 2003.
- Syaiful, Bahri Djamarah. *Psikologi Pendidikan*, Jakarta, Rineka Cipta, 2008.
- Yasmadi. *Modernisasi Pesantren Kritik Nurcholis Madjid Terhadap pendidikan Islam Tradisional*. Jakarta: Ciputat Press, 2002.