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PROFILE OF HAFIZ AND HAFIZAH IN STUDENTS OF THE FACULTY OF MEDICINE AT UNIVERSITY OF MUSLIM INDONESIA

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Abstract

Hafiz and hafizah in the Qur'an are interpreted as people who keep something good. This research aims to reveal the profile of hafiz and hafizah students of the Faculty of Medicine, University of Muslim Indonesia. This research is descriptive research with a total sampling design that takes the entire population that meets the sample criteria. The results showed that the data of regional origin of South Sulawesi province had the highest proportion of 73 people (74%). Based on gender, the data obtained from the male gender showed the lowest proportion of 23 people (23%), and the female gender showed the highest proportion of 76 people (77%). Based on the number of memorized juz, the data obtained for the number of memorized 30 juz was the highest proportion of 32 people (32%). Based on the results of the study, it can be concluded that the profile of hafiz and hafizah students of the Faculty of Medicine, University of Muslim Indonesia, based on the origin of the province with the highest proportion of South Sulawesi province, based on female gender shows the highest proportion, and based on the number of memorized juz, namely 30 juz as the highest proportion.

Keywords: Hafiz-Hafizah, Qur'an, Student, Faculty of Medicine

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INTRODUCTION

The Qur'an is the word of God that contains miracles (something extraordinary that weakens the opponent), revealed to the Seal of the Prophets and Messengers (Prophet Muhammad Saw) through the Angel Gabriel, written on the Mushaf and narrated to humans mutawatir, reading it is considered worship (Lawrence, 2014). The Qur'an starts from surah Al-Fatihah and ends with surah Al-Nâs. The Qur'an, as a holy book, is a guide for Muslims in their lives. Everyone recognizes that Islam is the last teaching revealed to the Prophet Muhammad (Falach, 2020).

Hafiz/hafizah in the Qur'an is interpreted as someone who guards something or someone who maintains something good (Irham, 2018). Likewise, in the Arabic-Indonesian dictionary and *al-Munawwir* dictionary, the word hafiz is found to have different meanings according to the variants. However, most definitions of the word "Hafiz/Hafizah" refer to three primary meanings, namely guarding, maintaining, memorizing. In addition, the word "hafiz" itself has become a word that is very familiar to the ears of the Muslim community, especially the santri (Rahayu, 2024). According to the existing understanding in society, hafiz/hafizah is attributed to those who have finished memorizing the Qur'an and are able to maintain the memorization perfectly (Hanief, 2023).

In terminology, hafiz/hafizah is someone who memorizes something from outside the head or maintains something that has been memorized (al-Muhafiz) (Nur'Ainy, 2017). Likewise, according to al-Azhari, a hafiz/hafizah has the advantage of memorizing what he hears and keeping that memorization from forgetting (Budiarti et al., 2022). According to Bunyamin Yusuf Surur, the word hafiz is used for someone who has finished memorizing 30 juz of the Qur'an and is able to recite orally the entire Qur'an bi al-ghaib or without looking at the text with readings in accordance with the well-known laws of *tajweed* (Adnan, 2022). The requirements for memorizing the Qur'an with sincere intentions include staying away from arrogant traits, *istiqomah*, willingness to sacrifice time to memorize, and willingness to repeat memorization (Karimi, 2023).

Among the virtues of memorizing the Qur'an is that the memorizers of the Qur'an get a very high degree in the sight of Allah. The memorizers of the Qur'an will receive multiple rewards. Not only that, the memorizers of the Qur'an who carry the values of the Qur'an will be nicknamed "*Ahlullah*" or can also be referred to as the family of Allah Swt. The Prophet promises that Allah will give the parents of Qur'an memorizers a crown on the Day

of Judgment (Lubis, 2023). The memorizers of the Qur'an have activated their billions of brain cells through memorization. They are among those who can maintain the purity of the Qur'an, and those who always recite the holy verses of the Qur'an will make themselves into pious people and pious to Allah Swt (Abdulwaly, 2017).

Guiding students to memorize the Qur'an is one of the essential and good things. Al-Hafizh as-Suyuthi said that teaching the Qur'an is the basis of Islamic principles. The positive impact of memorizing activities is that the morals of students are better than before. A learner who is able to memorize the Qur'an is more diligent in performing congregational prayers in the mosque, more devoted to parents, and more respectful to others. It is because the Qur'an is not just memorized, but indeed the main goal is that the Qur'an becomes behavior and morals for humans (Meilisa & Dwistia, 2023). Students who try to take the time to learn to read and write the Qur'an even try to memorize some chapters in the Qur'an. They will be trained to improve memory in their brain, have good time management, and stay focused on memorizing verse by verse in the Qur'an.

The doctor education study program is organized to produce doctors who are competent to carry out primary health services. It is a basic medical education as a university education. The Faculty of Medicine, University of Muslim Indonesia, has competent hafiz and hafizah who come from various regions in Indonesia. Based on the description above, the researcher conducted a study on the Profile of Hafiz and Hafizah, Students of the Faculty of Medicine, University of Muslim Indonesia.

METHODS

This research is a descriptive quantitative research (Creswell, 2013). The total sampling design takes the entire population that meets the sample criteria to describe the profile of hafiz and hafizah students of the Faculty of Medicine, University of Muslim Indonesia. The sample taken in this study consisted of all students of the Faculty of Medicine, University of Muslim Indonesia, from batch 2020-2024, who met the inclusion criteria. The instrument used in this study was the biodata of students of the Faculty of Medicine, University of Muslim Indonesia, class of 2020-2024. The data obtained were then processed electronically using the Microsoft Excel 2024 program and presented in the form of frequency and percentage distribution tables with explanations in the table.

RESULTS

The subjects in this study were hafiz and hafizah students of the Faculty of Medicine, University of Muslim Indonesia, Class of 2020-2024, with a total of 99 people. The data obtained is then divided based on the frequency distribution of each variable, such as provincial origin, gender, and number of memorized juz, which is explained in this study regarding the profile of hafiz and hafizah students of the Faculty of Medicine, University of Muslim Indonesia. The following are the results of the data found.

1. Provincial Origin

Based on the research that has been done, Table 1 shows the distribution of patients' provincial origins.

Table 1. Distribution by Provincial Origin

Provincial Origin	n	%
Maluku	1	1
West Papua	1	1
South Kalimantan	1	1
East Kalimantan	3	3
North Kalimantan	1	1
East Nusa Tenggara	1	1
Gorontola	2	2
West Java	3	3
East Java	2	2
Central Java	0	0
Southeast Sulawesi	3	3
West Sulawesi	3	3
Central Sulawesi	5	5
South Sulawesi	73	74
Total	99	100.0

Based on Table 1, it is obtained that the distribution of provincial origins of a total of 99 people, data on the origin of the Maluku province is 1 person (1%), West Papua is 1 person (1%), South Kalimantan is 1 person (1%), East Kalimantan is 3 people (3%), North Kalimantan is 1 person (1%), East Nusa Tenggara is 1 person (1%), Gorontalo with 2 people (2%), West Java with 3 people (3%), East Java with 2 people (2%), Central

Java with 0 people (0%), Southeast Sulawesi with 3 people (3%), West Sulawesi with 3 people (3%), Central Sulawesi with 5 people (5%), South Sulawesi with the highest proportion of 73 people (74%).

2. Gender

Based on the research that has been done, the gender distribution is obtained in Table 2.

Table 2. Distribution by Gender

Gender	n	%
Male	23	23
Female	76	77
Total	99	100.00

Based on Table 2, the gender distribution of hafiz and hafizah in a total of 99 people, obtained data on male gender showed the lowest proportion of 23 people (23%), female gender showed the highest proportion of 76 people (77%). This data indicates that the profile of hafiz and hafizah students of the medical faculty of University of Muslim Indonesia is primarily female gender, with as many as 76 people (77%).

3. Number of Juz Memorized

Based on the research done, Table 3 shows the distribution of the number of memorized juz.

Table 3. Distribution Based on the Number of Juz Memorized

Number of Juz Memorized	n	%
1 juz	10	10
2 juz	6	6
3 juz	9	9
4 juz	3	3
5 juz	14	14
6 juz	5	5
7 juz	2	2

10 juz	8	8.1
12 juz	1	1
14 juz	1	1
15 juz	3	3
17 juz	1	1
18 juz	1	1
20 juz	2	2
23 juz	1	1
30 juz	32	32
Total	99	100.0

Based on Table 3, the distribution of the number of memorized juz of hafiz and hafizah in total 99 people, obtained data on the number of memorized juz in 1 juz as many as 10 people (10%), 2 juz as many as 6 people (6%), 3 juz as many as 9 people (9%), 4 juz as many as 3 people (3%), 5 juz as many as 14 people (14%), 6 juz as many as 5 people (5%), 7 juz as many as 2 people (2%), 10 juz as many as 8 people (8. 1%), 12 juz as much as 1 person (1%), 14 juz as much as 1 person (1%), 15 juz as much as 3 people (3%), 17 juz as much as 1 person (1%), 18 juz as much as 1 person (1%), 20 juz as much as 2 people (2%), 23 juz as much as 1 person (1%), 30 juz as the highest proportion of 32 people (32%). This data shows that the profile of hafiz and hafizah students of the Medical Faculty at University of Muslim Indonesia is mainly based on the number of memorized juz, as many as 32 people (32%).

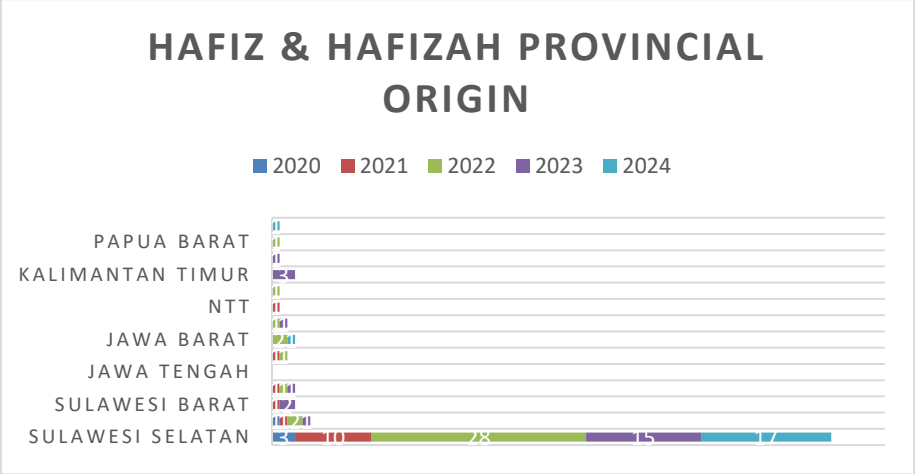
DISCUSSION

Based on the results of research data from the provincial area of origin, the lowest proportion of 1 person (1%) in each province, namely Maluku 1 person (1%), West Papua 1 person (1%), South Kalimantan 1 person (1%), North Kalimantan 1 person (1%), East Nusa Tenggara 1 person (1%), and the highest proportion from South Sulawesi as many as 73 people (74%). This research is in accordance with previous research, which states that many people from city districts in South Sulawesi province come looking for Qur'an memorizers who will be appointed as representatives of their respective regions, even from outside Sulawesi (Sangaji, 2023). This means that tahfidz is no longer an educational program owned by Islamic boarding schools alone. Qur'an tahfidz education has also become a religious

education program that can be found in formal and non-formal schools (Bali & Susilowati, 2019).

The existence of Integrated Islamic Schools today is an example of a formal school that presents a Qur'an memorization curriculum. Integrated Islamic schools have tremendous interest in every element of Indonesian society and are able to have tough competition with non-integrated schools (Salmon et al., 2024). Islamic educational institutions in South Sulawesi have so far offered many curricula oriented towards Qur'anic education, such as boarding schools and Islamic schools. This condition indirectly opens up opportunities and becomes a reason for tahfiz managers to produce qualified and competitive memorizers of the Qur'an (Sangaji, 2023)

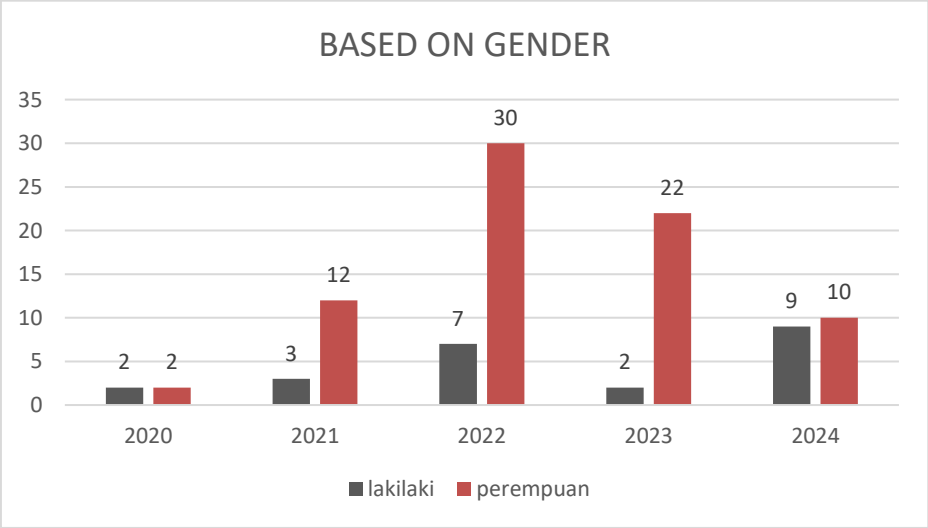
Table 4. Diagram Based on Provincial Origin of Hafiz and Hafizah Faculty of Medicine, University of Muslim Indonesia



Based on the results of the study, male gender data showed the lowest proportion of 23 people (23.2%), and female gender showed the highest proportion of 76 people (76.7%). The study is in line with other studies that the gender comparison is dominated by female subjects, namely (71%) compared to men (29%). Female students have a higher level of reading ability than male students. Their ability is influenced by factors such as learning environment and social support. A number of previous studies have indicated differences in thinking patterns between men and women, with brain structure and function showing slight differences. Women tend to have skills in managing emotions, feelings, and language skills, while men are more likely to use logic and reasoning, which they consider more rational. Their abilities

are influenced by factors such as learning environment and social support (Rahmawati et al., 2024).

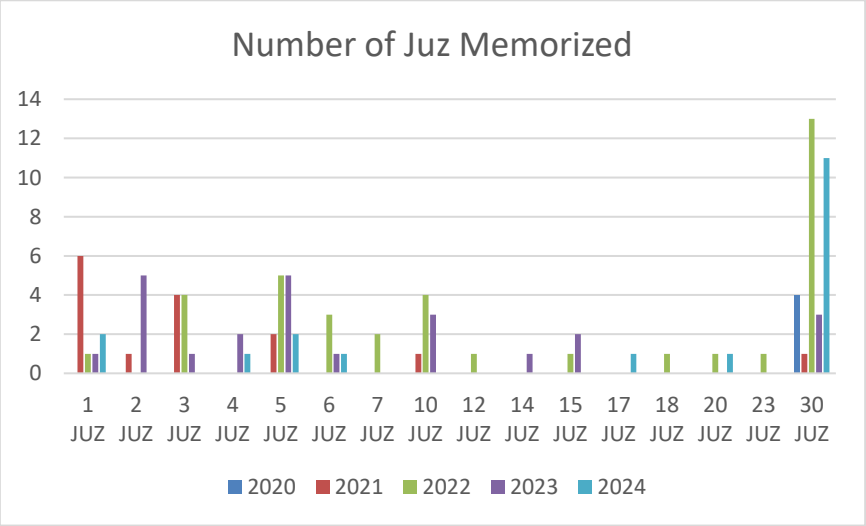
Table 5. Diagram by Gender of Hafiz and Hafizah Faculty of Medicine at University of Muslim Indonesia



Based on the results of the research above, this study is in accordance with Lilik Maslucha that the factors that influence memorizing the Qur'an are two factors: high interest as an effort to learn the Qur'an is the initial capital for someone to prepare themselves carefully so that personal preparation with high interest can indirectly realize concentration. It can facilitate the process of memorizing the Qur'an appropriately (Maslucha, 2019).

The conclusions of the research in the field show that hafiz and hafizah have a high interest in memorizing the Quran. Because memorization activities are part of their ideals, what makes their most significant interest in memorizing the Qur'an is that reading and memorizing the Qur'an will have a positive impact on oneself as well as comfort in the heart, provide peace in the soul, always feel close to Allah and can be used as asy-Syifa, which is a medicine for the heart when the condition of the heart is troubled (Falakhudin, 2018). The initial interest in memorizing the Qur'an also originated from the encouragement of parents who wanted to have children who memorized the Qur'an. They hope that in the afterlife, they can give the most beautiful gift to their parents, namely being able to provide the robe of greatness and the most splendid crown for their parents when in heaven. In addition, they want to be Allah's chosen creatures in this world by protecting His holy verses and hope that in the afterlife, they will become part of *Ahlullah* (the family of Allah) (Sholeha & Chusniatun, 2020).

Table 6. Diagram based on the number of memorized Juz Hafiz and Hafizah of the Faculty of Medicine, University of Muslim Indonesia



Another study mentioned that the amount of the Quran memorization for students in college is due to several factors, namely social media, organizations, and the influence of their academic class. Despite the many activities of students in college, their memorization targets are not influenced by these activities. It is because they already have a strong determination to memorize the Quran in a disciplined manner that their memorization target is in accordance with what is expected (Rahmad & Hadi, 2024).

CONCLUSION

Based on the results of this research, it can be concluded that the profile of hafiz and hafizah in students of the Faculty of Medicine, University of Muslim Indonesia, based on the origin of the province with the highest proportion from the province of South Sulawesi as many as 73 people (74%), based on female gender shows the highest proportion of 76 people (77%), and based on the number of memorized juz, namely 30 juz as the highest proportion of 32 people (32%). For this reason, students need to maintain their belief and motivation to become students who memorize the Qur'an and continually improve their abilities so that they remain students who memorize the Qur'an despite experiencing many challenges.

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