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## The Contribution of Quranic *Tahfidz* to Mental Health

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**Abstract:** One of the miracles of the Qur'an is believed to influence the human's mental health, particularly to those who can memorize it. The *Huffazh* (Quranic *Tahfidz*) has been discussed in many verses, but only recently that scientific investigation gauged this issue, resulted in tremendous efforts to implant it among Muslim communities. The current study seeks to uncover the contribution of *Quranic Tahfidz* to mental health. Eight hundred and twenty-eight students studying Islamic Studies in the Faculty of Islamic Education and Teacher Training were interviewed, observed, and given questionnaires to find out their level of *tahfidz* and mental health. The findings revealed among other things that 62.5 percents of the respondents were the *huffadz* for 1 to 5 *juz*. The *huffazh* in 6 to 10 *Juz* constituted 7.5 percents, and there were only 10 *huffazhs* who memorized up to 10 *Juz*.

**Key words:** Quranic *tahfidz*, mental health, Islamic studies

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## INTRODUCTION

*Quranic tahfidz* (a person who reads or memorizes the Quran) has been the center of interest for many years among the Muslim scholars, emphasizing the roles, organizations, procedures, and its development (Atabik, 2016; Fatah, 2014). It so because the Quran is the Muslim holy book revealed by God to Prophet Muhammad through angel Gabriel. This holy book has many privileges, such as rewarding for every person who reads it. Then, it is also the best of reading ever. Even by listening to it can be a remedy for the restless soul.

The *huffadz*, another term for *tahfidz*, did not only gather and record the Quran in the time of Abu Bakar as Shiddiq, but also

spread the Islamic teachings throughout the world. In Indonesia, for example, these *huffadz* were merchants of Gujarat and Arabian (Atabik, 2016).

Referring to the Quran Surah Al Baqarah (2: 185), the Book functions as: (1) Guidance for human being, (2) an explanation of the guidance, (3) the difference between the right and the wrong one (Ibrahim & Darsono, 2009). Related to those functions, then every Muslim should be able to recite it because it will be impossible for someone to apply it well if the person cannot recite it. The Quran which is formerly revealed orally, would be better memorized by repeating them in praying, so, it will not be forgotten.

Memorizing the Qur'an is an important thing that must be done and taught to every generation, so that its identity can be used and maintained. Although memorization of the Qur'an is not easy work, it is not a thing that is impossible to be done, because until now some people were still able to memorize it. To memorize the Qur'an this consists of 6666 verses, 114 Surah and 30 Juz. There must be certain way to memorize it perfectly with no change or be left behind even a single letter of the verses of the Quran.

According to Zamani & Maksum (2014) there are several ways in memorizing the Qur'an, namely (1) understand the verse that will be memorized, (2) repeat before memorizing, (3) listen before memorizing, and (4) write before memorizing. The mostly applied way is the first one which can be completed in memorizing within short times. Furthermore, the steps in memorizing the Qur'an can be divided into: (1) 1 *Juz*, (2) 5 *Juz*, (3) 6-10 *Juz*, and (4) More than 10 *Juz*. Memorizing Al Qur'an is certainly needed a capability, a high desire, and sincere intentions because Memorizing Al Qur'an is not an easy work because each individual has a different intelligence. Some people have a high level of intelligence, while others only have average intelligence.

The activity in memorizing Al Qur'an (*Tahfidz*) is urgently implemented in one's mind, so that, the clean memory is filled with useful things. It also creates the generations that can change their behaviors permanently, develop their knowledge, experience, understanding, and skills that occur within the individual as a result of interaction with the environment, as a indicator of mental healthiness.

Daradjat (2013) defines mental healthiness as "the realization of harmony between the functions of psychiatric and the creation of adjustment of the individual with: (1) Allah SWT, (2) him/herself, (3) other persons, and (4) environment which based on faith and piety, in order to reach a happy life in hereafter. Healthy Mental of human being

is influenced by internal and external factors that both influence each other. Internal factors are factors that come from inside a person, such as character, talent, inheritance; external factors are factors coming from outside of oneself, such as legal, politics, social, culture, religion, education, employment, society, etc.

Religion is one aspect that affects a person's mental health condition. Religion is the belief held by the person, therefore it makes them undergo any of the commands and leave the forbidden things of the religion. According to Muhith (2012) reciting Al Qur'an is a way to get closer to religion. It is impossible for the person who memorized Al Qur'an does not understand religion at all. By memorizing Al Qur'an the person can get a peaceful heart, peaceful soul, and get happiness in this world and hereafter. In addition, the expert of commentary who is also the Council of Experts Center for the Study of Al Qur'an (PSQ), as well as commentary doctorate from the University of Al Azhar, Hanafi (2015), memorizing the quran is very supportive in learning achievement and improving their mental health. Based on the commentary expert, then the activity of *Tahfidz* Al Qur'an is an activity that can see the reflection of a person's mental condition.

According Massul (2014), who describes the findings of a research conducted by Ash-Shani', a psychology professor at the University of Al-Imam bin Saud Al-Islamiyyah, Riyadh, explained that reading and memorizing Al Qur'an can:

1. Getting Healthy physics
2. Improving memory
3. Never affected by dementia
4. Increasing the faith
5. Knowing the science of religion and science world
6. Getting ease of every affair
7. Being a motivator
8. Having clear mind
9. Having the serenity and psychological stability
10. Being listened by public

11. Accepting someone's trust
12. Always getting much profit in trade and never loses.

There is an information obtained from al-Shani ' after conducting research in Riyadh, the professor concluded that memorizing Al Qur'an can increase immunity power and endurance. He also found a positive association between increasing levels of memorization and the level of psychological health. Students and college who excel in the field of memorization of Al Qur'an have a level of psychological health better.

In addition, by memorizing Al Qur'an can create clear thoughts, memory power, quietness and psychological stability, a sense of fun and happy, free from fear, sadness, and anxiety, building better social relationships and gaining the trust of other people, and free of acute illness. Based on some of the above description, it can be concluded that reading and memorizing Al Qur'an gives some effects to the person's condition.

Department of PAI at Faculty of Islamic Education and Teacher Training IAIN Imam Bonjol Padang is the oldest department which has the highest number of students on this campus, which amounted to 828 people. The following data:

**Table 1.** The Data of Student at Department of Islamic Studies at Faculty of Education and Teacher Training (IAIN Imam Bonjol Padang)

No.	Academic year	Number of students
1.	2012/2013	202
2.	2013/2014	260
3.	2014/2015	168
4.	2015/2016	198
	Total	828

From the above data, it can be seen the large number of students from the Department of PAI at Faculty of Islamic Education and Teacher Training IAIN Imam Bonjol are potentially to obtain the data of *Hafidz*. Based on information obtained from several students, they are required to follow the program memorization of Al Qur'an, so many

of them are already being *hafidz* Qur'an, some are up to 20 *Juz*. Based on data obtained from the Department of PAI at Faculty of Islamic Education and Teacher Training IAIN Imam Bonjol Padang (2015), this department has many students as *hafidz* al-Qur'an, for many of them have educational background on Islamic schools that trained them to memorize Al Qur'an regularly.

Based on preliminary data survey, there are students who have being *hafidz* for 20, 15, 14, 13, 10, 8, 3, 2 and 1 *Juz*. Observing the daily activity of the students on campus, they look decent in attitude, not emotional when discussing and debating with other students, and when to deal and communicate with them, they look calm in speech, and can solve problems in their lectures, not anxious for exams, help their friends in Interpretation of Al-Qur'an and *hadits* learning courses. Then, when receiving low test scores, they did introspection. Based on these conditions, it can be said that students who are *hafidz* Qur'an can affect their mental healthiness and their daily lives.

From the above description it needs to be investigated further, namely: how much *Tahfidz* Al Qur'an can affect on the mental health. Thus, the authors seek a significant contribution between *Tahfidz* Al Qur'an to the mental healthiness of students of Department of PAI at Faculty of Islamic Education and Teacher Training IAIN Imam Bonjol Padang.

### ***Tahfidz* Al Qur'an**

*Tahfidz* Qur'an consists of two words that *Tahfidz* and Al Qur'an. *Tahfidz* word is a form of the basis word of *ghair* and *Mim* from the word تحفيظا - يحفظ - that means memorizing. *Tahfidz* or memorizing is the process of repeating something, either by reading or Listening. Practically, when one read orally then build new memory in one's mind and infiltrate it into the liver, this result will be carried out in everyday life (Zamani & Maksum, 2014).

Memorizing Al Qur'an is a process to maintain and preserve the purity of Al Qur'an revealed to Prophet Muhammad SAW in his head in order to avoid changes and imitation, and can keep out of forgetfulness both for the whole or the part.

According Massul (2014), the benefits of memorizing al-Qur'an, are:

1. Getting the blessing of Allah
2. Being a helper (intercession) for the *Hafidz*
3. Being Fortress and human shields in life
4. Guiding the way of life
5. Favoring able to memorize Al Qur'an the same as favoring of prophetic
6. Getting kindness and blessing for *Hafidz*
7. Prophet often put more on his memorizing of AL Qur'an
8. Experts of Al Qur'an is God's family who walk on the earth
9. Wearing a crown of light in the hereafter and the light is like the sun
10. Both their parents dressed in robes of glory which cannot be exchanged with the world and everything
11. His position at the end of the verse that he reads
12. One letter is for one *hasanah* to 10 *hasanah*
13. God allows envy to the *Ahlul-Quran*
14. Being the best of the human being
15. Uncomparable Enjoyment
16. Placed in the highest heaven
17. Respecting *hafidz* Al Qur'an means glorify the God
18. Being a priority as the leader ( *Imam*) in praying More is entitled to be the prayer
19. Can provide intercession for his family
20. The most well Provisions

Muhith (2012) also reinforces the above opinion that the benefits of memorizing Al Qur'an is the giver of intercession for those who read and memorize Al Qur'an. Furthermore, the benefits of memorizing Al Qur'an include:

1. Exercising the power of concentration.
2. Stimulating the brain and intelligence.
3. Avoiding senility
4. Growing discipline

5. Understanding Quran comprehensively
6. The merit of the world and the hereafter
7. Fortunate in trade
8. Crown of Glory
9. Increasing level of life
10. Intercession on the hereafter
11. Glory (*tasyrif*) from Prophet Muhammad ("Ayat-ayat al-quran," n.d.)

### **Mental Healthiness**

Daradjat (2013) completely defines the mental healthiness is the realization of genuine harmony between mental functions and the creation of adjustment between the individual and Allah, the Almighty, individual and himself, and individual and others, and individual and the environment on the based on faith and piety. In a broad sense, it can be defined as a mental health establishment of genuine harmony between mental functions and the creation of adjustment between man and himself and his environment, based on the faith and aims to achieve a meaningful and happy life in this world and in the hereafter.

Thus, the functions of the soul as thoughts, feelings, mental attitude, vision and confidence in life should be able to help and cooperate with each other so as to achieve the harmony that can keep people from feeling hesitant and indecisive and to avoid the anxiety and inner conflict. The harmony between mental function and decisive action that can be achieved partly by a belief in religion, obedience of social norms, laws, morals and so on.

According to the concept of al-Ghazali, mentally healthy people have the following characteristics:

1. The main motive of every action is to worship God.
2. Always make *dhikr* (remembering Allah) in facing all the problems.
3. Charity with science.

According to the WHO in 1959, mental health indicators are:

1. Can adapt constructively to the fact despite the fact was bad for him.
2. Obtain the satisfaction of the hard-earned efforts.
3. Feel more satisfied to give than to receive
4. relatively free of tension and anxiety
5. Connect with other people by helping each other and mutually satisfactory
6. Accept the disappointments for reflection and lesson for the next
7. Directing of hostility to the creative and constructive solution
8. Having a sense of great compassion (Sururin, 2004)

While the indicators to determine the level of mental healthiness according to Darajat (2013) are:

1. When a person is able to escape from mental disorders and diseases.
2. When a person is able to adapt to the society, nature, and God.
3. When a person is able to control himself against all the problems and circumstances of everyday life.
4. When a person can manifest the harmony of mental functions.

Langgulong (2010) state mental healthiness can be summed up as "noble character". Therefore, mental healthiness is defined as "a state of the soul that causes feel sincerity and comfort when he did a noble character. Jaya () also explained that mental healthiness according to Islam is synonymous with the worship or the potential development of human beings in order to devote himself to Allah and His religion to get *al-nafs al-muthmainnah* (calm and happy soul) with the perfection of faith in his life.

Thus, it can be said that the essence of mental healthiness is to create harmony, and integrity of one's personality covering the whole of human potential in an optimal and reasonable way.

### **Tahfidz Qur'an and Mental Healthiness**

A person is stated health mentally if that person materializes the harmony on mental functions and is able to adjust to

Allah, swt, to himself, to others, and to the environment itself.

Mentally healthy human being is influenced by internal and external factors that both influence each other. Internal factors are factors that come from inside a person, such as character, talent, descent; external factors is as factors outside oneself, such as legal, politics, social, culture, religion, education, employment, society, etc.

Religion is an aspect that can affect a person's mental health condition. Religion is the belief held by the person making them undergo of any commands and leave the forbidden things in the religion. Memorizing Al Qur'an is a way to draw closer to religion. Some ways in memorizing Al Qur'an, namely (1) understand the verse that will be memorized, (2) repeat before memorizing, (3) listen before memorizing, and (4) write before memorizing. The mostly applied way is the first one which can be completed in memorizing within short times. Furthermore, the steps in memorizing Al-Qur'an can be divided into: (1) 1 *Juz*, (2) 5 *Juz*, (3) 6-10 *Juz*, and (4) More than 10 *Juz*. By memorizing Al-Qur'an, a person can get a peaceful heart, peaceful soul, and happiness in this world and hereafter.

### **METHOD**

The study was conducted in the Department of PAI at Faculty of Islamic Education and Teacher Training IAIN Imam Bonjol. This study was focused on the Department of PAI because this department has the most students on this campus. They were 828 people.

Furthermore, research was done from July until September 2015, by distributing questionnaires about the ability as *Tahfidz* Al Qur'an and mental health condition of the 80 students of the Department of PAI at Faculty of Islamic Education and Teacher Training IAIN Imam Bonjol.

The method used was quantitative descriptive. This study was to describe the

profile of *Tahfidz* Al Qur'an student of PAI from the memorization that is less than one *juz*, between 1-5 *Juz*, between 6-10 *Juz*, and more than 10 *Juz* and to find out how much *Tahfidz* Qur'an influence the mental healthiness of students of Department of PAI FTK.

The population in this study was graduate students of FTK IAIN Imam Bonjol Padang which were about 828 the number of the students can be seen from the following table below:

**Table 2.** Students Sample of *Tahfidz* Al Qur'an the Department of PAI at Faculty of Islamic Education and Teacher Training IAIN Imam Bonjol

No.	Academic Year	The number of the students	The sample of <i>Tahfidz</i>
1.	2012/2013	202	18
2.	2013/2014	260	25
3.	2014/2015	168	15
4.	2015/2016	198	22
	<b>Total</b>	828	80

The samples of students who were *hafidz* Koran were selected by purposive sampling at the students of Department of PAI who were 80 people, namely the students memorizing 20, 15, 14, 13, 10, 8, 3, 2, 1 *juz*, less than 1 *Juz*.

The technique of data collection was:

- a. Questionnaires  
a questionnaire was used to collect data on the number of *juz* in al-Qur'an that have been memorized by student of PAI and also about their mental health condition.
- b. Observation  
The observations were made to see the mental health condition of the students who were *Tahfidz* Al Qur'an.

The analysis of the data used in this study is:

- a. Testing of data Instruments
  - 1) Validity Test

Analysis of validity was used to measure the validity of the data about *Tahfidz* al-Qur'an (X) and

mental healthiness (Y). To test the validity of these data, it was conducted the validity test of each items X and Y of the questionnaire. The High-Low validity of a questionnaire was calculated by using *Pearson's Product Moment Correlation*, which calculated the correlation between the score of the item in question and a total score. In this study, the calculation of the validity of the items were analyzed by using SPSS 23.0

- 2) Test Reliability

Instrument reliability was required to get the data of *Tahfidz* al-Qur'an (X) and mental healthiness (Y) in accordance with the purpose of measurement. To achieve this, test reliability was done by using *alpha Cronbach's* method.

Based on the validity and reliability test had been done by distributing questionnaires to 30 students who were *Tahfidz*. In the questionnaire about mental healthiness, from 42 items of them, it was found that the invalid data were three items, namely item number 20, 35, and 39 with alpha value  $< 0.361$ . Thus, to continue study, the 39 items of questions, the valid ones, were distributed to 80 students *Tahfidz* selected based on the purpose of the research in order to answer the formulation of research question in accordance with the number of *Juz* memorized by the students, it more than 10 *Juz*, between 6-10 *Juz*, 1-5 *Juz*, and students who *hafidz* less than 1 *juz*.

- b. Requirements Analysis Test

Homogeneity test was done to see if the research data came from the same variance (homogeneous). Thus, it was tested with the hypothesis that:

$H_0$  had the same variance (homogeneous)

$H_1$  had not the same variance

The basis for decision-making was as follows:

Accepted:  $H_0$  if the significance probability value  $\geq 0.05\alpha$

H1 if the significance probability value  $\leq 0.05\alpha$

c. Regression analysis

Regression analysis was used to determine how much the influence of each variable X (independent) to variable Y (dependent)

## RESULT AND DISCUSSIONS

### The description of *Tahfidz* student in the Department of Islamic Education FTK

The number of students in the Department of PAI at Faculty of Islamic Education and Teacher Training IAIN Imam Bonjol was 828 people who are on the course in the first, third, fifth, and seventh semester (the year of 2012-2015). They came from different educational backgrounds, namely SMA, SMK, MAN, MAS, boarding school located in the province of West Sumatra, Aceh, North Sumatra, Riau, Bengkulu, Jambi, even from West Java (Bogor) and the Thai state. Based on the questionnaire distributed, it can be described the following data:

**Table 3.** Students Educational Background of *Tahfidz* Al Qur'an the Department of PAI at Faculty of Islamic Education and Teacher Training IAIN Imam Bonjol

No.	Academic Year	Educational Background					Total
		Senior High School	Vocational high school	Islamic High School	Private Islamic High School	Boarding School	
1.	2012/2013	3	1	4	2	8	18
2.	2013/2014	2	2	7	2	12	25
3.	2014/2015	2	1	4	1	7	15
4.	2015/2016	2	3	5	2	10	22
	<b>Total</b>	9	7	20	7	37	80

Observing the students' educational background of the Department of PAI which were used as the source of data were 80 people. it can be seen that the *Tahfidz* students came from the boarding school that were 37 people (46.25%); Islamic senior High School were 27 (33.75%) which consisted from the state *Islamic* high school, 20 students, and the private one, 7 students. The number of students coming from high school and vocational school were 16 people (20%).

Based on the above data, it was known that the students of the boarding school have memorizing more than the others. Through the interviews with five (5) students of the first, the third, and the fifth semester who graduated from the boarding school, it was found that the memorizing activity was routinely applied every day. This information was obtained from students who had been in the boarding schools in various cities of West Sumatra. The memorizing of Al Qur'an should do continuously repetitive process such as in the prayer activity unless the students would miss the memorization.

### Description of *Tahfidz* Students Variable

Students of the semester I, III, V, VII at the Department of PAI Faculty of Education and Teacher Training IAIN Imam Bonjol Padang who came from various educational backgrounds, i.e SMA, SMK, MAN, MAS, and boarding schools had the ability to memorize Al Qur'an <1 *Juz* between 1-5 *Juz*, 6-10 *Juz*, and even > 10 *Juz*. Once the data were collected by distributing questionnaires to 80 students who had been selected based on purposive sampling on the sample selection, the data were classified based on several aspects, namely based on gender, male and female; home school / *Madrasah* of secondary schools, *Madrasah aliyah*, and boarding. Then, the *Tahfidz* students were classified by the number of *Juz* that had been memorized, <1 *Juz*, 1-5 *Juz*, 6-10 *Juz*, and even > 10 *Juz*. It can be seen in the description of the table 4 below.

**Table 4.** The Frequency Distribution of *Tahfidz* Variable (X)

Aspects	Frequency				Number	
	The first Semester	The Third Semester	The fifth Semester	The seventh Semester	F	%
1. Gender						
a. Male	9	6	13	9	37	46,25
b. Female	13	9	12	9	43	53,75
2. Educational background						
a. High School	5	3	4	4	16	20,00
b. Islamic High School	7	5	9	6	27	33,75
c. Boarding School	10	7	12	8	37	46,25
3. The number of <i>Juz</i>						
a. < 1 <i>Juz</i>	8	2	5	1	16	20
b. 1 – 5 <i>Juz</i>	14	9	17	10	50	62,5
c. 6 – 10 <i>Juz</i>	0	1	2	3	6	7,5
d. > 10 <i>Juz</i>	0	3	1	4	8	10
4. Motivation						
a. Intrinsic	20	9	19	17	65	81,25
b. Extrinsic	2	6	6	1	15	18,75
Total/Average	22	15	25	18	80	100

From the above table, it appears that of the 80 students who had *Tahfidz* Al Qur'an were more female students than male ones which the percentage was 53.75% and 46.25% respectively. From this percentage, it can be seen that the difference of memorizing related to gender was not so obvious. It means that, *Tahfidz* Al Qur'an on women is nearly as equal as men at the Department of the Department of PAI at Faculty of Islamic Education and Teacher Training IAIN Imam Bonjol.

Furthermore, based on indicators of their educational background, it was found that generally the students graduated from the boarding school which the percentage was 6.25%, followed by those from the Islamic High School which the percentage was 33.75%, and the smallest number came from senior High school by 20%. Based on the percentage, it can be seen that students who had high memorization of *Juz* did the memorizing regularly in their boarding school.

Seeing from the number of *Juz* of Al Qur'an that had been owned by students shows that the average of *Juz* memorized by the students between 1-5 *Juz* (62.5%). Of the

80 people in the research samples, the number of students who memorized the Qu'ran less than 1 *Juz* was 20%. After interviewed, the students lost their rote, especially for the Surahs that were rarely read in the pray, so the number of their rotes reduced slowly. Furthermore, the number of *Juz* between 6-10 *Juz* memorized by the students was 7.5% and more than 10 *Juz* was 10 people of 10 *Juz*, 13 *Juz*, 14 *Juz*, 15 *Juz*, and the highest 20 *Juz*.

Students who had successfully become *Hafidz* Al Qur'an generally have the motivation coming from themselves (intrinsic). The percentage for the intrinsic motivation was 81.25% the reason of the students have more rote was because they have high desire in increasing the reward and tranquility in their activity and behavior in everyday life. Moreover, the high motivation also involved due to the participation in various competitions of *Hafidz* Competition either nationally or internationally. Among those who had high rote, there was a student won the third place in PIONIR in Palu in early 2015. He had memorized 13 *Juz* of Al Qur'an. Furthermore, the extrinsic motivation was 18.75%.



### Test Requirements Analysis

**Table 5.** Homogeneity Test Research  
Test of Homogeneity of Variances Mental Health (Y)

Test of Homogeneity of Variances Mental healthiness (Y)			
Levene Statistic	df1	df2	Sig.
1,832	7	64	,096

The alpha value was obtained 0.096 which the alpha values was less than 0.05. This indicated that the research data are in a homogeneous condition. Thus, the data can be processed statistically to seek the contributions between *Tahfidz* Quran variables on mental healthiness of PAI students of Faculty of Education and Teacher Training in IAIN Imam Bonjol Padang.

### The effect of *Tahfidz* Al Qur'an to the students' mental healthiness in the Department of PAI FTK IAIN Imam Bonjol Padang

Based on the questionnaire that was distributed and re-collected for processed with SPSS version 23.0, it can be seen the frequency of the following data:

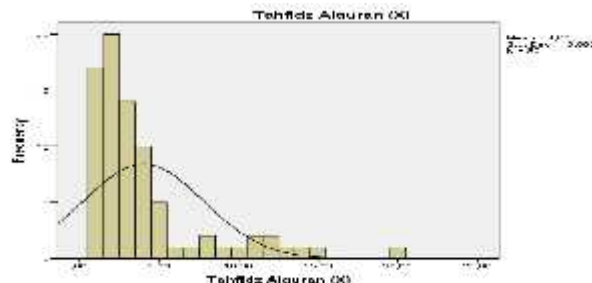
**Table 6.** Data Frequency  
Students *Tahfidz* Variable (X), and Mental Health (Y)  
Statistics

Statistics		<i>Tahfidz</i> Alqur'an (X)	Mental Healthiness (Y)
N	Valid	80	80
	Missing	0	0
Mean		4,0000	135,5000
Median		3,0000	135,0000
Mode		2,00	135,00 <sup>a</sup>
Std. Deviation		3,80206	7,95875
Variance		14,456	63,342
Range		19,00	32,00
Minimum		1,00	122,00
Maximum		20,00	154,00
Sum		320,00	10840,00

a. Multiple modes exist. The smallest value is shown

By seeing the histogram of *Tahfidz* Al Qur'an below, it illustrated the distribution of

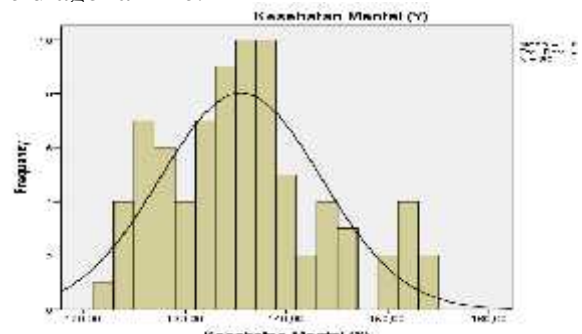
the data that had been obtained through the collection of questionnaires to students who had been used as a sample *Tahfidz* in this study.



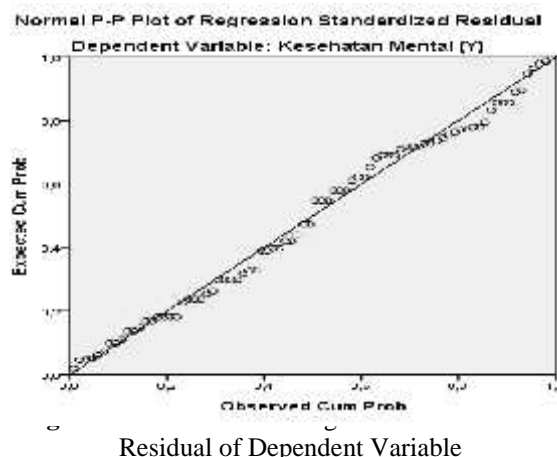
**Figure 1:** Frequency of Qur'an Tahfidz

Furthermore, mental healthiness histogram PAI students of Faculty of Education and Teacher Training in IAIN Imam Bonjol Padang below shows the sum of the numbers of items on the questionnaire distributed out of 80 students who were *Tahfidz* Al Qur'an.

With the distribution of the data s said to be normal if its spread is spreading around the diagonal line.



**Figure 2:** Frequency of Mental Health



Here are the results of the regression to see the effect of memorizing Al Qur'an variable (X) on mental healthiness (Y) of PAI

student of Faculty of Education and Teacher Training in IAIN Imam Bonjol Padang, as the following table.

**Table 7.** Linear Regression Students *Tahfidz* variable (X), and Mental Healthiness (Y)

Model Summary<sup>b</sup>

Model	R	R Square	Adjusted Square	R Std. Error of the Estimate	Change Statistics				
					R Change	Square Change	F	df1	df2
1	.750 <sup>a</sup>	.563	.558	5,29363	.563	100,571	1	78	.000

a. Predictors: (Constant), *Tahfidz* Alquran (X)

b. Dependent Variable: Mental Health (Y)

According to the above table, it was obtained that the significant alpha value <0.05 was equal to 0.00; and the influence or the contribution of variable X to variable Y was equal to 0.563 or at 56.3%. It means that the remaining 43.7% came from other variables apart from student mental healthiness variables.

The variables of this study consisted of one independent variable and one dependent variable. To determine the estimation between independent variables and the dependent variable in the regression equation can be shown below:

**Table 9.** Regression Equations Students *Tahfidz* variable (X), and Mental Healthiness (Y) Coefficients

Students *Tahfidz* Variable(X) and mental healthiness (Y)Coefficients<sup>a</sup>

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	129.216	.862		149.918	.000
	<i>Tahfidz</i> Alquran (X)	1.571	.157	.750	10.028	.000

With the following regression equation:

$$Y = a + Bx$$

$$Y = 129.216 + 1,571.X$$

where:

$$Y = \text{Mental Health}$$

$$X = \textit{Tahfidz} \text{ Students of PAI}$$

From the results of the regression equation above, it can be described as follows:

1. The Constant was 129.216. it states if there are no students' ability in *Tahfidz*, then the quality of the mental healthiness of students would be 72.458
2. The regression coefficient of X was 0.750. It declares that every increasing of *Tahfidz* Al Qur'an for 1 unit, it will improve the quality of student mental healthiness for 0.750 units.

A person stated in healthy condition was not only in terms of physical but also in terms of mental health. Mental is one of the elements forming the soul. Mental health is very important to be maintained because a strong physical was nothing without mental health. Healthy life and meaningful life was a need and a mental health must be achieved by every student, in this case the students undertaking the course in the Department of PAI at Faculty of Islamic Education and Teacher Training IAIN Imam Bonjol Padang.

Students at Department of PAI at Faculty of Islamic Education and Teacher Training IAIN Imam Bonjol Padang with the educational background of the *Madrasah* (Islamic high school) and a Boarding school generally have a basic ability in *Tahfidz* Al Qur'an. Thus, it is important to make a new

policy for students who will finish the course in order to memorize Al Qur'an as set by the institution. In accordance with this findings, Rector of IAIN Imam Bonjol Padang can create new policy to students who will finish college to memorize some *Juz* of Al Qur'an , not only for students of Department of PAI, but for all the departments in this college.

Thus it can be stated that IAIN Imam Bonjol Padang as an Islamic college student should be able to finish the study with the ability of High *Tahfidz* Al Qur'an so that the students become mentally healthy person. The more the students memorize Al Qur'an in the Department of PAI at Faculty of Islamic Education and Teacher Training IAIN Imam Bonjol, the stronger the quality of their Islamic scholars has.

## CONCLUSIONS AND RECOMMENDATION

From the result of research findings that was done at Department of PAI Department of PAI at Faculty of Islamic Education and Teacher Training IAIN Imam Bonjol Padang, it can be concluded that the number of *juz* memorized by PAI students of Faculty of Education and Teacher Training IAIN Imam Bonjol Padang for 10 *Juz*, 13 *Juz*, 14 *Juz*, 15 *Juz*, and the highest, 20 *Juz*. The rest was between 1-10 *Juz* and even less than 1 *Juz*. It is also concluded that there is a significant relationship between *Tahfidz* Quran on mental health of PAI students of Faculty of Education and Teacher Training IAIN Imam Bonjol Padang. It means the ability of Memorizing Al Qur'an can improve the quality of the student mental health.

It is proposed that the prospective researchers expand their research by

conducting research and development to design a model for students to memorize Al-Qur'an and have good academic achievement.

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