

## THE RELATIONSHIP BETWEEN MUTQIN MEMORIZING THE QUR'AN AND A HEALTHY HEART (LIVING QUR'AN STUDY AT PONDOK TAHFIZH NAGARI PANAMPUANG)

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### Abstract

*This research was made using qualitative methods and this research is included in field research. In this study, researchers obtained data from various instruments, namely interviews, observation and documentation. With a qualitative descriptive approach, the analysis of the data obtained (in the form of words, pictures or behavior), the data is poured by providing an explanation or description of the situation or condition under study in the form of a narrative description. In the research that has been done, shows that: (1). The concept of mutqin memorizing the Al-Qur'an according to students at Pondok Tahfizh Nagari Panampuang, (2). The relationship between mutqin memorizing the Qur'an and a healthy heart at Pondok Tahfizh Nagari Panampuang. The results of the research show that there are 3 possibilities of this mutqin relationship, namely: 1. accommodation (accepting) means that between a healthy heart and mutqin al-Qur'an are interconnected. 2. rejection (refusal) means that there is no healthy heart relationship with rote memorization. 3. depending on the condition of the relationship between the two. Conclusion of research on the concept of mutqin Al-Qur'an memorization according to students mutqin is a strong memorization, when tested can answer it. according to the students, there are 3 answers regarding the relationship between mutqin memorization and a healthy heart, namely, 1 both have a relationship, if the heart is healthy, the memory will be more mutqin , 2. there is no second relationship, if the heart is sick, the memory is still mutqin . 3 depending on the condition of memorizing the Qur'an.*

**Keywords :** Relationships, Memorizing Mutqin , Pondok Tahfizh

### Abstrak

Penelitian ini menggunakan metode kualitatif dan termasuk dalam penelitian lapangan (field research). Data diperoleh melalui berbagai instrument, seperti wawancara, observasi dan dokumentasi. Dengan pendekatan deskriptif kualitatif, analisis data yang diperoleh (berupa kata-kata, gambar atau perilaku), data dituangkan dengan memberikan pemaparan atau penggambaran mengenai situasi atau kondisi yang diteliti dalam bentuk uraian naratif. Persoalan dalam penelitian adalah (1). bagaimana konsep mutqin hafalan al-Qur'an menurut santri di Pondok tahfizh Nagari

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Panampuang, (2). bentuk relasi mutqin hafalan al-Qur'an dengan hati yang sehat di Pondok tahfizh Nagari Panampuang. Hasil penelitian menunjukkan bahwa ada 3 kemungkinan dari relasi mutqin ini, yaitu : 1. Akomodasi (menerima) artinya antara hati yang sehat dengan mutqin al-Qur'an saling berhubungan. 2. Rejeksi (menolak) artinya tidak ada hubungan hati yang sehat dengan mutqinnya hafalan. 3. Tergantung kondisi relasi diantara keduanya. Kesimpulan penelitian konsep mutqin hafalan Al-Qur'an menurut santri mutqin merupakan hafalan yang kuat, ketika dites bisa menjawabnya. Menurut santri, ada tiga jawaban mengenai relasi mutqin hafalan dengan hati yang sehat yaitu, pertama, keduanya memiliki hubungan, jika hati sehat, maka hafalan akan semakin mutqin, kedua tidak ada hubungannya, jika hati sakit, hafalan tetap mutqin. 3 tergantung kondisi penghafal al-Qur'aan.

**Kata kunci:** Relasi, Mutqin Hafalan, Pondok Tahfizh

## INTRODUCTION

The culture of memorizing the Koran is being promoted by various groups, especially for children, teenagers, adults, and even parents. In memorizing the Qur'an, to reach the level of *mutqin* there are many ways and methods . So mutqin is a strong memorization, when tested you can answer it easily . Based on the author's observations when teaching at Pondok Tahfizh, the author saw that there was a problem with the students' memorization. Every day I memorize the Koran, but many people don't memorize it *regularly* . After observing it day after day, it turned out that their memorized mutqin had something to do with the heart disease that the students had.

Memorizing the Koran is part of the practice of fardhu kifayah. Remembering that if there are no people

who memorize the Koran, they are worried that God's word in the Koran will change. Therefore, memorizing the Koran is the most important part of the Islamic religion. The activity of memorizing the Qur'an actually started when the Qur'an was first revealed , namely in the era of the Prophet and his companions, because at that time there were not many reading and writing activities . To the point of remembering all the verses of the Koran that had been revealed to the Prophet, he always memorized them so he wouldn't make a mistake.

The word *Qalbun Salim* in the form of an adjective is mentioned more or less twice in the Qur'an. These two verses are found in the QS. Al- Shu ' ara[26]: 89. Except, those who face Allah with a clean heart.

This verse is a basis for understanding that reviews the prayer

read by Prophet Ibrahim AS. which is related to the previous verse which explains about the Prophet Ibrahim's praise to Allah SWT. by explaining its various qualities in the form of giving gifts, eating and drinking, healing diseases, giving life and death and giving forgiveness (Haromaini 2020). On the other hand, in another verse, the word *Qalbun Salim* is in the QS. al-Shaaffat[37]: 84; (Remember) when he came to his Lord with a pure heart, 647)

*Qalbun Salim* is meant to be safe from evil and polytheism. After that, he also took a comment from Muhammad ibn Sirin who said that the meaning of this word is that *Qalbun Salim* is a heart that knows that Allah SWT is true, the Day of Judgment will definitely come and there should be no doubt in it. Faith is the key to a clean heart, pure from the impurities of polytheism and hypocrisy (Fitri and Arifin 2022). With the basis of knowledge of the truth of Allah's teachings. underlies a person's faith in Him. The useful knowledge he has is able to show him how to differentiate between what is right and what is false, to believe in Allah SWT. as well as to His Messenger, what was revealed to the Prophet was a revelation that came from Him, so that the heart was submissive and obedient to Allah SWT. until his heart

wants to receive guidance from Allah SWT. ( Haromaini 2020) .

Memorizing students who are not *mutqin* It is suspected that his memorization will quickly disappear. However, there are also several students who the author found , when they are frustrated ( *al-ya's* ), *their memorization* 'installs' more quickly and smoothly. This shows a phenomenon in memorizing the Qur'an that needs to be answered in the form of research.

The aim of this research is to find out the concept of *memorizing* the Koran by heart and to find out the relationship between memorizing *mutqin* and a healthy heart at Pondok Tahfizh Nagari Panampuang and the students' understanding of the concept of memorizing *mutqin* and how *mutqin* memorization relates to a healthy heart in Cottage Tahfzih Nagari Panampuang.

## LITERATURE REVIEW

From the author's observations, similar research has been carried out by previous researchers or has become a review of the author's literature, including Husin Rahmatullah's writing, Master's Thesis in Islamic Religious Education at UIN Antasari 2022 with the title "*Patterns of memorizing the Koran and maintaining*

*memorization to reach the level of muttaqin in Santri Pondok Tahfidz Yanbu'ul Qur'an 4 Pantai Cabe Tapin Regency*" This thesis explains the pattern of memorizing the Qur'an as well as procedures or strategies for maintaining memorization in order to reach the *mutqin level* for the students of Pondok Tahfidz Yanbu'ul Qur'an Pantai Cabe Tapin Regency .

Another research was written by Gusneli Utama in 2022 entitled *"Implementation of the mutqin method in memorizing the Qur'an at the Tahfidz Satu Qur'an Jambi Islamic Boarding School, Sungai Duren Village, Muaro Jambi Regency."* This thesis describes the implementation of the *mutqin methodology* in memorizing the Qur'an 'an at the Tahfidz Satu Qur'an Islamic Boarding School in Jambi which uses 3 stages in memorizing *students* .

research also carried out the same thing , in 2020 with the title *"The Relationship between Reading the Qur'an and the Peace of Mind of the Congregation of the Al-Hidayah Al-Hidayah Council, Pondok Pinang, South Jakarta."* This thesis explains the relationship between reading the Qur'an. with the peace of mind of the congregation of the Majelis Ta'lim. The

article above differs from the author's research in various aspects, such as location, depth of analysis and conclusions.

## RESEARCH METHODS

This research uses a qualitative approach to describe the problems and research focus. Qualitative methods are social research steps to obtain descriptive data in the form of words and images. The method used to collect data is a descriptive analytical method designed to obtain information about the relationship between a healthy heart and *the mutqin* (strength) of Al-Quran memorization for students at Pondok Tahfiz Nagari Panampuang. This analytical descriptive research is aimed at compiling systematic, accurate and factual descriptions, illustrations and depictions related to various realities, characteristics and correlations between the social phenomena being studied.

Based on the research to be carried out, namely a qualitative descriptive system approach, and also included in the type of field *research* . The use of a qualitative descriptive system is because it is in accordance with the subject and focus of the analysis being studied.

The data source collection technique used was *purposive sampling*. *Purposive sampling* is a technique for sampling data sources based on certain considerations. In qualitative research, data analysis has been carried out before going into the field. Analysis that takes place on data from previous studies or secondary data that will be used determines the focus of the research and develops after the researcher enters the field and while in the field. However, the focus of this research is only temporary. Data analysis is the stage of searching and systematically compiling data obtained from interviews, field recording and documentation, through the method of organizing data into categories, explaining it into several units, carrying out synthesis, organizing it into patterns, determining which is most important and which want to study and draw conclusions so that it is not difficult for oneself or other individuals to understand (Taufiq and Sikumbang 2022)

## RESULTS AND DISCUSSION

### Santri's understanding of rote *mutqin*

*mutqin* comes from Arabic مُتَقِنٌ *مُتَقِنٌ* *يَتَقِنُ* *يَتَقِنُ* *يَتَقِنُ* which means perfect, excellent, accomplished, excellent, superior, confident, confident, knowing with certainty and clever, going

beyond, skilled, mastering and knowing well.

The meaning of *mutqin* is being strong and true, so that memorization becomes *mutqin* requires continuous intensive effort. Memorizing the Qur'an is not enough just to memorize it once. That's just the beginning. When memorizers of the Qur'an often memorize the reading of the Qur'an, memorization becomes smoother. (Amalia Yunia Rahmawati 2020) .

*mutqin* memorization is memorization that is not forgotten when asked or tested, memorization that does not hesitate, memorization that is extraordinary. In this research, what is meant by research is *mutqin* memorization *which focuses on juz 30*. *Mutqin* memorization is strong memorization in terms of reading and memory.

*mutqin* memorization is high memorization, those who have memorized more than chapter 30 of the Qur'an, the strongest memorization. At Surau Tahfizh, there is something called a *mutqin* class , where this class is the highest level class at Surau Tahfizh. Included in the *mutqin class* are students who have memorized fluently and who

have completed munaqasah and who are graduating from tahfizh.

Daarul Qur'an As-Sa'adah Surau Lauik, namely the al-Qur'an Pondok with the most students among the al-Qur'an Pondok in Nagari Panampuang. According to the students' understanding of *mutqin memorization*, namely the memorization that is most often memorized or repeated every day, when asked by the teacher or other people the students can answer and continue the verses, memorization that is not lost or always remembered, memorization that when used is memorized. smoothly and no more hesitation.

And if the author combines the meaning of *Qalbun Salim* according to Al-Alusi, then the definition of *Qalbun Salim* is a clean heart or safe from damaged aqidah/beliefs, such as shirk in its various forms, worship, will and avoiding other heart diseases (Amalia Yunia Rahmawati 2020). In this research, what the author means by a healthy heart is a heart that does not suffer from many diseases such as envy ( *hasad* ), arrogance ( *takabur* ) and showing off ( *riya'* ). Where the author will focus on these three diseases and see the level of their relationship with the students'

*mutqin* memorizing the Koran at the Tahfizh Nagari Panampuang cottage.

The author draws conclusions from the students' understanding of *mutqin* memorization, namely memorizing *mutqin*, namely strong memorization, which does not hesitate or forget, when asked can answer, and when tested it can connect the verses and memorize which is often used in muraja'ah. The author took a sample of students who memorized the most *mutqin*, especially in the first 30 juz, the students came from Pondok al-Qur'an Musholla At-Taqwa Batu Basa, these students had memorized ten Juz, according to one of the students, the *mutqin* memorization was the rote memorization. I've reached 30 juz, when asked I can answer straight away, like the data released by Google, it looks like I've memorized it and don't forget it.

The two students from Surau Tahfizh Baitul Ulum have only memorized two juz. At surau tahfizh the students are in the *mutqin class* or the highest class. According to a student, *mutqin memorization* is strong memorization and quite easy memorization, because now a student is already in the *mutqin class*. When asked, people who have memorized *the mutqin* can answer

questions about verses and connect verses.

In Daarul Qur'an As-sa'adah, there are several students who have memorized a lot, starting from six juz, five juz, four juz and three juz. Here the author interviews students who have memorized the most, namely six juz. According to him, *mutqin* memorization is memorization which, if mastered, is fluent and not forgetful and the memorization is strong.

### **The process of memorizing the Qur'an for students to become *mutqin***

In the process of memorizing the Qur'an, there are several types of strategies for memorizing the Qur'an. Every tahfidz of the Koran certainly hopes for a short and fast time and the memorization that he has is attached to the brain's memory in the process of memorizing the Koran. This itself can happen if a tahfidz uses the right strategy, and has tenacity, diligence and Istiqamah to carry out the process in it and an individual's memorization speed cannot be separated from the brain or intelligence he has. The strategies used by Quran tahfidz are different according to their desires and abilities. There are several types of strategies for

memorizing the Koran (Ali Hasan (2018) 2020)

#### **1. Double Repetition Strategy (*Tikrarain*)**

In order to achieve a good memorization target, just one memorization process is not enough. And judging that through one memorization process he became a tahfidz of the Koran, this is a wrong perception. This actually triggers feelings of disappointment after being faced with a reality that is different from the response. In order to overcome problems like this, a double repetition system is needed. For example, if you have memorized the latest information in the morning, then in the afternoon you have to repeat the memorized verse by verse that you have memorized in the morning. The frequent intensity of rote repetition makes it easier to remember the memorization.

2. Strategy using the method of not moving on to the next verse before the verse that is being memorized has truly been memorized (*ta'kid*).

This strategy requires a feeling of patience because in general an individual who memorizes the Qur'an certainly wants a fast time to memorize large amounts and quickly complete or complete the memorization, until the

verses that have not been memorized completely, thereby making the verse itself is simply overlooked even though basically all the verses of the Qur'an are some that are easy to memorize and some that are difficult to memorize. Then, when you want to repeat a difficult verse again, it can cause difficulties for the memorizer because you are in a hurry or have not yet perfected your memorization. Therefore, efforts are made to memorize the verses fluently first so that it is easy to repeat them and difficult to memorize all the verses of the Koran in the mind. Apart from that, it is mandatory for someone who wants to memorize the Koran to limit their memorization to every day. For example, only a few verses, 1-2 pages or one eighth of the Al-Qur'an juz and so on

### 3. Strategy through the technique of paying attention to the same verse (Ri'ayat al mutasyabihat)

Judging from the aspect of meaning, pronunciation or verse, structure and arrangement of language, many of the various verses in the Qur'an have similarities or are similar to one another, there are a number of verses in the Qur'an which almost have the same editorial, if A hafiz does not have the accuracy to pay attention and observe it,

especially in verses that are relatively long, so he will experience difficulties in memorizing, therefore if a verse is similar to another verse it should be grouped separately so that the hafiz can distinguish it.

### 4. Strategy through memorizing the sequence of memorized verses in a unitary number after actually memorizing the verses.

In order to facilitate this stage, usually through the use of Al-Qur'an sheets called Al-Qur'an corners. As for the types of The Mustafa Al-Qur'an has characteristics including that each juz covers 10 to 20 pages, each page starts with the beginning of the verse and ends with the end of the verse, not the middle or part of the verse; has visual signs that make the memorization process easier. By using a mushaf like this, it will be easier for the hafiz of the Koran to divide several verses in order to memorize a series of verses by verse so that apart from being able to memorize the sound of the verses, he is also able to memorize the order of the verses.

### 5. Strategy through the use of one type of Mushaf (Mushaf Wahidan)

A hafiz of the Koran will tend to find it easier to memorize the Koran if he

uses one type of mushaf. This is very important to pay attention to because changing the use of one mushaf and switching to another can trigger a state of confusion regarding the pattern of memorizing or imagining it.

#### 6. Strategy by means of *Takrir* (repeating)

According to the statement from Yahya Abdul Fattah Az Zawawi quoted by Akhyar, if you memorize each verse up to 25 times or more, in fact you will not be able to memorize the Qur'an properly unless the students repeat the memorization repeatedly, even some of them. There are scholars who repeat a problem up to 100 times, some of them also repeat it up to 400 times, until the knowledge gained seems like a question or can be said to be really strong in their memory. Muhammad Taqiyyul in a book on how to quickly memorize the Koran explained that after all the verses of the Koran have been memorized, the action that must be considered is how to maintain the memorization itself so that it remains strong in the mind. Keeping the Koran memorized by heart is the most important thing.

When it comes to memorizing the Al-Qur'an, each person is different, as is the Al-Qur'an Pondok or Tahfidz Pondok

in Nagari Panampuang. When memorizing the Koran, everyone uses the Koran, which has many variations and methods that are currently trending. In this research, the author interviewed 64 students from 3 Al-Qur'an Pondok and Tahfidz Pondok in Nagari Panampuang. The students interviewed were students who had memorized their *mutqin* according to the targets set by the Tahfidz Pondok or Al-Qur'an Pondok concerned.

At the Al-Qur'an Pondok in Nagari Panampuang, here students memorize the Al-Qur'an by mixing several methods described above. Pondok al-Qur'an Musholla At-Taqwa Batu Basa, here the method used by coaches in teaching and memorizing the Al-Qur'an is dividing the students into several groups, because in this hut the focus is not only on memorizing the Al-Qur'an, but also on memorizing the Al-Qur'an. also teaches students to recognize letters, tahsin and tajwid. Santri are divided into several classes, namely abata class, tahsin class and tahfidz class. In the abata class, they are taught about recognizing hijaiyah letters, and for tahfidz, students are taught by reciting words, repeating them up to 3 times until they memorize them, reciting up to one verse or even a letter.

So that students can memorize juz 30. In tahsin and tahfizh classes, students memorize the Al-Quran using their own methods .

Surau Tahfizh Baitul Ulum, there they divide the classes into 4 classes, namely pre-tahfizh, tahfizh, pra *mutqin* , and *mutqin classes* . The pre-tahfidz class is the class that is not yet proficient in reciting the Koran and the tahfizh is done in talqin. Tahfidz class is a class that can read the Koran and can memorize the Koran. The pre- *mutqin class* is a class that requires quite a lot of memorization and is still not fluent, and before entering the *mutqin class* , students must undergo munaqasah first and can enter a higher class, namely the *mutqin class* .

In Daarul Qur'an As-Saadah, students are divided into several groups according to the students' abilities and memorization. Starting from group 1 which consists of students who are not yet proficient at reciting the Koran. Group 2 is the students who can read the Koran quite well, group 3 is the students who have read the Koran fluently and can memorize it themselves and are ready for the tahfizh graduation and the last group 4 is the class who have graduated tahfidz

and who already have lots of memorization.

After the author conducted observations and interviews with students in three tahfidz huts in Nagari Panampuang, the author came to the conclusion that the instructor's way of teaching students to read and memorize the Al-Qur'an was the same, namely dividing the students into a number of groups according to their abilities. There are two methods for memorizing the Qur'an, namely for those who can read the Qur'an and those who cannot read the Qur'an. For those who are not yet able to read the Al-Qur'an, use the method of reading it word by word and by verse and then reading it with repetition until the students are fluent in the verse. For students who are able to read the Koran, students are able to memorize it themselves by reading by looking at the Koran and then memorizing it by opening and closing the Koran until the students have memorized the verse.

### **The relationship *between* memorizing the Koran and a healthy heart at Pondok Tahfizh Nagari Panampuang**

Memorizing the Koran is something normal when a noble position requires various sacrifices to achieve and

maintain it, including the title of memorizing the Koran. Various obstacles and obstacles must be overcome to achieve it. After succeeding in getting it, it doesn't mean the struggle is over, but in fact the latest struggle has just begun. Considering that memorizing the Koran is a lifelong task, there is no final term before closing your eyes forever (Taufiq and Sikumbang 2022)

*Qalbun Salim* is a heart filled with faith, which has lost various lusts and desires for sin. The light of faith is very bright in that person's heart. Someone who has this kind of heart will always feel the pleasure of worship. Among the few signs of a person who has a healthy heart is someone whom Allah illustrates in His words: " *When the verses of Allah, the Most Gracious, are recited to them, they fall down and prostrate themselves and weep*" (QS Maryam: 58). (Haromaini and Rachman 2020)

In Nagari Panampuang there are several tahfidz huts and al-Qur'an huts. The location of each hut is different in Jorong. In Jorong Lundang there is the Al-Qur'an Pondok At-Taqwa Batu Bara Prayer Room, in Jorong Surau Lauik there is Daarul Qur'an As-Sa'adah, in Jorong Sungai Beringin there is Surau Tahfizh Baitul Ulum. Each boarding school has a

different number of students and also different learning targets and programs. Likewise with the level of memorization of students and the strength (ke *mutqin* an) of students' memorization.

Every human being must have liver disease and there are also healthy hearts. For memorizers of the Koran, our hearts must be protected from liver disease. There are many different opinions of scholars in interpreting liver disease, some say that liver disease is characterized by *takabbur* (arrogant), *ujub* (self-respecting), *hasad* (envy), *riya* (showing off), and *bakhil* (miserly) and there are also those who believe that what constitutes heart disease is anger, envy, backbiting, bad suspicion and slander (Haromaini and Rachman 2020).

In memorizing the Qur'an, it all depends on the student's heart when memorizing the Qur'an. If the heart is healthy or is protected from liver disease, it will come quickly and memorize the Qur'an more smoothly. The author conducted interviews with several students who had *memorized* the Al-Qur'an, especially juz 30. In this research, what the author means by *memorizing* the Al-Quran is the memorization of a student at Pondok Tahfizh Nagari Panampuang, namely those who have

memorized it fluently, reaching the target. and the reading is correct. And this is what the author will research at Pondok Tahfizh Nagari Panampuang for students who memorize the Koran.

The conclusion that the author got from interviews with students is that if the students' hearts are healthier or have fewer heart diseases such as envy, arrogance, laziness, anger, resentment and so on, then the students' memorization will come in faster and their murojaah will become smoother and stronger. In contrast to those who have liver disease, the more liver disease a student has, the more difficult it will be to memorize, it will be halting, and when memorizing deposits it can be lost instantly. So the heart will influence whether or not students' memorization is strong. The heart and memorization will be interconnected, if the heart is good, then memorization will be good and smooth. On the other hand, if the heart is not in a good mood, then memorization will not be smooth and chaotic.

A person who memorizes the Qur'an must keep his heart healthy and not contract liver disease. The healthier his heart, the easier and smoother he will memorize the Qur'an, but if there is more disease in his heart, memorizing will

become more difficult. and makes memorization less fluent and less *consistent* . So a person's heart will be related to memorizing the Koran.

## **CONCLUSION**

After describing the data that has been collected, researchers can draw conclusions regarding the relationship between memorizing the Koran and a healthy heart (Study of the living Qur'an at Pondok al-Qur'an Nagari Panampuang). Based on the problem formulation which discusses the memorization of the Al-Quran by students at Pondok al-Qur'an in Nagari Panampuang, where the researcher took 3 Pondok al-Qur'an in Nagari Panampuang. In this research, the researcher focused on the students' memorization of the mutqin in juz 30. There are three main parts to this research, namely:

1. Maintaining the Koran, especially through the method of memorizing the Koran for elementary school students or especially children, is something very extraordinary. By accustoming children to be close to the Koran and the mosque, they will gain priority and fadhilah from Allah Ta'ala and those who are close to and prosper in the mosque will receive

shelter and protection from Allah in the afterlife. There is so much glory and priority for a Muslim who memorizes the Koran, not only in this world, but also in the afterlife. By memorizing the Koran, they will also help their families. Researchers found that in Nagari Panampuang, the children's enthusiasm for memorizing the Koran was extraordinary, even though it was a rainy day, they were still enthusiastic about going to the prayer room or mosque to memorize the Koran.

2. In memorizing the Koran, each person has their own way and method. Among the methods of memorizing the Qur'an are the Double Repetition Strategy (*Tikrarain*), the strategy of not moving on to the next verse before the verse being memorized has really been memorized, the strategy of paying attention to the same verse (Ri'ayat al mutasyabihat), strategy by memorizing the sequence of memorized verses in a unit number after actually memorizing them, strategy by using one type of mushaf (Mushaf Wahidan), Strategy by means of Takrir (repetition). At the al-Qur'an hut in Nagari Panampuang, from interviews with students, all students used all existing strategies or combined them.

3. Relationship theory. There are 3 possibilities for this mutqin relationship, namely: first, accommodation (acceptance) means that a healthy heart and the mutqin of the Qur'an are interconnected. Second, rejection (rejection) means that there is no healthy relationship between the heart and the memorized mutqin. Third, depending on the conditions, the relationship between the two is a good heart, namely a healthy heart and no disease. When memorizing the Qur'an, memorize smoothly and easily in connection with the heart that is memorizing it. The results of interviews with students at the Al-Qur'an Pondok in Nagari Panampuang, the result is that if the heart is healthy, then memorization will be smoother and easier to memorize and memorize the mutqin. However, if their hearts are sick, then students will have difficulty memorizing the Koran and their memorization will not be smooth or mutqin.

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