

The Adversity Quotient Of Middle Adult Women In Memorizing The Quran At The House Of Tahfidz UmmulQura Banjarmasin, Indonesia

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Abstract

This study aims to look at the perseverance and ability of middle adult women aged 40-60 years in overcoming difficulties, challenges and obstacles in achieving success in memorizing al-Qur'an, without easily giving up. This is called adversity quotient. The subjects in this study were six people. This study aims to determine the type of adversity quotient of memorizing al-Qur'an, the factors that influence it and how to improve it. This study uses a qualitative descriptive phenomenology approach, with data collection methods of interviews, non-participant observation and documents. The results showed ER and NH is a type of climbers or runners or winners. Both of them are patient, optimistic, unyielding and big-spirited. Memorize according to the provisions and independently. Discipline in doing repetition in reading 10-20 times until memorized. The ER subject had memorized 16 juz and NH has 5 juz of memorization. The other four people are walkers or campers. The four subjects are RD, MS and RS have memorized 2 juz of memorization, and SH has memorized 1 juz. The supporting factors for adversity quotient are high motivation, competitiveness, productivity, the ability to take risks, make improvements, persistence and willingness to learn. To increase adversity quotient is by listening to responses to the difficulties faced, tracing the causes of problems, analyzing evidence of the causes of difficulties and doing because they already have adversity quotient.

Keywords: Adversity quotient, middle adult women, memorizing al-Qur'an.

Al-Qur'an revealed by Allah Swt. to the Prophet Muhammad functioning as a clue, good news carrier and warning giver. Who cling then the person will survive in the world and in the hereafter (Jum'ah, 1999). Manna 'Al-Qattan added that reading al-Qur'an was considered worship (Qattan.). So that al-Qur'an received the main attention of the Prophet Muhammad and the friends by memorizing and practicing it (Ash-Shiddieqy, 2009). Memorizing al-Qur'an is continued by the *tabi'in*, *tabi'it tabi'in* to us.

In various countries, including Indonesia, there are many Al-Quran educational institutions. Students consist of early childhood, students to adults. They competed to become Hafidz Hafidzah and al-Qur'an expert. In Banjarmasin, one of the institutions is the house of Tahfidz Al-Quran Ummul Qura Banjarmasin which is located at Jl. Bumi Mas Raya, Gg. Bumi Indah 3, Rt. 08/01 Pemurus Baru Banjarmasin South Banjarmasin City of South Kalimantan

which was officially established on March 5, 2017. The establishment of the Tahfidz Al-Quran house aims to provide a place to study for all levels of society, men, women, children, teenagers, adults and the elderly.

One of the Ummul Qura Banjarmasin house of tahfidz programs is the TTQ (Tahsin and Tahfidz Al-Quran) program for middle adult women. This program has lasted 4 years from 2017 to 2020. There are 6 adult women groups who learn tahsin and tahfidz al-Quran. Each group was guided by an ustadzah. They sat on the floor with a small table to put al-Qur'an. They are housewives who work as lecturers, teachers, civil servants, traders and others.

Middle adult women aged 40-60 years in a chronological terminology are characterized by various physical and mental changes (Hurlock, 1987). At this age they reach the peak of the most productive age. Psychologically, a crisis often occurs due to the inner conflict between the desire to rise with a setback. Its characteristics such as the feared period, the quiet period and the tired period (Shafi'i & Subandi, 1996) also read (Masganti, 2011). In Islamic psychology, someone who enters the age of 40 and above has the true maturity of the soul called the phase of wisdom (Mujib & Mudzakir, 2001). A Muslim-adult woman whose mature soul can be wise in filling his life with useful activities with learning tahsin and tahfidz al-Quran.

The religiosity of adults has a broad perspective based on the values they choose, consider the truth of their religion carefully, study and deepen their religious understanding, be positive and accept the truth of his religious teachings, obedient and apply their religion's teachings. That religiosity are illustrated in daily life and are maintained as identity and personality. This attitude will provide in their inner satisfaction (Jalaluddin.) also read (Baharudidin & Mulyono, 2008) .

In the initial interview with NH (Religious Teacher) in Banjarmasin revealed that his participation in learning tahsin and tahfidz al-Quran at the house of Tahfidz Ummul Qura because he wanted to be fluent in reading and wanted to get intercession of al-Qur'an. NH has memorized 5 juz al-Quran (NH, Hj, personal interview, 4 Agustus 2019). There is also an adult woman who memorizes al-Qur'an driven by a feeling of shame towards children and grandchildren who are already good reading and many memorization of al-Qur'an (Ernawati, personal interview, Agustus 2019).

Based on the observations, the desire of adult middle to memorize the Al-Quran is quite high, but many challenges, both from inside and outside themselves, are therefore among those who succeed and some fail. Memorizing al-Qur'an is not an easy job. Their perseverance and persistence in studying tahsin and tahfidz Al-Quran requires strong motivation and sincere intentions. This process requires patience. This research is interesting to see the fighting power of adult middle women in memorizing al-Qur'an.

The process of memorizing al-Qur'an does require struggle, so there are those who continue to memorize al-Qur'an with enthusiasm and succeed in becoming hafidzah and some stop. The questions are why do some people succeed and some fail? what are the supporting and inhibiting factors and what are the obstacles? how adult women memorize al-Qur'an to overcome problems and improve their adversity quotient?

Based on the background above the writer is interested in answering a few questions. How is the adult Muslim struggle for memorizing al-Qur'an, what factors affect their adversity quotient and how to increase them. For this reason, this research was conducted.

This research is very useful. Theoretically this research is useful as a material to increase the treasury of science in the field of psychology and religion, especially regarding the fighting power or adversity quotient memorization of Al-Quran adult women for further researchers. While practical benefits as additional information and input material for the community in general and the house of tahfidz Al-Quran Ummul Qura about the adversity quotient of the adult women in memorizing al-Qur'an.

Some previous studies similar to this study include:

1. Evanita Siahaan in his writings in the Unpad journal entitled: *Gambaran Faktor-Faktor yang Mempengaruhi Adversity Quotient Warga Binaan Remaja di Rumah Tahanan Negara Klas I Bandung* (Siahaan, 2019). The results of his research: Almost all adolescent fostered citizens in the Bandung Class I Detention Center showed the largest percentage of motivational factors that affect AQ with a percentage of 77.14%. The smallest factor is the competitiveness factor of 53.58%.
2. Ratna Tri Puspitasari in her writing in UMM E-Journal entitled: *Adversity Quotient dengan Kecemasan Mengerjakan Skripsi pada Mahasiswa* (Puspitasari, 2013). The

results of the study: there is a very significant negative relationship ($r = - 0.605$; $\text{sig} = 0,000 < 0.010$) between adversity quotient and anxiety working on the thesis in students. The higher the adversity quotient, the lower the anxiety.

3. Muhammad Hidayat Ginanjar in his writings in the journal STAI Al-Hidayah Bogor entitled: *Aktivitas Menghafal Al-Qur'an dan Pengaruhnya Terhadap Prestasi Akademik Mahasiswa (Studi Kasus Pada Mahasiswa Program Beasiswa di Ma'had Huda Islami, Tamansari Bogor (Ginanjar, 2017))*. Research results: The activity of memorizing al-Qur'an has a positive and significant effect on student academic achievement.

The researchs above are a quantitative and non -in -depth research type, in contrast to the research of the writer of qualitative and in -depth research. This research is important and has never been done. This study was to find out in depth how the fought for adult Muslim women aged between 40-60 years in memorizing al-Qur'an at the house of Tahfidz Al-Quran Ummul Qura Banjarmasin.

Methods

This research is a field research in a qualitative form with an Islamic psychology approach, which is an approach that focuses research based on psychology theories, adversity quotient in adult women in memorizing al-Qur'an which is located in the house of tahfidz ummul qura banjarmasin road Bumi Mas Raya, Gang Bumi Indah 3, Rt. 08/01 Pemurus Baru, Banjarmasin Selatan, Banjarmasin City, South Kalimantan, 70236.

The research subjects are adult women who learn to memorize al-Qur'an in house of tahfidz Al-Quran. While the object is the adversity quotient in the adult women of memorizing al-Qur'an.

This research is supported by basic data and complementary data. The main data consists of a picture of the type of adult women adversity quotient of memorizing al-Qur'an, the factors that influence the adversity quotient and how to improve it. While complementary data is data about the subject identity and a brief history of the house of tahfidz.

Data sources consist of respondents and informants. The subject itself is an adult woman for memorizing al-Qur'an at the house of Tahfidz totaling 6 (six) people with the criteria: aged 40-60 years, have a memorization of 1 juz to so on, housewives or career women (Government employees, lecturers, teachers, private employees, entrepreneurs, traders and others), have memorized al-Qur'an at the house of tahfidz for at least 1 year and are willing to be subjects. While the informant as the person who provided complementary data consisting of the Foundation Management and TTQ (Tahsin and Tilawah Al-Quran) Supervisor at the house of tahfidz.

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Data collection uses participant observation techniques, interviews and documents. Participant observations are used not only to see and observe subject behavior, but are involved in the activities of memorizing al-Qur'an at the house of tahfidz. Interviews are used to explore an event or activity subject. The interview technique is directed at the adversity quotient problem using the interview guidelines that have been prepared. The data obtained through this technique is a picture of Muslim memorization of al-Qur'an, the factors that influence it and how to increase the adversity quotient by adult women memorizing al-Qur'an. The document is in the form of a student manual and other record data about the tahfidz house.

Data processing is carried out by data collection, data classification to sub-discussion, data interpretation and data analysis. The analysis used is content analysis. The results of research containing data and information analyzed using reference materials in a qualitative way with deductive-inductive conclusions with the theory of adversity quotient in psychology and Islam (Islamic psychology). The stages of analysis are carried out separately in one chapter. The stages of writing are when the results of the interpretation are written, logically, harmoniously, and consistently, both in terms of words and the flow of discussion.

Discussion

Type of adult women in Memorizing the Al-Quran at the house of tahfidz Ummul Qura

TTQ (Tahfidz and Tahsin al-Qur'an) activities at Ummul Qura are held two times a week. The subjects actively followed him. Some are diligent and moderate. From observations and interviews conducted that the most active/diligent is the subject ER, NH, MS, RD, RS and SH.

Teaching begins with the tahsin Al-Quran with the Tibyan method, it has only increased to the Talaqqi method. Furthermore, also using the learning method by memorizing the vibration, dividing one page into three and memorizing each page. Most method applied is to memorize the voters, only ER and NH who memorizes by dividing one page into three and memorize each pages. Adversity Quotient of the subjects can be seen in four aspects abbreviated as CO2RE (Control, Origin, Ownership Reach, Endurance) according to Stoltz's theory. The ability to use these four aspects becomes a measure of the success of a adult woman memorizing al-Qur'an.

1. Control is a adult moslem ability to memorize al-Qur'an in controlling and overcoming problems that arise while trying to achieve their expectations according to the set of memorization.
2. Origin-ownership is recognition of feelings of guilt. For example, the inability to discipline yourself to repeat memorization at home and deposit it to the Supervisor. So a memorizer of al-Qur'an must be responsible for his indiscipline by overcoming and fighting feelings of laziness, drowsiness, boredom, limited time and even pain.
3. Reach is if problems such as feeling lazy, drowsiness, saturation, limited time, the environment is not suitable and even pain that is left without being overcome can result in a low fighting power and can make subjects difficulty or cannot meet their memorization targets.
4. Endurance is the extent to which adult women memorizing al-Qur'an can understand the difficulties that occur, how long and what are the causes of the difficulty. The answer to that question can have an effect on the memorization targets achieved.

In QS. Al-Syarh verses 5-6 stated that we are encouraged to struggle to overcome difficulties. The essence of the verse is that every difficulty exists (accompanied by) ease. Here

can see that the theory of adversity quotient in psychology has similarities with Islamic psychology. There is a common understanding between Surah Al-Syarah and the concept of Adversity Quotient. In QS. Al-Syarah/94: 5-6, Allah said: "So in fact along with difficulties there is ease, in fact along with the difficulties there is ease."

According to M. Quraish Shihab's explanation in the interpretation of Al-Mishbah, in verses 5-6 God intends to explain His general and consistent sunnah, namely "After the difficulty is accompanied by ease as long as the person concerned is determined to overcome it" (Shihab, 2002). This means that everyone is looking for opportunities for each challenge they face. The potential for adversity quotient is needed by humans so that a person does not give up easily and despair.

Hamdan Adz-Dzakiey said the adversity quotient is one part of Islamic teachings that can be realized through patience, optimism and unyielding and big-soul (Adz-Dzakiey, 2005). This is what Muslim women do the memorization of al-Qur'an patiently. God is present and moves his activities, guide and protect him. Then raises an optimistic attitude and never give up, so that the hopes and targets in memorizing al-Qur'an are achieved.

There are three types adversity quotient, namely 1. Climbers or runners; 2. Walker or campers; and 3. Quitters. A more detailed explanation as follows:

1. Climbers type or runners (winners)

Climbers type (climbers) or runners (winners) are people who are predicted to get success. Never give up, continue to struggle to pursue hope, creative, high motivation, and optimistic. They managed to overcome the obstacles that prevent the climb. This type is found in ER and Hj subjects. NH.

ER subjects show good, sincere, tough, optimistic, enthusiastic, patience, diligent, friendly, smiling, quiet and happy nature. NH shows the nature of patience, sincerity, enthusiasm, diligence, tough, optimistic, cheap smile, friendly, calm and happy. Both of them never give up, continue to struggle to pursue hope, have high motivation and optimistic, do not waste age, time and opportunity, able to overcome obstacles and resolve them. Both have high achievements in memorizing al-Qur'an beyond the target in the

group. ER has a memorization of 16 juz (6 back 10 in the future), NH has a memorization of 5 juz.

2. Walker type or campers (camping people).

The type of walker (which only runs) or also called campers (people who camp) are people who have enough motivation, have tried, but less seriously and sometimes stop because of fatigue or bored with the challenges faced. Four other subjects namely RD, MS, RH and SH are included in this type.

RD shows the nature of patience, sincerity, optimism, smiling, friendly, friendly and happy, MS shows the attitude and nature of patience, sincerity, optimism, smiling, friendly, friendly, swimming and happy. RH shows attitudes and optimistic, sincere, patient, calm and happy nature and SH shows the attitude and nature of sincerity, optimism, patience, calm and happy.

The four subjects feel safe in the comfort zone. The four Muslim women are people who have enough motivation, have tried to try, but not seriously and sometimes unable to overcome feelings of laziness, tired, bored and sick. They try to memorize just enough, lack ambitious, less excited, and feel quite satisfied having reached a certain target. They still have a number of initiatives, a little enthusiasm and endeavor, able to foster relations with other Muslim women. They feel comfortable with the existing conditions. Using compromise language and words, for example "I don't think I am able to memorize". Their achievements are not high. They are satisfied with the results. The result, RD MS and RS have 2 juz memorization and SH has 1 juz memorization.

3. Quitters (people who stop) or (who don't want to try at all)

They are people who quit the climb. They work just enough, lack of ambition, less excited, and quality below standard. These people are easily discouraged and giving up easily (Stoltz, 2005). In the study there were no subjects classified as this type.

Factors Influencing the Adversity Quotient of Adult Women in Memorizing Al-Quran.

Motivation is an important thing that must be owned by someone who wants to reach the goal. Alex Sobur said motivation is something that generates motion, moves someone or oneself to do something in order to achieve a goal (Sobur, 2011). Laura A. King defines motivation as the force that moves someone to behave, think, and feel the way they do. Motivated behavior is energized, directed, and maintained (King, 2010). Mc. Donald said motivation is motivation in a change of energy within the person characterized by affective arousal and anticipatory goal reactions. Motivation is a change in energy in a person's personality which is characterized by the emergence of affective (feelings) and reactivity to achieve goals (Djamarah, 2002). The energy change is in the form of physical activity in the form of effort made to achieve goals. Research conducted by Paul G. Stoltz shows that someone who has strong motivation is able to create opportunities in difficulties and will try to solve problems with all their potential. Basically all middle-adult women subjects have the motivation to take TTQ, but the size of the motivation will affect the subject's success in memorizing al-Qur'an.

In general, the internal motivation of middle-aged Muslim women to memorize al-Qur'an is the same, that is, it comes from self-will with sincere intentions because of Allah. Externally, their motivation is the same, coming from the support of their husbands, children, ustadzahs, fellow al-Quran memorizers.

Another motivation for ER subjects is to get the primacy of al-Qur'an. and support for their two children who also learn tahsin and memorize al-Qur'an. The initial motivation for the subject of NH in learning TTQ because he wants to be fluent and precise in reading al-Qur'an, wants to get Allah's forgiveness and mercy and wants intercession from al-Qur'an. In addition, NH is passionate about memorizing al-Qur'an because she wants to serve her parents, wants to make the family ahl al-Quran and wants to teach children and other mothers to memorize al-Qur'an, so there is no thought of stopping memorizing al-Qur'an.

Another encouragement RD reading and repeating kalamullah is a hope when he is old/elderly with eyes that are starting to decline, God willing, he can still read al-Qur'an because it has been memorized. Wants to be an example for his family, especially for his two children who are studying and memorizing al-Qur'an at Islamic boarding schools. Subject MS

said another motivation for learning TTQ was because his son-in-law and his two grandchildren also learned TTQ at the Tahfidz Ummul Qura House. Even though we have become grandmothers, we must not lose to the young in learning and memorizing al-Qur'an, MS memorizing al-Qur'an also aims to get a reward and in the hereafter go to heaven. Subject RS stated another encouragement he learned TTQ to improve self-quality. Subject SH memorized al-Qur'an as a provision for himself in the afterlife. Although their spirits sometimes fluctuate.

Learning TTQ should only be sincere because of Allah, because actions that are done not because of Allah have no value in the sight of Allah. So, the purpose of memorizing al-Qur'an is only because of Allah to get closer to Him. Al-Quran has explained that deeds that are done not because of Allah will be erased. As Allah says in al-Qur'an sura az-Zumar/39:65: "And verily it has been revealed to you and to (the prophets) before you. If you associate partners (God), your deeds will surely be erased and surely you will be among the losers".

The priority of a hafizh/hafizhah of al-Qur'an in the world is very noble and respected, especially the muslims. In the hereafter will get a special position in the sight of Allah. Allah says in surah az-Zukhruf/43:44: "So hold fast to the religion that has been revealed to you. Verily you are on a straight path. And indeed al-Qur'an is truly a great honor for you and for your people and later you will be held accountable."

All subjects are moslem adult women who want to learn and improve their recitation of al-Qur'an and then memorize it. This is not easy and not many people want to do it. There are risks that must be taken for the decision, for example, how to overcome feelings of laziness, drowsiness, boredom, and even illness. Subject ER and NH are more willing to take risks, are very disciplined and can fight laziness and are even able to memorize independently so that their memorization gain is greater than the others. This means that they are better able to respond to problems that arise and can overcome them constructively. Meanwhile, the other four subjects (RD, MS, RS and SH) were less willing to take risks and less able to deal with problems constructively and less trying to solve real problems. So, problems that are left unaddressed can result in low fighting power and can make the subject difficult or unable to meet their memorization targets.

Perseverance is the ability to survive in the midst of pressure and difficulties. Seligman found that a person who responds well to adversity will always survive (Ardani, 2020). At first, the ER subject was not sure that she could memorize al-Qur'an, but because of the strong support, she was enthusiastic, able to fight laziness and was responsible for inviting other Muslim women to be even more enthusiastic and not lazy to memorize al-Qur'an regularly and repeat 10-20 readings regularly. times scheduled with planning targets to be achieved. NH stated, thanks to his high enthusiasm he diligently repeated his memorization 10-20 times before the Fajr prayer and after the Maghrib prayer he was able to memorize al-Qur'an and was always optimistic.

Related to competitiveness, the ER subject has a strong enthusiasm in memorizing al-Qur'an, ER is able to take advantage of all the supporting factors that become his strength to be enthusiastic about memorizing al-Qur'an. So that ER excels among other Muslim women. From there there was a kind of "competition". NH was able to take advantage of all the supporting factors to be enthusiastic about memorizing al-Qur'an. In fact, in an unhealthy condition, NH remains excited. With this high enthusiasm, there is "competition" or vying with each other to increase their memorization.

The competitiveness of adult women who actively participate in TTQ (Tahsin, Tahfidz al-Quran) occurs in a healthy manner. They encourage each other and compete to increase their memorization of al-Qur'an.

How to Increase Adult Women's Adversity Quotient in Memorizing al-Qur'an.

Difficulties in memorizing al-Qur'an must be experienced by memorizers of al-Qur'an. Therefore, memorizers of al-Qur'an need to change their mindset to be positive so that the difficulties and obstacles they face become great opportunities for success, this is what is called fighting power. One of the problems and challenges for memorizing al-Qur'an is related to mental/psychological. According to Majdi Faruq Ubaid, 90% of success in memorizing al-Qur'an is determined by psychological factors and 10% is determined by skills, perseverance and management matters (Farahiya, 2017). A memorizer of al-Qur'an must have a strong psychology so that he does not feel heavy or burdened to memorize al-Qur'an.

Adversity quotient can be increased through LEAD which is a series of processes carried out to increase resilience in the form of the ability to solve problems through listening, exploring, analyzing and doing (Ardani, 2020).

1. Listen

Problem solving is done by listening to the response to the difficulties encountered, whether the response is low or high and realizing which dimension of fighting power is the highest. According to ER, there are several difficulties in memorizing al-Qur'an that he has experienced and has consulted with his teacher, namely: difficulty remembering the beginning and end of verses and difficulty remembering verses that are similar. Another obstacle according to ER, NH, RD, is feeling lazy, procrastinating memorizing time, feeling bored, sleepy, sick and limited time to memorize al-Qur'an. Meanwhile, according to MS, RS, and SH also have the same problems as the three subjects above. In fact, they often forget, get bored, tired and bored, and the environment is not conducive and lacks effort.

Memorizing al-Qur'an is one of God's ways of preserving al-Qur'an. Because memorization uses memory as a mental power that functions to remember, store, and reproduce our responses. According to psychologists, this memory system requires three things, namely: a. encoding; b. storage; and c. retrieval (Walgito, 2003) also read (Azhaty, 2004). Thus, a message is received by transformation into a kind of code that can be received by memory. Then the information received is stored in a sensory register and a memory tracer so that it can be easily retrieved when needed. This is where the process of maintaining the stimulus/input in the brain's memory system, then removing/recalling it (retrieval). If there is a failure in summoning, then what happens is forgetting.

2. Explore

Someone is encouraged to find out the cause of the problem, find the problem and then exploit the appropriate alternative actions to solve the problem. After this problem was felt by middle-aged Muslim women in memorizing al-Qur'an, they consulted the supervising ustadzah, a solution was found, for example: difficulty remembering the beginning and end of verses was overcome by not being hasty in memorizing and not starting new verses

before strengthening the previous verses. It's hard to remember verses that are similar. The solution is to know the storyline in the verse by reading the translation. So that you don't forget what verses you are going to read, in a repetition way, it doesn't have to be a lot of repetition, the important thing is the consistently

For those who like to procrastinate, they must memorize by following the time and schedule that has been made. If you feel bored, tired, sleepy or sick, then you don't need to force yourself to take a rest first, for those who are busy or have limited time, they must optimize the scheduled time. It's also good to listen to the reading of al-Quran cassettes that are in accordance with recitation to overcome boredom.

3. Analyze

At this stage the individual analyzes the evidence of the causes of the difficulties so that they believe that these difficulties cannot be controlled, are wide-reaching, or last a long time and analyze the existing evidence that these assumptions are believed to occur. For this third stage, middle adult women subjects can be controlled and overcome because the subject has high enthusiasm which is very influential for her adversity quotient in participating in TTQ learning.

4. Do

At this stage the individual does something so that the control he has increases and can limit the existence of difficulties (Ardani, 2020). For this stage all subjects have fighting power. Although there are high and there are quite high.

Several ways that can be done to increase the adversity quotient of middle-aged women in memorizing al-Qur'an which are summarized from the subjects are renewing sincere intentions solely for the sake of Allah. Strong determination and will, positive thinking, diligent, not stalling for time, not lazy, patient, able to manage time, follow teacher's advice, focus, not be a burden, choose a conducive place, often listen to the reading al-Quran cassettes according to recitation and have a plan and targets. In addition to doing ablution, reading istighfar and praying before reading al-Qur'an, repeating

existing memorization before memorizing new ones, also staying away from immorality and repeating the reading 10-20 times before dawn and after sunset doing understanding the meaning from memorizing al-Qur'an.

In the teaching and learning process it is carried out by talqin/tasmi'/listening, namely a teacher reads al-Qur'an and then is followed by students or listens from a recording, namely students read al-Qur'an to be heard by the teacher. This method is effective, because in the world of education, one method that is widely recognized and used is repetition which is done periodically so that they are motivated to repeat their lessons so that their mastery is getting better (Chaniago, 2015).

Memorizing al-Qur'an is not difficult for people who are committed to becoming hafidz-hafidzah. Allah guarantees convenience for them with his word in QS. al-Qamar/54: 17, 22, 32 and 40: "And indeed We have made the Qur'an easy for lessons, so will anyone take lessons?"

In Tafsir al-Tabari, the above verse is repeated four times with the exact same sentence. Scholars of interpretation generally say that what is meant by this verse is that Allah has made it easy for us to read, memorize and explore the knowledge of al-Qur'an. This is evidenced by the achievements they have produced.

As we know, with his discipline, tenacity, perseverance and optimism, the ER subject has succeeded in memorizing sixteen juz of al-Qur'an well, subject NH has successfully memorized the Al-Quran as many as five juz, the subject of RD has succeeded in memorizing al-Qur'an well in two juz, the subject of MS has succeeded in memorizing al-Qur'an well for two juz, the RS subject has managed to memorize al-Qur'an well for two juz, and the SH subject has managed to memorize al-Qur'an one juz almost close to two juz.

With the success of participating in this TTQ, middle-aged women are very grateful to Allah, because there are many changes that are felt, like more confident, more optimistic, more blessed times, smoother fortune, a calmer, peaceful and happier life.

Conclusion

1. The description of the type of adversity quotient of middle-aged women in memorizing al-Qur'an at the house of tahfidz Ummul Qura is:
 - a. Type of climbers or runners (winners). Two subjects ER and NH is a middle-aged adult woman who memorizes al-Qur'an who never gives up, continues to strive for hope, has high motivation, and is optimistic, sincere, tough, optimistic, passionate, patient, diligent. They do not want to waste their life, time and opportunities that Allah has given them, are able to overcome obstacles and solve annoying problems, beyond the number of rote memorization of other subjects. Memorize according to the provisions, both of them also memorize independently. As a result, the ER subject has memorized 16 juz and NH has memorized 5 juz.
 - b. Types of walkers or campers. The four middle-aged women RD, MS, RS, and SH are people who are quite motivated, have tried, but are not serious and sometimes unable to overcome feelings of laziness, fatigue, boredom, illness and others. They try to memorize just enough, lack ambition, lack enthusiasm, and feel quite satisfied having reached a certain stage/target. They still have some initiative, a little enthusiasm and effort, sacrifice their ability to get satisfaction, are able to build relationships with other campers and they feel comfortable with the conditions that exist. Their achievements are not high. Even though they have gone through various obstacles, they are satisfied with the results.
2. The factors that influence the adversity quotient of middle-aged women in memorize al-Qur'an are:
 - a. Motivation. Internally, all subjects were motivated to learn tahsin and tahfidz of al-Qur'an from their own volition which was purely sincere because of Allah. Externally, all subjects were motivated because of the support from their husbands and children, teacher, fellow al-Quran memorizers who always provided encouragement and enthusiasm to always diligently memorize the al-Quran.

- b. Courage to take risks to want to learn and improve their reading of al-Qur'an (tahsin) and then memorize it. They must be diligent, tenacious and highly disciplined, and must try to overcome all the problems they face in memorizing al-Qur'an.
 - c. Perseverance, all subjects must be confident and enthusiastic, and feel responsible for being able to memorize al-Qur'an. In order to be able to quickly memorize al-Qur'an, all subjects must repeat readings on a scheduled basis with planning and there must be a target to be achieved, must be regular and routine and always optimistic in memorizing al-Qur'an.
 - d. Competitiveness of middle Adult subjects who actively participate in TTQ by encouraging one another to encourage these Middle Adult Muslim women to be diligent in memorizing al-Qur'an. They are passionate about memorizing al-Qur'an, and feel responsible for invite other women to be enthusiastic and not lazy to memorize al-Qur'an
 - e. Competition, here middle-aged women compete to increase their memorization according to their learning targets and targets independently.
3. How to increase the adversity quotient of Middle Adult women in memorizing al-Qur'an at the house of tahfidz Ummul Qura Banjarmasin through LEAD which is a series or process carried out to increase resilience in the form of the ability to solve problems through:
- a. Listen: problem solving is done by listening to the response to the difficulties encountered, low or high.
 - b. Explore: Someone is encouraged to look for the cause of the problem, then find the problem and exploit the right alternative actions to overcome problems in memorizing al-Qur'an. After the problem was felt to be hindering their fluency in memorizing al-Qur'an, the problem was consulted with the supervising teacher to find a solution
 - c. Analyze: At this stage the individual analyzes evidence of the causes of difficulties that are difficult to control, wide-reaching, or last a long time. For middle-aged women, they can handle it with high enthusiasm in participating in TTQ learning.

- d. Doing: for this fourth stage all subjects have adversity quotient, some are high, some are high enough. In terms of religion, there are several ways that can be done to increase the adversity quotient of middle-aged women in memorizing al-Qur'an which are summarized from the subjects, namely: Intention, organizing and renewing intentions at the beginning with sincerity solely because Allah is the most important thing. Strong determination and will, positive thinking, diligent not stalling for time, not lazy, patient, able to allocate time, follow the teacher's advice, can focus, does not interfere with other activities, does not become a burden, consistent with repeating schedule after maghrib prayer and subuh prayer in a conducive place, often listening to al-Quran recitation tapes that are in accordance with tajwid, have plans and targets to be achieved.

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