Not Enough to Memorize but Preserve Memory of the Quran:
A Grounded Theory Study

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Abstract: The inability to preserve the memorization of the Quran is a threat to the huffadz in pesantren. Variants of memorization methods do not guarantee the preservation of memorization in the long term. The historical roots that preserve the memorization of the Quran have been recorded since the 6th century, becoming a tradition in the 17th century in Malay culture, then growing within the scope of pesantren in the early 19th century until now. This research aims to analyze and answer the above problems entitled prototype of a'rif al-haqiqqah, al qira'ah bibath', tashih al-qira'ah (called HBTQ). A comprehensive study was explored using a grounded theory strategy through the Charmaz constructivist approach to construct the HBTQ prototype as a strategy for preserving Quran memorization Ma'had Qur'an Putri Pondok Pesantren Salafiyah Syafi'iyah Sukorejo. The research results show that this strategy ensures that every procedure is guaranteed accurate but sweetened with embedded transcendental factors such as setting targets, making a daily schedule, memorizing with tajwid-coded mushaf, having tashih al-tilawah friends, and forming habits al-qira'ah bibath'.

Keywords: huffadz, preserve memory, qur'an

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Introduction

Nowadays, pesantren exist as strongholds of Islamic culture, especially regarding the tradition of memorizing the Qur'an (Azra, 2004; Azra et al., 2015). Unfortunately, research on preserving the memorization of the Qur'an is still missing from a comprehensive study for pesantren administrators and huffadz. The wave of globalization has no doubt hit Qur'an lovers to be carried away by postmodernism to the point of ignoring the Quranic character (Sulastini & Zamili, 2019). The onslaught of networking and social media also threatens the storage warehouse or long-term memory of the huffadz in the millennial era. At the same time, pesantren as guardians of tradition for Qur'an lovers – reading, listening to, and even memorizing verses of the Qur'an – is a common phenomenon. Uniting with the Qur'an, having morals like

the Qur'an, and the family of Allah, which is the family of the Qur'an, is a variant of the ideal of being a keeper or keeper of memorization. This goal is impossible without proper procedures to preserve pre and post-memorization declared huffadz. Behind this phenomenon, many 2T + 1M strategies have sprung up (Azizah et al., 2021), 3T + 1M (Ulumiyah et al., 2021) to the emergence of the e-hafiz application (Muhammad et al., 2012), EzHifz (Mustafa et al., 2021), i-tasmik (Musa et al., 2018) and the like. An in-depth study of how to preserve the memorization of the Qur'an has not been touched even though the application of hafidz Qur'an has emerged.

Meanwhile, in several pesantren, muraja'ah and takrar are assumed to be a way of memorizing and preserving memorization of the Qur'an (Senan et al., 2017). There are two kinds of muraja'ah methods: first, muraja'ah by looking at the Mushaf (bin Nazhar) secretly or mentally; second, muraja'ah without looking at the Mushaf (bil Ghaib) out loud. In general, there are combined methods such as the wahdah method, the kitabah method, the sima' method, and the method of memorizing long verses(Basir et al., 2020; Mohamed Elhadj, 2010; Saleem, 2018). Unfortunately, from the various studies above, there is no specific method for preserving memorized readings of the Qur'an. Whereas in reading or memorizing the Qur'an, accuracy in terms of recitation is necessary, including makharijul hurf, shifatul hurf, ahkamul hurf and al-mad wal a-Qasr (Farida et al., 2021; Saifullah Bhutto, 2015) or tajwid quality. The quality of tajwid can be identified from the errors in reading the Qur'an. First, apparent mistakes (al-lahnul jaly). Second, hidden mistakes (al-lahnul khafiy). Pronunciation errors destroy the meaning of i'rab (Arabic grammar laws).

Meanwhile, hidden errors occur in pronunciation, thus damaging the perfection of the pronunciation properties, even though they do not deviate from their place (Suwaid, 2018).

Mispronunciation in reading the Qur'an can be fatal and nullify the reward. If a student mispronounces just one letter, it can affect the meaning of the verses of the Qur'an. When the meaning changes, you get sin (El-Hosniah, 2019). However, memorizing the Qur'an is not as easy as turning one's hand. So, based on the researcher's observations of the results of the mass evaluation of the Qur'an at Tahfidzul Qur'an Classes 1, 2, and 3 for Girls at the Pondok Pesantren Salafiyah Syafi'iyah Sukorejo, Situbondo, East Java, there is a record of reciting the memorization of the Qur'an : (a) the tajweed is not perfect; (b) less hum, ghunnah, and less long mad; (c) often has the wrong vowel; one letter less Field notes in the assessment sheet document "mass evaluation of the Qur'an" Tahfidzul Qur'an Putri Salafiyah Syafi'iyah Islamic Boarding School Sukorejo Situbondo East Java (18 March 2022).

Reinforced by the narrative of Ustadah Dofwatul Luluk Karimah," the students' readings during the mass examination of the Qur'an varied. Some were slow, medium, and fast. When reading fast, most of the tajwid are not used; sometimes, the ghunnah is lacking, and what is fatal is when the obligatory mad is missing or not used[1]. Allah SWT once reprimanded the Prophet Muhammad SAW because he was considered too hasty. As soon as Jibril came to the Prophet Muhammad, he could not wait to master the verses he had just received from Gabriel. Because of that attitude, Allah SWT advises not to rush in moving the tongue. This case is enshrined in surah al-Qiyamah verses 16 to 19: "Do not you (Muhammad)

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[1] First interview with the examiner at the "mass Qur'an exam", Ustadzah Luluk Dofwatul Karimah, Tahfidzul Qur'an Putri at the Salafiyah Syafi'iyah

Islamic Boarding School, Sukorejo, Situbondo, East Java (19 March 2022).

move your tongue to (read) the Qur'an because you want to be in a hurry (to master it). Indeed, we have to collect (in your hearts) and read it. So, when We have finished reciting it, follow it. Then, verily, we must explain it." Then Allah SWT orders us to read the Qur'an correctly according to what is stipulated in the science of Tajweed. This is confirmed by Allah SWT in QS al-Muzammil verse 4: "... or more than (half) that. Read the Qur'an slowly."

Based on the facts above, it is crucial to have a strategy to preserve reading and memorizing the Quran for huffadz. Then, the researcher conducted a systematic field study of activities related to preserving memorized reading of the Qur'an at the Ma'had Qur'an Putri Pondok Pesantren Salafiyah Syafi'iyah Sukorejo and processed them into strategies. Researchers construct the HBTQ strategy as unique. After all, it is not IT-based but can guarantee the preservation of memorization because it combines collaborative methods, independent coding, and face-to-face memorization. Due to this uniqueness, this research aims to analyze the implementation of various methods for memorizing the Qur'an, formulating a conceptual framework that culminates in the discovery of prototypes in preserving Qur'an memorization and transcendental factors in preserving Qur'an memorization.

Research Method

This study uses a qualitative perspective with a grounded theory strategy design. Selection of location has a superior program in the Ma'had Qur'an dormitory, founded in 1990, and students come from various parts of the archipelago. Coding, memoing, and comparative analysis of processes, actions, or interactions formed by the views of many participants are the primary goals of grounded theory research.

The research was conducted from March 2022 to July 2023. The actor group consisted of 15 primary groups, 11 intermediate groups, and 17 upper-level groups to identify gaps in theoretical sampling. Focused group discussions were conducted with linguists to formulate theoretical terms (Charmaz & Belgrave, 2019; Charmaz & Thornberg, 2021; Macnaghten & Myers, 2004) that custodians use to memorize the Quran. Linguists consist of Arabic language experts at the Language Dormitory located at the same Islamic Boarding School. The procedure used uses a constructivist approach (Bryant & Charmaz, 2007, 2019; Charmaz, 2006, 2017, 2020). Focus on the theory that is developed and depends on the link between the views of participants and researchers (intersubjectivity) about experience in a network of meanings.

Data collection through observation techniques produced fieldnotes on the learning methods and strategies for huffadz at the Tahfidzul Qur'an (Zamili, 2017). The second technique is through unstructured interviews, open interviews, and making interview notes and documents obtained from field studies in the form of reports on the achievement of memorizing huffadz (Creswell, 2020; Creswell & Poth, 2018). Term classification, data categorization (Dey, 2007), and theoretical sampling (Morse, 2007) are based on a unit of analysis centered on the program before memorizing, when sending, depositing, and while keeping the Qur'an memorized, finding patterns that appear in the data using coding and memoing techniques using ATLAS.Ti version 8.4.26 (Glaser & Strauss, 2017; Paulus et al., 2017) obtained from the experience of each group of Qur'an memorizers (Creswell, 2020). The comparative constant procedure is carried out to maintain data validity (Strauss, 2003) and establish a theoretical foundation (Amsteus, 2014) until the research is complete.

The Characteristics of Strategy

The grounded theory design ensures that the HBTQ strategy is based on the characteristics and uniqueness derived from the research context. The characteristics of preserving the memorization of the Qur'an are fun, evaluation of monitoring sheets, comprehensive, and able to improve the disciplinary character of huffadz. First, It is fun because the HBTQ strategy on the rules of al-haqiqah al-musytarakah preserves the quality of memorizing the Qur'an using a game model. Game techniques are carried out in association (musytarakah) by connecting verses consisting of two groups. Groups consist of 3-5 huffadz with verse division between huffaz getting 30 to 32 verses. When one of the huffadz recites a memorized verse of the Qur'an, the other huffadz listens and are obliged to correct if there is an error. With a game model, activities will be fun and reduce huffadz's boredom in memorizing the Qur'an (Rahmah et al., 2021). In addition to the game model, it is a modern learning science method characterized by being relaxed but still achieving learning goals (Ab Rahman et al., 2022).

Second, the monitoring sheet media in the HBTQ strategy are the 'Ada' card and the tashih al-qira'ah book. This is found in the activities of al-haqiqah al-mu'alim and tashih al-tilawah li taqawiyah tahfidz Qur'an, remembering mistakes in memorizing the Qur'an (Farida et al., 2021). This evaluation form can be used as a systematic benchmark for huffadz to determine their success in reading the Qur'an and strengthening their memorization. Third, Comprehensive because the HBTQ method is applied to four dimensions of tahfidz activities: before memorizing, when memorizing, when depositing the memorization of the Qur'an, and keeping the memorization. So, it can be seen that the memorization of the Qur'an is based on memory (Arifin, 2019). Thus,

applying the HBTQ method will preserve the memorization of the Qur'an huffadz well preserved.

Fourth, increase the spirit and disciplinary character of the huffadz in preserving their memorization of the Qur'an. Therefore, in implementing ¬tashih al-tilawah li taqawiyah tahfidz Qur'an, huffadz and his tashih al-tilawah partner will take turns reciting the memorization of the Qur'an require high enthusiasm in living it. As for the time of 1 day, it is obligatory to recite three chapters of memorizing the Qur'an, while the time of 2 days is five chapters, and can finish within the specified time limit (Amin & Pratama, 2018). So that even though he is tired, the huffadz does not give up but is still enthusiastic about doing tashih al-tilawah li taqawiyah tahfidz Qur'an well.

A'rif al-Haqiqah
(Knowing the Truth)

Al-haqiqah al-mu'alim

The truth of the teacher is practiced through correcting the reading of the Qur'an verse that will be memorized face to face in front of the teacher for tomorrow. If in reciting a verse of the Qur'an, there is a mistake in terms of reading accuracy, fasohah, tajwid, and ibtida'-waqaf, then the ustazah will give a warning and note it on the ada' card as evaluation material for the huffdz. With the card ada', huffadz can remember, avoid reading mistakes, and be fluent in memorizing the Qur'an to the teacher. The facts above are supported by the informant's opinion and confirmed by the teacher in several statements (21 years old, huffadz; 20 years old, huffadz; 28 years old, teacher receiving rote deposits)

"We know the level of difficulty of memorizing Qur'an verses. Apart

from that, if there is a gharib verse and you do not know about it, the ustadzah will tell you. However, sometimes ustadzah ignore the reading because they think they are capable." (Informant: Alifia).

"In memorizing the Qur'an, there will not be many mistakes. The Tajwid will be used. However, sometimes the Ustadzah Peyima' does not pay attention, and the time available is only short." (Informant: Rifa).

"The aim of correcting the reading of the Qur'an before memorizing the huffadz is to preserve the quality of the huffadz reading of the Qur'an in memorizing so that it remains accurate and errors do not occur." (Informant: Fu'adah).

The ongoing al-haqiqah al-mu'alim optimizes quality memorization results, like zero defects. Because before memorizing, huffadz already knows the difficulty level of the verses, reading errors, and how to read gharib verses. So memorize the Qur'an well according to the rules of tajwid and tartil. The disadvantage of proofreading lies in the ustazah, who sometimes does not pay serious attention to reading the Qur'an huffadz, and Islamic boarding school activities limit the duration.

Al-haqiqah al-Musytarakah

The game model in the form of connecting verses in combination is the main characteristic of Al-haqiqah al-musytarakah. The verse connecting game is played weekly, and the material read is one juz. The juz that are read are juz in the lower category between juz 1 to 10 and juz that are not repeated by the ustadzah takror but can be recited independently by the huffadz. Why independent? Huffadz focuses on calculating the juz that will be tested in the mass exam (Qur'an memorization exam) according to the target of each class. Apart from the discipline factor, perseverance is essential to revise memorization (Hashim, 2015) so that the verses that have been memorized remain firmly in the huffadz's memory. The game of connecting verses involves all the huffadz in halaqah takror with a circular pattern design. One halaqah (H1 to H5) amounts to 3 to 5 huffadz; each huffadz reads one verse. Short verses are detected in one large halaqah, consisting of 10 to 15 huffadz for the juz that is read.

The game starts with one huffadz designated by the teacher to read the first verse at the beginning of the juz. Please continue with the verse by the huffadz next to it in a loud voice, continuing to the next huffadz until it finishes at the end of the juz verse. When one huffadz reads a verse from the Qur'an, the other huffadz listens and corrects if there are errors in terms of the reading's tajwid, harakat, or pronunciation. The game's fun is created like there are huffadz who forget the verses that must be read. Nevertheless, Huffadz still remembers it by guessing with various facial expressions and does not want to give up. Other Huffadz encourage them until they can continue the verse properly and correctly. Other excitement occurred, such as a huffadz who read the verses continuously with a raised voice but stammered in reading, causing laughter from the other huffadz. Likewise, the next huffadz cannot be done, and the next huffadz still cannot continue correctly. So the three huffadz stood as punishment. Tension in the game emerged. Huffadz, who has not yet received the part to memorize it repeatedly, seriously prepare the verses so there are no pronunciation errors.

Through the activity of al-haqiqah al-musytarakah, the huffadz's mentality in

reciting the Qur'an by heart is more tested because it is read in front of other huffadz. Huffadz are also required to focus on memorizing of other huffadz and be ready to continue it, as well as preserve their smoothness memorization. The excitement of the sentence connection game is often created in its implementation in the form of tension, humor, or embarrassment. However, when there are huffadz whose memorization of the Qur'an is not smooth, the time for implementing al-haqiqah al-musytarakah is longer.

Al-Qira'ah Bibath' (Slow Reading)

al-Qira'ah al-bathiah fi hifz Qur'an

Al-Qira'ah al-bathiah fi hifz Qur'an aims to increase the accuracy of memorizing the Qur'an. The form of the memorized verses makes an impression and is depicted in the memory so that the accuracy of memorizing the Qur'an is maintained and paid attention to in terms of recitation. This technique targets memorizing one page in the corner of the mushaf, which consists of four stages, including (1) introduction to the verse before memorizing the Qur'an by repeatedly reading the verse to be memorized, at least six times; (2), first, second and third repetitions, huffadz focus and be careful about the tajwid laws contained, harakat, and differences in pronunciation if there are similarities between the pronunciation of the verse that is being memorized and the pronunciation that has been previously memorized; (3) the fourth, fifth and sixth repetitions of the huffadz focus on the fluency in reciting the verses of the Qur'an; (4) repetition is carried out at a slow reading tempo. Dividing pages of Qur'anic verses using the one-page mushaf technique, the Qur'anic verses to be memorized are divided into three parts, each consisting of 5 lines or equally.

Each section is marked with a pencil line as a focus limit for memorization. Memorize one page in the first part, verse by verse slowly, and pay attention to the rules of recitation. Do not memorize the next verse until you feel strong and fluent. Fact evidence stated by the following informant (20 years old, huffadz; 19 years old, huffadz; 20 years old, takror receiving teacher)

> "By memorizing the Qur'an slowly, the tajwid and makharijul hurf will be used. In addition, the verses of the Quran that are memorized become vivid in memory. But memorizing using this technique will take longer than memorizing quickly." (Informant: Davina).

> "Our memorization of the Qur'an is getting stronger, and when we want to repeat it again, it will not be difficult. However, memorizing slowly requires more patience and diligence. Moreover, sometimes they envy the achievements of other hufffadz who have memorized more of the Qur'an because they memorized it quickly." (Informant: Fatimah).

> "Memorizing the Qur'an slowly will use the fasahah and tajwid. The benefits of memorizing this will last a long time and are not easily lost in the brain. On the other hand, this method requires a long time, perseverance, focus, and patience." (Informant: Cholifah).

Implementing slow reading in memorizing the Qur'an is beneficial for the accuracy of the tajwid laws and makharijul hurf. On the other hand, the imagined Qur'an lasts a long time and is not easily lost in the brain. In contrast, this technique is difficult

because it requires a long time, patience, and perseverance.

Al-Qira'ah bilbath' fi 'iidaie Qur'an

Slowly and not in a hurry is the core objective of the slow reading strategy variant in submitting Quran recitations (al-qira'ah bilbath' fi 'iidaie Qur'an) to the teacher receiving the deposit. This method has no other purpose than to make visible the laws of tajwid and the makhraj-makhraj hurf that are pronounced. For example, in juz 5, the first page contains many ghunnah laws. So, huffadz must be careful and slowly recite his memorization to stay organized: the correct pronunciation and the speed of determining special memorization techniques for huffadz in memorizing the Qur'an (Al Hafiz et al., 2016). Qur'an memorization will be stored in long-term memory huffadz (Akbar & Gunawan, 2018). and difficult to forget. As fact stated by the following informant: 21 years old, huffadz; 20 years old, huffadz; 27 years old, teacher).

> "Memorizing the Qur'an slowly will be smooth because you can imagine the writing of the Qur'an verses in your brain. Nevertheless, for ustadzah who receive memorized deposits, it takes a long time to memorize them." (Informant: Alifia).

> "Because of slow reading, the text of the Qur'an is imagined, the recitation of the tajwid becomes correct so that we recite the Qur'an by heart according to the recommendations mentioned in the hadith". (Informant: Davina).

> "However, huffadz who are not used to it will find it difficult and not smooth. When you deposited the

memorized Qur'an, there were mistakes, and you were reprimanded. The memorized Qur'an huffadz suddenly became disorganized." (Informant: Wahidah).

The application of slow reading in memorizing the Qur'an makes the written verses of the Qur'an come to mind. When huffadz memorizes the Qur'an reading, no mistakes occur. The weakness of this strategy lies in the length of time it takes for teachers receiving deposits to memorize the Qur'an. Sometimes, the memorization of the Qur'an that is being memorized is suddenly disrupted because of the teacher's reprimand.

Al-Qira'ah bibath' fi at-takrar lil mu'alim

The aim of Al-Qira'ah bibath' fi at-takrar lil mu'alim is to maintain the quality of memorizing the Qur'an by repeating memorization to the takror teacher. This activity takes place after the Isha prayer for 1 hour 30 minutes. The quantity of memorization that must be deposited is five pages, with a minimum of 4 pages of the Qur'an manuscript. Memorizing repetition can use the 5-5-10-5-5-10-20 strategy. The substance of the pattern is that on the first day, the huffadz memorization is deposited in a total of 5 pages (from pages 1-5); on the second day, five pages (from pages 6-10); on the third day ten pages (repeat from pages 1-10), on the fourth day five pages (continue to pages 11-15), day five (from pages 16-20), day six (repeat from pages 1-20). After reaching one juz, huffadz are given random verse connection questions. Giving questions serves as a means of testing the strength of memorizing the Qur'an after being studied. Meanwhile, through this strategy, teachers can see the quality of memorized reading. As several Informants (21 years old, huffadz; 17

years old, huffadz; 22 years old, teacher) stated.

> "By memorizing the Qur'an slowly, the entire memory that is read becomes clear and becomes stronger. But preparing memorized takror to be deposited is quite tiring." (Informant: Alivia).

> "Memorizing the Qur'an will enter long-term memory. Because you read slowly, the tajwid and makharijul hurf will be correct. Ustadzah Takror will also be thorough and easy to memorize our Qur'an memorization. However, the takror process requires quite a long time and patience." (Informant: Dewi).

> "If there are mistakes, we as takror ustadzah are easy to correct so that we can strengthen huffadz's memorization of the Qur'an. However, if in one takror halaqah there are much huffadz, listening to it takes a long time." (Informant: Riska).

Reading slowly and repeating to the teacher produces visual memorization, strong retention in long-term memory, and accuracy in recitation and makharijul hurf. The takror teacher will also quickly correct the memorization of the Qur'an being recited huffadz. It is just that the length of time required is the weak point of this technique.

Al-Qira'ah ba'd hifz Qur'an

Al-qira'ah ba'd hifz Qur'an is realized after huffadz is convinced that the verses of the Qur'an memorized are robust, fluent and memorable to detect mistakes that are not realized when memorizing. Another option is that the person has a more extraordinary memorization ability than himself and sufficient knowledge and sensitivity to listen to the Qur'an reading, so he has a precise level of astuteness. If, when correcting, there is a reading error, the error that occurred is marked with a pencil mark. This sign is useful as a huffadz reminder when memorizing the Qur'an. So, there will be no recurrence of errors in the same position, as shown in Table 1.4.

Table 1.4. Examples of Error Signs

Unable to guess correctly	=	O (circle)
He can justify himself by huffaz	=	____ (underline)
Similar pronunciations, difficult to remember, lafadz are often left behind	=	////// (shading)

Source: researcher documentation

The circle sign (O) is practiced by memorizing it and then getting a warning, but the huffadz cannot be corrected correctly. At this stage, the listener (memorization listener) tells the huffadz where the error is. The underscore (____) is manifested when huffadz memorizes it by heart and then gets reprimanded for mistakes. Nevertheless, huffadz can justify this mistake himself despite several periodizations. Shading (//////) is implemented in a variety of conditions. Huffadz found similarities between pronunciations in different verses; it was complicated to remember certain lafadz, and when repeating them by heart, huffadz often left out the lafadz even though they had repeated it many times. After the assessment is carried out and declared mutqin, the memorizer removes the crossed-out marks (figure 1.1). Several informants (18 years old, huffadz; 16 years old, huffadz; 22 years old, teacher) stated.

> "By correcting the reading after memorizing the Qur'an in the form of error marks, then when we repeat it at some point, we will know where the error is, which can be corrected at that

time. This way, the error will not happen again. It is just that our memorized Qur'an manuscripts will not be completely clean because they contain scribbles." (Informant: Keysa).

"By marking errors, one day, when we repeat the memorization that contains errors, we will find where the previous error was. So that when you repeat it again you won't make a mistake. Besides that, our Qur'an will be dirty. But this is for the benefit of memorizing the Qur'an, so I think it's okay." (Informant: Najwa).

"So that huffadz pay attention to where mistakes have occurred in memorizing the Qur'an. And as a hufffadz evaluation of memorizing the Qur'an so that it can be corrected immediately. Because mistakes that are allowed to persist will be difficult to correct later if they are not corrected immediately." (Informant: Aini).

The sign of an error reminds huffadz to repeat the memorization. By seeing these signs huffadz will seriously pay attention to memorizing the Qur'an so that mistakes do not occur in a similar position. Syahdan, the lack of a strategy for marking errors resulted in the Qur'an manuscripts appearing dirty.

Tashih al-tilawah li taqawiyah tahfidz Qur'an

The procedure for tashih al-tilawah li taqawiyah tahfidz Qur'an is almost the same as the universal tasmi' method. The difference is that the listeners memorizing the Qur'an have been previously determined by the takrar teacher as partners. The correction system involves each pair taking turns memorizing 1 juz in one sitting while correcting it. The determinant of juz read in one day is 3 juz by huffadz and partner on Friday. If memorize 5 juz, then the time used is two days and continues on Saturday.

In order to record corrections for reading errors called the tashih al-tilawah book. This book is a strimin notebook with small lined boxes on the sheets. Error criteria include tajwid, fasahah and inappropriate pronunciation. This book serves as control and correction of mistakes. The memorization correction in the tashih al-tilawah book is to use symbols in the form of dots (·), crosses (X), and smoothly (L). One point (·) if there is one error in one page of the manuscript, two points (··) if there are two errors, three points (∴) if there are three errors in one page. Meanwhile, if there are three errors in one page of the Qur'an being read by heart, then the three dots are replaced with a cross (X). If there is not a single error on one page, it is marked L (fluent).

Transcendental Factors

Set Memorization Targets

Technically, the amount of memorization that must be deposited every day, month, semester up to achievements in one year. With this huffadz results in memorization gains exceeding the specified class targets. The target for memorization in first grade is 7 juz, second grade 14 juz, third grade 21 juz, and 4th grade, 30 juz. Based on this class, huffadz can set a personal target, in the first semester to memorize 10 juz and in the second semester to memorize 5 juz with a learning achievement of 15 juz. Likewise in class 2, huffaz targets 14, class three, 21 juz and so on as shown in table 1.5. To achieve this target, in one day at least memorize 2 pages of the Mushaf. With these stages,

huffadz is able to complete memorization within two years. While in third grade huffadz can use it to memorize 30 juz of the Qur'an until in grade 4 it is certain (mutqin) to have memorized 30 juz. Of course, setting a memorization target can encourage self-improvement and serious intentions. Another goal, through targeted huffadz, is to measure their skills in memorizing the Qur'an.

Table 1.5 Example of a target for memorizing the Qur'an for two years

	Class Targets	Personal Target	Achievement of Memorizing Results
Class I	7 Juz	Memorize 15 Juz • Semester 1 : 10 Juz • Semester 2 : 5 Juz	15 Juz
Class II	14 Juz	Memorize 10 Juz • Semester 1 : 7 Juz • Semester 2 : 3 Juz	25 Juz
Class III	21 Juz	Memorize 5 Juz Semester 1 : 5 Juz	30 Juz
Class IV	30 Juz	Facilitate memorizing the Qur'an	Mutqin (strong memorization)
Description: memorization deposit in one day at least two pages			

Sources: data condensation of expert informant

Setting targets or daily schedule (table 2.2) raises enthusiasm for memorizing the Qur'an, wards off laziness, manages time well, and can measure one's abilities. It's just that hufadz with below average abilities will find it difficult to do it. This difficulty is further exacerbated by the dominance of excessive playing time with his friends.

Table 2.2. Make a daily schedule to repeat memorization

Day	m	bn	m	Bn	m	Bn	m
	morning		Afternoon		Evening		in progress
Saturday	Juz 18	Juz 27, ¼ [1]	Juz 12	Juz 14, ¼ [1]	Juz 8	Juz 19, ¼ [1]	Juz 4
Sunday	17	¼ [2]	11	¼ [2]	7	¼ [2]	3
Monday	16	¼ [3]	10	¼ [3]	6	¼ [3]	2
Tuesday	13	¼ [4]	9	¼ [4]	5	¼ [4]	1
Wednesday	18	Juz 27[1]	12	Juz 14[1]	8	Juz 19[1]	4
Thursday	17	¼ [2]	11	¼ [2]	7	¼ [2]	3
Friday	16	¼ [3]	10	¼ [3]	6	¼ [3]	2
Saturday	13	¼ [4]	9	¼ [4]	5	¼ [4]	1

Source: field notes by researchers

Acronym description in the schedule

M   :   repeat or muraja'ah

Bn   :   bi nadzar

¼ [1, 2, 3, 4]   :   Quarter (5 pages) first, second, third, fourth

To get maximum results from memorizing the Qur'an, huffadz makes a daily schedule for one week. Based on the example of huffadz's personal schedule, he determines his Qur'an memorization activities in the third week for 8 days in July 2023. In the morning, repeat juz in the upper category; juz 18 on Saturday, on Sunday juz 17, on Monday juz 16, and on Tuesday juz 13. In the afternoon, repeat juz in the medium category; juz 12, 11, 10, and 9. In In the evening, repeat the lower category juz, namely juz 7, 6, 5 and 4. While juz below 4, huffadz repeats the memorization while doing light and conditional activities according to the memorizer's opportunity.

Meanwhile, in reading bi nadzar, huffadz does ¼ or five pages every day so that it is completed in one round and then repeated in the second round. In the morning huffadz bi nadzar juz 27 which is the juz that is being memorized. In the afternoon, huffadz bi nadzar juz 14, namely the juz that will be read in tashih al-tilawah li taqawiyah tahfidz Qur'an.

Memorizing with a medium-sized mushaf and tajwid code

Using a medium sized Qur'an mushaf makes it easier to memorize the Qur'an compared to using a small or large sized mushaf. This is because memorizing a small copy of the Qur'an means that the writing of the Qur'an verses is also small. If using a large mushaf, the memorized verses of the Qur'an will appear to be a lot, it will be difficult to use them, and you won't be able to take them anywhere. As for

memorizing, using a medium-sized Qur'an mushaf makes it easier to memorize huffadz, it is of an ideal and clear standard so that huffadz is easy to focus and be thorough which is equipped with color and number recitation codes. Empirical evidence from several informants and comparative statements by teachers (19 years old, huffadz; 20 years old, huffadz; 20 years old, teacher).

> "clearly and visible, it is easy to carry anywhere, in my opinion there is no downside. When using the Qur'an with tajwid in memorizing the Qur'an, you will pay attention to the rules of tajwid. Especially in ghunhah because it is often neglected. The trick is to pay attention to the color of the tajwid and then imagine it. It's just that we will depend on the color". (Informant: Fikriyah).

> "focus and clear, then using the Qur'an mushaf with tajwid will help the huffadz to know it. So that there is no error in the law of reading in memorizing". (Informant: Nisa).
> "In my opinion, it would be ideal for huffadz to memorize the Qur'an using this type of Qur'an mushaf (medium). Especially for beginner memorizers because they are still learning." (Informant: Putri).

As for the lack of using a medium-sized mushaf with tajwid resulting in huffadz depending on color and coding in tajwid law. This phenomenon requires consistent familiarization between memorizing and ensuring tajwid.

Has a friend of Tashih Al-Tilawah

Tashih al-Tilawah's friends are peers whom huffadz makes partners in

working together to memorize the Qur'an. The criteria for someone who can become a friend to memorize the Qur'an is to have high enthusiasm, istiqomah, diligent, patient and thorough in correcting. The positive impact for huffadz is useful for maintaining motivation, increasing self-confidence in memorizing the Qur'an, carrying a positive personality, easily getting listeners to correct memorization, as a means of competition to achieve targets.

Tashih's friends encourage huffadz's enthusiasm to achieve targets but in the context of cooperative competition. On the other hand, if the negative character of the recitation companions dominates, it will have a negative effect on the process of memorizing the Qur'an. Friends of Tashih in the context of education is equal to three money with the concept of peer learning for simultaneous self-improvement but without the tendency to bring down (Gamlath, 2022; Hanson et al., 2016; King, 2014; Riese et al., 2012).

*Forming the Habit of*
Al-Qira'ah Bibath'

In forming the habit of al-Qira'ah bi bath' (reading slowly) it is carried out by reading the Qur'an bi nadzar together led by the coach using a microphone. The verse material to be read is ¼ juz or 5 pages. Even though the huffadz have memorized the verse that is being read, they are still obliged to look at the Qur'an musahaf with a loud voice, pay attention to the makharijul hurf

and recitation. In this way huffadz will realize mistakes if there are errors in memorizing.

The habit of reading slowly is formed, oral huffadz are trained to read tartil and produce makharijul hurf, using tajwid in memorizing the Qur'an. The method above is a modification of the fami bisyauqin method applied by the Lirboyo Islamic boarding school (Sa'diyah & Turmudi, 2022). The habit of al-qira'ah bibath' makes huffadz enthusiastic, used as a form of rote repetition, and accuracy in viewing verses of the Qur'an. As an additional function, it is useful for maintaining memorization, being more organized and not rushed (Ayyad, 2022; Latipah, 2022). However, in contrast, in its implementation there are huffadz who are sleepy and chatty.

A Prototype and the Next

Based on grounded theory studies regarding HBTQ, a model can be described as shown in Figure 1.2. The prototype is to maintain memorization of the Qur'an, not oriented towards passing exams or even prestige as huffadz. In the implementation aspect, control is not sufficient for asatidz, more than that, peer learning is a necessity to strengthen relationships and empathy. Thus, the tradition of memorizing the Qur'an in a broad context, in Malay culture starting from surau, madrasah, to Islamic boarding schools, requires a more precise model.
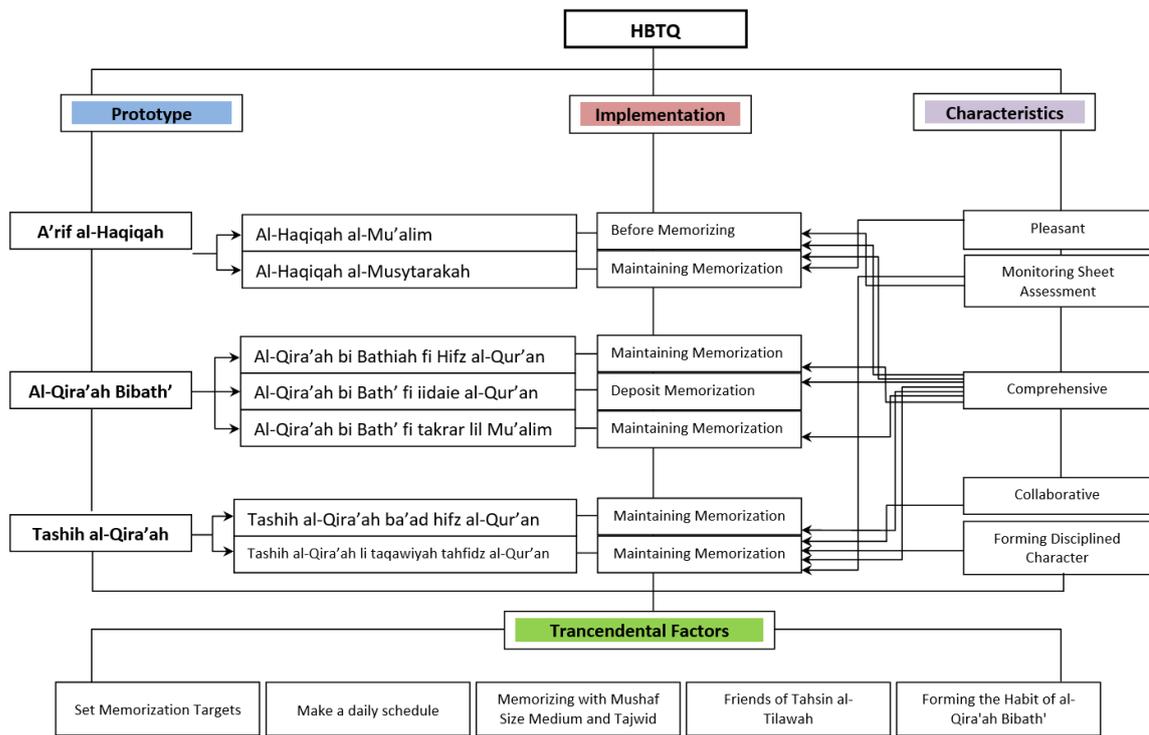
Gambar 1.2. Prototype HBTQ

Considering the history of the establishment of the tahfidzul qur'an institution and the variant implementation methods for huffadz, now is the time to establish a quran hafidz program for early childhood. This phenomenon is to maintain the purity of Indonesian culture, namely the Malay generation who memorized the Qur'an from an early age. In the prototype aspect, when transferability of research results is to be carried out, the next researcher needs to consider the research context, especially regarding the qualifications and competence of educators (asatidz) in dealing with the problem of maintaining the memorization of students from various ethnic groups.

Ethnic diversity is deliberately not presented in the research context because the research domain does not explore this locus. A systematic and serious HBTQ model requires the inclusion of a game-based memorization method so that it can refresh the huffadz's long-term memory. Games can come from the typical language, dialect, and certain tribal terms of the students which are useful for reducing the effects of stress in maintaining the memorization of the Qur'an.

Conclusion

Construction of the HBTQ strategy was carried out in stages and simultaneously. The use of theoretical terms in Arabic is characteristic of Islamic boarding schools which have a tradition of studying turats. The uniqueness of HBTQ at Ma'had Qur'an at the Pondok Pesantren Salafiyah Syafi'iyah Sukorejo can be seen in the pure technique of implementing the strategy without using gadgets but being able to maintain the memorization of the Qur'an. Apart from that, it combines collaborative methods, independent coding, and face to face memorization. The characteristics of the HBTQ strategy during implementation are fun, there is a monitoring sheet assessment, it is comprehensive, and it increases the character of huffadz's enthusiasm and

discipline. The HBTQ strategy includes four tahfidz activities; before memorizing the Qur'an, when memorizing, depositing the memorization, and maintaining the memorization of the Qur'an. Apart from the advantages of each sub-section, there are weaknesses that are personal and stress management with some transcendental factors

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