

Juz'i Method: The Technique of Speeding up The Memorization of the Quran at the Pondok Tahfidz Islamic Centre Bin Baz



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ABSTRACT: The Qur'an is a kalam (word of God) of Allah SWT which provides guidance for all mankind. The protection of The Qur'an has been guaranteed by Allah through human intermediaries in the form of The Qur'an memorization to maintain its authenticity. To produce *hafidz* or *hafidzah*, certainly, various efforts are made, including appropriate and effective strategies adopted in memorizing The Qur'an. In Indonesia, there are many Pondok Pesantrens famous for their superior program, namely, The Quran *Tahfidz*. It was qualitative research. The techniques of the data collection adopted were observations, interviews, and documentation. This study was aimed at describing and analyzing the Pondok Tahfidz Islamic Center Bin Baz Bantul in terms of its strategies in The Qur'an memorization. The data were analyzed through the stages of data reduction, data presentation, and conclusion drawing. Furthermore, the validity of the data was checked through data triangulation techniques. The results showed that there are three strategies for The Qur'an memorization at Pondok Tahfidz Islamic Center Bin Baz Bantul, namely preparation, process, and evaluation of The Qur'an memorization. The preparation for memorizing The Qur'an includes the determination of the target in memorizing the tahsin of The Qur'an, the usage of standard *mushaf*, and *i'dad at-tahfidz*. Then the process of The Quran memorization covers the *halaqah tahfidz*, the use of the method of The Qur'an memorization, *'iqab*, a special program, and development. Then the evaluation of The Quran memorization includes memorization of *tasmi'*, *iktibar* effort, and evaluation of the memorization and the *sanad* of The Quran memorization.

KEYWORDS: Strategy, *Tahfidz*, The Qur'an memorization, *Tasmi'*, *Hafidz*

INTRODUCTION

All Muslims believe in The Qur'an as the basic source of Islamic teachings, the last shari'a with the task of giving directions for the journey of human life from this world to the hereafter. The Qur'an is the only book with a strong order to memorize so that its authenticity does not change in any language, compared with other books. The Qur'an is truly guarded by Allah SWT, it does not decrease and change does not mix with falsehood, and is not touched by any slightest change even though the times are changing (Wijaya, 2009). The Qur'an functioning as a guide, a lesson, and a life guide for Muslims, is only intended for people who are willing to read, study and take lessons from the verses of The Qur'an so that it will become instructions and guidelines for their lives.

Although there are still few Indonesian people who can memorize The Qur'an, this country has great potential to become a Quranic country. This can be seen in the enthusiasm of young people in Indonesia who want to become *hafidz* or *hafidzah*. The environment in Indonesia is also increasingly supportive of the education of generations who memorize The Qur'an. There have already been a lot of Pondok Pesantrens of The Qur'an Tahfidz established that are providing hafidz with scholarship and various types of formal and non-formal education to support generations that memorize The Qur'an. The Qur'an memorizers cannot merely recite the holy book of Muslims, but also apply its contents in daily life, at least by give a good example for other generations of memorizers. Therefore, memorizing The Quran has tremendous benefits for the development of the younger generation. It is the responsibility of The Qur'an memorizers

Currently, The Qur'an memorizers have not been able to maintain good memorization and apply behaviors described in The Qur'an in their daily lives due to the negative influence of the environment. In fact, the necessity of implanting and studying The Qur'an begins at one's first education, namely the family, aiming at providing him/her with a solid foundation. However, there are many parents who still have not been given the opportunity to study The Qur'an due to the limitations of teachers in ancient times where at that time a family could not provide optimal teaching of The Qur'an by placing their children in an educational institution with good competence in teaching religion, especially The Qur'an.

Juz'i Method: The Technique of Speeding up The Memorization of the Quran at the Pondok Tahfidz Islamic Centre Bin Baz

An institutional education such as school is a continuation of the level of education that has been reached at the family level, and educational institutions that provide basic Islamic insights as a direction of life such as Pondok Pesantrens serving educational units are in a great need. In the life of modern society as it is now, it is very necessary to instill strong religious values in children. There are many parents who are aware of the children's needs for strong religious foundations because it has been proven that many educational institutions focus their attention to providing religious education, namely through The Qur'an tahfidz (memorization). Memorizing The Qur'an gives positive effects on children because they can know more about The Qur'an and can love it since they make more interaction with it (Nizhan, 2008). Memorizing The Qur'an not only give love to the Qur'an but prepare hafidz (male Qur'an memorizer) and hafidzah (female Qur'an memorizers) so that they can become Muslim scholars who memorize The Qur'an through The Qur'an tahfidz.

Strategies of memorization or tahfidzis a way of maintaining, keeping and preserving the purity of The Qur'an in a *muttaqien* way or without looking again at the text in revealing the verses or hadiths (Rauf, 2004). The strategies of tahfidz also serve to avoid falsification or someone who intends to change the contents so that their memorization, either all or parts of it, may be maintained and preserved. It is stated in the word of Allah SWT QS Al-Hijr: 9. 9.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian”.

This verse shows that Allah SWT has given a guarantee regarding the protection of The Qur'an. The form of the realization of the protection is to prepare humans who memorize The Qur'an, and The Qur'an memorizers are also guardians of the purity of reading in an era full of slander, and there are many enemies of Islam who intend to deceive Muslims by changing the contents of the text of The Qur'an. So, doing the tahfidz process is a form of efforts made by people in protecting their Holy book and the realization of the verses that have been explained in The Qur'an (Azizah, 2014). It does not only protect but also keep the Ummah's love for the holy book by memorizing it instead of merely keeping it by memorization and by one's heart (*bi al-qalb*) (Ulum, 2007).

Viewing the community's need for The Quran, *man huffadz* (the Qur'an memorizers) establish tahfidz pesantrens as places they use to provide a strong fortress by studying The Qur'an and inviting humans and santries to return to focus their to the knowledge of The Quran by learning and memorizing it (Nizhan, 2008). Pondok pesantrens are generally educational institutions with Islamic nuances that attend to the development of their santries, especially in terms of providing a religious basis.

Surely, there are many Pondok The Quran *Tahfidz* in various regions that have contributed a lot to produce The Qur'an memorizers for this nation. In this study, the researchers examined The Qur'an Tahfidz Pondok in Yogyakarta which may be included into a superior Pondok Tahfidz because it has yielded many *huffadz* (The Qur'an memorizers) with *mutqin* (strong) memorization. It is the Pondok Tahfidz Islamic Center Bin Baz (ICBB) with its address at Jl. Wonosari KM. 10, Karanggayam, Sitimulyo, Piyungan, Karanggayam, Sitimulyo, Piyungan sub-district, Bantul regency, Daerah Istimewa Yogyakarta.

The reason why the researchers chose Pondok Tahfidz Islamic Center Bin Baz is that it has well-organized strategies so that the santries may fulfill the target of predetermined memorization as proved by many *Huffadz* produced by this Pondok pesantrens. Another reason is that this Pondok provides two tahfidz Pondok namely the tahfidz program with learning activities at school and the special tahfidz program with studying the yellow book (*Kitab Kuning*) called Tahfidz MA (Madrasah Aliyah). This Tahfidz MA is directly supervised by a Shaikh (scientist) from Yemen and has officially got a permission from the Ministry of Religion to hold additional programs together with the Shaikh namely the *Mulazamah* program (learning the yellow book). From the tahfidz program held by Pondok Islamic Center Bin Baz, it turns out that it could get some achievements to the International level namely as the first winner of *Musabaqah* Tahfidz for with Rector's trophy of the Islamic University of Medina branch of 30 *juz*, *Musabaqah Hasyimiyyah li tahfidzil Qur'an* in Jordan and occupied the fourth place at the Dubai International Holy Quran Award.

The next reason why the researcher chose this Pondok is that the santries' commitment to memorize The Qur'an did not arose from the tahfidz activities determined by the Pondok, but outside the tahfidz activities, the santries also still made good interactions with The Qur'an because there is a lot of glory obtained when someone reads The Qur'an a lot and even memorizes it. Certainly, reading and memorizing The Qur'an give positive effects on the santries' lives as seen when they are asked to become imams in some mosques where they may show good morals to the congregation, and they are always humble (*tawadhu*) in carrying out activities in the community and their speech is controlled because they are trained with the readings of The Qur'an.

The Pondok Tahfidz Islamic Center Bin Baz in terms of management, learning, textbooks used and strategies to memorize The Quran has its own characteristics. Therefore, the researchers used this Pondok as the research object because of its success in producing hafidz and hafidzah as well as its strategies adopted in memorizing The Qur'an. This Pondok that sets its own targets of memorization and succeeds in building huffadz certainly possesses different and various strategies to achieve the targets they have determined. Even from this Pondok Tahfidz, there are many santries who can finish the targets faster as expected.

Previous research dealing with the achievement in the success of memorizing The Qur'an were focused on the strategies adopted in The Qur'an memorization. There were a lot of studies on strategies of The Quran memorization carried out by researchers.

Juz'i Method: The Technique of Speeding up The Memorization of the Quran at the Pondok Tahfidz Islamic Centre Bin Baz

Santoso (2020) told a strategy with the following procedures: (1) doing double repetition (one verse is read 3 times), (2) giving advice to santries by telling the struggles made by The Qur'an memorizers, (3) providing direct examples according to the teachers' personal experience, (3) fully monitoring the development of each individual santri, (4) spending the time to share the problems experienced by santries, and (5) adopting The Qur'an tahfidz method using the *ummi* and *talaqqi bi an-nadhrah* methods as the implementation of The Quran memorization considered effective (Santoso, 2020). Ma'wa (2018) stated that a strategy that can be used to memorize The Qur'an is a *tahfidz*, *takrir*, *juz'i*, *sima'i*, and *wandah on*.

A strategy is one of the learning components and plays a very urgent role in the success in attaining the desired learning outcomes. There is no single teaching and learning activity that is separated from a strategy because a strategy is a plan to achieve the desired goal with certain steps (Djamarah & Zain, 2010). A good strategy will give good results too. A strategy must be found in an institution that makes The Qur'an memorization as a program. This program is commonly known as *tahfidz al-Qur'an* which is specially launched to study The Qur'an. The best process in achieving satisfactory results when memorizing is to have a special schedule in memorizing so that the target of the material to be memorized has been determined and what should be memorized in that day is certain. In a regular and routine scheduling process, the memorization process will run smoothly and *istiqamah* as a form of the effort to achieve goals of the memorization (Al-Kahil, 2011).

Therefore, from the explanation above, it has arisen a deep curiosity about the memorization strategy used by the Pondok Tahfidz Islamic Center Bin Baz that assists the santries to achieve memorization targets which can then produce a lot of *huffadz* in Indonesia, especially in Yogyakarta area. Then the researchers had desires to further study about the strategies used in memorization or the tahfidz conducted.

RESEARCH QUESTION

The research question that was sought to answer in this study is: "What strategy is adopted in The Quran memorization at Pondok Tahfidz Islamic Center Bin Baz Bantul Yogyakarta is?"

THEORETICAL REVIEW

Strategy of Memorizing The Quran

An action that conforms to a reaction at a certain new environmental condition or to its own characteristics can be called a strategy in which the adjustments made have been done through various considerations and conscious decision (Dacholfany, 2017). According to the Encyclopedia of Education, a strategy is the art of bringing forces to the battlefield in a favorable position. A strategy is how the troops in a battle are accompanied by the art of battle planning which then provides an advantage to the troops. In general, a strategy is a reference for the implementation of activities in achieving specified goals. A strategy is basically the steps, tools and methods that are planned to arrive at the stated goals (Djamarah & Zain, 2010).

Memorizing or commonly called Tahfidz is included in the Arabic word which comes from the change of the word *Hafiza-Yahfadzu-Hifdzan* which means to keep, maintain, and memorize. Memorizing is an activity done repeatedly by listening or reading (Rauf, 2004). According to the Indonesian Dictionary, memorization comes from the word memorize which means remembering and then being able to express it automatically. Memorizing The Quran is often referred to by an Arabic nickname, namely *Hafidz* and *Hafidzah*. While the definition from The Qur'an is that it is a word of Allah SWT containing miracles that were revealed to the Prophet Muhammad through the Angel Gabriel written on the mushaf narrated by *mutawatir* and it is considered as worship for those who read it and it begins with Surah Al-Fatihah and ends with Surah An-Nas.

The descriptions above show that terminologically memorizing (tahfidz) The Quran is to recite it according to the sequences of The Qur'an by starting to memorize from Surah Al-Fatihah to Surah An-Nas with the aim of worshiping, preserving and maintaining the word of Allah SWT. The Quran Tahfidz (The Qur'an memorization) is the process of repeating and remembering the recited verses with certainty and accuracy because if there is an error in storing verses in the memory it will damage the memory as it should be and can even be difficult to change it or it cannot be found in memory (Abidin, 2015).

In line with the explanation above, it can be concluded that the strategy of The Quran memorization is a process carried out by a person in memorizing The Qur'an by adjusting the methods and plans that have been determined without leaving the *makharijul* letters and the law of recitation of the memorized verses. There are also several methods for memorizing The Quran, starting with Surah al-Fatihah and ending with Surah An-Naas. The objective of memorizing The Qur'an itself is to seek the reward and pleasure from Allah SWT as well as a form of preserving servants to The Qur'an.

Understanding the Strategy of The Quran Memorization

Hadi (2019) explained that the strategic management process consists of three stages. The stages are as follows:

- 1) Strategy formulation. This stage includes activities to prepare what is needed to support the achievement of the specified goals such as developing a vision and missions, identifying external opportunity and threat, determining internal strengths and

Juz'i Method: The Technique of Speeding up The Memorization of the Quran at the Pondok Tahfidz Islamic Centre Bin Baz

weaknesses, setting long-term goals, making a number of alternative strategies for the institution, and selecting certain strategies employed.

- 2) Strategy Implementation This stage requires an institution to set annual targets, make policies, motivate employees, and allocate resources so that the strategic formulation can be implemented. Strategic implementation includes developing a culture that supports the strategy, creating an effective institutional structure, redirecting marketing efforts, preparing budgets, developing and utilizing information systems, and linking compensation for employees to the organizational performance.
- 3) Strategy Evaluation It is the final stage of strategic management. The three main activities in the strategy evaluation are as follows: reviewing external and internal factors that become the basis for formulating the current strategy; measuring performance; and taking corrective actions. This strategy evaluation should to be done because today's success is not a guarantee for tomorrow's success (Hadi, 2019).

Ahsin (1994) in his book stated practical guidance on memorizing The Qur'an that The Qur'an memorization will be facilitated by the strategies used, especially in achieving the determined targets. The strategies that can be done are among others as follows:

- 1) Double repetition strategy. This strategy is implemented by repeating the verse to be memorized for several times, especially the location of a verse in the repetition, providing a direct description of the verse memorized, as well as giving direct skills to oral abilities in carrying out the process of what one must be memorized.
- 2) It is reached by memorizing the recited verse until it is completely recited, and it is forbidden to move to the next verse if the verse has not been memorized yet. This strategy is used carefully and thoroughly in memorizing verses or sentences in the verses, especially for long ones. If one moves too early to the next verse while the memorized verse is not yet strongly implanted in the memory, it may interfere the smoothness and the process of memorizing the next verse, especially in the *muraja'ah*.
- 3) Each memorized verse should be sequenced into one to strengthen the memorization. This strategy is employed with the standard Qur'an in which The Qur'an has the same number of lines in each page and the same number of *juz* in each chapter. In each page it always starts with the beginning of the verse and at the end of the page it is always stopped with the end of the verse so that it helps the process of sequencing the memorized verses and uniting them into one page, and The Qur'an makes it easy to be memorized since there are visual signs that facilitate its memorization.
- 4) Using one type of mushaf. Actually there is no necessity to use one type of Mushaf but there is a great effect on the visual aspect when one Mushaf is used. It will give more convenience and focus on the memorizers.
- 5) Understanding verse by verse. The understanding starts from its sentence, meaning, language structure and its grammar for the convenience, especially in accelerating memorization because one will know the meaning of what one reads.
 - a. Giving attention to similar verses. There are many unique things in The Qur'an, especially in terms of language structure. There are many pronunciations, meanings and wordings that are similar between one another, therefore this creates beauty and requires memorizers to be observant with similar verses.
 - b. Depositing memorization to *muhaffidz*. The process of memorizing The Quran really requires a teacher (tahfidz) to receive the memorization deposit. The tahfidz is an *ustadz* who guides an *asatidz* in memorizing The Qur'an. A tahfidz should really master the strategy of memorizing The Qur'an in order to provide examples and directions to candidates of the hafidz of The Qur'an (Ahsin, 1994).

Method of The Qur'an Memorization

Ahsin (1994) said that there are several methods that can be used in memorizing The Qur'an:

- a. *Wahdah* method. It is a method of memorization which is undergone by memorizing verse one by one.
- b. *Kitabah* method. This method is the one used by writing the verse to be memorized. The memorizer adopting this method should first write the verse to be memorized on a piece of paper and then read it until one may memorize it by heart.
- c. *Sima'i* method. *Sima'i* method is used by listening. This method is done by listening to what will be memorized through other people, namely tahfidz or *murottal* memorization teachers who are listened to, and this is repeated several times until it is completely memorized.
- d. Combined Method. It is a combination of two methods, namely the *kitabah* and *wahdah* methods. The way to memorize is to repeat the concerned verse for several times and then write it down. It will give more memory and certainly the power of good memorization, because by repeating and then writing the verse, it will strengthen what is memorized.
- e. *Jama'* method. It is a method used together and there must be someone to guide the memorization of the verse (Ahsin, 1994).

Other The Qur'an Tahfidz methods are also proposed by Abdurrah Nawabuddin. They are as follows.

- a. *Juz'i* method. *Juz'i* method is to memorize a verse gradually or to make it into parts. After memorizing one part, one may continue to the next one and then repeat it from the first to the last parts so that it becomes a complete memorization as a unit.
- b. *Kulli* method. It is a way of memorization by reading a verse as a whole and then repeating the entire reading until one may really memorize it and not sorting out first of what should be memorized and then connecting between one part and the other.

Juz'i Method: The Technique of Speeding up The Memorization of the Quran at the Pondok Tahfidz Islamic Centre Bin Baz

- c. *Takrir* (repetition) method. It is a method of memorization by a continuous repetition in order to maintain the memorized verse. This method requires an ustadz or a friend as a listener of what has been memorized repeatedly so that the deposit of the memorization can be corrected, and it also functions to avoid mistakes.
- d. *Tartil* method. It is a method done by reading a verse according to the rules of tajwid from makharijul letters, its *waqaf*, its sentences and the like. Basically, the memorization steps above are very good for memorizers to use in memorizing The Quran, either all or one of the methods used.

Practical Steps in Memorizing The Quran

Badwilan (2009) stated that there are several practical steps in implementing The Qur'an Tahfidz, namely:

- a. Doing and completing ablution
- b. There is a target limit that should be memorized every day
- c. Improving the daily target first, not moving to the next until it's really good.
- d. Perfecting the daily target first before adding the predetermined target.
- e. Not moving to the next surah before confirming the memorized surah.
- f. Keeping using one mushaf
- g. Marking what is being memorized so that it is more quickly recognized when memorizing
- h. Repeating on memorization routinely
- i. Repeating the verse memorized in the previous day' before starting a new memorization so that the memorization becomes strong and avoids forgetting
- j. Making a schedule one day a week to combine the memorization that has been memorized for one week (Badwilan, 2009).

The Virtues of Memorizing The Quran

According to Sa'dullah (2008), the virtues of memorizing The Quran are among others as follows:

- a. If it is accompanied with good deeds and sincerity, then it is the victory and happiness in this world and the hereafter.
- b. Memorizing The Quran can strengthen memory and maintain the brain power. From Yazid bin Abdul Malik bin Mughirah, and Muhammad bin Ka'ab it is narrated that, "Whoever reads and memorizes The Qur'an, one's brain will be taken care of, even though one is two hundred years old".
- c. The Qur'an memorizer has a good identity, character, and good behavior.
- d. The Qur'an memorizer has the ability to remove Arabic phonetics from their basis in a *thabi'i* (natural) manner so that one can speak fluently and correctly.
- e. If one memorizes The Qur'an, one is able to master the meanings of the sentences in The Qur'an. It means that one has mastered a lot of meanings of the sentences in The Qur'an, meaning that one has mastered a lot of Arabic vocabulary, as if one he have memorized an Arabic language (Sa'dulloh, 2008).

While according to Abdul Daim Al-Kahil, there are several virtues for The Quran memorizers both in this world and the hereafter, namely:

- a. The virtue of memorizing The Quran in the world
 1. Getting prophetic characteristics from Allah SWT. Memorizing The Quran is the same as the prophetic blessing, but one does not get revelation.
 2. Obtaining a special award from the Prophet Muhammad SAW. Among the full appreciation given by the Prophet SAW to his companions, The Qur'an memorizers, was his special attention to syuhadas (martyrs) who had been successful in memorizing The Qur'an to prioritize their funerals.
 3. They are more entitled to become imams of prayer
 4. They become the family of Allah SWT on earth.
- b. The virtue of memorizing The Qur'an in the hereafter
 1. The Qur'an will become a helper for those who memorize it
 2. The Qur'an memorizers will be together with the noble and obedient angels.
 3. They get the crown of glory
 4. Both parents of The Qur'an memorizers will get the glory (Al-Kahlil, 2011).

The Supporting and Inhibiting Factors of The Quran Memorization

There are several factors that encourage a person to memorize The Quran. According to Lisya Chairani and Subandi, the supporting factors of The Qur'an memorization include:

Juz'i Method: The Technique of Speeding up The Memorization of the Quran at the Pondok Tahfidz Islamic Centre Bin Baz

- a. Maintaining the Straightness of Sincere Intentions. It is the intention that underlies someone achieve goals. Intention is the main driving reason for memorizing The Quran that mobilizes all thoughts, actions and wills to remain *istiqamah* in memorizing The Qur'an until it is reached. The intention should be realized sincerely for the sake of Allah SWT, not because one expects to be praised by others, gets respect, or it is not merely for worldly objectives.
- b. Setting Goals By setting short-term and long-term goals. This will provide a direction for the person who memorizes The Quran as to what he will do. The objective of memorizing The Quran is to be able to make additional memorization consistently, to complete the memorization, to maintain the memorization, and to practice it in accordance with what is guided by The Quran and hadiths.
- c. Developing Motivation Developing one's internal to external motivation in memorizing The Qur'an is the greatest motivation because it is based on the belief that there is a guarantee for The Qur'an memorizers that Allah will protect his life and The Qur'an will be able to be the savior of his family in the hereafter.
- d. Personality Characteristics Besides being patient and *tawakal*, according to most people who memorize The Qur'an, there are several qualities namely they are patient, earnest, diligent, not easily discouraged, never give up, optimistic, always have positive thinking, not arrogant and tawakal by always praying to God.
- e. Psychological Support Due to psychological reinforcement from parents, friends, teachers, mentors, administrators and a guidance system available either with prayer or advice, it can foster enthusiasm for someone who memorizes The Quran (Subandi, 2010).

There are several reasons or factors that make it difficult for The Qur'an memorizers to memorize and to easily forget the verses that have been memorized. People who intend to memorize The Qur'an should be aware of these factors and stay away from them. According to Sugianto (2004), several factors hindering the process of memorizing The Quran and how to solve them are as follows:

- a. The verses that have been memorized are forgotten Forgetting is a problem that is not only experienced by a small number of but also by a great number of The Qur'an memorizers. The problem that usually occurs is that a verse that has been memorized in the morning smoothly is like a flowing river, but when it is left to work on other problems, in the afternoon it gives no trace anymore. Even if one tries to recite it directly or listen to it for the teacher, it cannot emerge at all in one mind. The way to overcome this is that before performing or listening the memorization for the teacher, the memorization that was previously made should be repeated like a new memorization.
- b. Many verses are similar but not the same. In The Qur'an, there are many similar but not identical verses. That is, at the beginning, it is the same and it talks about the same event, but in the middle or the end, it is different, or vice versa. The beginning is not the same but, in the middle, or the end of the verse is the same. The solution to the problem is as follows. The first is to calculate the similar verses, the second is to know the surrah, the juz, and the verse. Then they are written in a book to be compared and the similar verses are underlined. If possible, the history of the issue of the verse should be known.
- c. Romance Disturbance. The majority of The Quran memorizers are at the age of puberty, so they begin to be interested in the opposite sex. And this problem can be anticipated by not allowing free association with the opposite sex, or led to do more useful activities, such as sports such as reading science books, and so on.
- d. Difficulty in memorizing This situation can emerge due to some factors, such as a low level of Intelligence Quotient (IQ), the confused mind, unhealthy or not fresh body, noisy surrounding environment that makes it difficult to concentrate, and so on. This problem can actually be anticipated by The Qur'an memorizer because he is the one who knows better about himself.
- e. Weakening spirits of memorizing The Qur'an. This usually happens when one should memorize the middle juz. It is because there is still a lot of works to do. To anticipate it, one should keep patience and have confidence (optimism) one may gradually memorize the 30 juz. In addition, a memorizer can also make variations in memorization, for example by memorizing alternately between the initial and final juz so that they meet in the middle of The Quran to anticipate some boredom.
- f. Not being *istiqamah*. The reason for not being *istiqamah* is that one is influenced by mates who do not memorize The Qur'an to have activities nothing to do with learning matter, so that a lot of time is wasted. Sometimes, The Qur'an's memorizers with medium or low IQ level are affected by the ways and patterns of those with high IQ level who only need a short time to memorize. To anticipate this, it returns to the memorizer's awareness itself and to the direction and guidance of the teacher (Sugianto, 2004).

METHODS

Design

In this study, the researchers used a qualitative research type with a descriptive design. Bordan and Taylor explain that a qualitative research is a research procedure that produces descriptive data in the form of written and spoken words from people and observable behaviors (Tuslaela, 2017). Qualitative research aims to describe the empirical reality behind a phenomenon in depth, detail, thoroughness, and systematic (Lutfy, 2013). The main reason why in this study the researchers employed a qualitative

Juz'i Method: The Technique of Speeding up The Memorization of the Quran at the Pondok Tahfidz Islamic Centre Bin Baz

research was that the problems to answer are holistic and complex in nature, and it is also still unclear where the contents have a holistic complex level, and it is also unclear what answer is given to the existing question. From such a level or question, it is impossible to answer it using a quantitative approach. Because a quantitative research can be analyzed using instruments and questionnaires, while in this research, an in-depth social analysis is required and an appropriate theory is needed (Sugiyono, 2018).

While the approach used in this study was a phenomenological one. Phenomenology is the study of a visible phenomenon in front of us, and how it appears. The main objective of a phenomenological approach is to study how phenomena are experienced in consciousness, thoughts, and in actions, such as how these phenomena are aesthetically valued or accepted. The reason for using the phenomenological approach in this research was to find answers from perceptions, ideas, memories, imaginations, emotions, desires, wills, to the actions taken in this research.

Data Type and Source

In line with the research type and approach adopted in this study, the data were qualitative in nature in the form of primary and secondary data.

- a. Primary Data. They are those obtained from the interviews with informants who are considered as representatives and knew the problems examined from the answers and interviews, they are then processed into the main data producing a conclusion as the final result of the research as a whole.
- b. Secondary Data. The secondary data are the main type of the supporting data obtained by collecting documents, either the form of written documents or images once existed and books as the reference in this research and magazines, newspapers, journals, websites, related to the topic under study.

In this study, there were 2 (two) data sources, namely those in the form of people (informants), and documents. Data sources from informants obtained in this study included:

- a. The Mudir (director) of Pondok Tahfidz Islamic Center Bin Baz Bantul. There is a provision that anyone who becomes a leader in a private Pondok Pesantren should have special skills and strengths with competence and superiority in a certain field, so that he or she is able to influence other people to jointly carry out certain activities for the achievement of one or several objective(s) of the pesantren.
- b. The vice principal of the Pondok Tahfidz Islamic Center Bin Baz Bantul. Someone who occupies this position has an authority in the field of the Qur'an Tahfidz from designing, implementing and evaluating programs and also making an evaluation of the activities conducted.
- c. Teachers of Tahfidz of Pondok Tahfidz Islamic Center Bin Baz Bantul. The provisions of becoming teachers in this Pondok are those with their main tasks of educating, teaching, guiding, directing, training, assessing, and evaluating the santries in memorizing The Qur'an.
- d. Pondok Santri of the Tahfidz Islamic Center Bin Baz Bantul. The santries joining in the tahfidz and memorizing The Qur'an are divided old and new santries, santries who have memorized above 10 and below 10 juz and those excelling in the field of tahfidz The Qur'an.

Meanwhile, the data sources in the form of documents included the profile of Pondok Pesantrens, the vision, the missions, and the goals, the organizational structure, the data on ustadz and employees, and the santries' daily agenda.

Data Collection Technique

Data collection techniques employed in this study were as follows:

a. Observation

Observation is a data collection tool carried out by observing and systematically recording the symptoms investigated (Arikunto, 2006). The observation method the researchers used was in the form of observations and recordings of the situation and condition and also the environment of the Pondok Pesantren. Besides, the researchers also made observations on the strategies and the implementation of The Qur'an memorization at Pondok Tahfidz Islamic Center Bin Baz Bantul, and on how the teachers or instructors delivered the materials, the use of the strategy of The Qur'an Tahfidz and the approach applied by the teachers in the process of memorizing The Qur'an.

b. Interviews

An interview is a data collection technique through an oral question and answer process taking place in one-way direction, meaning that the question comes from the interviewer and the answer is given by the interviewee (S. Hadi, 2002). Before conducting interviews, the researchers prepared an interview instrument called an interview guide. This interview guide contains a number of questions or statements the respondents should answer or respond (Sukmadinata, 2012).

Interviews were addressed to the leader of the Pondok Tahfidz Islamic Center Bin Baz Bantul, aimed at obtaining data related to the history of the establishment and development of the Pondok, the condition of teachers and santries and the like. While interviews were also made with the teachers of tahfidz Qur'an aimed at the Pondok Pesantren revealing what factors support and hinder the process of memorizing The Qur'an. Furthermore, the interviews were done to the santries to know their motivation in

Juz'i Method: The Technique of Speeding up The Memorization of the Quran at the Pondok Tahfidz Islamic Centre Bin Baz

producing quality memorization and their ways in memorizing The Quran. Considering that we are still in the COVID-19 pandemic period, the interviews were conducted individually and also online, and the researchers' asked questions via WhatsApp's or phone.

c. Documentation

Documentation is a data collection technique by studying records on the respondents' personal data (Fatoni, 2011). Studying documents is complementary to the use of observations and interview methods in qualitative research. This method was used to complement the existing data related to the profile of Pondok Pesantren, its vision, missions, and goals, organizational structure, data on ustadz and, santries' daily agendas and so on.

Trustworthiness of Data

To check the validity of the data, the researchers used a data triangulation technique. It is a data collection technique that combines various techniques such as interviews, observations, and documentation carried out simultaneously at the same time. The objective of this data triangulation is not only to find the truth from the data source but also to understand the subject's understanding of the world around him. According to Mathinson, the value of the collection technique of the data triangulation to know whether the obtained data is widespread and contradictory. Therefore, by using such a triangulation, it will further increase the strength of the data when it is compared with a single approach.

In this technique, the researcher performs a cross check on various data from interviews, observations, and documentation. According to Moleong (2012), such a cross check is done in the following ways:

- a. Comparing the data from the observations with the data from the interviews.
- b. Comparing what leaders, teachers, and santries said with what they did all the time through observation activities.
- c. Comparing interview results with the contents of a document (Moleong, 2012).

In this study, to get data which are clearer and possess the power of reliability, in testing the validity of the data, the data triangulation techniques used by researchers were source, time, and place triangulations. In the source triangulation, the researchers tried to dig up data with one technique and from different sources, so that the data obtained may be checked with the same technique but to different sources. Time triangulation was done where the researchers tried to dig up data by collecting data at different times. While place triangulation it was to get data done by researchers by collecting data in different places.

Data Analysis Technique

A data analysis is the process of systematically searching for and compiling data obtained from interviews, field notes, and documentation, by organizing the data into categories, breaking them down into units, synthesizing and compiling them into patterns, choosing the data which are important and that will be studied, and drawing conclusions so the data would be easily understood by the researchers themselves or others (Sugiyono, 2018). In this study, researchers used the steps of data analysis developed by Miles and Huberman which are widely used in qualitative research. They include the followings:

a. Data Reduction

Data reduction is the process of selecting, focusing on simplification, abstracting and transforming raw data that emerging from written notes in the field. In other words, this data reduction process is carried out by researchers continuously while conducting the research to produce as many data as possible. Thus, the data obtained after the reduction will be clearly illustrated and facilitate researchers to carry out further data collection.

In this study, there were some data that need to be reduced, the data that the researchers obtained from the leaders, teachers, santries, and administrative staffs in the research site, namely Pondok Tahfidz Islamic Center Bin Baz Bantul. The data were then sorted into groups according to the research focus, and data that were not needed were discarded.

b. Data Display

It is the arrangement of complex information into a systematic form, so that it becomes more selective and simpler so that it may facilitate the conclusion drawing and action taking. With the process of presenting the data, the researchers have been ready with the simplified data and to produce systematic information. Data are in the form of narrations, tables, matrices or diagrams the researchers obtained from Pondok Tahfidz Islamic Center Bin Baz Bantul. The researchers then presented the data in the form of a brief description and grouped it on the research focus so that it could be easily understood and was more systematically structured.

c. Conclusion Drawing/Verification

Conclusion drawing is the final stage in the data analysis process. In this section, a researcher states the conclusions from the data obtained from observations, interviews, and documentation. With the conclusion, a researcher feels perfect because the data produced are truly valid, credible, trustworthy, and maximal. At this stage, a researcher tries to find answers to the problems that the researcher has formulated, but it is possible for him/her to get answers outside the problems formulated and to develop along with the development of research in the field (Hadi, 2005).

Juz'i Method: The Technique of Speeding up The Memorization of the Quran at the Pondok Tahfidz Islamic Centre Bin Baz

RESULTS AND DISCUSSION

After the observations, data collection and analysis, it can be seen that the results of research at this Pondok showed three core memorization strategies, namely the preparation, the process, and the evaluation of The Qur'an memorization with the following descriptions:

1. Preparation of The Qur'an Memorization

In this section, research findings will be presented during the research process, especially those related to the preparation stage for the strategy of memorizing The Qur'an. The results of the study were obtained using direct observations through interviews with various related parties, as well as the collection of available documents. The following is presented the descriptions regarding the preparation of the strategy of The Qur'an memorization applied in Pondok Tahfidz Islamic Center Bin Baz Bantul.

a. Memorization Target

The Pesantren Islamic Center Bin Baz had a program of Tahfidzil Qur'an which is still being implemented today. The program played an important role as the Spirit of this Pesantren Tahfidz. This pesantren possessed systematic goals as well as strategies in learning this tahfidz. Every santri was provided with activities that had been conceptualized by the Pondok from the time before dawning up to night. The density of the santri activity schedule at first glance seemed very high for people who have never experienced it or for those who are not used to doing these activities. The schedule was applied for all new santries, without exception, who start a new life in the Pondok Islamic environment Center Bin Baz. But if the schedule is implemented seriously, it would be easy to do especially when one was used to it. The Qur'an Tahfidz Program is the main program in Pesantren Center Bin Baz, so that the santries who are accepted to study religion at this pesantren are those who have a strong desire to memorize The Quran and keep it memorized. In order to optimize this program, the memorization targets in this Pondok pesantren are divided into several classes with the following details:

- 1) Grade 7: The target of memorization is 2 juz namely juz 30 and 29.
- 2) Grade 8: The target of memorization is 4 juz, starting from juz 1 to juz 4.
- 3) Grade 9: The target of memorization is 4 juz

After graduation, the target is 10 chapters namely juz 30, 29, and 1 to 8.

- 4) Grade 10: The target of memorization is 4 juz from juz 9 to 12.
- 5) Grade 11: The target of memorization is 4 juz from juz 13 to 16.
- 6) Grade 12 The target of memorization is 4 juz from juz 17 to 20.
- 7) MA *Tahfidz* : The target of memorization is 30 juz for 3 years.

Tahsin of The Quran

The tahsin method is a way of beautifying or improving reading which includes letters makharijul (the places where letters come out), mad (short length), and tajwid (reading law), especially the makhrāj problem where when someone makes mistakes in pronouncing the letters it will change the meaning of the word. It includes into *lahnul jali* (fatal) error. If it is wrong in the law of reading or recitation, then it is included into *lahnul khafi* (mild) error. Therefore, every child is required to follow this tahsin in order to prevent the santries from *lahnul jali* and *lahnul khafi* errors. So, before memorizing The Qur'an, the santries were first given tahsin through the tahsin process, guided by Shaykh Jihad, ustadz Mu'adz and other asatidz for 6 months, after graduating from tahsin, the students were allowed to memorize (tahfidz) The Qur'an. Such Tahsin would prevent someone from making mistakes that can change the meanings of reading.

Standard Mushaf

The researchers observed and checked directly the Qur'an used by the santries at Pondok Tahfidz Islamic Center Bin Baz. It turns out that all of them used The Qur'an with the Medina Standard. The Qur'an with the Medina standard is The Qur'an with 604 pages, the beginning of each verse is always located in the upper corner of each page of The Quran, and the end of the verse is always in the lower corner of each page where the number of lines in each page is 15 and the number of sheets in one juz is ten that make it easier for the memorizers to memorize The Qur'an. Using such a standard The Qur'an, it makes it easier for santries to memorize The Quran and to determine the repetition of each juz.

2. The Process of The Qur'an Memorization

Halaqah Tahfidz

When the researchers took the data at Pondok Tahfidz Al-Qur'an, they saw that the santries were enthusiastic and passionate in participating in the halaqah. Halaqah formed by the vice principal of Tahfidz of Pondok consists of 10 to 20 santries per halaqah where each santri sat in a circle around the tahfidz tutor. The main place used for the tahfidz was the mosque and the classroom. The halaqah tahfidz was held at various times in a day, namely after the dawn prayer to 06.00 AM, and after Asr prayer to 16.30

Juz'i Method: The Technique of Speeding up The Memorization of the Quran at the Pondok Tahfidz Islamic Centre Bin Baz

AM, from Magrib to Isha time. During Duha time, it is held from 08.00-09.00 AM. For MA Tahfidz specially targeted to memorize 30 juz of The Qur'an, an additional time is given namely from 11.00-12.00 AM.

Method of Memorizing The Quran

In accordance with the findings, the Pondok Islamic Center Bin Baz used different memorization methods in line with each santri's ability. A method is a series of ways of the memorizing strategies so that they can be carried out well and may give convenience to the santries. The use of an effective and efficient method includes the one that makes santries able to achieve targets and complete memorization in various ways.

Some methods were applied at Pondok Islamic Center Bin Baz, for example a Juz'i (part) method. In this method, the santries divided 1 page of The Qur'an into 3 parts and in the part, they marked 5 lines according to the minimum determined target. Then they repeated the part they have marked and when it was finished, they would move to the next part. The juz'i method greatly facilitated the process of repeating the memorization because the santries just had to repeat 3 parts for 1 page of The Qur'an and start the repetition in those parts. Now that there are a lot of The Qur'an printed with such divisions to help in the memorization process. Therefore, the repetition process is done by merely repeating the first part to the second part, and after the second part is memorized, it is repeated again by combining the first and second parts to make it whole and the same goes for the third part and so on by adding and repeating the previously memorized part to make it whole. This method, viewed from the meaning, is conducted by dividing (juz'i) the verses to be memorized into five lines, seven, ten lines, or one page consisting of 15 lines. It can also be done by dividing up to one hizb of The Qur'an to be memorized. When one part has been memorized, then the memorization may move to the next part. The other methods used in this Pondok were the takrir (repetition), verse Fahmi (understanding the verse), *talqin* (dictating), *wahdah* (verse by verse), *muraja'ah* and *tasmi' bainal ashab* (reflection between friends) methods.

'Iqab (penalty)

From the research results, it was shown that 'Iqab is a form of punishment given by the ustadz to the santries who made mistakes in halaqah, such as sleeping, playing games, chatting, not making a predetermined deposit of memorization and those who were absent in the halaqah tahfidz. 'Iqab applied was in the form of standing while memorizing until the halaqah is complete, performing ablution or changing the place of tahfidz by depositing the memorization to other halaqah ustadz to give deterrent effects on the santries and to make them have a better focus on memorizing The Qur'an. For the santries who did not join in the halaqah for some times, they would be punished to write 1 juz which was being memorized and if they kept repeating the actions, their hair would be trimmed until they were bald and they then sent to the vice principal of the tahfidz to be followed up in accordance with the violations committed.

Special Programs

According to data obtained by the researchers, the Islamic Center Bin Baz held Daurah Tahfidz The Quran or a kind of special course or program for The Quran memorization. This program is intended to create a new memorization atmosphere in such a way the santries would easily memorize The Qur'an. In this program, the santries should not go to school. This program was merely given for grade 11 at the beginning of the school year. This Daurah activity was not held in the Islamic Center Bin Baz but at its branches such as at the branch in Wangon, and others. From the interviews with the mudir, it was known that the daurah (recycling) activities are implemented by depositing ziyadah memorization with a minimum target of memorization of 5 juz. So each santri was required to add the memorization every day until the target of memorizing 5 juz or more is reached. The muraja'ah would be made when all santries in grade 1 had already stayed in the Pondok, instead of when the daurah activities took place.

Special Development

From the findings, the Center Bin Baz held the MA (Madrasah Aliyah) Tahfidz as a special development under the direct guidance of the Mashaikh from Yemen. The MA Tahfidz had a three-year memorization target of 30 juz mutqien with 5 special times for memorization, namely after subuh prayer, dhuha time, before dhuhur, after asr and maghrib prayers. At Pondok Islamic Center Bin Baz, there were 2 MA Tahfidz classes, 1 class for boys and the other for girls. Every santri who joins in the MA Tahfidz class would really spend a lot of time to memorize The Quran to reach the memorization of 30 juz in 3 years. Since this MA Tahfidz was a special program, the ustadzs serving as supervisors should also really study The Qur'an deeply. Therefore, this Pondok invited Shaykh from Yemen to manage the MA Tahfidz. He is s Shaykh jihad that already has some sanads.

The santries after graduating from MA Tahfidz and completing the memorization of 30 juz would be directed to take the sanad to the Shaykh Jihad so that the memorization obtained would be better and in accordance with what was exemplified by the Prophet Muhammad. With the sanad, the originality and authenticity of The Quran have been guaranteed since the era of the life of the Prophet Muhammad until the Day of Judgment. We have to deposit the memorization up front sheikh, the holder of a full 30 juz qiraah sanad. The memorization should be completed with the correct recitation and qiroah, then we may get the sanad and can give it to others. It is the way how The Quran is preserved, it does not rely on written language alone.

Juz'i Method: The Technique of Speeding up The Memorization of the Quran at the Pondok Tahfidz Islamic Centre Bin Baz

3. Evaluation of memorizing The Quran

a. *Tasmi'* (Deposit) Memorization

- 1) Ziyadah (Additional) Deposit. It was made after Fajr and Asr prays with minimum deposit of 1 page or according to each santri's ability. For the santries who are not ready to do ziyadah deposit, they could make up for the shortcomings in the next day so that the daily and weekly targets would be achieved.
- 2) Muraja'ah (Repeating) Deposit. Deposits were made every Monday after maghrib and Friday after maghrib using the quarter round model or 2.5 pages. The procedures of the muraja'ah deposit started from juz 1 for the first quarter, then continued with the second quarter, third quarter and so on until the end of the ziyadah deposit. If one has reached the end of the ziyadah deposit, then the muroja'ah deposit starts again from juz 1 of the first quarter.
- 3) The deposit programs specified by the Pondok were sabqi (new memorization), sabaq (new memorization repeated) and manzil (old memorization). For Fajr and Asr prays, all santries should deposit the sabqi memorization, then for Maghrib they should do the sabaq memorization or a combination of fajr and Asr memorization so that what they memorize would be maintained properly. Then the manzil memorization deposit was carried out every day, namely after maghrib with a minimum deposit of two muraja'ah in one week, namely on Monday and Friday it is aimed at preventing old memorization such as juz 30, 29, 1. To avoid any lost of memorization, the minimum deposit of the manzil was 2.5 sheets or a quarter of juz.

b. *Ikhtibar* (Exam) And Memorization Evaluation

Half juz (5 sheets) Evaluation: After the santries completed 10 new memorization pages or half juz, they should re-submit it to the tahfidz ustadz for the first deposit of 5 pages or 2.5 pages and then the second deposit of the next 5 pages.

- 1) Evaluation of 1 juz (10 sheets): After the santries completed the new memorization of 1 juz, they should re-submit it to the tahfidz ustadz starting from the beginning to the end of the juz as a condition to continue to the next juz with the deposit pattern of continuing to the verse or depositing each half juz.
- 2) Grade Promotion Evaluation After the santries finished the memorization target in each grade, an evaluation of grade promotion would be held, namely by reading from the beginning to the end of the memorization targets before the examiners who had been determined to test the quality of their memorization, in this test, 10 test items will be administered. Then the evaluation was continued with the assessment to their memorization quality with the highest score of 100 and the lowest one of 70. When a santri got 70, he should repeat their memorization.

The Qur'an Tahfidz process was carried out in accordance with the pesantren's Vision and Missions. To achieve the Vision and Missions, the efforts made were to plan the implementation of tahfidz of The Quran. The Vision and Missions were then actualized or implemented by caregivers, asatidz and administrators of the pesantren. After the implementation, monitoring or controlling were made to understand the existing shortcomings and weaknesses. And so on. This is done with the expectation that the learning process of The Qur'an Tahfidz would be effective and might produce the desired achievements of the Pesantren. The cores of the next Tahfidz Al-Qur'an activity were that The Quran Tahfidz asatidz in Pesantren of Islamic Center Bin Baz always motivated the santries to have a sincere and strong intention in memorizing The Qur'an. Teach the rules of reading The Quran in terms of tajwid and gharib. Provide support so that the santries would not only increase their memorization, but also should be diligent in repeating their memorization.

Sanad of Memorizing The Quran

According to the findings, it revealed that Pondok Islamic Center Bin Baz held a Sanad program for memorizing The Quran for the santries who memorized 30 juz. Diploma (formal legality) is a formal acknowledgment of a figure or an institution in a particular field. In the past, many ulemas went to a country with the aim of getting a diploma from an ustadz or a teacher. A person who has a diploma is formally declared to have the capacity in certain sciences, especially the Sanad of reading The Qur'an which was continued until the Prophet.

From the findings it was known that at Pondok Islamic Center Bin Baz this sanad certificate is included in the *shahadah bi al-ikhtibar* (diploma with competency test), where a teacher tests the competence of a student to deposit all of his memorization to the Shaykh with Qira'at taken until it is properly completed. In general, the granting of a diploma like this prevails and is considered valid if a student has completed The Qur'an first or has mastered the qira'at of The Qur'an in a "*riwayatun wa dirayatan*" way to a qualified teacher. In general, the santries who intended to get a diploma through this method was aimed at getting a transmission of narration closer to the Prophet Muhammad. This sanad program is merely intended for santries who have memorized 30 juz at Pondok, not only for the Tahfidz MA, but also for all santries who have memorized 30. They have the same opportunity to take the sanad to Shaykh jihad.

Evaluation Results

The findings showed that the Pondok Islamic Center Bin Baz had implemented good strategies of memorizing The Quran by making some developments. Daily deposit carried out routinely, repetition or muraja'ah deposited to strengthen memorization and exams as a form of strengthening memorization were among the effective steps taken by the Pondok Center Bin

Juz'i Method: The Technique of Speeding up The Memorization of the Quran at the Pondok Tahfidz Islamic Centre Bin Baz

Baz in improving and maintaining the santries' memorization, in which they did not only focus on adding a memorization deposit but also doing a lot of repetition in memorization order to strengthen the memorization they have done.

From the results of the evaluation, the performance of Pondok Islamic Center Bin Baz was s very good where each year it could produce high quality memorizers of The Qur'an. According to the current data, there are 127 santries with the memorization of 30 juz, 195 santries 10juz, 195 santries 10 juz and in average, they may finish memorizing 30 juz from 2 to 3 years. The evidence of the success reached by the Pondok Islamic Center Bin Baz's in developing the memorization of The Quran was the number of trophies obtained by its santries by taking part in competitions in various national and international events such as first winner of Musabaqah Tahfidz Rector's trophy of the Islamic University of Medina in the branch of 30 juz, Musabaqah Hasyimiyyah Li Tahfidzil Qur'an in Jordan and fourth winner in the International Holy Quran Awards in Dubai. This pondok did not only produce the best graduates with qualified memorization, but there are also a lot of alumni who continued their study at well-known universities such as the Islamic University of Medina, Ummul Qura or Al-Azhar University of Egypt. There are many graduates of Bin Baz who have contributed to the people, such as Ustadz Ahmad Abid Azhali who establishing the Bina Insani Yatim Dhuafa Foundation that gives free education with the name of Pesantren Gratis Klaten, then Ustadz Agung Argiansyah, a graduate of the Islamic University of Medina who becomes a Mudir at the Pesantren Gratis Klaten, and ustadz Wawan Seftiawan who becomes a mudir in the Mutqin pondok and the author of the book "Al-Itqan" focused its attention to the improvement of reading.

CONCLUSION

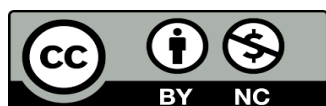
To sum up, three main strategies used in memorizing The Qur'an at Pondok Tahfidz Islamic Center Bin Baz include: preparation, process and evaluation. In the preparation for The Quran memorization, the strategies adopted (1) determining the target of memorization as a definite reference for santries according to the target, (2) tahsin of The Quran as a reading justification step to assist in memorizing The Quran in accordance with its tajwid, and (3) to use of standard manuscripts with the aim that what is memorized in each page possess the same layout. The strategies adopted in the process of The Qura'n memorization include: (1) the Halaqah Tahfidz conducted by grouping or sitting in a circle around one teacher. Method here means the ways adopted in memorizing The Qur'an, (2) 'Iqab is a sanction for anyone who does not comply with the rules in tahfidz. The special program is the Qur'an gaurah tahfidz, a program that is devoted only to The Qur'an memorization for one month, (3) a special development containing the Tahfidz MA, a memorization program devoted for the santries with the period of three years and in this program, it is also accompanied with the study of books; (4) Tasmii, the Evaluation of The Quran memorization. It is a memorization deposit to the halaqah teachers. Ikhtibar is the test of memorization and the evaluation of memorization as a reinforcement of the memorization that has been done and the sanad of memorizing The Quran is a step to get a transmission of the reading of the Qur'an that is closer to the Prophet Muhammad SAW.

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