

Analysis of Strategies for Memorizing the Qur'an Using Grounded Theory

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ABSTRACT

This research aims to describe the factors inhibiting and encouraging students in memorizing the Qur'an, and to describe learning at the Nurul Qurani Jombor Islamic boarding school, Semarang Regency. The informants for this research were the administrators and students of the Nurul Qurani Islamic Boarding School. This research is qualitative research using observation, interview and documentation data collection techniques. Checking the validity of the data uses triangulation of sources and methods. Data analysis uses grounded theory with stages of open coding, axial coding, and selective coding. The results of this research are: (1) discipline, habituation and sanctions are the boarding school's strategies so that students obey the rules and are responsible for their obligations as memorizers of the Qur'an (2) the program is implemented as an effort to encourage students to memorize the Qur'an. (3) students are given the freedom to manage their time in memorizing the Qur'an by creating mandatory hours and free hours. (4) in facing developments over time, the boarding school adapts to the needs of the students. Such as liberating the use of cellphones during free hours while still complying with the boarding school regulations.

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1. INTRODUCTION

The Quran has the capacity to resonate with every generation of humanity, guiding individuals toward attaining happiness in both the present life and the afterlife [1]. The Qur'an should not be left alone without serious care and maintenance from its people [2]. By reading the Qur'an, the heart becomes calm, becomes a better quality human being, obtains intercession on the Day of Judgment, and its goodness can erase sins [3]. It is so noble to read the Qur'an, just one letter is already a virtue and will be multiplied in the future [4]. If just by reading it, you will get even greater rewards and virtues, then you can be sure that by memorizing and practicing it you will get even greater rewards and virtues [5].

To achieve goals in the field of tahfidzul Quran, appropriate methods and strategies are needed, which then makes it easier to achieve the planned goals [6]. Similarly, when it comes to memorizing the Al-Quran, employing methods and techniques is essential to facilitate the memorization process, leading to successful outcomes [7]. Some of the most effective methods include reading carefully the verses of the Qur'an that need to be memorized, looking at the mushaf over and over again, which is called an-nadzar, depositing or listening to the newly memorized verses to a teacher, which is called talaqqi, then takrir, namely memorizing several parts of the Qur'an that have been read repeatedly, listening to what other people say, both friends and members of the congregation known as tasmi', and so on [8]. Furthermore, the method of tahfidz Al-Qur'an must be guided and listened to directly by a tahfidz instructor who is experienced in memorizing the Al-Qur'an. This is done so that tahfidz coaches can monitor and correct the memorization they have learned if there are errors or other problems [1] [9]. Therefore, the success in memorizing the Qur'an is significantly influenced by employing the correct methods, and it plays a crucial role in determining the duration required to complete the memorization process [10]. From several samples of Al Quran memorizers, Nurul

Qurani Islamic boarding school Jombor produced hafidzh hafidzah with a relatively short memorization time compared to other Islamic boarding schools.

Memorizing the Al-Qur'an does require a lot of time to stay focused, and try not to be distracted by other work [11]. Apart from work, busy school or lecture activities are also a challenge for students. Certain individuals allocate a considerable amount of time to school activities and assignments, leading to a lack of focus and insufficient time available for Quran memorization [12]. In general, students need four to five years to memorize the Qur'an completely [13]. However, at the Nurul Qurani Islamic boarding school Jombor, Salatiga City, some of the students only need two to three years to memorize the Qur'an.

Against the background of several things above, researchers are interested in conducting further research regarding the strategies implemented at the Nurul Qurani Jombor Islamic Boarding School, Semarang Regency. Researchers initially conducted a research study using 30 samples of Al-Quran memorizers living in Salatiga and its surroundings, and then obtained results with 4 Al-Quran memorizers with relatively short memorization periods compared to other samples. They memorize for a period of 2 years 8 months to 2 years 11 months. This makes researchers interested in researching what strategies have been implemented by the Nurul Qurani Islamic boarding school to produce memorizers in such a short time. The authors will subsequently present the findings of this research in a thesis titled: "Strategies for Memorizing the Al-Quran for Santri Students at the Nurul Qurani Islamic Boarding School in Jombor, Semarang Regency".

2. METHOD

2.1 Types of Research

This research is descriptive qualitative, namely a simple approach that has an inductive flow or starts from an explanatory process and then conclusions are drawn from that process [14]. The researcher assumes the role of a human instrument, responsible for defining the research focus, choosing informants, gathering data, evaluating data quality, conducting analysis, interpreting results, and drawing conclusions based on the findings [15].

2.2 Data Source

The research took place at the Nurul Qurani Islamic Boarding School situated in Kerep RT.01 RW.02, Jombor, Tuntang District, Kab. Semarang. This research was carried out in December 2023 until completion. In obtaining data information, the author needs objects, namely students and boarding school administrators. In this research, the data sources used by researchers are:

2.2.1. Primary Data Source

Primary data sources are the main data sources which are sources of information, facts and depictions of events in a study [16]. The primary data source in this research was obtained from interviews, observations and documentation with students and administrators of the Nurul Qurani Islamic boarding school in Jombor.

2.2.2. Secondary Data Sources

Secondary data sources refer to additional data resources that complement and support primary data [17]. This type of data source does not directly furnish data to data collectors but requires analysis before it can be utilized. Sources of this data include books, magazines, reading literature that supports research [18]. The secondary data sources that the author obtained were photos, data and documents from the Nurul Qurani Jombor Islamic Boarding School.

2.3. Data Collection Procedures

The research methods used in data collection are as follows:

2.3.1 Interview

An interview is a form of conversation or oral question-and-answer session involving two or more people with a specific purpose or goal [15]. Planned interviews should be equipped with an interview guide in the form of a list of questions that have been prepared previously [19]. Interview guidelines really help interviewers in maintaining the direction or topic of discussion and interview guidelines that have been prepared beforehand ensure the completeness of the information that will be obtained [20].

The data collection techniques employed in this research included in-depth interviews and observations. Observations were carried out to collect data and information regarding Al-Quran memorization activities among students at the Nurul Qurani Islamic Boarding School. In this study, researchers conducted interviews with administrators of the boarding school and several students who demonstrated the ability to memorize the Al-Quran in a relatively short period.

2.3.2. Observation

Observations were made when researchers interviewed informants. Researchers conduct open observations, meaning that during the research process, the researcher explicitly informs the data source that they are engaged in research. This transparency allows the informant to be aware of the researcher's activities from the beginning to the end of the research. The researcher employed the direct observation method, involving firsthand observations (without equipment) of students at the Nurul Qurani Islamic boarding school while they were engaged in memorizing the Al-Quran.

2.3.3. Documentation

Documentation in this research is in the form of collecting the necessary data in the form of photos or images or other documents needed in research regarding the strategies used by students in memorizing the Al-Quran at the Nurul Qurani Islamic Boarding School.

2.4. Checking Data Validity

Researchers utilize triangulation techniques to assess or confirm the validity of the data in this research. Triangulation is a data collection method that involves the integration of diverse existing methods and data sources. It aims to enhance the credibility of the data by cross-verifying information through the use of multiple methods and sources [21]. The purpose of triangulation is to increase one's understanding of what is being investigated. This research does not aim to find the truth about several events, but rather to increase researchers' understanding of what has been discovered [15].

Tests of credibility (internal validity), dependability (reliability), transferability (external validity/generalization), and data credibility are tests of data validity in qualitative research [14]. Checking the validity of data in triangulation means checking data from various sources, methods and times.

2.4.1. Triangulation of data sources

Source triangulation is implemented to assess the credibility of data by cross-referencing information from various sources using the same technique. According to Moloeng and Patton, source triangulation involves comparing and verifying the reliability of information gathered in qualitative research [22].

2.4.2. Engineering Triangulation

This triangulation technique checks data with different techniques on the same data. For example, researchers talk about which data is considered correct or may not be correct due to various points of view. The data obtained from interviews is then checked with observation or documentation to ensure that the data is correct [15].

Triangulation techniques in testing data validity are carried out by checking the same data sources with different techniques, including interviews, observations, and documentation or questionnaires. The data in this research were acquired using interview, observation, and documentation techniques.

2.5. Data analysis

Data analysis is a process where the facts obtained are then connected to the theories written by the author which are then analyzed and a conclusion is obtained which is the solution to the problem faced [18]. Bogdan asserts that data analysis is the systematic process of actively seeking and organizing data gathered from interviews, field notes, and other materials, with the goal of facilitating a comprehensive understanding and communicating the findings to others [15]. The data analysis used in this research is grounded theory. Grounded theory is an approach that has great potential for tracking social processes in each context [23]. Although rarely used, this approach is reflexive and open, where data collection, concept development and literature reviews take place continuously [24]. Grounded theory is most accurately described as a research method in which theory is built from data, not from the data itself. This is because data collected in the field must be analyzed continuously. As a result, the grounded theory method itself is very difficult to use, especially for novice researchers [25]. The stages of grounded theory are:

1) Open Coding

Open coding in the grounded theory method refers to an analytical process where concepts (codes) are assigned to the data and observed phenomena during qualitative data analysis. It is considered one of the 'procedures' for working with texts, as defined by Strauss (1987) and Strauss and Corbin (1999).

2) Axial Coding

Axial coding is the second coding step of grounded theory, where the researcher begins to draw connections between research ideas. This can transform qualitative data originating from in-depth interviews into a new theoretical framework.

3) Selective Coding

Selective coding represents the conclusive phase within grounded theory, wherein all categories are integrated into a central core category. At this stage, an integrated theory around the research can be defined.

From grounded theory research, researchers gain the ability to conclude in-depth theories in the context of the data collected. In analyzing the research data, the author used the Taguette application. Taguette is a kind of qualitative data processing application. Taguette is a free and open-source software designed for computer-aided qualitative data analysis (CAQDAS). It empowers researchers to employ qualitative methods in organizing, annotating, collaborating, analyzing, and visualizing their work [26].

3. RESULTS AND DISCUSSION

3.1. Researcher Findings

Based on observations made by researchers through interviews, observations and documentation regarding the activities and activities of Nurul Qurani Islamic boarding school students in memorizing the Al-Quran, there are learning strategies for memorizing the Al-Quran. The learning strategy carried out by Islamic boarding school Nurul Qurani is through exemplary strategies, advice, habits and regulations. This is proven by the existence of various activities that support students in speeding up their memorization of the Al-Quran, such as *simaan tahajud*, joint

deposit, *simaan*, *dhuha*, obligatory *murajaah*, book study and there is also interpretation of life. Habitual activities at Islamic boarding school Nurul Qurani include congregational prayers, reading *Asmaul Husna* after Isha, and using cellphones at certain times.

Within the initiatives undertaken by the Nurul Qurani Islamic boarding school, a standout program is the Tahfidz program. In this boarding school there is more emphasis on memorizing the Qur'an and studying the book and interpreting life as a complement. Every day programs are implemented that support the realization of memorizing the Al-Quran in a relatively short period of time. Students who board at the Nurul Qurani cottage are not required to memorize the Al-Quran, but there are some who board here to justify their reading of the Al-Quran.

3.1.1. The strategy applied by Islamic boarding school Nurul Qurani in producing relatively short memorizers of the Al Quran.

According to research conducted by scholars from Nurul Qurani Islamic boarding school, through interviews, observations, and documentation from various sources, insights were gained into the strategies implemented by the institution to facilitate accelerated memorization of the Al-Quran among its students. The strategy used by Islamic boarding school Nurul Qurani in developing students is not too complicated. By getting used to activities such as *simaan* and *murajaah*. For students who are lazy in memorizing the Qur'an, the management deliberately gives sanctions in the form of warnings or fines. In addition to the boarding school's implemented strategies, the process of memorizing the Al-Quran can be influenced by various factors, categorized as internal and external. Internal factors stem from individual characteristics, with a stronger personal determination correlating with a swifter memorization of the Qur'an. Likewise, the lazier you are, the longer the process of memorizing the Qur'an will take. Then external factors can come from parents and the environment. There are some parents who really encourage their children to immediately finish memorizing the Al-Quran, but there are also parents who only monitor their children and do not make demands on their children. Another influencing factor is the environment, especially friendship. If you find a friend who is diligent in adding to your memorization then that will also be the case, conversely if a friend is lazy then it will be like that too.

As explained by brother NM as the administrator and village head of Islamic boarding school Nurul Qurani: "If there are students who do not want to recite the Qur'an and are lazy about making memorized deposits to the kyai, then the management will impose sanctions. These sanctions can be in the form of warnings, punishments or even fines. This is solely to create students who are orderly towards the rules and especially responsible for themselves. Then, when memorizing the Qur'an, there are several things that influence memorization, namely personal desires and also demands from parents. In my opinion, if you memorize the Al-Quran out of personal desire, it will feel lighter because there is no coercion from other people and carrying out the rules and activities of the boarding school will feel light and not burdened. However, if there are demands from parents or other people in memorizing it, it might also be completed quickly, but carrying out activities at the cottage will feel more difficult if it is not from your own wishes. From the boarding school itself, there are no special demands that it has to be this much, it's just that usually there is a target for oneself, for example, before graduating, one must have completed it, or one year after graduating one can complete it so that one can study further at the boarding school. And there is motivation from previous students too. So, it's the students who have targets and we, the administrators, only motivate and encourage that way" (interview on December 4, 2023, at 10.00 WIB)

Said by NI *santri* Islamic boarding school Nurul Qurani: "The actions of the boarding school or administrators towards students when they are lazy about memorizing are usually in the form of a warning or usually from the father or *ummi*, usually they are immediately fined or summoned directly. So, in my opinion it is appropriate because we are mostly students here so if we use violence or something it will definitely be difficult. So yes, being reminded, reprimanded, being called out already has a deterrent effect, because you will be embarrassed and feel guilty if you are called out. Then there are two factors that influence memorizing the Qur'an, external and internal. Internal is like the spirit of oneself, consciousness. And external factors are the most important friends. In my opinion, no matter how good the system at the cottage is, if friends and the environment don't support it, it's the same. Next is the role of parents because not all of the friends who memorize the Qur'an here have families whose background also memorizes the Qur'an or owns a boarding school so most of them are ordinary people and ordinary people. And in my opinion, families whose background already has a basic religion will definitely have different ways of raising them and I think they will get more encouragement than families who don't have a strong religious background. In my opinion, the thing that can speed up memorization is having a target. Usually, students have a target of graduating from college and also graduating from the Qur'an because my friends here want to graduate from college and then want to take something else like that. I feel like I'm indirectly getting felling like that. "Because the students who started first also finished quickly, so it can be a motivation for the students to memorize it quickly." (interview on December 4, 2023, at 10.30 WIB)

SA *santri* Islamic boarding school Nurul Qurani also said: "One of the signs that students are not enthusiastic about memorizing the Qur'an is that they rarely make payments to their father. In taking action against this, Abah gave a new regulation in the form of every student being required to make a deposit every

day. If students cannot memorize their memories in the morning, they can do so after Maghrib prayer. If students still rarely make memorized deposits, they have to go to the father and then the father will follow up and give sanctions which are usually in the form of fines. There are several things that in my opinion can influence someone in memorizing the first Al-Quran. Health because if your body is sick, it will be difficult to memorize it. Second, the environment because when the surrounding environment supports our efforts to memorize, we will also be motivated to be more enthusiastic. Third, the lodge program and regulations. The existence of a good boarding school program allows students to increase the quantity and quality of memorization. Then, even though the boarding school rules initially felt "hard and forced" for the students, indirectly the output of these rules also made the students want to be enthusiastic about memorizing the Qur'an. From that compulsion it will become a habit. Plus, the support of my parents was very influential when I finished memorizing. Because my parents are the reason I persist and finish memorizing until the end in the midst of struggling to memorize the Qur'an. From Nurul Qur'an itself, in my opinion, there is no special program to produce memorizers of the Al Quran in a relatively short time. It all depends on each individual, if they are serious, they will be able to. "However, at least the existence of regulations that require deposits every day makes students make memorization deposits more often, and this can be a factor in students memorizing in a relatively short time." (interview on December 4, 2023, at 11.00)

Through some of the narratives above, we can see that in order to increase the enthusiasm for memorization of students, regulations and discipline are implemented for students who are not orderly in memorizing. In the process of memorizing the Qur'an there are definitely supporting and inhibiting factors. Supporting factors in memorizing the Qur'an can come from oneself, parents, a supportive environment and friendship. Meanwhile, the inhibiting factors for students in memorizing the Qur'an can also be from themselves who are lazy, from friends who are lazy, and from the surrounding environment too. There is no special strategy from Islamic boarding school Nurul Qurani in producing Al-Quran memorizers in a short time. It's just that by implementing regulations and sanctions, it will further encourage students to memorize the Qur'an.

3.1.2. The superior program at Islamic boarding school Nurul Qurani

Based on research conducted by researchers at Islamic boarding school Nurul Qurani through interviews, observation and documentation of the administrators and *santri* students regarding the programs contained in Islamic boarding school Nurul Qurani. A program organized by Islamic boarding school Nurul Qurani to help improve students' memorization of the Al Quran. Programs at Islamic boarding school Nurul Qurani vary from morning to evening before bed. For students attending school or students there are free hours from morning to evening.

As said by NM as the administrator and head of Islamic boarding school Nurul Qurani village: "The program increases memorization. Every day you have to make a deposit to your father, if you don't pay the Qur'an, you will be punished. And the sanctions come directly from the father in the form of a warning or even a fine of 50 thousand or depending on the father. For the *murajaah* program, those who study *murajaah* are independent from 8-9 pm. If the *tahassus* is hanging around like a *simaan*. So, every month there are quarters, half, and juice terms. The program here is not only for Hafidz but also for improving your reading of the Qur'an. There is also no need to memorize the Qur'an. There is also recitation of the book every Monday night. The book of *ta'lim muta'allim* and *rizatul baitiah*. Saturday nights there are also cults or lectures. Tahfidz is one of the superior programs here. *Santri* boarding school here means that the students also have to follow the rules that have been made at the Nurul Qurani boarding house. So, students are required to take part in existing activities according to a predetermined schedule. Students are required to be able to participate by dividing their time at college. The featured program here is the tahfidz program, this program is carried out every day at certain times and the activities are divided into sections. For example, in the morning before the morning prayer there is a joint *simaan*, after the morning prayer there is a memorized deposit to the father and after the evening prayer there is a joint *murajaah*. The *murajaah* program for students is independent from 8-9 pm. For *tahassus* students, they are required to juice every month, so for example, this week one quarter of the first juice, the second week a quarter of the first two juices, the third week a quarter of the first 3 juices, the third week half and the next week juice. "Then to maintain the superior program so that it continues to run well and properly, what we do is to invite the students of Nurul Qurani Islamic Boarding School to carry out these activities in an orderly manner so that they continue to run smoothly so that memorization also continues to increase and run smoothly." (interview on December 4, 2023, at 10.00 WIB)

NI *Santri* Islamic boarding school Nurul Qurani also said: "At Islamic boarding school Nurul Qurani there are several programs. Starting from that morning there is a *simaan* which is carried out after the *tahajud*, namely by listening to the reading of the Qur'an from friends until dawn. Then the congregational morning prayer is followed by a joint deposit and for students like me after the deposit there are free activities until the afternoon. Entering maghrib time, you are required to pray in congregation and after that there is another mandatory deposit until evening prayer. Then it is obligatory for the congregation to do Isha' after the congregation has *asmaul husna* together. Then after Isha there is still a gap of time used for the mandatory *murajaah* hours. So, for students who are not in college or school, there is another activity, namely *simaan*

dhuha. For activities carried out once a week, there is a book study every Monday night studying the books of *Ta'llim Muta'allim* and *Riyadul Badi'ah*. There are also studies on the interpretation of life, aka like lectures directly from Abah or there is information related to what needs to be emphasized and strengthened at the boarding school. I take part in all the activities at the cottage because if I don't take part, I will be subject to a fine of not only one thousand two thousand but also fifty thousand or even one hundred thousand. In my opinion, there are several activities that sound at the cottage. The most important thing is *simaan shubuh*, so this activity is not for the students who memorize their memorization but the fathers or children from the *ndalem* who memorize it by rote. So, there we can imitate his way of reading, for example in juz 1 it turns out there is a reading like this, and it is read like this, and we can find the rules of recitation at the same time. So indirectly we do two things, namely listening and being generous too. In my opinion, the superior program here is Tahfidz because it may be different from other lodges in terms of its activities, the sanctions that exist if there are violations and so on. One of them was Simaan at dawn, who here, apparently, was not a student but Abah himself or the *ndalem* children. In order for the superior *simaan shubuh* program to continue running, we as fellow students invite each other, for example, our friends return to their rooms after dawn, so we invite them to simaan first. (interview on December 4, 2023, at 10.30 WIB)

In the words of the SA students at Islamic boarding school Nurul Qurani: "At Islamic boarding school Nurul Qurani, we carry out several programs. First, the tahfidzhul Quran program, namely the program of depositing memorization to the kyai every day after morning and evening prayers in congregation. Second, the *tasmi'il* Qur'an program, namely the Al-Quran *sima'an* program. This program is divided into 2 times, namely *dhuha* time specifically for *tarkhassus* students or what is called for students who only memorize the Al-Quran without accompanying it to college or school. Then the *tahajjud* time or before dawn is intended for students who are studying at college and school. Third, the *murajaah* program is a program to repeat memorization within a period of one hour starting from eight o'clock until nine in the evening. Fourth, the *tahsinul* Quran program, namely a program for reading the Qur'an with *tartil* and *tajwid* which is guided directly by the father. This program is carried out once a week by dividing groups and progressing according to group order. As one of the students at the Nurul Qurani Islamic boarding school, I take part in all of these programs, because this is an obligation for all Nurul Qurani students. In my opinion, the superior program at PPNQ is the *tasmi'il* Qur'an activity... because this program has an influence on the smooth memorization of the students so that more or less the students can *mutqin* in their memorization. "By following this superior program seriously and preparing memorization that will be memorized well, I think I have contributed to ensuring that the program remains a superior program." (interview on December 4, 2023, at 11.00)

From the statement above, it can be concluded that the activities at Islamic boarding school Nurul Qurani have been scheduled and must be carried out by all students of Islamic boarding school Nurul Qurani. All programs and activities involve caregivers, administrators and students. Every program requires discipline from all parties to be implemented well.

3.1.3. The teaching system implemented at Islamic boarding school Nurul Qurani

In carrying out teaching in an institution, careful calculations are definitely needed to provide good results for all elements involved. As stated by NM as the administrator and village head of Islamic boarding school Nurul Qurani: "The things that are of concern in teaching at the boarding school are time and conditions. So, we, the administrators, divide our time and schedule activities in such a way as to make it easier for the students to manage their available time. Because many of the students at Islamic boarding school Nurul Qurani are students or school students, we provide free time from the morning after deposit until the evening prayer. From there, students can freely use and utilize the available time. Students after school or college can do assignments in their free time or they can also add memorization that can be deposited the next day. But in teaching there are definitely obstacles that usually hinder each person themselves, initially it was like the allowance should be for *simaan*, but it wasn't, the quota was generous but not generous, but now an absentee system is implemented. In order to minimize obstacles during teaching at the boarding school, especially during *murajaah*, *simaan* and deposit activities, what the management has done is to implement an attendance system. And since the absence system was implemented, now every activity has started to be orderly. So, there must be a strict regulatory system so that students are orderly. If you don't take attendance, you may not be able to be orderly. (administrative interview on December 4, 2023, at 10.00 WIB).

NI *santri* Islamic boarding school Nurul Qurani also said: "As a student of book studies, interpretation and interpretation of life is important because it is outside of the general science courses, so I feel that it is very important and teaching it is like any other boarding school, so it is the same as in general. I want it to be like there is a study of the Qur'an, such as studying how to read the Qur'an correctly so that you not only listen to the reading at dawn, but also study this part, read it like this and what the law is, etc. In dividing your time, actually, if you have more free time in college than high school, then this free time can be used as time for *murajaah* outside of the mandatory *murajaah* time. We can also stay up late to memorize or wake up at midnight. However, there are some things that hinder friends. No matter how good the program at the boarding house is, if our friends are lazy, we will also be lazy and lazy too. Another inhibiting factor is that when we have a lot of trust outside as students and as memorizers of the Qur'an, there are some of us who join student

organizations on campus and outside campus such as HMPS regional organizations and so on. Well, that can be a hindrance, but it also doesn't deny that there are some people who can manage their time well. So that when the time comes for *murajaah* to carry it out, it's time for Simaan to follow. Then, to minimize these obstacles, what the administrators can do is perhaps organize every existing activity so that every activity can be made by all students can participate. So, whether there are any outside activities, like it or not, you still have to take part in the activities at the cottage. Even if a permit is required and activities outside of this are indeed sharia and have been permitted by Abah Umi, then that's okay, but if it is too frequent, it will definitely be in the spotlight of Abah and Umi. When compared to other cottages around the UIN Salatiga campus. It seems that Nurul Qurani is one of the lodges that focuses on the Qur'an alone. In other huts, they choose to just focus on the book. In Nurul Quran, memorization is mandatory, and the focus is on the Quran, whereas the book is just a distraction. And in other huts, the memorization deposit can go to several teachers, or you can be promoted to a different class, but here the deposit from start to finish goes to one teacher, namely the father directly. (interview on December 4, 2023, at 10.30 WIB).

It was also said by SA *santri* Islamic boarding school Nurul Qurani: "In my opinion, the program at Islamic boarding school Nurul Qurani is suitable for the students at Islamic boarding school Nurul Qurani, the majority of whom are students. The program at Islamic boarding school Nurul Qurani is not burdensome but also provides limitations for the students. Activities outside the boarding school program can be carried out from the morning after the dawn deposit until just before sunset. So, this time can be used for lectures or other activities. And the new boarding school program is implemented after sunset until evening at 9 o'clock. As a student, I adapt to the timeline given by Islamic boarding school Nurul Qurani, where from morning until just before sunset I use it for studying, doing assignments and other needs. And after maghrib until evening I use it to memorize and recite the Qur'an. However, in my opinion, there are also obstacles to the program implemented at Islamic boarding school Nurul Qurani, namely factors originating from the students, including the students' lack of discipline, being lazy about making deposits, being sleepy during activities or ignoring the rules. The management also minimizes existing obstacles by deliberating with the kyai to find solutions. Then rules were made so that the students were more productive, and the Islamic boarding school Nurul Qurani program could be implemented well. Among other things, to discipline the students, the administrators create an attendance book so that the students can arrive on time for every activity. Then, to minimize students who are lazy about making deposits, the administrators require students to make a deposit at least once every day. And for students who do not comply with the rule's, specified sanctions are imposed. In my opinion, the program that differentiates it from other lodges around Islamic boarding school Nurul Qurani is the tahsin Qur'an program which is taught directly by the kyai. This activity is carried out in turns and divided into groups. Each group consists of 7 to 8 people. In this program, students are guided to read the Qur'an in Tartil and recitation using the talaqqi method, which is a method of studying the Qur'an that requires direct encounters between students and teachers. Talaqqi also requires that students' mouth movements follow the mouth movements modeled by the teacher. (interview on December 4, 2023, at 11.00)

3.1.4. Strategies carried out to face challenges in the future.

It is said that NM is both the administrator and village head Nurul Qurani Islamic boarding school: "Islamic boarding school Nurul Qurani has its own charm, namely that you are often the international champion at MHQ and MTQ and in the past you have often been champion, now you are a national judge. So, for example, in Jambi or other areas, Abah is often the judge and Abah is also the imam of the Grand Mosque in Semarang. So maybe that's one of the attractions why people are interested in boarding here or parents are interested in boarding their children here. Then it cannot be denied that times will continue to develop and there will be changes from time to time. As time progresses, technology will also develop. In our opinion, as humans, we must be able to keep up with changing times. But you also have to have knowledge, it's not a problem for students to use cellphones at the cottage, only at certain times and there are still limits. For example, when student activities are prohibited from using cell phones, students are allowed to use cell phones when they are free. After all, not all gadgets have a bad impact. If you can manage or manage them well, then they won't be too disturbing. But if you can't manage your time well it will definitely be very annoying. Because we are also students, our assignments are definitely different, so we as students have to be clever at managing our time, such as in the morning it's simaan time, in the evening it's *murajaah* so we have cellphones and laptops at other times. But most of the students here can manage this time. Then, to prepare for future challenges, we, the administrators, do not have any special preparations, it's just that every time you feel there are obstacles and what those obstacles are, you immediately discuss them with the administrators. So, what's the best way to resolve everything? Every time there are problems and obstacles, Abah always orders the management to overcome them. Whether there are new regulations or new policies, there will always be communication between administrators and caregivers. (interview on December 4, 2023, at 10.00 WIB).

NI *santri* Islamic boarding school Nurul Qurani also said: "The influence of technology on students in memorizing the Qur'an. It is clear that there is an influence of progress over time and technology in memorizing the Qur'an, because when memorizing the Qur'an, in my opinion, you have to stay away from gadgets. So, this is a challenge for us *santri* students to be able to manage our time so that we can balance using our cellphones

and reciting the Qur'an so that we don't run out. Because here the environment is all about memorizing, I feel like I haven't memorized all day and played with my cellphone while the others have already prepared to memorize it, so I feel like I'm left behind and I'm motivated to immediately start memorizing too. Then there is a situation where you open your cellphone and see that there is content related to the Qur'an, so in my opinion it is like a reminder to open the Qur'an and memorize it again. I call it guidance from Allah SWT. The memorization method that I use in a day is at least 1 page, no more, no less. Because here the environment is all about memorizing, I feel like I haven't memorized all day and played with my cellphone while the others have already prepared to memorize it, so I feel like I'm left behind and I'm motivated to immediately start memorizing too. Then there is a situation where you open your cellphone and see that there is content related to the Qur'an, so in my opinion it is like a reminder to open the Qur'an and memorize it again. I call it guidance from Allah SWT. (interview on December 4, 2023, at 10.30 WIB).

It was said by S A of the students at Islamic boarding school Nurul Qurani: "Whether or not advances in time and technology have an influence on students in memorizing the Qur'an depends on each individual. If technology is used excessively, it will take up time that could be used to memorize the Qur'an. However, this can be resolved at Islamic boarding school Nurul Qurani with the rule of not being allowed to use cell phones when the boarding school program is implemented. When I feel influential, I will tell myself not to hold the cellphone before making new memorization or *murojaah*. Apart from that, making memorized targets can minimize excessive use of technology. In memorizing the Al-Quran, there is no special method applied by the Nurul Qurani Islamic Boarding School to memorize the Al-Quran. However, the kyai always gave directions, advice and tips for memorizing the Qur'an and felt that this was quite helpful. The students are free to use a method that suits them to memorize the Qur'an. (interview on December 4, 2023, at 11.00).

Based on the statement above, it can be seen that there are various strategies implemented in the Nurul Qurani Islamic Boarding School. This strategy takes the form of discipline, habituation, and sanctions given to students who violate or disobey the rules. In addition to the strategies adopted by the boarding school, the duration required for memorizing the Al-Quran is impacted by internal and external factors. Progress in time and technology also plays a role in influencing students' Quranic memorization efforts.

3.2. Data analysis

3.2.1. The strategy implemented by Nurul Qurani Islamic boarding school in producing relatively short memorizers of the Al Quran.

The administrators of Nurul Qurani Jombor Islamic boarding school employ a strategy aimed at ensuring consistent adherence to rules and order among students. This initiative is designed to enable students' active participation in boarding school activities and enhance their Quranic memorization efforts. In the process of getting to the desired goal, a strategy is needed. The strategies implemented by the Nurul Qurani cottage include.

a) Order

Controlling is an action to straighten out actions that are felt to deviate from applicable regulations. So, if a violation occurs then it will be disciplined. The control carried out by Islamic boarding school Nurul Qurani Jombor includes giving sanctions to students who do not want to recite the Qur'an, as students they are obliged to follow the rules that have been made, an attendance system is implemented for every activity held, restrictions on the use of cellphones at certain times, permission is required every time they take part in outside activities. cottage, facing the kyai father if not memorized deposits.

b) Habituation

The habits carried out by the Nurul Qurani Islamic Boarding School are Fajr, Maghrib, Isha prayers in congregation, waking up at *Tahajjud* time, being able to manage time, participating in boarding school activities in an orderly and sincere manner, regulating the use of cellphones so that they don't overdo it which will interfere with memorization, inviting students to have targets in memorizing yourself,

c) Regulation

Regulations are made so that students can be orderly and responsible in carrying out activities at the boarding school. The regulations at Islamic boarding school Nurul Qurani are that if you don't make a memorized deposit within 1 day, you will be subject to sanctions in the form of a reprimand or even a fine, an attendance system is enforced for every activity at Islamic boarding school Nurul Qurani, using a cellphone at certain times outside the lodge's activities, permission is required for any activity. outside the cottage, you must make a deposit every morning to Abah Yai.

3.2.2. Excellent programs at the Nurul Qurani Islamic Boarding School

In realizing Islamic Boarding Schools with a vision and mission of "building a Quranic Generation with broad insight and Moral Karimah", programs are needed that must be implemented as a form of achieving Islamic Boarding Schools with aims in accordance with this vision and mission. At the Nurul Qurani Islamic Boarding School there is a Tahfidz program which is the flagship program at the Nurul Qurani Islamic Boarding School. In implementing the tahfidz program there are several activities carried out at this cottage, namely; *simaan tahajjud* which is carried out after *tahajjud* by listening to the reading of the Qur'an from friends until dawn, joint deposits which are carried out after dawn and maghrib prayers, obligatory *murojaah* hours

are carried out after evening prayers, *simaan dhuha* is obligatory for students who are not studying, *tahsinul Quran* activities namely reading the Qur'an with *tartil* and *tajwid* guided directly by Abah Yai with group divisions then progressing according to group order and carried out once a week Apart from activities related to the tahfidz program, there are activities of reading the *Asmaul Husna* after the Isha congregation before the obligatory *murajaah* time, book study every Monday night, tafsir of life every Saturday after the evening prayer.

3.2.3. Teaching System Implemented at the Nurul Qurani Islamic Boarding School

A teaching system is a combination of people, materials, facilities, equipment and procedures that work together to achieve certain goals [27]. Nurul Qurani Islamic Boarding School pays attention to time and conditions. The majority of those who board at Islamic boarding school Nurul Qurani are students, so it is adapted to the students' busy lives as students. So, the teaching system that is implemented is not too burdensome for the students but also does not free the students and still provides limitations with the existence of regulations that the students must obey. It is permissible to use communication devices such as cellphones, but their use is still limited so as not to disturb the learning process in the boarding school and not to disturb the students in memorizing the Al-Quran.

The Nurul Qurani Islamic Boarding School also provides book studies delivered by Abah Yai directly so that the students can increase their insight and knowledge in order to sharpen the knowledge that the students here have. What differentiates it from other huts is that Islamic boarding school Nurul Qurani focuses more on the Al-Quran, whereas the surrounding huts focus more on the Bible. At the Nurul Qurani Islamic Boarding School, deposits for memorization go directly to Abah, whereas in most schools, deposits can be made to several teachers or the teacher's grade promotion system is different.

3.2.4. Strategies implemented to face future challenges.

Times continue to develop and there are bound to be changes from time to time. As a human being who has been given reason by Allah SWT, it is impossible to remain silent and not follow developments. As creatures of Allah who are given reason, humans must be able to keep up with the times with knowledge, such as using a cellphone to make it easier to memorize the Qur'an by listening to *murotal* on the digital Qur'an application. There is also content from preachers that students can see and listen to in order to provide encouragement and motivation to students in particular.

Apart from making work easier, currently developing technology can also have a negative effect on students. Like promiscuity, which is considered normal nowadays, there is a lot of content that damages religious beliefs. So, as students, you have to be clever at sorting and choosing the shows you want to watch. The Islamic boarding school also limits the use of cellphones so that students do not use them excessively. Prohibit students from using cellphones during boarding school activities. And students are also asked to have their own targets for memorizing the Qur'an, so that students can manage their own time well.

4. CONCLUSION

As a conclusion from the presentation and explanation of the research above, we can say that the strategy used by Islamic Boarding Schools to produce memorizers of the Qur'an in a relatively short time is as follows:

1. The Nurul Qurani Islamic Boarding School carries out discipline, habituation and sanctions against students in order to produce students who obey the rules and students who are responsible for their goals. Especially sanctions in the form of monetary fines make students more enthusiastic about carrying out their obligations as memorizers of the Qur'an. There are several factors that encourage or hinder such as friends, family, the student environment in completing memorizing the Al Quran.
2. Mandatory programs and activities that students participate in as an effort to support and realize the vision and mission of the Nurul Qurani Islamic Boarding School and are expected to be useful in the future.
3. In the teaching system, the Nurul Qurani Islamic Boarding School does not put too much pressure and demands on its students. *Santri* are given leeway to manage their time as *santri* and most students. So mandatory hours and free hours were created. During mandatory hours, students must obey and comply with existing regulations and during free hours, students are required to be able to utilize their time by memorizing or doing college assignments, for example.
4. The advancement of time and technology does not make the Nurul Qurani Islamic Boarding School awkward in dealing with it. Nurul Qurani Islamic Boarding School keeps up with the times and adapts to the needs of its students. It is hoped that allowing the use of cellphones during free hours will help students carry out tasks outside of their duties as students. But students are also required to be able to regulate and minimize their use. For example, you are not allowed to use a cellphone when cottage activities are being carried out.

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