

Fast Memorizing Al-Quran Through Tafsir and Tahfidz Training: Immersion in Hanifida Method Super Base Camp Jombang as A Living Quran

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Abstract

Interpretive tactics to recall the Quran (tahfidz) are being increasingly used in Indonesian Islamic boarding schools, and the purpose of this study is to investigate how they are being used. The Hanifida Method, which relied more on the right hemisphere of the brain to recall a relatively new and distinctive tahfidz model, has been singled out for special attention. Specifically, this study explores the effectiveness of the Hanifida Tahfidz technique in memorizing the Quran and the fundamental understanding of the Quran's interpretation in memorizing the Quran using the Hanifida method. The use of a single subject-based experimental design was chosen because it was believed necessary for better understanding the function that Quran memorizers would play in defining the capability of Quran interpreters among the pupils. Using purposive sampling, the researchers identified 15 students from Tahfidz Islamic Boarding School in Jombang, Indonesia, who were then included in the research study. The Hanifida Method, according to the conclusions of the research, is a highly effective method of improving one's ability to memorize the Quran. Three basic procedures are offered in the context of reducing the amount of time it takes to reduce the Quran from one page to two pages from one page. It is necessary to perform two steps: first, repeat the number formula along with the location, and second, memorize using a learning acceleration technique. Finally, the formulas, verses, and their translation are combined to form a story that has been composed into a sentence and written with specific colors and pictures, expressed verbally with interesting, funny, imaginative styles and expressions, and arranged with visualization and actions, among other things. Student participation, the quality of their instruction, and the general reconstruction of improved ways are all important factors in determining the success of the Hanifida Method.

Keywords

Recitation, Memorize, Alquran, Tahfidz, Right Brain.

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Introduction

Among the Indonesian people, there is a strong trend to memorize the Quran as a means of understanding and living the Quran (Hidayah, 2021). As with the growing number of *tahfidz pesantren*, for instance in East Java, where the number is no less than 51 *pesantren*, this can be seen by reference to Yogyakarta province (DIY), which currently stands at 52 *pesantren*, as well as DIY and Jabotabek (standing for Jakarta, Bogor, Tangerang, Bekasi cities surrounding Jakarta the capital city of Indonesia), which are both located in West Java, and is currently at 14 *pesantren* (Muzakky, 2021). Finally, there are only a handful of educational institutions in Indonesia (either Junior High School or Senior High School) which possess the Quran *Tahfidz* program for their students, and the majority of them are located in the regions of Darul Huffadz in Bone, Darul Huffadz in Ponorogo, Yanbuul-Quran din Kudus in Darul Huffadz, Darul Huffadz in Tangerang, Darul Huffadz in Solo, and Muqaddasah in Bone. Regardless, colleges such as PTIQ (Perguruan Tinggi Ilmu Al-Quran, University of Alquran Sciences) and IIQ (Institut Ilmu Al Quran, Institute of Alquran Sciences) both in Jakarta, require their students to join the Quran *tahfidz* programs, even oblige their students to participate (Kaltsum, 2021; Muzakky, 2021).

Such Quran *tahfidz* programs are pursued by those who believe they are serving the public interest, but their outcomes cannot be separated from certain factors. A specific factor is that the Islamic teachings that inspire people to memorize the Quran such as those portrayed by the book Ibnu Majah and some of its histories may have an impact on the reader. This could be because the Quran memorizers may be revered by Allah SWT, they may be made leaders, and the Quran suggests goodness, and Quran *hafidz* may get assistance (and/or numerous rewards) (Muzzaky, 2021; El-Zawawy, 2021).

Scholars like Yusuf Mansur, KH Arwani Amin, and K.H. Lanre Said are additionally concerned with socializing the Quran, a practice popularly known as Quran *tahfidz*. A key element is that TV media, such as live broadcasts of *tahfidz*, share and/or commodify *tahfidz*. Besides showing Quran programs, some TV stations broadcast *tahfidz* programs, such as Qur-an festivals, regular *tahfidz* programs, and Qur-an memorization ceremonies. Not only the above- mentioned factors, but also people who are willing to fund those interested in the *tahfidz* programs have a generous personality (El-Zawawy, 2021). This can be observed from the fact that there are a high number of free *tahfidz* programs available, given that the funds are provided by businessmen and generous donors. For example, some organizations, such as the Ministry of Religious Affairs, and some institutions of higher learning, place a high value on *hafidz* and *hafidzahs*.

To make this experience better, make sure to allow the students to become better *tahfidz*, learn more and expand their Quran knowledge (Hidayah, 2021). Some other techniques of learning to be found among the various techniques available are the *Hanifida* method (the process of acquiring knowledge in the twenty-first century), developed by a married couple, Dr. Hanifuddin Mahadun, M. Ag, and Dr. Khoirutul Idawati, which was patented in 2006. One technique includes using codes and folktales along with words and expressions. It is an approach that adds distinct and new ways of speaking and storytelling, as well as funny, unusual tales, to help students remember Quranic verses. Keywords are made even more imaginative thanks to pictures attached to them, and all of this is accomplished with minimal creativity (Ross, 2008a). We use a visual, auditory, and kinesthetic verbal learning system in addition to utilizing a system of imagery and visualizations. Furthermore, it also incorporates lectures, discussion, demonstration, and test-runs, and simulation methods.

While also utilizing the left brain, the *Hanifida* Method makes full use of the right brain. He believes that this new method could be a great help to those who want to memorize the Quran. The entire Ummah of Islam might be interested in memorizing it. With this method, people who believe that memorizing the Quran is difficult and boring can be rejected. From this perspective, one could state that no method is perfect. Therefore, to find an alternative Quran *tahfidz* model in Indonesia, it is necessary to investigate the strengths and weaknesses of the *Hanifida* method and utilize this data to develop a new Quran *tahfidz* model. Concerning the meaning of constructing a new Quran *tahfidz* model, it is equivalent to starting from the strengths of the method examined and then constructing a new Quran *tahfidz* model by utilizing relevant methods such as the *Hanifida* method and other methods.

Research Questions

To guide the research process in this study, two research questions below were sought to answer.

1. How effective is the *Hanifida Tahfidz* technique in memorizing the Quran?
2. How effective is the fundamental understanding of the Quran's interpretation in memorizing the Quran using the *Hanifida* method?

Literature Review

In general, the Quran *tahfidz* methods conventionally are *talaqqi*, *kitabah*, and *tafhim* methods. Moreover, there is also one's memorization method. This method has commonly been used either in the past or at present.

Reception Theory And "Self-Referential" Of the Quran Text

Besides the conventional theory described above, there is also a reception theory and 'self-referential' of the Quran text. In this present research, the reception theory is also adopted, namely how the first generation of Muslims accepts and reacts to the Quran as a text, where it is the interaction between the listener and the reading text. As a text, the Quran contains an appeal to listeners and its readers so that it may make them react it variously. This has been described by Navid Kermani based on his research on the history of the reception of the Quran as told by Nur Kholis Setiawan that the musical reading of the Quran by the Muslims are fundamental aesthetic experiences as a starting point from a very awesome thought tour. This reception theory is used to show that the Quran becomes an inspiration for instance in aspects related to aesthetics that may motivate several circles among others to memorize the Quran. It also happens to the 'self-referential' theory (Ross, 2008a; 2008b) that has stated that the Quran is an Arabic text as news (*naba'*), and differentiator (*furqan*). Therefore, it gives aesthetic effects on its readers.

Motivation Theory

Theories on motivation if they are viewed from its discussion, may be divided into two main categories: (1) the content theory that explains the origin or the cause of how one is motivated, (2) the process theory, namely the theory discussing about the process of how one is motivated (Ross, 2008b). Some theories may be categorized under the first theory, namely: the hierarchy of the Needs Theory proposed by A. Maslow, the social motif theory by D. McClelland, the two-factor theory by Frederick Herzberg, and E-R-G theory by Clayton Alderfer. Meanwhile, what may be categorized as the second theory is the equity theory proposed by S. Adams, the expectancy theory by Victor Vroom, the goal-setting theory by Edwin Locke, the reinforcement theory by B.F. Skinner, and the X Y theory proposed by McGregor (2010). Based on the opinion that there is not one perfect motivation model, meaning that each model has its strengths and weaknesses, the scientists always try to look for and find the best motivation system, by combining the strengths from the existing models into one model. It seems that the experts agreed that the model is what is covered in the theory that relates between rewards and an individual's achievement, which then is known as the rewards and achievement relation theory (Saarinen, Keltikangas-Järvinen & Viding, 2021; Hidayah, 2021). According to this model, one individual's motivation is greatly influenced by various factors, either external or internal ones. What is included in the internal factors is: a) one's perception of oneself; (b) self-regard, (c) personal expectations, (d) needs, (e) desires, (f) job satisfaction, and (g) resulting from work performance. Meanwhile, the external factors influencing one's motivation among others are (i) job types and characteristics, (ii) workgroup where one joins in, (iii) the applicable reward system, and (iv) how to apply the system (McGregor, 2010; Ross, 2008a; Siddiqi et al., 2021).

Memory and Super Memory System Theories

In the three-stage theory, from the psychological aspect, the memorization activities are the same as the process of remembering (memory). In brief, the working memory passes through three stages namely encoding, storage, and retrieval. 1). Encoding is the recording of information through the receptor senses of the internal neural circuit. 2). The next process is storage that determines how long the information is with us, in what form, and where. The storage can be active or passive, it is active if it is given some additions, and it is passive if no addition occurs. 3). The next stage is retrieval. In the daily language, retrieval is the use of information stored (Saarinen, Keltikangas-Järvinen & Viding, 2021; Ross, 2008a; 2008b). Then, how the received information is processed in the memory is that according to Atkinson and Shiffrin (1968) information is processed and stored in 3 (three) stages: sensory memory, short-term memory, and long-term memory. Santrock (1985) stated that long-term memory needs the storage of information from 15 to 20 seconds with the assumption that no repetition of exercises is made. Long-term memory involves information retained for a short interval namely for some minutes or a lifetime (Ross, 2008a; Shabbir et al., 2020). However, long-term memory uses two stages in the memory process namely storage and merely retrieval (Østebø, Tronvoll & Østebø, 2021).

Working Memory Theory

Active memory is the one that is often repeated or which possesses strong meaning for someone. It is the working memory that is always stored in the brain (Larisa, et. al. 2021). There are some methods used to improve the ability to memorize or in storing information and retrieving memory. Baddeley (1998, p. 340) described the methods as follows.

- 1) *Visual imagery mnemonics*. This method uses a mental picture visually to memorize words. It can be used to make the groups of words intended to memorize will be meaningful by depicting them visually using each individual's experience. For instance, to recite the order of the words such as bike, stone, blood, face, hospital, and grave, it can be done by visualization in the mind of one who was driving a bike and then fell and his head hit the stone and it was blooded. His face was injured and someone who saw the accident called an ambulance and the fallen person was brought into the hospital. But on the way to the hospital, the person was dead and was buried. Besides visual imagery mnemonics, there is also a similar but different method namely verbal mnemonics.
- 2) *Verbal mnemonics* use numbers and letters that produce something meaningful so that it is easier to memorize. Besides the two methods, there are still many more other memorization methods.

Super Memory System Theory

The super memory system is a memory system that heightens attention and divides the attention of the brain through a memory technique called brain manipulation so that the memory will increase rapidly and it will be stored in the long-term memory (Ross, 2008a). A super memory system means is a way to remember or to memorize something conducted through fun memorization techniques involving the right brain to improve the students' learning potential (Haight & Busseri, 2021; Saarinen, Keltikangas-Järvinen & Viding, 2021).

A memorization technique is a technique to enter information into the brain which is in line with the brain-based technique. Since the method used is following the way the brain operates and functions, this may intensify the brain's creativity and efficiency in absorbing and storing information (Larisa, et. al. 2021). The way to enter information into the brain according to the way where the brain works are by doing something the brain likes (Ross, 2008a; 2008b).

The followings are something the brain likes very much: (a) Exceedingly extreme/illogical, (b) Sexy, (c) Colorful, (d) Multisensory (involving more than one senses), (e) Funny, (f) Involving emotions, (g) Involving rhythm or music, (h) Active action, (i) Three-dimension picture and living/active, (j) Using association, (k) Imagination, (l) Humor, (m) Symbol, (n) Number and order. Therefore, understanding meaning is the need of the brain and strengthens its function,

especially in *tahfidz* activities (Ross, 2008a; 2008b).

The Ability of Interpretation of the Quran in Improving the Quran Tahfidz Effectiveness

When one possesses the ability to interpret the Quran, he tends to memorize the Quran more quickly. In the context of the super memory system theory, when information enters into the brain and is accompanied with the understanding of meaning and interpretation of a verse of the Quran, it will be communicated automatically since it possesses the uniformity of desire in the abstraction or concrete form of facts of verses of the Quran (Ross, 2008a; 2008b; Larisa, et. al, 2021). Verbal mnemonics of meaning in interpreting the Quran possessed by the prospective of the Quran memorizers is very vital because it triggers more quickly to recite among the memorizers who do not have any background of the interpretation of the Quran (Ishii & Shinya, 2021). The students, based on their mental readiness, may be based on some theories such as Abraham H. Maslow theory, the motivational factor from the Two Factor Model's McClelland, Victor Vroom's expectancy theory, Edwin Loc's theory, and other motivation theory, which then they conned into the theory of the relationship between rewards and achievement that an individual's motivation is greatly affected by various factors either internal or external one. The external factors include: (i) one's self-perception, (ii) self-concept, (iii) personal expectation, (iv) need, (v) desires, (vi) job satisfaction, and (vii) work achievement produced. Meanwhile, the external factors influencing one's motivation among others are (a) job types and characteristics, (b) workgroup where one joins in, (c) the applicable reward system, and (d) how to apply the system (Ross, 2008a; 2008b).

Method

This study employed a single subject-based experimental design because it intentionally tried out though *Handifida* treatment, a treatment to memorize Alquran. This is a prospective of the Quran memorizers coming from students' ability in interpreting the Quran conducted in *Pesantren Super Camp La Raiba Handifida* Method in Jombang, East Java, Indonesia. *Handifida* method emphasizes on memorizing the Quran using the left and the right brain, combined with the verbal, visual, auditorial, and kinesthetic learning systems with various expressions (Muzzaky, 2021). Combining how to learn fast and super memorization system this method integrates several techniques: story, substitute, number, and the location which is related to one another. This method is created by Khoirotul Idawati Mahmud, who is concerned with pursuing the fast way to learn, and Hanifudin Mahaddun, who is concerned with and goes deep into the fast way to memorize, besides serving as a trainer.

A class of students consisting of 15 *santri* was selected as a sample of this study. The sample was recruited based on purposive sampling techniques. The criteria of the *santri* chosen in this research are those possessing the ability in interpreting the Quran, readiness, and motivation to memorize the Quran, high motivation to recite the Quran and readiness to be trained to memorize the Quran, and those who are female and are at the middle age (Rohmawati & Az-Zafi, 2021).

The students enrolled in the *Laraiba Hanifida* consisted of persons of various ages, and those who are willing to study and recite the Quran either those with normal condition or with special needs (El-Zawawy, 2021). Therefore, it seems that the *santri* were grouped not based on the intelligence, capital, as generally prevailed in the *tahfidz* institutions, but on 5 (five) levels of the *santri*'s abilities in reading the Quran and their mental readiness namely: acceleration, autonomy, being moderate, needing attention, and needing help, since its establishment in *Hanifida* treatments (Ishii & Shinya, 2021; Hidayah, 2021). Stages of the methods appear in figure 1 and the scheme of the process is in figure 2.

Stage Treatment

Story system



Substitute

Ama Natasa di alun-alun, bertanya tentang apa ya?	عَمَّ يَتَسَاءَلُونَ (1)
Dan Ani menebak Adhim bawa berita besar	عَنِ النَّبِئِ الْعَظِيمِ (2)
Rasa coklat buatan lady huh, mau tak telpon agar tidak berselisih	الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ (3)
Kalla bikin saya ngelamun?, sekali-kali tidak ah	كَلَّا سَيَعْلَمُونَ (4)

Number system



Location

Ath Thoriq

BL - TJ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lokasi : Anggota Badan (Manusia)

1. Rambut	6. Mulut	11. Siku	16. Mata Kaki
2. Jidat	7. Dagu	12. Dada	17. Kaki
3. Alis	8. Telinga	13. Perut	
4. Mata	9. Leher	14. Paha	
5. Pipi	10. Tangan	15. Lutut	

ATH - THORIQ (YANG DATANG MALAM HARI) سُورَةُ الطَّارِقِ

RAMBUT di samak Thoriq malam hari.
Demi langit dan yang datang pada malam hari. وَالسَّمَاءِ وَالطَّارِقِ

JIDAT Mama kena androk thoriq, tahukah kamu?
Tahukah kamu apakah yang datang pada malam hari itu? وَمَا أَدْرَاكَ مَا الطَّارِقُ

Fig. 1. Stages of Hanifida learning method

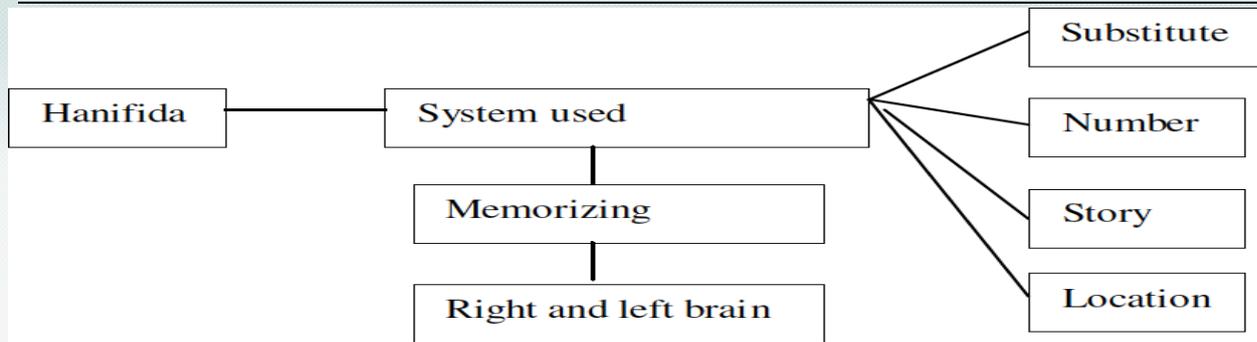


Fig. 2 Hanifida method and supporting tahfidz.

Results And Discussion

Hanifida Tahfidz

This study discovers that the *Hanifida* method to memorize Al Quran consists of three stages that occurred in the *tahfidz* process: (1) to recite the number formula and the location. In the number system, there were some types: primary number, secondary number, and serial number systems, (2) to memorize using a learning acceleration technique, and (3) to combine the formulas, verses, and their translation into a story that was composed into a sentence and was written with certain colors and pictures, verbalized with interesting, funny, imaginative styles and expressions, combined with visualization and actions. The story could be replaced with other stories but it should be noted that there must be 3 keywords: number formula, verses, and its translation.

In its implementation, each *santri* student or trainee in a training activity should follow the *al-Asma> al- H {usna* training. After the training, which usually lasts 1 (one) week, the participants memorized the Quran using the *Hanifida* method, starting from seven popular *surahs* consisting of *surahs*: *al-Mulk*, *al-Rah{ma>n*, *al- Wa>qj 'ah*, *al-Dukha>n*, *Ya> Si>n*, *al-Sajadah*, and *al- Kahfi*, then, juz 30, juz, 29, 28, continued with juz 1-27. By reciting *al-Asma> al-H {usna* besides using the *Hanifida* method, a conventional method such as *tala>qj>* was also adopted by listening to the memorization of a teacher or presenting memorization in the form of *tasmi> ' , "ard { , and qir>'ah fi al-s{ala>h*, *kita>bah*, and *tafhi>m* which as a whole were conducted in a *takri>r* way (repeatedly). The question is whether the *Hanifida* method includes all ways and steps of memorizing the Quran as practiced or explicitly written in the book and whether they are concentrated on the super memorization system without using any traditional methods usually practiced by the providers of the Quran *tahfidz* in general.

Mura>ja 'ah Model

To maintain the recitation that had been reached, the *santri* should conduct *mura>ja'ah* either out or in the prayer. Out of the prayer, it seems that no certain stipulation existed so that it should be done individually. Also, the researcher did not see the *santri* undergone *mura>ja 'ah* in groups. In the prayer, it was divided into some groups in line with the achievement of the memorization such as the *mura>ja 'ah* group: popular *surahs*, short *surah* juz 39, 28-29, long *surahs*, and so on. The *santri* became the imam of prayer in turn following their groups. Therefore, the congregational prayers five times a day were conducted in groups. Whereas, if the *mura>ja 'ah* stipulation existed, it would run more orderly so that it might help accelerate memorization.

Effectiveness of Hanifida Method

Santries' Achievement

As stated in above, the *Lembaga Laraiba Hanifida* does not state explicitly how long the *santri* should memorize the Quran completely. However, in practice, the duration of time needed was shorter. The question is why the Institution did not specify the target (El-Zawawy, 2021; Rohmawati

& Az-Zafi, 2021). Why the time needed to memorize the Quran was shorter, although there were also some *santri* who more quickly succeeded in reciting the Quran. The answer to the question is that because the Institution recruited *santri* with various conditions so that it is difficult to specify the target to memorize the Quran completely. It seems to be correlated with the *santri*'s level or condition. Then, what is the second question? If in recent years certain *santri* needed a shorter period, it might be that the number of the inputs was higher so that they might be included in the first level. The other possibility is that the Institution had more experience in managing training so that it could help the students complete their memorization in a shorter period. See Figure 2.

The Trainers of the Hanifida Method

The trainers of the *Laraiba Hanifida* were not the manager and also the founder of this method, but they were more senior *santri* in this institution. Actually, if the training activities were conducted by the manager/and also the founder of the method, the implementation would be more highly qualified and the students would be highly motivated (El-Zawawy, 2021). However, this might have some benefits, since the *santri* might have direct experiences to become trainers, therefore they might be adequately skillful in training those interested in memorizing the Quran.

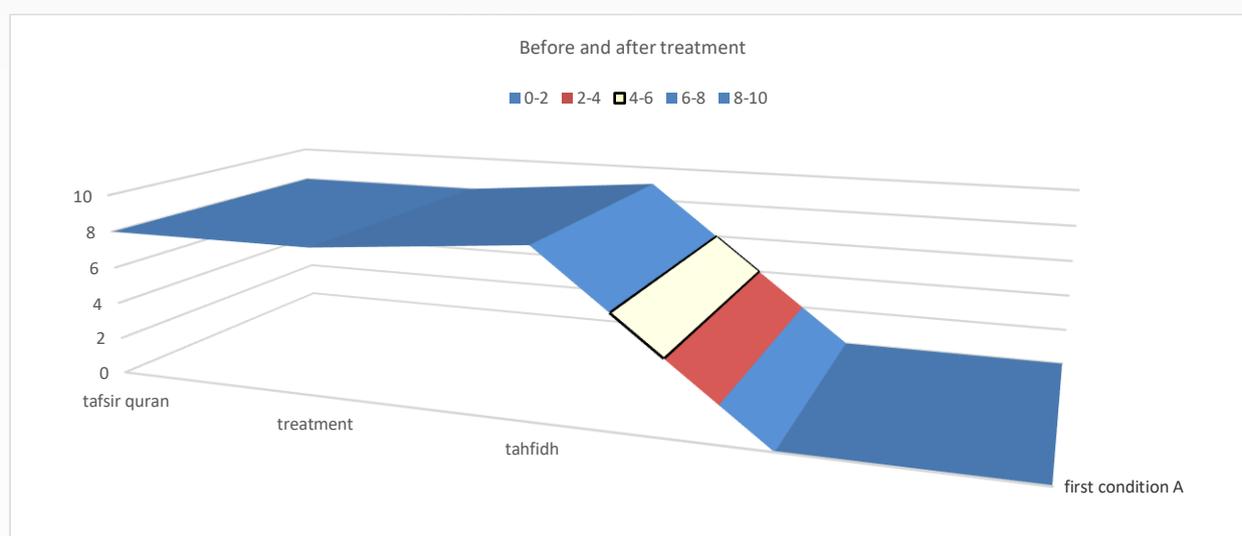


Figure 2: Competence in interpreting the Quran to memorize it more effectively.

From the descriptions above, it is known that in theory, the *Hanifida* method is a new method of memorizing the Quran developed based on research and try out using the super memory system so that it may be taught to anyone and also by anyone who has mastered the method. In practice, some of this theory was the continuation of the theories existing in the *tala>qi>*, *kita>bah*, and *tafhi>m* methods. Then, the *santri* were not divided based on the intelligence capital but the ability levels in reading the Quran, awareness, and spirit. It is in line with the internal and external motivation theory. Then, it can be stated that the *Hanifida* method can be categorized as John Voll's continuity and change theory.

Strengths and Weaknesses of the Hanifida Method

From the analysis of some elements above, it is known that there are some strengths and weaknesses in the *Hanifida* method (El-Zawawy, 2021). The strengths of the *Hanifida* method were among others as follows: (a) the method was built and developed based on academic researches and try out in various training in a long time by someone who had not only theoretical understanding but also practical experiences as a trained, (b) training material package was available, (c) The learning method was systematic, easy and quick, (d) The *mura>ja'ah* arrangement in prayers was based on the achievement and the fluency of the memorization, (e) The *santri* were not limited to certain ages groups, but also include normal group and those

with special needs, (f) The grouping/levels were on based on intelligence, (g) Each *santri* with certain achievement might become trainers (Kaltsum, 2021).

Besides the strengths, there were also some weaknesses namely among others: a. The package book was not accompanied with (i) spiritual motivation, like supplication, sincerity and the attitudes of resignation, (ii) Relaxation suggestion was not provided, (iii) Examples in making plan were not given, (iv) Stipulation/suggestion of time of memorization did not exist, (v) Instruction to attend similar verses was not provided, (vi) Suggestions to consume healthy foods, and enough rest were not given, (vii) The cost of the training was relatively high that it is the people from above middle class that may access to this training, (viii) The materials were not freely sold, so that they were difficult to be accessed by those out of the *santri* and training participants, (ix) Since the training started or was based on *al-Asma al-Husna* method, it is felt that the training as complicated, (x) There was not specific stipulation of *muraaja'ah*, (xi) No target was specified in memorizing the Quran, and (xii) The training was not directly handled by the manager/founder of the method. Those are the strengths and the weaknesses of the *Hanifida tahfiz* method and its implementation.

Reconstructing a New Tahfidh Method

Some strengths of the *Hanifida* method, as presented above, should be maintained and developed to reconstruct a new method. While the weaknesses should be eliminated and are replaced with new things either at its method or implementation level (El-Zawawy, 2021). The necessary things to perfect the package book are among others as follows. (a) The book should be equipped with spiritual motivation such as supplication, sincerity, and the attitudes of resignation, (b) it should be provided with relaxation suggestions, (c) It should be given examples of making a plan, (d) it is added with stipulation/suggestions of the time of memorization, (e) it should be given attention to the similar verses and they are written in the package material form, (d) it should be complemented with suggestions to consume healthy foods, enough and enough rest, (e) the cost needs to be reduced so that this training may be accessed by those from middle to lower economic circles, (f) The material should be freely sold, so that it may be accessed by those out of the *santri* and the training participants, (h) A specific stipulation on *muraaja'ah* out of the *pesantren* should be provided, (i) A target of memorizing the Quran should be specified, (j) The training should only be handled by the *santri* but by the manager/founder (Rohmawati & Az-Zafi, 2021, Muzzaky, 2021).

This study shows the importance of gaps by explaining prior studies on memorizing the Quran, worship, and motivational factors all depend on the memory and Arabic grammar. This study has found that *Hanifida* method, which emphasizes the efficient utilization of the right brain hemisphere for recalling, is an innovative approach. This new and distinctive approach, modeled after the memorization of the Quran and Tahfid practice in *Hanifida*, differs from the traditional one.

Conclusion

In summary, the *Pesantren Super Camp La Raiba Handifida* is a method of remembering the Quran that combines the left and right brains, as well as the verbal, visual, auditory, and kinesthetic learning systems with varied expressions. This method is the result of combining how to learn quickly and a super memorizing system with all of its techniques, including story, substitute, number, and place, all of which are interconnected. This approach was developed by Khoirotul Idawati Mahmud, who is interested in pursuing the fast way to learn, and Hanifudin Mahaddun, who is also a trainer and is interested in and goes deep into the fast way to memorize.

Subjects who have difficulty understanding the Quran's interpretation may require additional time in the tahfidz tryout, which begins with the participation in a new training session that is required, namely *al-Asma al-Husna* training. Thereafter, it is necessary to memorize juz 39, followed by seven popular surahs, including surahs *al-Mulk*, *al-Rahman*, *al-Waqi'ah*, *al-Dukhan*, *Ya Siin*, *al-Sajadah*, and *al-Kahfi*, before moving on to juz 29, 28, and finally 1-27. Materials with the *Hanifida* system have been provided for juz 35, popular surahs, juz 28-29, and surahs: *al-Baqarah*, *Al-Imran*, and *al-Nisa*. The *Hanifida* method has also been provided for juz 35, popular surahs, and juz 28-29.

Among other things, the *santri* memorize the Quran word-for-word. The *santri* themselves generate and develop the imagination because they have been trained and experienced in

applying the Hanifida method previously. Among other advantages of the Hanifida approach are: (i) This strategy is based on academic study and training. A trainer with both academic and practical knowledge has performed extensive research and trials. (ii) The training materials are ready. A methodical, easy, and quick learning approach (iv) The mura>ja 'ah order in prayers is based on memorizing success and fluency. (v) Students of all ages and abilities are welcome. (vi) Intelligence-based grouping/leveling (vii) Certain santris can become trainers. For example: (a) The package book lacks spiritual motivation like petition, sincerity and resignation. (b) No relaxation advice given.

Samples are not provided for in the process of formulating a strategy. There is no stipulation or suggestion of time allotted for memorization. No such instruction is given. There is no advice to eat a balanced diet and get enough rest. The price is higher for those who reside in the middle and upper classes. Materials may not be sold freely in order to prevent anyone outside of the Santri and training participants from accessing them. Due to al-Asma al-Husna training methodology, it is believed that the training is difficult. There is no restriction in having mura>ja 'ah. The first thing to consider is that the training isn't conducted by the management or founder of the method. The second point is that the reconstruction is accomplished by carrying out a process of continued and advanced development, using existing strengths to bolster weaknesses, such as strengthening spirituality, health, the media of learning, time, targets, *muraja'ah*, trainers, and the like.

Recommendation

Because of the limitations of the subject matter, this study is by no means flawless. In order to overcome the limitations of this study, it is advised that further research be conducted on various tahfidz approaches, after which they should be reconstructed and tested in order to develop and implement a new tahfidz model in Indonesia. For the approach to be effective, it must be accompanied by an understanding of the meanings and interpretation of the Quran, which will help to expedite Quran tahfidz. The pace with which one memorizes the Quran may lead to changes in the development of the tahfidz technique, which is based on the interpretation of the Quran.

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