



Mujāhadah Students: the Innovation of Student Quranic After-Memorizing at the Institut Agama Islam al-Quran al-Ittifaqiah

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Abstract

This study aims to examine the innovation of quranic after-memorizing through the mujāhadah program conducted by 49 students at the Institut Agama Islam Al-Quran Al-Ittifaqiah (IAIQI). The analysis used in this study is the analysis of the living Quran and social construction theory. The results showed that the mujāhadah program was an effort in maintaining memorization through three stages, namely mujāhadah ulā (confirmation), mujāhadah sāniah (fasting for 40 days), and mujāhadah sālišah (evaluation). The three stages are the legitimacy of giving the sanad which leads to three main chains, namely from the K.H. Nawawi Dencik, K.H. Magfur Ali, and K.H. Nawawi Abdul Aziz. This program is the result of externalizing the taḥfīz coaches at the Al-Ittifaqiah Islamic Boarding School as well as the leaders and teaching staff at IAIQI. The results of the externalization were institutionalized in the use of mujāhadah guidelines, IQT's vision, and also the provision of scholarships for mujāhadah students. While internalization occurs in the process of absorbing the value of mujāhadah into the enjoyment of reading the Quran for the perpetrators, the desire of students to complete the three stages of mujāhadah, and the motivation of non-mujāhadah students to participate in memorizing the Quran.

Keywords: Student, Mujāhadah, After-memorizing, Living Quran, Social construction.

Abstrak

Penelitian ini bertujuan untuk mengkaji inovasi penjagaan hafalan al-Quran melalui program mujāhadah yang dilakukan oleh 49 orang mahasiswa di Institut Agama Islam Al-Quran Al-Ittifaqiah (IAIQI). Analisis yang digunakan adalah analisis living quran dan teori konstruksi sosial. Hasil penelitian menunjukkan bahwa program mujāhadah merupakan upaya dalam menjaga hafalan al-Quran melalui tiga tahapan yaitu mujāhadah ulā berupa konfirmasi hafalan al-Quran, mujāhadah sāniah berupa pelatihan spiritual melalui puasa selama 40 hari dan mujāhadah sālišah sebagai evaluasi. Tiga tahapan tersebut merupakan legitimasi pemberian sanad taḥfīz al-Quran yang bermuara pada tiga jalur sanad utama

yaitu dari jalur K.H. Nawawi Dencik, K.H. Magfur Ali, dan K.H. Nawawi Abdul Aziz. Program ini merupakan hasil eksternalisasi para pembina tahfīz di Pondok Pesantren Al-Ittifaqiah serta para pimpinan dan tenaga pengajar di IAIQI. Hasil eksternalisasi tersebut dilembagakan dalam penggunaan pedoman mujāhadah, kaifiyyah mujahadah, visi IQT, dan juga pemberian beasiswa bagi para mahasiswa mujāhadah. Sementara internalisasi terjadi pada proses penyerapan nilai mujāhadah menjadi sebuah kenikmatan pembacaan al-Quran bagi para pelakunya, keinginan para mahasiswa untuk menyelesaikan tiga tahapan mujāhadah, serta motivasi mahasiswa non-mujāhadah untuk ikut menghafalkan al-Quran.

Kata Kunci : Mahasiswa, Mujāhadah, Penjagaan Hafalan, Living Quran, Konstruksi sosial.

INTRODUCTION

The discussion about tahfīz al-Qur'an is increasingly found in recent years. At least this publication has been explained by Atabik, Sasongko¹, Kutanto, Yuantini², Hartanti,³ Firmansyah,⁴ Marwansyah,⁵ Diyanti,⁶ Handayani,⁷ Hadi,⁸ and Kodri.⁹ Nevertheless, the explanation regarding tahfīz al-Qur'an has always been based on normative values, actual conditions, and also the method of memorizing

¹ See Agung Sasongko, "Sebaran Rumah Tahfiz Di Indonesia Meluas," *Republika*, 2020, <https://www.republika.co.id/berita/q7ahy3313/sebaran-rumah-tahfiz-di-indonesia-meluas>. Accessed on 06 Mei 2021.

² Gustianaaims Yuantini and Meriyatul Kibtiyah, "Metode Menghafal Al-Quran Untuk Anak Usia Dini Di Rumah Tahfidz Sofwan Salim Palembang," *Jurnal I'tibar: Jurnal Pendidikan Anak Usia Dini* 05, no. 02 (2021): 36–49.

³ Anindya Diah Hartanti, Abdurrahmansyah, and Muhammad Adil, "Tahfīz Al-Quran Dengan Metode Tasmi' Dan Sambung Ayat (Strategi Pengorganisasian, Penyajian, Dan Pengelolaannya Di Pondok Pesantren Al-Lathifiyyah Palembang)," *Alfikru: Jurnal Ilmiah* 15, no. 2 (2021): 97–112.

⁴ Firmansyah Firmansyah, Mukti Ali, and Romli Romli, "Pelatihan Membaca Al-Quran Dengan Metode Tahsin Tilawah Untuk Meningkatkan Kualitas Bacaan Bagi Siswa SMA Muhammadiyah 1 Palembang," *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan* 22, no. 1 (May 31, 2022): 133–48, <https://doi.org/10.21580/dms.2022.221.10844>.

⁵ Marwansyah and Ahmad Wahyu Hidayat, "Kegiatan Ekstrakurikuler Tahfidz Quran Juz 30 Dengan Aktivitas Belajar Siswa," *Jurnal Madaniyah* 9, no. 2 (2019): 237–50.

⁶ Sismaren Diyanti, "Sistem Pembelajaran Tahfidz Al-Quran Di Pondok Pesantren Tahfidz al-Quran Ibadurrahman Muara Enim," *Modeling: Jurnal Program Studi PGMI* 9, no. 3 (2022): 497–518.

⁷ Yuniar Handayani, Karliana Indrawari, and Madi Apriadi, "Persepsi Mahasiswa Tentang Program Tahfidz Qur'an Sebagai Syarat Komprehensif Dan Munaqasyah," *FOKUS Jurnal Kajian Keislaman Dan Kemasyarakatan* 6, no. 1 (June 30, 2021): 93–104, <https://doi.org/10.29240/jf.v6i1.2615>.

⁸ Miftahul Hadi, "Manajemen Strategi Pengasuh Rumah Tahfidz Kiai Marogan Dalam Membangun Generasi Penghafal Al-Qur'an (Kertapati, Palembang, Sumatera Selatan)" (2014).

⁹ Mahmud Kodri, Yudi Pratama, and Moh Fuadi, "Upaya Guru TTQ (Tilawah Tahfidz Qur'an) Di Masa Pandemi Covid-19 Dalam Meningkatkan Hafalan Al-Qur'an Siswa Sekolah Dasar Islam Terpadu Bina Ilmi Palembang," *Al-I'tibar: Jurnal Pendidikan Islam* 7, no. 1 (2020): 58–63.

the Quran. There are a few kinds of literature that specifically discussed the after-memorizing method of the holy Quran, this is the reason that makes this research important to do.

From the theological perspective, two main problems are always associated with taḥfīz al-Qur'an, namely the heavy duty of maintaining the memorization of the Quran and the fear of lack of religious understanding of memorizers of the Quran. For the first problem, the Prophet Muhammad warned his people: "Always take care of the Quran, indeed it disappears faster than a tied camel."¹⁰

The above-mentioned hadith shows the message of the Prophet Muhammad to be careful in guarding the Quran because it is easy to forget from memory. Meanwhile, the Prophet also reported the lack of religious understanding of the memorizers of the Quran through his words:

"there will come a time for my people when there will be a lot of readers (memorizers) of the Quran but very few of them who understand the fiqh (Islamic jurisprudence) and science that day have become extinct, and there will be riots...¹¹

In this context, the phenomenon of memorizing the Quran at the Institut Agama Islam Al-Quran Al-Ittifaqiah (IAIQI) becomes interesting to discuss. The Quranic memorizing activity at IAIQI was carried out by the Ilmu Al-Quran dan Tafsir (IQT) program which was attended by 49 students who have memorized Quran¹². These students are alumni of the mujāhadah program at the al-Ittifaqiah Islamic Boarding School (Pondok Pesantren Al-Ittifaqiah / PPI) organized by Lembaga Tahfiz Tilawah dan Ilmu Al-Quran Al-Ittifaqiah (LEMTATIQI).

The mujāhadah program can be understood as a program to strengthen the memorization of the Quran for students who have completed memorizing the

¹⁰ Abu Abdillah Muhammad ibn Isma'il Al-Bukhari, *Al-Musnad al-Shahih al-Mukhtashar Min 'Umuri Rasulillah Saw Wa Sunanihi Wa Ayyamihi* (Beirut: Dar Thauq An-Najah, 1422), p. 193. Hadits number 5033.

¹¹ Abu Abdillah al-Hakim Ibn Muhammad An-Naisaburi, *Al-Mustadrak 'ala as-Shahihain* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1990), vol IV, p. 504, Hadits number 8412. Abu 'Amr Yusuf ibn Abdullah Al-Qurtubi, *Jami' Bayan al-'Ilm Wa Fadhlili* (Arab Saudi: Dar Ibn al-Jauzi, 1994), vol. I., p. 607., Hadits number 1043.

¹² Interview with Zainal Abidin, head of study program Ilmu Al-Quran dan Tafsir IAIQI, on 5th may 2021.

Quran¹³. This program consist three level of mujāhadah, namely mujāhadah ūlā or the first level of mujāhadah, mujāhadah sāniah or the second level of mujāhadah, and mujāhadah sālišah or third level of mujāhadah which also known as mujāhadah majlīs asy-Syāhadah.¹⁴ All of that three levels of mujāhadah are conditions that must be followed by PPI's students to get the legitimacy of the sanad (Syāhadah) which contains explanations related to teachers who narrate the reading of the Quran to be continued until the Prophet Muhammad.

There are three interesting things to be discussed regarding the Quranic memorizing program at IAIQI. First, the main discussion in this program is the effort of maintaining Quranic memorization, not the method of memorization. Second, the provision of scholarships for mujāhadah students. Third, the process of fostering and maintaining the memorization of the Quran for mujāhadah students is carried out with an on-class and off-class system.¹⁵

Some of the uniqueness, peculiarities, and specificities of these mujāhadah students attracted the interest of researchers to formulate how the normativity, historicity, and social construction were to maintain the memorization of the Quran for mujāhadah students at IAIQI. To answer the problems above, the author uses the Living Quran analysis. By using this analysis, the author hopes to provide scientific contributions and also answer the theological-normative problems of taḥfīz al-Qur'an namely the problem of safeguarding and the problem of understanding.

For this research to be systematically structured, the research questions posed include two things: First, how is the normativity, historicity, and social construction of the phenomenon of mujāhadah students at IAIQI? Second, What are the innovations and implications of the Koran memorization program developed for mujāhadah students at IAIQI?

In academic tradition, especially in the study of taḥfīz al-Qur'an, this research is not new. This research is a follow-up study from previous studies. To sess the extent of the novelty and sustainability of this research with previous research, the author describes it in a literature review.

¹³ LEMTATIQUI, *Buku Kegiatan Santri Tahfidh Lembaga Tahfidh Tilawah Dan Ilmu Al-Qur'an Al-Ittifaqiah* (Indralaya: Pondok Pesantren Al-Ittifaqiah, 2016)., p. 7 – 21.

¹⁴ LEMTATIQUI, *Mengenal Lembaga Tahfidh Tilawah Dan Ilmu Al-Qur'an Alltifaqiah*, (Indralaya: Ittifaqiah Press, 2006)., p. 42.

¹⁵ Interview with Rishka Ariyanti, student of IQT programme, on 5th may 2021.

This literature review is divided into three types: First, studies related to taḥfīz al-Qur'an. Second, the literature sources discuss and use the living Quran theory as an analytical perspective. Third, the study of taḥfīz al-Qur'an uses the living Quran analysis perspective.

Research on taḥfīz al-Qur'an has been carried out by several researchers. Among the researchers who conducted studies related to this theme were Aida Hidayah,¹⁶ Ferdinan,¹⁷ Kutanto,¹⁸ Jakfar¹⁹, Putri,²⁰ Hendrawati,²¹ Suryana²², Syahid,²³ Permatasari.²⁴ and Muyassaroh.²⁵ Hidayah conducted research related to the method of memorizing the Quran for early childhood through the talqin method. Ferdinan researched the implementation of the taḥfīz program at the Darul Arqam Islamic Boarding School, Muhammadiyah, South Sulawesi, using the memorization method for three years accompanied by the deepening of basic religious knowledge. Kutanto conducted research related to the tentpole, stripping, and checker cording strategies carried out by RCTI in the Hafiz Indonesia 2015 program at RCTI. Meanwhile, Muyassaroh explained about the mujāhadah program at PPI in 2008 which only consisted of two levels, namely mujāhadah ūlā and mujāhadah šāniah.

¹⁶ Aida Hidayah, "Metode Taḥfīz Al-Qur'an Untuk Anak Usia Dini (Kajian Atas Buku Rahasia Sukses 3 Hāfīz Quran Cilik Mengguncang Dunia)," *Jurnal Studi Ilmu-Ilmu Al-Quran Dan Hadis* 18, no. 1 (2017), p. 51-69.

¹⁷ Ferdinan, "Pelaksanaan Program Taḥfīz Al-Qur'an (Studi Pesantren Darul Arqam Muhammadiyah Gombara Sulawesi Selatan)," *Tarbawi: Jurnal Pendidikan Agama Islam* 3, no. 1 (2018), p. 41-50.

¹⁸ Kutanto, "Strategi Pogramming Pada Program 'Hafiz Indonesia 2015' RCTI Untuk Memperoleh Rating Share Tinggi." p. 255 – 263.

¹⁹ Muhammad Jakfar, Abdul Rauf Haris, and Fahmi Zulfikar, "Lembaga Taḥfīz Al-Qur'an Dalam Sejarah Pendidikan Islam," *Jurnal Pendidikan Luar Sekolah* 14, no. 1 (August 17, 2020): 1, <https://doi.org/10.32832/jpls.v14i1.3320>, 1-12.

²⁰ Titalia Diana Putri and Moh Wasil, "Pelaksanaan Program Taḥfīz Al-Quran: Studi Yayasan al-Istidadul Akhirah Dusun Baban, Desa Mulyorejo, Kecamatan Silo, Kabupaten Jember," *Jurnal Ilmiah Al Hadi* 5, no. 2 (2020): 66–77.

²¹ Wiwik Hendrawati, Rosidi, and Sumar, "Aplikasi Metode Tasmi' Dan Muraja'ah Dalam Program Taḥfīz Quran Pada Santriwati Di Ma'had Taḥfīz Hidayatul Qur'an Desa Puding Besar," *LENTERNAL : Learning and Teaching Journal* 1, no. 2 (2020): 1–8, <https://doi.org/10.329231270/lenternal.v1i1.1272>. 1-8.

²² Yaya Suyana, Dian, and Siti Nuraeni, "Manajemen Program Taḥfīz Al-Quran," *Isema: Islamic Educational Mangement* 3, no. 2 (2018): 220–30, <https://doi.org/1015575/isema.v3i2.5014>.

²³ Ajeng Wahyuni and Akhmad Syahid, "Tren Program Taḥfīz Al-Qur'an Sebagai Metode Pendidikan Anak," *Elementary* 5, no. 1 (2019): 87–96.

²⁴ Faisol Hakim and Yovita Dyah Permatasari, "Tren: Pendidikan Taḥfīz Qur'an Pada Anak Di Rumah Quran Ar-Roudhoh Rowotengah," *Auladuna* 2, no. 2 (2020): 19–26.

²⁵ Muyassaroh, "Faktor-Faktor Yang Mempengaruhi Pengelolaan Pembelajaran Taḥfīz al-Qur'an Di Pondok Pesantren Al-Ittifaqiah Indralaya Ogan Ilir" (UIN Raden Fatah Palembang, 2008). And Muyassaroh, "Pengelolaan Pembelajaran Taḥfīz Al-Qur'an Di PP. Al-Ittifaqiah Indralaya Ogan Ilir," *Ta'dib* 14, no. 1 (2009), p. 79-80.

If the above-mentioned literature discusses *taḥfīz al-Qur'an*, some of the following literature contains a study of the living Quran that the author uses in this study. Ahmad Rafiq became the main figure who introduced this analysis in his two articles entitled 'Sejarah al-Qur'an: Dari Pewahyuan ke Resepsi'^{26,27} and 'Faḍā'il al-Qur'ān'.²⁸ In the first article, Ahmad Rafiq offers an analysis of the Living Quran in the study of the Quran as well as the research steps, while in the second article, he gives an example of the application of research using the analysis of the Living Quran. Besides Rafiq, several lecturers at UIN Sunan Kalijaga have also explained the analysis of the living Quran and how to apply it.²⁹

Research that substantially applies the analysis of the living Quran has been carried out by ethnographic experts who study the Quran both in Indonesia and other countries. The ethnographic experts in question are Anna M. Gade, Anne K. Rasmussen, and Ingrid Mattson. Gade has conducted several studies in Indonesia, some of which can be found in his works entitled 'Perfection Makes Practice: Learning, Emotion, and the Recited Quran in Indonesia'³⁰ and 'Recitation'.³¹ Gade concluded that the Indonesian people received the Al-Quran using recitation, memorization, aesthetic acceptance, and competition. Anne K. Rasmussen clearly describes her research journey in Indonesia, especially at the Institut Ilmu Al-Quran Jakarta in her book entitled 'The Quran in Indonesian Daily Life. Rasmussen also describes the scale of reading the Koran in Indonesia in the article 'Women, the Recited

²⁶ Ahmad Rafiq, "Sejarah Al-Qur'ān: Dari Pewahyuan Ke Resepsi," in *Islam Tradisi Dan Peradaban*, ed. Syahiron Samsuddin (Yogyakarta: Bina Mulia Press, 2012), p. 67-83.

²⁷ Rafiq.

²⁸ Ahmad Rafiq, "Fada'il al-Qur'ān," in *Melihat Kembali Studi Al-Qur'ān: Gagasan, Isu, Dan Tren Terkini*, ed. Abdul Mustaqim (Yogyakarta: Idea Press, 2015), p. 37-69.

²⁹ ADDIN ZOTERO_ITEM CSL_CITATION {"citationID":"jFRS5kbQ","properties":{"formattedCitation":"Atabik Ali and Ahmad Zuhdi Muhdlor, {\i{Kamus Al-Ashri}} (Yogyakarta: Multi Karya Grafika, 1996).","plainCitation":"Atabik Ali and Ahmad Zuhdi Muhdlor, Kamus Al-Ashri (Yogyakarta: Multi Karya Grafika, 1996).","noteIndex":31,"citationItems":[{"id":32,"uris":["http://zotero.org/users/11754640/items/FH8HMKDW"],"itemData":{"id":32,"type":"book","event-place":"Yogyakarta","number-of-pages":1628,"publisher":"Multi Karya Grafika","publisher-place":"Yogyakarta","title":"Kamus Al-Ashri","author":[{"family":"Ali","given":"Atabik"}, {"family":"Muhdlor","given":"Ahmad Zuhdi"}],"issued":{"date-parts":["1996"]}}],"schema":"https://github.com/citation-style-language/schema/raw/master/csl-citation.json"} Atabik Ali and Ahmad Zuhdi Muhdlor, *Kamus Al-Ashri* (Yogyakarta: Multi Karya Grafika, 1996). Sahiron Syamsudin (ed.), *Metodologi Penelitian Living Qur'ān dan Hadis* (Yogyakarta: TH Press, 2007).

³⁰ Anna M. Gade, *Perfection Makes Practice: Learning, Emotion, and the Recited Quran in Indoensia* (USA: University of Hawai, 2004), p. 60-113.

³¹ Anna M. Gade, "Recitation," in *The Blackwell Comapnion to the Qur'ān*, ed. Andrew Rippin (USA: Blackwell Publishing Ltd, 2006), 481-493.

Quran, and Islamic Music in Indonesia'.³² Another study was carried out by Ingrid Mattson through her research on the sanad taḥfīz al-Qur'an in Maroko.³³

The third type of literature is a study that combines taḥfīz al-Qur'an research using Living Quran analysis. Ahmad Atabik explained that there is a phenomenon of "Hafiz Bachelor" in several universities that require students to memorize the Quran,³⁴ unfortunately, Atabik does not elaborate on this issue much. The last research that needs to be explained in this literature review is the result of the previous author's research entitled Tradisi Mujāhadah Taḥfīz al-Qur'an di Pondok Pesantren Al-Ittifaqiah Indralaya Ogan Ilir Sumatera Selatan (Analisis Living Qur'an)".³⁵ This research was conducted by the author in 2016 with a focus on the study of the mujāhadah tradition at the Al-Ittifaqiah Islamic Boarding School. At that time there was no phenomenon of mujāhadah students so this research is a continuation of the research that the author has done previously.

After this literature review, the author reaffirms the position of this research in the academic tradition. This research is a continuation of previous research efforts and will of course always refer to the works that the author has described previously. Nevertheless, this research still has novelty and actual value in the current phenomena.

METHOD

This research is field research that uses qualitative methods.³⁶ The data collected will be presented using a descriptive-analytical method using a sociological approach, particularly the social construction theory of Peter L. Berger. Data mining is aimed at obtaining a 'pure' understanding of the research subjects (emic data) which in this case are mujāhadah students, coaches, administrators of

³² Anne K. Rasmussen, *Women, the Recited Quran, and Islamic Music in Indonesia* (London: University of California Press, 2010).

³³ Ingrid Mattson, *Ulumul Quran Zaman Kita: Pengantar Untuk Memahami Konteks, Kisah Dan Sejarah al-Qur'an*, ed. R. Cecep Lukman (Jakarta: Zaman, 2008), p. 126-127.

³⁴ Atabik, "The Living Quran: Potret Budaya Hāfīz al-Quran Di Nusantara."

³⁵ Muhammad Amin, "Tradisi Mujāhadah Taḥfīz Al-Qur'an Di Pondok Pesantren Al-Ittifaqiah Indralaya Ogan Ilir Sumatera Selatan (Analisis Living Quran)," *Dirosat: Journal of Islamic Studies* 2, no. 2 (2017): 123-48., and Muhammad Amin, "Tradisi Mujāhadah: Metode Menjaga Hafalan al-Qur'an Di Pondok Pesantren al-Ittifaqiah, Indralaya, Indonesia," *Jurnal Fuaduna: Jurnal Kajian Keagamaan Dan Kemasyarakatan* 4, no. 1 (2020): 15, <https://doi.org/10.30983/fuaduna.v4i1.3230>.

³⁶ Nyoman Kutha Ratna, *Metodologi Penelitian: Kajian Budaya Dan Ilmu Sosial Humainiora Pada Umumnya No Title* (Yogyakarta: Pustaka Pelajar, 2010), p. 89-105. And Lexy J. Moelong, *Metodologi Penelitian Kualitatif No Title* (Bandung: Rosdakarya, 2016), p. 6.

the IQT study programs, and IAIQI leaders. The research subjects were 49 mujāhadah students and stakeholders related to the development of mujāhadah students such as IAIQI coaches and leaders.

RESULTS AND DISCUSSION

This section discusses the findings obtained from the one interview conducted. There were several interview questions posed to help answer the central research question. This section will focus on the themes that emerged from the interview question. The themes identified in this study will be shown in the table below:

The Normativity of Mujāhadah Tahfīz al-Quran

Etymologically, the word mujāhadah means struggle or jihad accompanied by sincerity.³⁷ This word is formed from the root word Jāhada-Yujāhidu which means to exert all abilities.³⁸ This is to Ibn Fāris' explanation that every word whose origin is the letters Jīm, Ḥā, and Dāl, shows one original meaning, namely difficulty or sincerity.³⁹

In this study, the meaning of mujāhadah is connoted to earnest effort or jihad through the activities of preserving the memorization of the Quran. Mujāhadah is a mandatory agenda that must be followed by students who memorize the Quran at Al-Ittifaqiah Islamic Boarding School. This is as emphasized in the LEMTATIQUI rules article I paragraph 12, namely: "Semua santri yang telah khatam 30 Juz, wajib melaksanakan dan menjalani amaliah sebagai berikut: (1) taḥsīn at-tahfīz wa al-Qirā'ah, (2) Tabarruk (mujāhadah ūlā dan mujāhadah sāniah)."⁴⁰

Tabarruk is an activity to seek blessings through intense and continuous communication with the Quran Quran.⁴¹ The effort to reach the blessing or tabarruk

³⁷ Atabik Ali and Ahmad Zuhdi Muhdlor, *Kamus Al-Ashri* (Yogyakarta: Multi Karya Grafika, 1996), 1628.

³⁸ Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab – Indonesia* (Surabaya: Pustaka Progressif, 1997), 217.

³⁹ Zakariyya ibn Fāris, *Mu'jam al-Maqāyīs Fi al-Lughah* (Beirut: Dar al-Fikr, 1994), 198.

⁴⁰ LEMTATIQUI, *Mengenal Lembaga Tahfidh Tilawah Dan Ilmu Al-Qur'an AlIttifaqiah*, 50.

⁴¹ Interview with Ahmad Royani at PPI on 13TH November 2022

is manifested in mujāhadah activities. The mujāhadah developed at PPI consists of three levels, namely mujāhadah ūlā, sāniah, and sālišah.⁴²

Mujāhadah ūlā is the first level for students who have completed memorizing the Quran with one teacher and then it is recommended to re-submit their memorization to three other teachers.⁴³ This activity provides benefits for students to avoid reading errors and also as a form of confirmation of memorization and how to read to other teachers. The normative basis of this memorization re-deposit activity is to follow the habits of the Prophet Muhammad. who always re-deposits his memorization to the angel Jibril. As narrated by Abdullah ibn 'Abbas⁴⁴ as follows:

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجُودَ النَّاسِ بِالْخَيْرِ، وَأَجُودَ مَا يَكُونُ فِي شَهْرِ رَمَضَانَ، لِأَنَّ جِبْرِيْلَ كَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ فِي شَهْرِ رَمَضَانَ، حَتَّى يَنْسَلِخَ يَعْرِضُ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ، فَإِذَا لَقِيَهِ جِبْرِيْلُ كَانَ أَجُودَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ»

In the above hadith, it is explained that the Messenger of Allah always replays the memorization of the Quran to the angel Gabriel every night in the month of Ramadan. The act of confirming the validity of the Quran also occurred in the compilation of the Quran which was carried out by a team chaired by Zaid ibn Thabit where the condition for receiving the Quran was that it must be attended by two witnesses who saw or knew the circumstances of the delivery of the verse from the Prophet to his companions.

Mujāhadah sāniah is the second level where a student is required to fast and complete the Quran for 40 consecutive days. The normative basis of this second stage is the recommendation to purify oneself through khatam al-Quran for 40 days as explained in kaifiyyah mujāhadah.⁴⁵ One of the arguments used to support this activity can be found in several sources such as the explanation of Fakhrud-dīn ar-

⁴² Muiyasaroh, "Faktor-Faktor Yang Mempengaruhi Pengelolaan Pembelajaran Tahfīz al-Qur'ān Di Pondok Pesantren Al-Ittifaqiah Indralaya Ogan Ilir.", 123.

⁴³ LEMTATIQL, *Buku Kegiatan Santri Tahfidh Lembaga Tahfidh Tilawah Dan Ilmu Al-Qur'ān Al-Ittifaqiah.*, 16.

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Muhammad ibn Ismā'īl al-Bukhārī, Muhammad bin Ismail Al-Bukhori, *Sahih Al-Bukhori* (Kairo: Dar Thauq An-Najah, n.d.), 186.

⁴⁵ Amin, "Tradisi Mujahadah: Metode Menjaga Hafalan al-Qur'an Di Pondok Pesantren al-Ittifaqiah, Indralaya, Indonesia."

Rāzi,⁴⁶ ⁴⁷Nizāmuddīn an-Naisābūri,⁴⁸ and also Abū 'Abdillāh Muḥammad al-Miṣri⁴⁹ as follows:

مَنْ أَخْلَصَ لِلَّهِ أَرْبَعِينَ صَبَاحًا ظَهَرَتْ بِنَايِعِ الْحِكْمَةِ مِنْ قَلْبِهِ عَلَى لِسَانِهِ « كَأَنَّهُ يَرِيدُ بِذَلِكَ: مَنْ يَحْضُرُ
الْعِشَاءَ وَالْفَجْرَ فِي جَمَاعَةٍ وَمَنْ حَضَرَهُمَا أَرْبَعِينَ يَوْمًا يُدْرِكُ التَّكْبِيرَةَ الْأُولَى كُتِبَ لَهُ بَرَاءَتَانِ بَرَاءَةٌ
مِنَ النَّارِ وَبَرَاءَةٌ مِنَ النِّفَاقِ

In the Islamic tradition, the number 40 occupies a fairly central position. 40 days into the transition phase of the human form when in the mother's womb. 40 days are the limit of not accepting the practice of someone who drinks khamr. Even Ali 'Ali ibn Sulṭān Muḥammad⁵⁰ says that the count of 40 is enough to turn people into obedience or disobedience.

The third stage is Mujāhadah sāliṣah. Mujāhadah sāliṣah is a final evaluation tool where students are asked to recite the Quran for 15 hours and are listened to by all teaching staff and taḥfīz students at PPI.⁵¹ At first, mujāhadah was a Quranic after-memorizing activity that was applied in PP. An-Nur Yogyakarta. This Islamic boarding school is one of the main supports for the establishment of taḥfīz al-Qur'an activities in Ittifaqiah by sending students who have completed mujāhadah activities. Among the students who were sent at that time were Muyassaroh, Zaenal Abidin, Ummi Rosyidah, and Ahmad Royani. Because of that, when mujāhadah activities were “transferred” to the PPI, the procedures or kaifiyyah for their implementation were still using the same method.

The kaifiyyah explains the procedures that need to be done before a santri performs mujāhadah. Among the steps that need to be taken care bathing in repentance, praying two raka'at, reading certain prayers, and sending fatihah for several names that are connected to Al-Quran teachers.⁵²

⁴⁶ Fakhruddīn Ar-Rāzi, *Mafātiḥ Al-Gaib* (Beirut: Dar Ihya al-Turats al-'Arabi, 1420)., 154.

⁴⁷ Fakruddin Ar-Razi, *Mafatihul Gaib, XVI* (Beirut: Dar Ihya al-Turats al-'Arabi, 1999).Fakruddin Ar-Razi, *Mafatihul Gaib, XVI* (Beirut: Dar Ihya al-Turats al-'Arabi, 1999).Fakruddin Ar-Razi, *Mafatihul Gaib, XVI* (Beirut: Dar Ihya al-Turats al-'Arabi, 1999).Fakruddin Ar-Razi, *Mafatihul Gaib, XVI* (Beirut: Dar Ihya al-Turats al-'Arabi, 1999).Fakruddin Ar-Razi, *Mafatihul Gaib, XVI* (Beirut: Dar Ihya al-Turats al-'Arabi, 1999).

⁴⁸ Nizāmuddīn An-Naisābūri, *Garā'ib al-Qur'ān Wa Ragā'ib al-Furqān* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1416)., 286.

⁴⁹ Abū 'Abdillāh Muḥammad ibn Salāmah Al-Miṣri, *Musnad Asy-Syihāb, I* (Beirut: Muassasah ar-Risalah, 1986)., 285.

⁵⁰ 'Ali ibn Sulṭān Muḥammad, *Mirqāt Al-Mafātiḥ: Syarh Misykāt al-Maṣābih, IX* (Beirut: Dar al-Fikr, 2002)., 2386.

⁵¹ Interview with Ahmad Royani at PPI on 13TH November 2022

⁵² Amin, “Tradisi Mujahadah: Metode Menjaga Hafalan al-Qur'an Di Pondok Pesantren al-Ittifaqiah, Indralaya, Indonesia.”

Although mujāhadah is an obligation for students, it turns out that many students are unable to complete this stage. This happens because of the tight schedule of formal lessons followed by the students. Therefore, in 2018, PPI and IAIQI initiated the establishment of a study program that was able to develop the study of the Quran and provide a forum for students who had not completed their mujahadah obligations. The IQT study program was established which allowed these students to continue to attend lectures with special treatment in the first and second semesters through an off-class system, because of that the students who then continued their studies at IQT were known as "mujāhadah students".

The trademark of this mujāhadah student is the application of the off-class system in the first and second semesters. The first and second semesters are considered the foundation for strengthening the memorization of these students so that they do not attend lectures regularly. Submission of lecture material is given in the form of assignments. The rest, are assigned to always maintain the memorization of the Quran and carry out the mujāhadah ūlā program, namely re-listening to the memorization of the tahfidz teachers at PPI and IAIQI. At certain times, such as the Mid-Semester Examination and the Final Semester Examination, these mujāhadah students are also required to attend lectures together with other students.⁵³

After passing this first phase, mujāhadah students will attend regular lectures starting from the third semester. This is called an on-class system where students attend lectures and join other regular students. Nevertheless, they are still required to always keep their memorization and are encouraged to immediately participate in mujāhadah sāniah and mujāhadah sālišah activities.⁵⁴

The Historicity of Mujāhadah: Sanad Path Analysis

The mujāhadah program at IAIQI is essentially a step to legitimize the provision of taḥfīz's sanad for students who have completed memorizing the Quran through three levels. As far as the author's research, there is one mujāhadah student

⁵³ Interview with Zainal Abidin on 13th November 2021.

⁵⁴ Interview with Muyassarrah on 7th of November 2021.

who has obtained the taḥfiẓ's sanad through the K.H. Nawawi Dencik Palembang based on the sanad owned by Ummi Kultsum, a 3rd-semester student of IQT, with details of the sanad path as follows:

Tabel 1
Nawawi Dencik's Sanad of the Quranic Memorization

Allah Azza Wa Jalla (1)			
Jibril a.s (2)			
Rasulullah Muhamad saw. (3)			
'Abdullāh ibn Mas'ūd (4)	'Usmān Ibn 'Affān (4)	Zaid Ibn Šābit (4)	'Ali ibn Abī Ṭālib (4)
'Abdullāh ibn Habīb (5)			'Abū Abdirrahmān (5)
Imam Abū Bakr 'Aṣim Abū an-Najūd (6)			
Syaikh Abū 'Amr Hafṣ ibn Sulaimān ibn al-Mugīrah al-Asadi (7)			
Syaikh 'Alī ibn Muḥammad 'Ubaid aṣ-Ṣabbāh (8)			
Syaikh Abū al-'Abbās Aḥmad ibn Suhail al-'Usynāni (9)			
Syaikh Abū al-Ḥasan 'Ali ibn Muḥammad ibn Šāliḥ al-Ḥasan al-Hāsyimi (10)			
Syaikh Ṭāhir ibn Galbūn (11)			
Syaikh Abū 'Amr 'Usmān ibn Sa'id ad-Dāni (12)			
Syaikh Abū Dāwūd Sulaimān an-Najjāh (13)			
Syaikh Abū al-Ḥasan ibn Muḥammad ibn Huzail (14)			
Syaikh Abū al-Qāsim Firuh ibn Aḥmad al-Andalusi (15)			
Abū Abdillāh Muḥammad ibn Yūsuf al-Qurṭūbi (16)			
Abū al-Ḥasan ibn Abd al-Karim al-'Ummāwi (17)			
Syaikh Abū Muḥammad Abdurrahmān ibn Aḥmad al-Bagdādi (18)			
Syaikh Muḥammad ibn Muḥammad al-Jazari (19)			
Syaikh Abū Ṭāhir Muḥammad ibn Muḥammad al-'Aqili (20)			
Syaikhul Islām Zakariyya al-Anṣāri (21)			
Syaikh Naṣiruddin at-Ṭablāwi (22)			
Syaikh Aḥmad al-Māṣiri al-Miṣri (23)			
Syaikh Muḥammad Ja'far asy-Syāhir (24)			
Syaikh Syihādzah al-Yamāni (25)			
Syaikh Saifuddin al-Bāshiri (26)			
Syaikh Muḥammad al-Baqri (27)	Syaikh 'Ali Syabrmalisi (27)	Syaikh Sulṭān Al-Mazzāhi (27)	

		Syaikh 'Ali ibn Sulaimān al-Manṣūri (28)
Syaikh Hijāzi (29)		
Syaikh Mustafā ibn Abdurrahmān Al-Azmīri (30)		
Syaikh Aḥmad Ar-Rāsyidi (31)		
Syaikh Muḥammad al-Baqry (32)		
Syaikh 'Ali ar-Ramli (33)		
Syaikh Ismā'īl (34)		
Syaikh 'Ali al-Muhyi al-Bāširi (35)		
Syaikh Mustafā al-Mīhi (36)		
Syaikh Sulaimān al-Syahdāwi asy-Syāfi'i (37)		
Syaikh 'Ali al-Ḥalawi Ibrāhīm (38)		
Syaikh Khalīl Amir al-Muthaubisi (39)		
Syaikh Muḥammad Sābiq al-Iskandari (40)		
Syaikh Aḥmad Ḥāmid ibn Sa'id 'Abd ar-Razzāq (41)		
Syaikh Aḥmad Hijazi al-Faqīh (42)		
Syaikh Abdur Rasyid Siddik (43)		
K.H. Nawawi Dencik (44)		
Hj. Maryati (45)		

In the above mention table (Table 1), it can be understood that Hj. Maryati learned the Quranic memorization from her teacher, K.H. Nawawi Dencik. K.H. Nawawi also studied the same thing from his teacher, Syaikh Abdur Rasyid Siddik who was a student of Syaikh Aḥmad Hijazi al-Faqīh. This teacher-student network chain continues up to the Prophet Muhammad.

Apart from going through K.H. Nawawi Dencik, Hj. Maryati' sanad of Quranic memorization was also obtained through Hj. Lailatul Mu'jizat connected to K.H. Magfur Ali can be traced to the sanad owned by Muhammad Faqihufiddin, a 1st semester of IQT student as follows:

Table 2.

K.H. Magfur Ali's sanad of Quranic Memorization

Allah Azza Wa Jall (1)
Jibril a.s (2)

Rasulullah Muhamad saw. (3)				
'Abdullāh ibn Mas'ūd (4)	'Usmān ibn 'Affān (4)	Zaid ibn Šābit (4)	'Ubay ibn Ka'ab (4)	'Ali ibn Abī Ṭālib (4)
Zarr ibn Hubaisy (5)				'Abū Abdīrrahmān (5)
Imam 'Āsim (6)				
Imam Hafṣ (7)				
Syaikh 'Ali ibn Muḥammad 'Ubaid aṣ-Ṣabbāh (8)				
Syaikh Abū al-'Abbās Aḥmad ibn Suhail al-'Usynāni (9)				
Syaikh 'Ali ibn al-Ḥasan al-Hāsyimi (10)				
Syaikh Ṭāhir ibn Galbūn (11)				
Syaikh Abū 'Amr 'Usmān ibn Sa'id ad-Dāni (12)				
Syaikh Abū Dāwūd Sulaimān an-Najjāh (13)				
Syaikh Abū al-Ḥasan ibn Muḥammad ibn Huzail (14)				
Abū Ayyūb al-Fāqīzi al-Andalūsi (15)	Abū Abdillāh Muḥammad ibn Sa'īd al-Marādi (15)	Abū al-'Abbās Aḥmad ibn Ali ibn Yaḥyā ibn 'Aun al-Ḥaṣṣār (15)		
Abū Muḥammad ibn Qāsim ibn Aḥmad ibn Muwaffiq (16)				
Abū Abdillāh al-Ḥusain ibn Sulaimān ibn Fazārah al-Kafari (17)				
Abū al-'Abbās Aḥmad ibn Abdillāh al-Ḥusain ibn Sulaimān ibn Qarārah al-Hanafi (18)				
Abū al-Khair Muḥammad al-Jazari (19)				
Abū Nu'aim al-'Uqbā (20)	Al-Burhān al-Qalqasyandi (20)	Ṭāhir ibn Muḥammad at-Taubari (20)	Syaikh Aḥmad ibn Asad as-Suyūṭi (20)	
Syaikhul Islām Zakariyya al-Anṣāri (21)				
Syaikh Naṣīruddīn at-Ṭablāwi (22)		Al-Badr Muḥammad al-Gīzi (22)		
Syaikh Syihādzah al-Yamāni (23)		An-Najm Muḥammad al-Ghazi (23)		
Syaikh Syaifuddīn ad-Ḍarīr (24)		Sayyid 'Abdul Gāni an-Nabulusi (24)		
Al-'Allāmah Sulṭān Al-Mazzāhi (25)		Syaikh Mustafā ar-Rahmati al-Anṣāri (25)		
Syaikh Mansūr ibn Ali (26)				
Syaikh 'Ali ibn Sulaimān ad-Damtūhi (27)				
Syaikh 'Ali al-Baṣīr Biqalbah al-Hanafi (28)				
Al-'Allāmah al-Muqri' Syaikh Muḥammad Ṣāliḥ Mirdād (29)				
As-Sayyid Abdīrrahmān al-'Ahdal (30)				
'Umar Abdurrasūl (31/26)				
Al-Fahhāmah Abū Muḥammad Irtadā al-'Umari as-Ṣūfī (32/27)				
Al-'Allāmah as-Sayyidi Abdullāh Kujak (33/28)				
Aḥmad Abul Khair (34/28)				

Syaikh Abdullāh ibn al-‘Allāmah Aḥmad Abu al-Khair Mirdād (35/29)	
al-‘Allāmah al-Muqri’ Syaikh Abdurrasūl (36/30)	
Syaikh ‘Abdul Ḥamid Mirdād (37/31)	Syaikh ‘Abdul Mu’ṭī (37/31)
Muḥammad Sa‘īd ibn Ismā‘īl ibn Muḥammad al-Madūri as-Sam‘āni (38/32)	
Syaikh Adlan ‘Ali (39/33)	
K.H. Muhammad Magfur ibn ‘Ali (40/34)	
Hj. Lailatul Mu‘jizah (41/35)	
Hj. Maryati (42/36)	
Arniza (43/37)	

In this table (Table 2), it's mentioned that Hj. Maryati also has another teacher namely, Hj. Lailatul Mu‘jizat who has learned the Quranic memorization from K.H. Muhammad Magfur Ali. In addition to the two sanad lines above, other sanad lines are also used at IAIQI, namely the sanad from K.H. Nawawi Abdul Aziz. This sanad is owned by teachers at IAIQI such as Muyassaroh (Rector of IAIQI), Zaenal Abidin (Chairman of the IAIQI IQT Study Program), Royani Abdul Mudi (Listener of memorizing students of mujahadah), and Ummi Rosyidah (listener of memorizing students of mujahadah).

Tabel 3

K.H. Nawawi Abdul Aziz's sanad of Quranic Memorization

Allah Azza Wa Jall (1)		
Jibril a.s (2)		
Rasulullah Muhamad saw. (3)		
Zaid Ibn Šābit (4)	‘Ubay ibn Ka‘ab (4)	‘Ali ibn Abī Ṭālib (4)
Abdirraḥmān as-Sullami (5)		
Imam ‘Āṣim (6)		
Imam Hafṣ (7)		
Syaikh ‘Alī ibn Muḥammad ‘Uбайд aṣ-Ṣabbāh (8)		
Syaikh Abū al-‘Abbās Aḥmad ibn Suhail al-‘Usynāni (9)		
Syaikh Abū al-Ḥasan Ṭāhir (10)		
Syaikh Abū ‘Amr ‘Usmān ibn Sa‘id ad-Dāni (11)		
Syaikh Abū Dāwūd Sulaimān an-Najjāh (12)		

Syaikh Abū al-Ḥasan ibn Muḥammad ibn Huẓail (13)
Syaikh Abū al-Qāsim Asy-Syāṭibī al-Miṣri asy-Syāfi'i (14)
Syaikh al-Imām ibn Ḥasan 'Alī ibn Syujā' Ibn Sālim ibn 'Alī Mūsā al-'Abbās al-Miṣri (15)
Syaikh al-Imām ibn Abdillāh Muḥammad ibn Muḥammad ibn Aḥmad 'Abdul Khāliq al-Manṣūri asy-Syafi'i (16)
Syaikh Muḥammad ibn al-Jazari (17)
Syaikh Aḥmad al-Amyūṭi (18)
Syaikh Zakariyya al-Anṣāri (19)
Syaikh Naṣiruddin at-Ṭablāwi (20)
Syaikh Syihādzah al-Yamāni (21)
Syaikh Saifuddīn ibn 'Aṭā'illāh al-Fuḍāli (22)
Syaikh Sulṭān Al-Mazzāhi (23)
Syaikh 'Ali ibn Sulaimān al-Manṣūri (24)
Syaikh Hijāzi (25)
Syaikh Muṣṭafā ibn Abdurrahmān Al-Azmīri (26)
Syaikh Aḥmad Ar-Rāsyidi (27)
Syaikh Ismā'īl (28)
Syaikh Abdulkarīm ibn al-Hajj 'Umar al-Badari ad-Dimyāṭi (29)
Syaikh Munawwir al-Jogjawi (30)
Syaikh Abudl Qadir Munawwir (31)
Syaikh Nawawi Abdul Aziz (32)
Syaikh Ahmad Royani Abdul Mudi (33)

In the three lines of sanad above (Table 1, 2, and 3), it can be understood that the teachers of the Quran at IAIQI from K.H. Nawawi Dencik are in 14th place while in terms of K.H. Magfur Ali will be in 43rd or 37th place. On K.H. Nawawi Abdul Aziz, the order of the sanad in IAIQI is 33rd, although in previous research the author has mentioned that there is a writing error in this chain, namely the absence of mentioning the names of the two narrators in the chain.⁵⁵

The same criticism was made by Muhammad Musaddad when studying the chain of K.H. Munawwar Sedayu. After conducting a critique of the sanad path owned by K.H. Munawwar, Musaddad states that there are two unnamed narrators, namely Muḥammad ibn 'Abdurrahmān ibn aṣ-Ṣā'ig or 'Abdurrahmān ibn Aḥmad al-Bagdādi who is the teacher of Ṭāhir ibn Galbūn.⁵⁶

⁵⁵ Amin, "Tradisi Mujāhadah Taḥfīz Al-Qur'an Di Pondok Pesantren Al-Ittifaqiah Indralaya Ogan Ilir Sumatera Selatan (Analisis Living Quran)."

⁵⁶ Muhammad Musaddad, "K.H. Munawwar (1884-1944): Sang Pelopor Pesantren Tahfiz al-Quran Di Sedayu

The Social Construction of Mujāhadah Taḥfīz al-Qur'ān Program at IAIQI

1. Externalization: The Establishing of Mujāhadah Taḥfīz al-Qur'ān Program

The first stage in the process of social construction is externalization. According to Berger,⁵⁷ humans are born with the condition of being in two accompanying dimensions, namely the geographical dimension and the cultural dimension. Humans are born in rudimentary biological conditions so they will always be bound to these two dimensions. Humans born in certain geographic and cultural contexts will be greatly influenced by these geographical and cultural conditions. However, this cultural condition does not just form. In essence, social phenomena or traditions are formed as a result of interactions among members of community groups that are carried out continuously and passed down from one generation to another.

Therefore, social phenomena or traditions can be created as an objective reality only because each individual in the community group externalizes himself (shows and reveals the subjective side) of each through daily activities. Even society itself is essentially a set of objective values from the act of externalizing individual experiences which are continuously exchanged in the process of interaction.⁵⁸ Thus, a process of externalization in a new society can be understood by examining the historicity of the members of that society. In this context, the mujāhadah student community shows a fairly long process of externalization-objectification-internalization in accordance with a chain of sanad to the Prophet Muhammad.

The teaching staff of taḥfīz al-Quran, especially from two main lines, namely the An-Nur Islamic boarding school in Yogyakarta (Ahmad Royani, Zainal Abidin, Muyassarrah, Umi Rosyidah) and also the Ahlul Quran Islamic boarding school (Maryati) externalized their taḥfīz experience into the LEMTATIQQI institution. After running for several years and after the establishment of STITQI which later transformed into IAIQI, this form of externalization has occurred again.

Gresik," in *Para Penjaga Al-Quran: Biografi Huffadz al-Quran Di Nusantara*, ed. Muhammad Shohib. M. Bunyamin Yusuf Surur. (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2011).

⁵⁷ Peter L. Berger dan Thomas Luckmann, *The Social Construction of Reality: a Treatise in the Sociology of Knowledge* (New York: an Anchor Book, 1967), 47 -49.

⁵⁸ Hanneman Samuel, *Peter L Berger: Sebuah Pengantar Ringkas*, (Yogyakarta: Kepik, 2012), 27.

K.H. Mudrik Qori as a leader of PPI wants the existence of al-Quran education in the form of higher studies after students memorize the Quran. This was immediately followed up by Komaruddin Sasi, who at that time served as head of the IAIQI Quality Assurance Institute and had undergone an educational transformation in several previously managed institutions so that he and other IAIQI teachers initiated the emergence of the mujāhadah-based IQT program.⁵⁹

Other forms of externalization also appear in the daily life of mujāhadah students. Those who are accustomed to receiving the taḥfīz al-Quran education again show this habit in the mujāhadah class program. The selection of taḥfīz teachers, the selection of memorization methods, and even their favorite places to memorize the Qur'an were also greatly influenced by the internalization of taḥfīz al-Quran which they received during their time as students. This can be understood from Fitriana Khurun'in's statement when interviewed by the research team regarding her reasons for joining the mujāhadah program at IAIQI. Khurun'in says:

"I need this program because I feel that my memorization still really needs improvement, both in terms of reading and the fluency of the memorization itself. That's why I need to join this program. In addition, I also feel that I still really want to recite the Quran from my first teacher (ustad Royani) and he is one of the listening teachers in the mujāhadah program."⁶⁰

The strong desire to continue memorizing the Quran that had been received earlier or while still a student at LEMTATIQI was externalized in the selection of further study programs that Khurun'in participated in. Even the selection of the same taḥfīz teacher as in the previous phase also emphasized the existence of externalization actions that Khurun'in himself might not have fully realized.

This level of externalization is also increasingly visible in the act of giving the Qur'anic sanad. Ahmad Royani and Muyassaroh recounted the mujāhadah activities they carried out during their time as students at the An-Nur Islamic Boarding School which became their foundation in preparing the mujāhadah ūlā and mujāhadah Šāniah programs at PPI and IAIQI.⁶¹ In addition, Maryati's sima'an assembly experience was also externalized in the form of mujāhadah majlīs ash-syahādah activities and also routine simaan that she usually did with mujāhadah students.

⁵⁹ Interview with Komaruddin Sasi, 23rd of Desember 2021.

⁶⁰ Interview with Khurun'in, 07th of Desember 2021.

⁶¹ Interview with Muyassaroh, on 6th of Desember 2021.

Finally, externalization also occurs in the form of sanad in IAIQI. Students who have completed the mujāhadah stage get a syahādah with the same syahādah phrase as the phrase in PP. An-Nur. Meanwhile, the given sanad line and the form of the sanad follow the teacher where they listen to the memorization. If the Path studied comes from the path of the students of K.H. Nawawi Abdul Aziz then the form of the sanad presented is narrative. Meanwhile, if the sanad comes from Hj. Maryati then the given sanad is diagrammatic.

Related to this sanad, there is another process of negotiating the identity of the mujāhadah tradition at PPI with the academic nuances of the world of higher education. As a result of the meeting of these two traditions, the taḥfīz sanad at IAIQI was also studied in an academic space through a seminar entitled “Daurah Kitab: Ijazah Sanad Tuḥfatul Aṭfāl fi ‘Ilmi at-Tajwīd dan Menelusuri Sanad Qiraah Sab’ah” with speaker Muhammad Abid Muaffan on 15 February 2021. In this activity, the IAIQI tafīz sanad, especially through the K.H. Nawawi Abdul Aziz was dissected and critically studied.⁶² This never happened before this mujāhadah tradition became an integral part of IAIQI.

2. Obyektification: The Institutionalization of Mujāhadah in Student Environment

Social construction necessitates the inheritance of understanding and objective values that occur as a result of externalization. Inheritance occurs continuously and across generations. Objective facts that are not transmitted diachronically will be the cause of chaos and chaos because objective values in the form of norms, values, agreements, and rules in society will lose their consistency. To ensure the creation of such inheritance, it is necessary to establish legitimacy. Legitimacy is the process of explaining and providing justification for the objective meaning so that the heirs of generations who are not involved in the externalization negotiation process will be willing to accept and become part of the objective value.⁶³

Therefore, it can be concluded that humans are actively involved in the process of forming, institutionalizing, inheriting, preserving, and changing the culture and objective values. Humans become figures who construct objective values, maintain their existence, and also pass them on to the next generation. This stage is known as objectification.⁶⁴

⁶² Musaddad, “K.H. Munawwar (1884-1944): Sang Pelopor Pesantren Tahfiz al-Quran Di Sedayu Gresik.” Laporan Panitia Kegiatan Seminar Daurah Kitab: Ijazah Sanad *Tuḥfatul Athfal fil Ilmi Tajwid* dan Menelusuri Sanad Qiraah Sab’ah, Indralaya: IAIQI, 2022.

⁶³ Hanneman Samuel, *Peter L Berger*, 32.

⁶⁴ Ibid

In the context of mujāhadah students, the form of objectification is contained in the mujāhadah guidelines which are the same as the mujāhadah guidelines in LEMTATIQUI. In its application, the procedures or kaifiyyah used also still refer to the kaifiyah in the PP. An-Nur is the place of origin for most of the teaching staff of taḥfīz al-Quran at IAIQI.⁶⁵ Kaifiyah mujāhadah 40 days is a form of institutionalization or objective reality of mujāhadah 40 days in PP. An-Nur. The tradition is carried out by community members (students and alumni) of PP. An-Nur thus becomes intersubjective deposition or shared experience deposition. This is referred to by Berger⁶⁶ as sedimentation and tradition.

The intersubjective sedimentation of taḥfīz trainers at IAIQI mostly comes from PP. An-Nur Yogyakarta and had undergone negotiations with the coaches of other pesantren which later became an objective reality under the name mujāhadah. This objective reality can only be passed down from one collectivity to another, or from one generation to another through legitimacy. This legitimacy is present in the LEMTATIQUI⁶⁷ article 1 paragraph 12 concerning obligations which reads: “Semua santri yang telah khatam 30 Juz, wajib melaksanakan dan menjalani amaliah sebagai berikut: (1) tahsin al-tahfidh wa al-Qiro’ah, (2) Tabarruk (mujāhadah ūlā dan mujāhadah šāniah) / (All students who have completed 30 Juz, are obliged to carry out and undergo the following deeds: (1) tahsin al-tahfidh wa al-Qiro'ah, (2) Tabarruk (mujāhadah ūlā dan mujāhadah šāniah))”

When this obligation has not been fully implemented due to the tight study schedule for the students, and at the same time IAIQI opens a new study program, namely IQT, and requires new registrants, the mujāhadah student program appears. Through the externalization process between all parties involved, from IAIQI leaders and lecturers, taḥfīz teachers at LEMTATIQUI, and mujāhadah students themselves, a new sedimentation of consciousness was formed while still using the previous institutionalization.

The objective reality of society will only survive across generations if it has gained legitimacy from the community itself. The rules that have been compiled by the LEMTATIQUI Trustees occupy the right position as a description of the existence of objectification in society or more accurately referred to as the objective reality of the subject of mujāhadah. As a means to ensure that this objective reality will continue to survive, IAIQI further strengthens the existence of mujāhadah with several legitimacy steps, namely:

⁶⁵ Interview with Ahmad Royani Abdul Mudi on 13th of November 2021.

⁶⁶ Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (New York: Penguin Books, 1991), 67 – 68. Lihat juga Peter L. Berger dan Thomas Luckmann, *Tafsir Sosial Atas*, 96 – 97.

⁶⁷ LEMTATIQUI, *Mengenal Lembaga Tahfidh Tilawah Dan Ilmu Al-Qur'an Alittifaqiah*, 50. Lihat juga LEMTATIQUI, *Buku Kegiatan Santri*, 17.

First, making mujāhadah part of IQT's vision, namely "To become a competitive and superior study program in introduce intellectual hafiz/hafizah scholars through the study and development of the Science of the Qur'an and Tafsir based on the principle of rahmatan li al-'alamin within the framework of the Unitary State of the Republic of Indonesia. The civilized Republic of Indonesia in 2025".⁶⁸ Embedding this vision of giving birth to intellectual hafiz/hafizah is a tangible form of the process of authenticating mujāhadah at IAIQI.

Second, the IQT Study Program provides a special forum to support this vision through courses that are oriented toward memorizing the Quran. The distribution of these courses includes Tahsin al-Qiraah and Tahfidz I (Juz 30) in 1st semester, Tahfidz II (Juz 1-2), Nagham al-Quran, and Science of Qiraat wa Furusyil Huruf fi al-Quran in 2nd semester, Tahfidz III (Juz 3) in 3rd semester, Tahfidz III (Juz 4) in 4th semester and Science of Qiraat wa Furusyil huruf fi al-Quran II in 5th semester.⁶⁹

Third, the legitimacy of mujāhadah also appears in the provision of scholarships to those who memorize the Quran. IQT provides a scholarship program with free provisions for one semester for students who are able to memorize 5 chapters, two semesters for students who can memorize 10 chapters, three semesters for students who can memorize 15 chapters, four semesters for students who can memorize 20 chapters, six semesters for students who can memorize 20 chapters and eight semesters for students who can memorize 30 chapters.⁷⁰

The three things above become a form of institutionalizing the objective value of mujāhadah experienced by the subjects involved in IAIQI. These objective meanings must have settled as a result of the continuous externalization process from various parties. After becoming an objective reality and also institutionalized, especially in the IQT Vision, then in the next section, this spirit of mujāhadah will settle in the subjective consciousness of all IQT subjects or known as internalization in Peter Berger's theory.

3. Internalization: Inheritance of Mujāhadah Tradition

Humans are born in a condition of not knowing any concept, even though they are equipped with the capital of readiness to accept and understand these concepts from two main dimensions, namely the geographical dimension and the cultural dimension. This basic capital will continue to grow through its biological development. This condition

⁶⁸ <https://iaiqi.ac.id/visi-misi-2/> accessed on 20th of Desember 2021

⁶⁹ Dokumentasi Program Studi IQT IAIQI. Mukhiyiddin Ahmad Sumedi, 'Laporan Evaluasi Diri Program Studi Ilmu AL-Quran dan Tafsir' *borang akreditasi*, (Indralaya: Sekolah Tinggi Ilmu Tarbiyah Al-Quran Al-Ittifaqiah, 2020), 59.

⁷⁰ Ibid

becomes the main capital in the process of absorbing objective values or internalizing objective meanings into subjective consciousness. This kind of process will continue to occur throughout life both in the realm of primary and secondary social interaction.⁷¹

The process of internalization or absorption and acceptance of these objective values can be obtained through externalizing each unit of society such as parents, teachers, spouses, friends, and others. Even the internalization process can also be carried out together with other people who are actively involved in defining the objective value. However, the internalization process never occurs in its entirety, humans are not able to absorb all objective reality as a whole. The internalization process necessitates the existence of parts of the objective reality that are not fully absorbed and will re-adjust when the subjective reality is externalized to other social conditions.⁷²

The LEMTATIQL and IAIQL's mujāhadah traditions which have experienced two cultural moments namely externalization and objectification are then internalized into the entire IAIQL community, especially mujāhadah students and regular students (non-mujāhadah). In Berger's perspective, this interaction process is at the level of secondary social interaction. Secondary social interaction can occur continuously so that it becomes a subjective reality that exists in the stock of knowledge of individuals or humans in society.

The internalization process is experienced by mujāhadah students as a consequence of the continuous externalization they experience. In this context, mujāhadah students feel that reading and repeating the memorization of the Quran is a pleasure in itself. Related to this, Meira Jelita shared her individual experience during the mujahadah program,

“With this program for me, I spend more time with the Quran, murāja'ah al-Quran, and spend time every day just for the Quran. Because the most precious time in my life is the time of the mujahadah”⁷³

Jelita's statement above shows a subjective experience that she has experienced so that she considers that mujāhadah and murājaah are not just obligations but become necessities and can provide comfort. In addition, the mujāhadah students who had not completed the mujāhadah sāniah and mujāhadah šālitsah programs stated that they were very interested in joining the program.

Nopi Aryanti, a mujāhadah student, stated that he was very interested in joining the second and third mujāhadah programs. According to her:

⁷¹ Hanneman Samuel, *Peter L Berger*,. 35.

⁷² Ibid

⁷³ Interview with Meira Jelita on 13th of November 2021.

“I am very interested in participating in mujāhadah when my memorization is fluent and proper. For me, this activity is very important to follow because the purpose of this program is not only to facilitate memorization but also to maintain mental readiness. And after joining this program, I felt a positive impact such as a strong desire to spend time for murājaah”.⁷⁴

The same desire was also explained by Dwi Jayanti,⁷⁵ according to her although at first, she joined this program because of the obligation to complete the mujāhadah, for her there were many positive impacts from this activity. One of the effects is the increase in the spirit of murājaah. In addition, Jayanti also admitted that she was very interested in completing this mujāhadah program.

The subjective experiences experienced by Jelita, Aryanti, and also Jayanti above show that the mujāhadah program has been integrated into their daily lives and also presents a strong desire to complete the program even though at first this program was a form of obligation. The obligatory side of the mujāhadah program does not seem to be a burden for the three students. on the contrary, mujāhadah becomes comfort and encouragement for them to continuously repeat the memorization of the Quran they have.

Another form of internalization is also experienced by regular students (non-mujāhadah). Most of them have an interest in memorizing the Quran. Some of the reasons they gave include wanting to give a crown for talents, supporting lectures, and motivation to catch up with mujāhadah students.⁷⁶

The results of the absorption of these values they show through the activities of memorizing the Quran which they do independently. In this case, some students have memorized up to 5 juz such as Muhammad Agung Saputra⁷⁷ and Yunizar,⁷⁸ 10 juz such as Muhammad Ihsan Taufik and Waldiansyah,⁷⁹ 15 juz such as Rizka Ananda, Khairun Nisa,⁸⁰ and 30 Juz such as Muhammad Fathur Ramadoni and Uli Rifatil Aliyah.⁸¹ Al-Quran memorization activities for regular students are carried out independently in various places

⁷⁴ Interview with Nopi Aryanti on 13th of November 2021.

⁷⁵ Interview with Dwi Jayanti on 14th of November 2021.

⁷⁶ Interview with Rizka Ananda on 08th of November 2021.

⁷⁷ Interview with Agung Saputra on 09th of November 2021.

⁷⁸ Interview with Yunizar on 10th of November 2021.

⁷⁹ Interview with Muhammad Ihsan Taufik and Waldiansyah on 14th of November 2021.

⁸⁰ Interview with Rizka Ananda and Khairun Nisa on 8th of November 2021.

⁸¹ Interview with Muhammad Fathur Romadoni and Uli Rifatil Aliyah on 10th of November 2021.

such as Al-Ittifaqiah Islamic Boarding School, Pena Kita Sakatiga Islamic Boarding School, and Izzatuna Islamic Boarding School Palembang.

As a closing statement from this description, it can be concluded that the mujāhadah tradition was formed or constructed by the leaders and teaching staff at IAIQI based on collaboration with LEMTATIQUI, legitimized and maintained by the coaches through the preparation of the IQT Vision, strengthening memorization in courses, and also providing scholarships, and subjectively absorbed by students, both mujāhadah students and regular students.

CONCLUSION

Normatively, mujāhadah is an earnest effort in maintaining the memorization of the Qur'an through three stages, namely mujāhadah ūlā in the form of confirmation of memorization to three teachers based on the hadith narrated by Bukhari number 4996, mujāhadah sāniah in the form of spiritual training through fasting for 40 days accompanied by the reading of 30 juz Al-Quran bil gaib every day with the basis of kaifiyyah mujāhadah from the An-Nur Islamic boarding school in Yogyakarta, and mujāhadah sāliṣah as an evaluation of the quality of memorization through 15 hours of reading the Koran in one particular assembly. Historically, the mujāhadah program was an effort to give and legitimize the taḥfīz al-Quran sanad at IAIQI which led to three sanad, namely from the K.H. Nawawi Dencik, K.H. Magfur Ali, and K.H. Nawawi Abdul Aziz.

Social construction in the phenomenon of student mujāhadah is a continuation of the process of forming the mujāhadah tradition in LEMTATIQUI through three stages of construction, namely externalization, objectification, and internalization. The externalization process in the process of establishing the mujāhadah program, the process of selecting memorized listeners, the process of giving the sanad, and also the model of the sanad used. The process of objectification occurs in the use of mujāhadah guidelines, kaifiyyah mujāhadah, IQT vision, and also providing scholarships for mujāhadah students. While internalization occurs in the process of absorbing the value of mujāhadah into an enjoyment of reading the Quran for the perpetrators, the desire of students to complete the three stages of mujāhadah, as well as the motivation of non-mujāhadah students to participate in memorizing the Quran. Nevertheless, the writer realizes that this research is not perfect. Other aspects cannot be fully explained in this study, such as how the tradition of giving the sanad of the holy Quran takes place in a wider environment. Then how do students interpret

the tradition of preserving the memorization of the Quran amid the massive influence of digitalization? thus, these aspects can be taken into consideration for subsequent studies.

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